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[PRICE ONE PENNY.]

### THE MISSIONARY MOTIVE.

#### THE NEED OF MISSIONS AS ILLUSTRATED FROM THE FIELD.

BY THE REV. R. J. WARD, OF MADRAS.

I HAVE been asked to write on the missionary motive viewed from the mission field. Five years ago I came under the influence of the missionary call while engaged in the work of Christ at home. As I look back upon that time, I am led to ask whether there has been any lessening or modification of the urgency of the call on account of my experiences in the mission field. It has been a period of sifting, in which some things have gone but others remain.

One thing that has been modified by experience has reference to the attitude of the heathen towards the Gospel. Like many at home, I had the idea that people out here were thirsting for the "water of life." I remember saying that, whereas in England it is a case of "dinner without appetite," in pagan lands it is "appetite without dinner." I am compelled to say that I have found but small indication of the appetite. One wonders what were Paul's feelings when he made the painful discovery that so many of the fellow-countrymen of the "man of Macedonia" did not want either the missionary or his message. It was not the backs alone of Paul and Silas that were sore that day in Philippi;

their hearts must have been sore when the people who had beaten them with rods "asked them to go away." If those first missionaries had depended for their enthusiasm on the thirst of the people for the Gospel, or if they had been sustained only by the "romance of missions," or if they had set great store by the fact of the Macedonians being "such an interesting people to work among," what a different chapter might have been written in the Acts.

What was the missionary motive which lasted in the case of those first missionaries? The Apostle Paul indicates it in the opening verses of the Epistle to the Romans, where he speaks of himself as servant (or slave), apostle (or messenger, one sent on an errand), and debtor. As a *servant*, he obeyed his Master's orders; as an *apostle*, he delivered the message entrusted to him; as a *debtor*, he sought to pass on to a perishing world the grace which had saved him. That is the threefold motive which survives all sifting, and which, if realised by the Churches at home, would leave no lack of either workers or funds.

I. We are the Lord's servants, sent out not by man but by Him, to do His will in the evangelisation of the world.

THE WILL OF CHRIST IN RELATION TO MISSIONS.—If that were fairly faced it would settle everything. Here are these millions of the unevangelised, who are "redeemed and don't know it." It is the will of Christ

that they should know. Who is to tell them? "Whom shall I send, and who will go for us?" Here are these "other sheep," concerning whom the Shepherd says, "Them also I must bring." Who will be yoked with Christ under the pressure of that "must"? Let the Church wake up fully to the fact that the evangelisation of the world must be done. Other things must stand on one side for that. The adornment of church buildings, for example, may be a work of love, but the Master wants something else first. Bishop Lightfoot says: "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century." The early Church was too busy in erecting the spiritual temple and evangelising the world to spend time and money on church buildings. These things, indeed, ought we to do as we may have the funds to spare, but not to leave the other undone, the weightier matter of the missionary enterprise.

II. And we are messengers. We have to tell men that they are perishing and that only Jesus Christ can save them. The sense of sin seems to be as unknown in India as snow at the equator. In the forefront of Paul's Gospel as set forth in Romans was "the righteousness" and "the wrath of God, revealed from heaven against all ungodliness and unrighteousness of men." That is the burden of our message to-day—first to tell men that they are lost and don't know it, and then to tell them that they are redeemed and don't know it. How that word rings in my ears as I go about among these people—how much more clearly I hear it now than five years ago—Lost and don't know it, and I must tell them; redeemed and don't know it, and I must tell them!

III. But we are debtors, too, as Paul was. We are the Haves, and the unevangelised masses are the Have-nots. In this year of famine the English Churches have given most generously for the relief of the starving. But how is it that, while the Churches send us more money than is required for the relief of bodily wants, they allow work among perishing souls to languish for lack of workers? These educated Hindus, no less than the degraded Pariah, are perishing, and nothing can save them but the Gospel of Jesus Christ preached by living witnesses. A Brahmin said to me this week, referring to the Gospel remedy, "I want to see proof that the medicine you recommend has cured those who have taken it." I felt that the demand was a fair one. O that the Lord would send out from the home lands, and raise up from among the people of this land and all lands living witnesses to the power of Christ to cure them of the disease of sin!



FROM THE ACTING FOREIGN SECRETARY.

NO letters of special moment have reached us from the foreign field recently. Annual reports are arriving by every mail, and furnish gratifying evidence of the progress and prosperity of the great bulk of the Society's extensive and varied operations. In due time these will be condensed, and published in the usual form. Apart from reports, minutes of district committees, and similar matters—involving, however, careful and in some instances the gravest consideration of the Board—there is but little to record.

THE distress and terrible dearth of food which has continued for the past fifteen months in Bechuanaland, is still a constant burden of anxiety to the missionaries stationed there. The people are longing and praying for rain, and unless it fell within a few days after the departure of the last mail, humanly speaking, all hope of a harvest this year will be past for South Bechuanaland, except in a few favoured spots where there are fountains. At Kuruman, they had had a good wheat harvest, but, in consequence of previous scarcity, high prices still prevailed.

THE latest news of Mr. Thompson is reassuring. On the voyage from Mauritius to Africa, and while slowly making his way from port to port along the south-east coast of Africa, he was suffering from the trying heat and damp experienced in Mauritius, coming as that did immediately after his long and wearisome journeys in Madagascar. But in reply to a telegram of inquiry, which the receipt of this disquieting news had prompted, we have been relieved to learn that our colleague and friend was very much better and that he left Cape Town on Monday, February 7th, on his journey northwards to meet first the Matabeleland and then the Bechuanaland missionaries. He will be occupied with them until about the third week of March. On Wednesday, March 30th, Mr. Thompson hopes to sail for England. The sympathy and prayers of our readers will be with him in these the last weeks of his prolonged and exacting mission, and a hearty welcome will await him on his return. He will have a grand story to tell us. GEORGE COUSINS.

FROM THE HOME SECRETARY.

THE financial year closes on the 31st of this month, and up to the end of January there is no indication that the Directors' appeal for an additional income of £10,000 will be granted. The urgency of our position is set forth in the special statement and appeal contained on page 53, to which attention is requested.

Let us fill the days of the remaining month with prayer and effort for the removal of this threatening cloud of deficiency.

THE Bradford Auxiliary plan of Sunday-school Missionary Addresses is printed on page 69. I believe it was from this admirable scheme that the Central Young Men's Missionary Band was initiated. It would greatly help if similar arrangements were made in all our centres, for the work of instructing the young in missionary principles, history, and responsibility is most urgent.

FRIENDS who find it convenient to remit in stamps will oblige by sending halfpenny ones rather than penny.

ARTHUR N. JOHNSON.

### PROCEEDINGS OF THE BOARD.

*Board Meeting, January 25th, 1898.*—REV. THOMAS GREAR in the chair. Number of Directors present 74.

The reception of Mr. Evan Spicer, on his return from Madagascar, is referred to elsewhere.

Special prayer having been offered by Mr. G. W. Dodds, the following resolution was unanimously adopted:—

"That in welcoming Mr. Evan Spicer on his safe return to England, the Directors would again gratefully acknowledge the goodness of God in preserving, sustaining, and graciously aiding the Special Deputation to Madagascar in the arduous and delicate mission entrusted to them; with great cordiality they thank Mr. Spicer for the conspicuous service he has rendered to the Society, and for the Christian spirit in which he has done it; and, having listened with much satisfaction to the encouraging statement he has now made, the Directors rejoice to learn that it will be possible for the Society to carry on much of the religious work it has been honoured to do in the past, and that in some directions there is even a prospect of extension."

The Home Secretary reported the death of the Rev. Thomas Mann, of Trowbridge, for fifty years the Society's representative in the West of England, and the Directors expressed their sympathy with the bereaved family. The Secretaries were also asked to express to the Rev. R. Wardlaw Thompson and Mrs. Thompson the sympathy of the Board with them in the loss they had sustained in the death of Mrs. Brown, Mrs. Thompson's mother, and the deep regret that this sorrow should have come upon them during the absence of the Foreign Secretary on deputation service abroad.

The Board accepted with regret the resignation of Miss Brockway, in consequence of the enfeebled health of her father and his dependence upon her care; at the same time acknowledging that she had rendered excellent and successful work and had been a strong, true-hearted, and capable missionary.

*Board Meeting, February 15th, 1898.*—REV. THOMAS GREAR in the Chair. Number of Directors present, 54.

Farewell was taken of the Rev. W. Hockett (Mrs. Hockett was unable to attend), late of the Madagascar Mission, proceeding to Apia, Samoa; the Rev. J. W. Sibree (son of the Rev. J. Sibree, of Madagascar) and Mrs. Sibree, appointed to Tuasivi, Savaii, Samoa; and Miss S. E. Jolliffe, appointed to Papauta, Samoa.—The Acting Foreign Secretary stated that during Mr.

Goward's absence on furlough Mr. Hockett would have to take the entire responsibility of the Apia Mission, and on Mr. Goward's return the work would be divided so as to provide for the more efficient supervision of the work in the N.W. out-stations. Mr. Sibree, while waiting for appointment, had filled the important post of assistant to the Rev. Dr. Guinness Rogers, and was now going to the station where the Rev. Dr. Davies laboured for many years. Miss Jolliffe was giving up the post of assistant mistress under the London School Board to become the third lady worker at the Girls' Boarding School, Papauta, though on her arrival Miss Schultze will take her much-needed furlough.—Mr. W. Crosfield remarked that the branches of work to which the friends were going were very diverse in character. He warmly commended the work of Mr. and Mrs. Goward among sailors by means of their coffee-room. There was a heartiness in the Christian life of the natives which was a refreshing change from the coolness among the foreign population. Miss Jolliffe was giving up a sphere which would have brought honour and promotion; but in Samoa she would have an opportunity of building up character to an extent perhaps not possible in the work she was leaving.—The Chairman having addressed the missionaries, and special prayer having been offered by the Rev. W. Skinner, Miss Jolliffe assured the Board that she regarded her new appointment as an honour and not a sacrifice. In her school work she had won the hearts of the little ones, and a girl of six had begged her to take her to Samoa, adding "My mother says I may go."—Mr. Sibree acknowledged gratefully that God had wonderfully blessed to him his two years of ministry at home. He had felt God's call to mission work ever since he gave his heart to Him.—Mr. Hockett said that though their hearts were still partly in Madagascar, they felt that God was leading them to Samoa.

The Board accepted with regret the resignation of Miss A. E. Stephenson, late of Almora.

Mr. E. W. Franks, M.A., of Mansfield College, Oxford, was appointed for the temporary reinforcement of the Calcutta Mission.

The Directors expressed their sympathy with the relatives of the late Rev. S. Newth, D.D., the Rev. E. T. Hitchens, Mr. H. M. Matheson, and Mrs. Dukes, of Bridgwater.

### WEEKLY PRAYER-MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

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

All friends of the Society are earnestly asked to attend when possible.

The following will preside during March:—

March 3rd.—The Rev. Newman Hall, D.D., Hampstead.

" 10th.—Mrs. Slade-Jones, Streatham Hill.

" 17th.—The Rev. W. Bolton, M.A., Acton.

" 24th.—The Rev. W. Edwards, Brentford.

" 31st.—The Rev. T. C. Udall, Dalston.

A SPECIAL meeting of the Young Women's Missionary Band was held on Friday, February 11th, to bid farewell to Miss Jolliffe, as one of the oldest members. At Mrs. Dawson's invitation, a good proportion of the members met for tea at 6.30 p.m., and the time passed all too quickly in the earnest expression of good wishes for a blessing on Miss Jolliffe's work.

## WELCOME HOME TO THE SPECIAL DEPUTATION.

### I.—BY THE BOARD OF DIRECTORS.

AT the meeting of the Directors of the London Missionary Society on Tuesday afternoon—the Rev. Thomas Grear presiding—Mr. Evan Spicer met with a cordial reception on his return from his visit to Madagascar in company with the Rev. R. Wardlaw Thompson. The Rev. George Cousins said letters had come to hand from Madagascar during the past month bearing emphatic testimony to the new spirit of hopefulness and courage which the Deputation had infused into the hearts of the missionaries and the native church. They had succeeded in not only stemming the tide of opposition to Protestantism in general and to the Society in particular, but had put a new heart into the workers, and seemed to have mapped out a programme of work which had in it the promise of continuity and permanence. The Chairman said that words would fail to express the Directors' sense of the conspicuous service Mr. Spicer had rendered to the Society and the cause of God by his visit to Madagascar. He wished also to thank Mrs. Spicer for having spared her husband for such a journey. Mr. Evan Spicer remarked that on reviewing every detail of his journey in Africa and Madagascar, and the wonderful way in which he and his companion were led, he could fearlessly say "God sent us." After referring very briefly to his visit to South Africa, and speaking of Hankey as "a little Eden," Mr. Spicer spoke eulogistically of the Foreign Secretary, and sympathetically of his prolonged absence from home. The Directors had, he thought, given him too much to do. "Mr. Thompson is one of the best men to travel with; a splendid secretary; a splendid man all round; a good Christian man; a fine friend. I have seen a good many secretaries in my life in various departments, and I can say that you have in Mr. Thompson a gentleman whom you will have very great difficulty in replacing." On their way to Antananarivo they received very bad reports of the state of things. Instead of being met, as was usually the case, by a band of Christians coming out to meet them from the capital, the Christians had come to them in the early morning or at dark, in ones and twos, for fear of becoming marked men and being punished. Some of the missionaries had passed through a time of anxiety almost beyond conception. Having a letter of introduction from the French Colonial Minister at Paris, they waited upon General Gallicni, and he received them very cordially, though very plain in his speech. He said he had not any complaint to make against the missionaries of the Society, but he had not much faith in the evangelists and in some of the pastors. They (the Deputation) told the General that the Society had nothing to do with politics, and they drew up a circular which met with his approval, and which was distributed among the churches by the thousand. The

General almost acknowledged that he had been sent out not only to quell a rebellion, but also to break the British influence in Madagascar, as they felt that so long as that remained dominant the Malagasy would be looking for help from the English. Added to this was the Jesuit influence, and the action of some of the priests in terrorising and getting punishments inflicted upon the native Christians, will ever be a black page in the history of Madagascar. The Deputation sent a full statement of the position of the Society to the General, and talked the matter over with him, with the result that he said that he was now prepared to treat the Society as he had treated the other missionary societies. He promised, if no more trouble with the evangelists arose, he would revoke the contract for taking away the Girls' Central School next April. He also visited the school in person. After their visit to Fianarantsoa they could feel a great revival of confidence everywhere. The people returned to the churches in large numbers. Large and magnificent meetings were held in Antananarivo, Fianarantsoa, and Ambohimandroso. He (Mr. Spicer) believed that if they had sufficient faith, there would be in some parts of the island a greater revival than had ever been experienced before. In the crisis the weak Christians had been sifted out, and he believed there was a grand opportunity before the Mission. The door had again been opened, and there were in Madagascar as good Christians as in England. He could tell many tales of the marvellous way in which the people had stood firm to their Protestant convictions. In one village a poor woman alone remained true to Protestantism, despite separation from her husband, but before he (Mr. Spicer) left she had gathered round her eighty people for worship, and the numbers were increasing every week. Now that the persecution was over the Society ought to go ahead. With the help of the Paris Missionary Society they would have two large missions, instead of one, with the prospect of a far greater and a far purer work. He believed these two years of purification had been sent by God, and that He was going to have a work carried on which they could not estimate.—After Mr. Spicer had answered some questions, a special thanksgiving prayer was offered by Mr. G. W. Dodds.

### II.—RECEPTION AT THE MEMORIAL HALL.

An enthusiastic reception was accorded to the returned members of the Special Deputation at the Memorial Hall on Tuesday, February 8th. Tea was served at 4.30, in the library and large hall, and was largely attended by the friends and supporters of the Society. In commenting on this meeting the *Christian World* gives the following striking paragraph:—"Half-past five in the afternoon is a peculiar time for a missionary meeting, but the great hall of the Memorial Hall was never more tightly packed than on Tuesday. It seemed as if, had another been squeezed

into area or gallery, somebody must have been squeezed out. And the attraction was not a popular missionary or a great orator either, but simply two plain business men. These, it is true, had tales to tell, and, had they been novelists, they could have worked in any amount of romantic local colour; but, to the disappointment of some, perhaps, they told their stories like business men, plain and unvarnished, in almost too matter-of-fact a way. It is no small testimony to the solid work of the London Missionary Society that it is able to induce two such men as Mr. William Crosfield, of Liverpool, and Alderman Evan Spicer, the London County Council's 'Chancellor of the Exchequer,' to neglect their important business and municipal concerns for months at a time, in order, at their own expense—every farthing of it—and it is a very heavy expense to go half-way, or all the way, round the world in the Society's interest. It is an even greater testimony that men so hard-headed and so little subject to illusions should come back more enthusiastic supporters than ever of the Society's religious and civilising work. Sceptical people often take a discount off the statements of missionaries, because the missionaries are naturally anxious to make out the best case possible for themselves and their Society, but they cannot refuse full credit to Messrs. Crosfield and Spicer."

It had been announced that Dr. Guinness Rogers would take the chair, but, owing to a severe cold, he was unable to be present. In his absence the Rev. Thomas Grear, Chairman of the Board, presided.

After welcoming the guests of the evening in a few cordial words, Mr. Grear read a "Statement and Appeal" which the Directors were about to issue to the Society's constituency. Although it was the old story of crippled means and a probable heavy debt, it did not cast a gloom over the assembly. We give this important statement in full, earnestly hoping that the appeal will meet with a ready response, and that many friends will come forward and help the Society in its present serious crisis.

#### "STATEMENT AND APPEAL.

"As the end of the financial year (March 31st) is rapidly approaching, the Directors desire to inform the Society's friends and supporters of the present position.

"When the present Board came into office after the May Meetings, it was decided after long and prayerful consideration that no new work should be started, but that adequate provision should be made for the effective maintenance of the work already in hand. This decision, which it was expected would somewhat increase the year's expenditure, was taken in full belief and confidence that the income for general purposes would be increased. Up to January 31st, 1898, these receipts had been £600 less, while the expenditure has been £3,500 more. During the remaining two months (February and March) it is likely that the expenditure will come nearer to that of last year; it is difficult to forecast the income. But it is quite clear, as last year's income was £9,000 less than the expenditure, that, unless the income is unexpectedly enlarged, there will be a very serious

deficiency. It must be added that the receipts from legacies will probably be some £4,000 less than in 1897.

"The Directors earnestly appeal to all friends of the Society to come at once to their help and to secure during the next two months all possible contributions.

"The goodness of God to the deputations to New Guinea, the South Seas, and Madagascar, and their encouraging and hopeful reports, and especially the abundant and gracious answers vouchsafed to many prayers for Madagascar, must fill all hearts with gratitude and may well suggest the opening of a Thanksgiving Fund.

"A life-long subscriber in the North of England, who wishes to remain anonymous, has volunteered, in addition to a large annual subscription, to give £300 towards the Society's present needs, and the Directors hope that his example will be widely followed.

"Might not the position be put before the subscribers whose gifts are now being collected, and, where possible, an increase requested; and might not many who do not yet subscribe be induced to do so?

"If the special week of thanksgiving, prayer, and self-denial which the Directors ask their friends in the country to observe from February 20th, were generally set apart for these purposes, much might be done to lighten the Society's present burdens.

"Any contributions or promises will be gladly acknowledged by the undersigned, from whom further copies of this paper may be obtained.

"ALBERT SPICER, Treasurer.  
GEORGE COUSINS,  
ARTHUR N. JOHNSON, } Secretaries.

"14, Blomfield Street, E.C., February 8th, 1898."

Mr. W. Crosfield, J.P., who accompanied the Foreign Secretary to New Guinea and the South Sea Islands, said that no deputation such as theirs had been sent to that first field of the Society—the South Seas—for seventy years. They had visited twenty of the mission stations, and were everywhere welcomed most cordially. Mr. Crosfield spoke in high terms of the missionaries he had met, and of the high spiritual and civilising influences they exercised. Mr. Thompson and he had felt constrained to diverge from the original programme, and to visit Erromanga, that island of hallowed memories. On arriving there, the first person to whom they were introduced was the son of the man who had murdered John Williams, and who was now one of the leading workers in the Church. In the very limited time at his disposal, Mr. Crosfield could only touch upon many of the scenes visited, but he dwelt upon the remarkable progress in Samoa, where the natives not only supported their own ministers unaided by the London Missionary Society, but contributed to outside missionary work. At Lifu, large gifts were made collectively by the Christian Endeavour Societies. The presents brought to them included about two tons of taro—a sort of mangel-wurzel, and ninety-eight live fowls. In New Guinea, the Evangelists were urged by Mr. Thompson to carry the Gospel to the unknown tribes of the interior.

Mr. Evan Spicer said he was not ashamed to say that he felt God had sent them to Madagascar, and that He had been with them throughout their mission. He had met Mr. Thompson in Mauritius on the day originally planned, and they had proceeded together to Tamatave. He described in a humorous way the journey from the coast to the capital—a distance of 220 miles, or about ten days. Getting up at 3.30 each morning they started early for their eight or ten hours' ride in a palanquin, over mountainous country, and at nights attempted to sleep in huts which were infested with unwelcome inhabitants. At one village *en route* the Governor and two members of the "county council" had come to meet them with a present of six rotten eggs.

Mr. Spicer was not surprised at General Gallieni, sent out with a mission to destroy English influence, on his journey up to the capital, as he saw the country dotted with churches which he was told belonged to the L.M.S., saying to himself, "Hallo, I must attack these; this is where the English influence is centred." For the L.M.S. had some 1,200 churches there, and hundreds of native preachers.

He described their interviews with the Governor-General Gallieni, and how he had at last seemed convinced of the loyalty of the Protestants, and of the L.M.S. How he had finally promised to put that Society on equal terms with all other societies in the carrying on of its work. On another page (p. 64) an account of how the General has fulfilled part of that promise will be found. Mr. Spicer seems thoroughly convinced of General Gallieni's sincerity, and he had left Madagascar feeling that they were going to have a great revival in the work there. Even before leaving, the effect of the Governor's orders to the French officials had been seen in villages which had begged the missionaries and evangelists not to go near them for fear of the French, sending urgent appeals for them to resume their work.

During the evening, Mr. Hawkins and members of the City Temple choir contributed musical selections, and the proceedings terminated by a vote of thanks to the two delegates, which was moved by Mr. Arthur Marshall in the following words:—

"This meeting, in welcoming home Mr. William Crosfield and Mr. Evan Spicer, desires to express its gratification at their safe return. It thankfully acknowledges the goodness of Almighty God in graciously watching over His servants, preserving them in health and strength, granting them journeying mercies, and in giving them constant evidence of His guidance and help.

"The meeting congratulates the Society on having secured the services of such generous, able, and loyal friends, and cordially rejoices in the testimony which Mr. Crosfield bears to the excellent results achieved in New Guinea and Polynesia, and in the reassuring report brought by Mr. Spicer from Madagascar. Especially is it thankful to learn that the Society will still be free to carry on much of the religious work it has been honoured to do in that great island in the past, and that in some directions there is even a prospect of an extension of its operations."

## OPENING AND DEDICATION OF THE MALUA JUBILEE HALL.

BY THE REV. J. E. NEWELL.

THE Hall built by the Samoans to commemorate the Jubilee of the Malua Institution was formally opened on the 8th and 9th of December.

The event had been long anticipated, especially by the people of Upolu and Savaii. The six districts into which these two islands are divided, during the whole of the three years occupied in building the walls, have with great heartiness and enthusiasm responded to the very frequent appeals for personal labour in the making of coral lime and the carrying of stones for the work, whilst the students of the Institution have been devoting their weekly work-day to the actual building work. As in the matter of the free manual labour, which represents a very considerable amount of money, so also in the raising of the money needed to pay the cost of materials, the districts of Apia and Falealili have been first and foremost throughout. As the time drew near for the final appeal, the older pastors of these districts grew anxious about the collection, being, above all things, desirous to open the building free of debt. "The Grand Old Man" of the Falealili District, Pastor Alama, actually tramped the whole of that district, calling at every village to enforce his appeal. And it is not too much to say that no event has ever awakened more general interest, and none so much enthusiasm amongst the Samoans. The assembled crowds could only be compared to the similar gathering held three years ago to celebrate the Jubilee, when this Hall was decided upon and its foundations laid.

The old pastors (one from each district) appointed by their several districts to speak at these meetings were named as a Reference Committee, to whom all matters connected with the services and the finances were referred.

The first meeting, by the wish of this Committee, concerned itself with finance. "We will not enter the Hall until it is paid for," said the Native Committee. Nor did they. Mr. Marriott presided at that preliminary meeting. It was a magnificent and a most picturesque gathering, for the young ladies from our schools and households, and Samoa generally, appeared in special and gay costumes.

It was the rainy season, but we had beautiful weather during the two days of the *fête*.

In the chairman's opening address he voiced the general wish of the assembly that the beautiful Hall which we could see from the quadrangle—from the temporary structure covering the square where we were assembled—might indeed belong to us that day. The secretary to the Building Fund (Mr. Newell) then read a statement of the expenditure and the money still required, eulogising, as the chairman also did, the very excellent quality of the work done by Mr. William Williamson, the much esteemed carpenter under whose skilful superintendence the Hall was completed. One



1. NATIVE CHURCH (OLD STYLE). 2. MALUA JUBILEE HALL, EXTERIOR, AND THE STUDENTS WHO HAVE BUILT IT.  
3. JUBILEE HALL, INTERIOR.

thousand pounds were needed to pay the debt and complete and furnish the Hall. The missionaries from each district then announced the several contributions from their districts. Mr. Goward led off for Apia with the sum of £330, including the contribution from the Papauta Girls' School of £30. Next came Mr. Morley for the Falealili District, with £319. The Malua Institution gave as their contribution the sum of £98. The total amount of money actually raised and announced at that meeting was £1,300.\*

The announcement was received with cheers and much excitement. Pastor Esene, of the Apia District, and Pastor Alama, of Falealili, might have been seen violently shaking hands, and in many other ways endeavouring to express the joy which was shared by all at this magnificent realisation of our hopes.

The afternoon was devoted to feasting. The natives enjoyed themselves in Samoan fashion, whilst the utmost decorum and goodwill prevailed throughout. The foreign officials and a large representation of the foreign community of Apia, together with the mission staff, were received by Mr. and Mrs. Newell. At the latter function many congratulatory speeches were made by the guests.

In the evening the Hall was lighted up with sunlight oil lamps, and was crowded with people for the first dedication service. Mr. Goward presided at this service. This was a devotional service in which all who took part expressed the deep gratitude of their hearts to God for His goodness to Samoa and for the work which by His gracious help had been accomplished for Samoa and the Islands beyond through the agency of the Institution, and prayed for larger and richer blessing in the days to come and with the increased facilities afforded by this house now dedicated to the service of God.

Next day an interesting meeting was again held in the Hall, when addresses were delivered by the representatives from the various districts, and by most of the mission staff. Here again, both from the chairman (Mr. Newell) and by most of the speakers, Mr. Williamson came in for warm commendation and praise. He himself paid a just tribute to the work done by the staff of students who had been associated with him, and whose arduous and steady toil had been freely given.

The following description of the Hall is from Mr. Williamson, and will be of interest to our readers:—

"The extreme length of the Hall is 112 ft., its width 66 ft. The width at the transept is 58 ft., and the width of the transept itself 22 ft. 6 in. The height of the concrete side walls is 14 ft., and the height from the floor to the apex 30 ft. The porch in front of the Hall is 25 ft. by 10 ft. inside.

"The walls are 2 ft. thick, strengthened at the corners and every 12 ft. by massive buttresses, the wall and but-

tresses being built, as is usual in Samoa, of a concrete composed of lime, cement, sand, and stones. The roof, which is mainly supported by large stop-chamfered and moulded posts, has a centre span of 26 ft. and side spans of 10 ft.

"The ceilings of the side roofs are coved from the wall, springing from a massive moulding and rising to a height of 14 ft. from the floor. Two large coves springing from the level of side ceilings reach to the main ceiling, which is 24 ft. from the floor. The ceilings have been formed with 4 in. kauri and redwood boards fixed alternately, divided into sections by moulded ribs springing from the tops of the posts and ending in large turned finials. A series of rich zinc centre flowers and panels picked out in flat colours moulded with large redwood mouldings are a special feature of the main ceiling.

"The windows are glazed with lead lights, the various colours of glass being beautifully arranged in various designs. The large window in the chancel has the inscription:

'O le Fale Iupeli.  
Malua.  
1897.'

The transept windows of similar design have each the inscription in English: 'Malua Jubilee Hall, 1897.'

"Every attention has been paid to the ventilation of the Hall, which, together with its acoustic properties, are all that could be desired. Three large ventilators connected by shafts to the ceiling greatly assist in the ventilation of the building. The walls are finished in plaster; trowelled to a fine surface in the inside, and blocked out into courses to resemble stone on the outside. The floor is of cement concrete finished smooth.

"At night the Hall is effectively illuminated with five large oil sunlights. A large partition has been made for the purpose of dividing the Hall into class-rooms.

"The platform, which is an excellent design made of kauri and cedar, polished, may be moved to various parts of the Hall as required.

"Desks of varnished kauri on iron standards have been provided for the use of the students. Forms are also provided for use in the part of the building set apart for Divine worship.

"The whole of the roof water is drained into two large concrete tanks, thus giving the Institution a much-needed and constant water supply.

"The building is designed on plans furnished by Mr. J. S. Walker (formerly of Apia, Samoa), and the contractors were Messrs. Alex. Dean and Sons, of Sydney, N.S.W."

The building, with seating and iron cresting for the boundary wall (not yet erected) will cost upwards of two thousand pounds.

Excepting about £175 contributed by friends in England, Samoa, and elsewhere, the whole of the money has been given by the Samoans, the out-stations evangelised by Samoans and the Samoans scattered in other lands contributing their share of the cost.

\* In addition to £558 raised at the Jubilee of Malua, and £483 raised at the Centenary of the Society, making the total contributed for the Hall the noble sum of £2,341.

## A LETTER FROM DR. GRIFFITH JOHN.

HAN-CHWAN : December 23rd, 1897.

DEAR MR. COUSINS,—Mr. Bonsey and myself left Hankow for Tien-men and King-shan on the 6th inst. We are now on our way back, and hope to arrive in time to enjoy Christmas at home. The weather has been, on the whole, good. But for the intense cold it might be pronounced enjoyable.

On this trip we have seen and heard much to encourage. The converts, in spite of severe trials, have been growing in strength and multiplying in number. There were baptized in all fifty-five persons, of whom forty-six are adult believers. Had we been able to visit all the stations in these two counties the number of baptisms would have been much larger. As usual, many of the candidates had to be put off, being not quite satisfactory in point of knowledge or in other respects.

Some of the candidates interested me greatly. One is a blind old man, who had been a fortune-teller for many years. His knowledge of the truth we found to be unusually good. When asked why he gave up his fortune-telling, being blind, and so dependent upon it for his daily food, he replied: "I used to believe in fortune-telling without the least doubt; I was then blind. The Gospel opened my eyes, and I saw it was all false, and gave it up as a wrong thing to do." I don't think there can be much doubt as to the sincerity of the old man. The native evangelist in charge of the station and the Christians generally seem to have every confidence in the old man's character and earnestness of purpose.

I was much pleased with two or three things that came under our notice during our stay among the Christians. I was glad to find in Tien-men that an anti foot-binding movement had been started at two of our stations. The wife of our native evangelist has set her feet free, and the wife of our senior deacon has followed her example by unbinding her own feet and those of her daughter. No sooner did I enter the deacon's house than the little girl walked up to me, and, lifting up one of her tiny feet, said: "Pastor, please look at my foot, and see how large it is!" The little thing seemed delighted with the change, and well she might.

There is a strong movement setting in at present in China against this barbarous custom, and it is a striking fact that the heathen themselves are taking a leading part in it. The Central China Religious Tract Society has just issued a tract on the subject, consisting of a ballad published at Chang-sha, a disquisition by Chang Chih-tung, the viceroy of Hupeh and Hunan, and a preface by myself. The ballad and disquisition are strong and emphatic in their condemnation of the practice, and must produce a powerful impression on many minds. The object of the preface is mainly to so bring the matter before the Christian Church

in China as to compel prompt and decisive action on the part of the converts.

I was much pleased to find that the Watchers' Band had been firmly established in the King-shan district. Mr. Wei, our native evangelist in King-shan, tells me that fifty Watchers have been added to the band in his district. When we were at Yung-hing-cheng Mr. Wei explained to the converts the meaning of the movement, and urged the Christians at that station to join. He told them that forty had already joined at Shih-pan-ho and elsewhere, and that forty copies of the manual had been disposed of. "There are ten copies left," said he; "I would advise everyone of you to join the Band and provide yourselves with copies of this manual." There and then the cash was produced and every copy sold. Had there been twice as many they would all have been bought up. That evening and next day we had the joy of hearing a number of the Christians praying for Madagascar and Africa, probably for the first time in their lives. And such was our joy at Shih-pan-ho where we found the Band already established. This bit of news will cheer the heart of my friend Mr. Liddiard. The Watchers' Band is a great blessing to our churches in Central China, and we all feel greatly indebted to Mr. Liddiard's work in connection with the movement. Much credit is due also to Mr. Bonsey for the important service he has rendered to the movement in China as the Watchers' Band general secretary.

Another thing delighted me greatly in King-shan. Many parts of the Tien-men district have suffered severely from floods these three years, and not a few of our converts have been terribly tried. In King-shan, on the other hand, they have had good times on the whole. About a month since, one of the King-shan converts threw out the suggestion that something ought to be done by them for their suffering brethren in Tien-men. The suggestion was taken up most heartily. A subscription list was at once started, and a quantity of corn valued at more than forty strings of cash have been promised. This will be taken to Tien-men by the evangelist Wei and some of the deacons, in good time for the New Year, when the Tien-men Christians will need it most. A gift of forty strings of cash from the King-shan Christians might be put down as equal to a gift of £40 from the British Christians. Not bad, I think. The suggestion itself, and the hearty way it has been taken up and put through, remind one of those grand apostolic days, when Paul, writing of the churches in Macedonia, could say: "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord."

This will show that the Church in King-shan is a living Church. But the Church in Tien-men is not less so.

This year has been one of great trial to the Christians in both districts. In King-shan the Christians have suffered grievously from the Roman Catholics; but I am glad to be

able to say that there have been no defections arising from this cause. In certain parts of Tien-men also the Christians have suffered at the hands of the Roman Catholics; but the sufferings of the Tien-men Christians are to be ascribed mainly to heavy rains and destructive floods. In spite of all, the work in both districts is making wonderful progress. It is spreading in every direction, and new interests are springing up here, there, and everywhere. Mr. Robertson and Dr. Wills will have a splendid sphere of labour in King-shan and Tien-men.

It is highly desirable that Mr. Robertson and Dr. Wills should take up their abode in that region with as little delay as possible. The houses at Tsao-shih will not be ready for another year or two. But we have at Yung-hing-cheng a very large native house, and an expenditure of 150 or 200 dolrs. would put it in excellent order for them as a temporary residence. It would give them a far better house than the one the Wilsons and ourselves occupied during our first two years at Hankow. Besides, Yung-hing-cheng is a very healthy spot, and the country round about is charming. The King-shan hills are not far off, and there is abundant scope for walking and riding in every direction. The distance from Tsao-shih is only ten English miles; so the brethren living at Yung-hing-cheng could do a great deal towards superintending the building of the mission-houses at Tsao-shih. But the great argument for their settling there at once is that their presence is needed in that region, and that Mr. Robertson is naturally anxious to get among his people and begin work. In view of these facts, Mr. Bonsey and myself have felt justified in giving orders with regard to the house at Yung-hing-cheng. When the time comes it will give me much pleasure to take our young friends to King-shan, and see them safely lodged in their future home.

We are in great need of three or four country chapels in Tien-men and King-shan; £200 or £300 would enable us to realise our desires in this respect. Are there none among the friends of the Mission who would think it a privilege to contribute of their means towards this purpose? The converts in both districts are doing what they can to help on the work, and they are doing well. The house at Yung-hing-cheng, for instance, is their gift to the Mission. But the converts are, for the most part, poor, and their means are limited. I can only leave this appeal with you and the readers of the CHRONICLE.

Did time permit, I should like to say something about the Roman Catholics and their doings in King-shan. Last year an effort was made to come to an understanding with them; and it looked at one time as if we had succeeded. We were sadly mistaken. This year they have been worse than ever. Jealousy and hatred are at the bottom of their opposition. We are not discouraged. We have only to go on as we are now doing in order to obtain a complete victory. It will all come out right in the end. The doings of the Roman Catholics in these two districts, but especially in King-shan, are simply Satanic; and the Roman Catholic Church is in consequence bitterly hated by the people. I may give you the story some other day. The time is hardly come for it yet.

Pray for the flock in King-shan and Tien-men.—Yours sincerely,  
GRIFFITH JOHN.

## THE LATE DR. MACKAY, OF WUCHANG.

THE *China Medical Missionary Journal*, in a recent issue, contains a very eulogistic and appreciative *In Memoriam* to the late Dr. Mackay, of Wuchang. We give a few extracts:—

"There was no one in Wuchang so well known and so universally beloved as Dr. Mackay. High mandarins, impecunious and expectant officials, government *employés*, missionaries, shopkeepers, soldiers, and the very poorest of the poor were amongst his patients, and more numerous than his patients were his friends, both Chinese and foreign. . . . Wherever he went the Gospel went. One who worked with him says he made it a point to tell of Jesus in every home he entered, and through him many an one in high places heard the truth, and more than one found the light. He was one of the most humble, gentle, and unselfish of men. . . . Unselfish, unsparing of himself, and overworked, he fell an easy victim to cholera in the epidemic of 1896. All through the epidemic he had been hard at work amongst both foreigners and natives, and saved many a life. Only a few days before he was taken ill one of his patients was seized with the terrible disease. Dr. Mackay was with her nearly all day until danger was over, not only doing the work of a doctor, but that of a nurse as well. He was seeing patients until late on Sunday, September 20th, and was seized with his fatal illness about two o'clock on Monday morning. Knowing there was no doctor in the city, he did not send to anyone to come to him. His native assistants and the servants got him such medicines as were in the house, and it was not until nine o'clock in the morning that anyone knew of it and came to nurse him. Dr. Gillison, of the L.M.S., Hankow, was at once sent for, but arrived too late to save the life of his old colleague and friend. For him there was no rebellion to the call; it was all right. Quietly and calmly he gave his last directions, bore his simple testimony to his readiness to go to his Master, and fell asleep early on Monday afternoon, having been ill only twelve short hours, during the most painful of which his unselfish thought for others had left him all alone. Part of his last message to his mother was, 'Tell her I'm glad I came to China.'

"So passed away, all too soon it seems to us, one of the most lovable and loved workers in Central China, worthy to be placed by the side of such men as Roberts and Mackenzie. It has seemed right to specially refer to him, because, though comparatively unknown, he was in every respect an ideal medical missionary. . . . In our little Hankow cemetery stands a beautiful marble tombstone, erected by the wife of the Governor, whose private physician and friend he was."

The Central China Wesleyan Mission Prayer Union paper, in a recent number, gives the following interesting fact about this lady:—

"In another part of the city one of the wives of the Governor of the Province has been baptized into the great name of the Father, the Son, and the Holy Spirit. Healed of her sickness through the blessing of God shown in the skill of the late Dr. Mackay, she has been for about two years a lover of God's Word and of His people. During the distress of eighteen months ago she gave a large sum of money which was distributed by Christian missionaries to those who were flooded out of their homes, and last year she erected a tombstone over the grave of the physician we all loved so dearly, Dr. Mackay."

**OUR MISSIONARY DISTRICTS: CALCUTTA.**

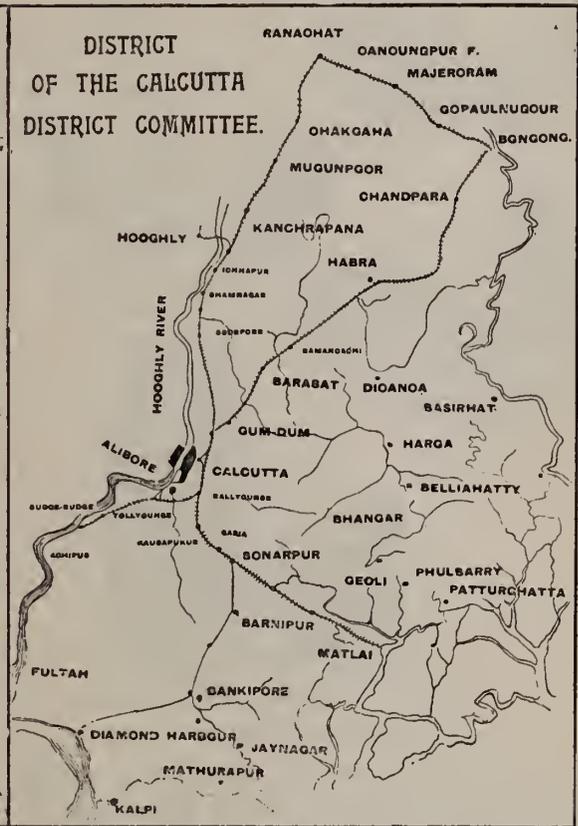
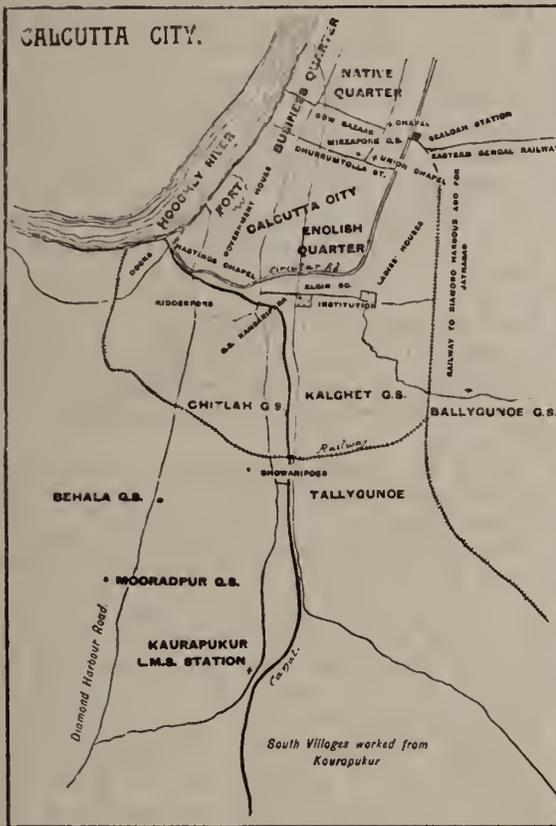
BY THE REV. W. R. LE QUESNE.

THE centre of our Calcutta work is at Bhowanipore, the southern suburb, which has by itself alone a population of 50,000, almost exclusively native, and mainly Hindu, but largely also Mohammedan. In this suburb is the famous temple of Kalighal, which attracts vast crowds of pilgrims every year.

The chief landmark which guides a visitor to our Mission compound is the "Institution," where we have about 600

Christian girls' school, with a boarding department, an Industrial and Converts' Home, eight schools for Hindu girls; and, to assist them in the Zenana work, they have eighteen Bible-women. These women visit mostly the homes of the poor, and wherever they go they are heartily welcomed, the neighbours being immediately called in to hear their hymns, and the wondrous and comforting message which they bring.

Opposite the Ladies' Compound is our Bhowanipore Bengali chapel. The church worshipping there is independent of the Mission, having its own pastor, its own deacon and



scholars and students. In this institution our theological students also are trained, and we have in connection with it a flourishing Y.M.C.A., which is affiliated with the Calcutta Y.M.C.A., and a boarding department for Christian boys.

In a corner of the Institution compound stands the Law Memorial Hall, which serves as a Y.M.C.A. reading-room during the week, and where, every Sunday evening, we have an English service for students and other educated natives; while, in front of it, every other evening, we have preaching in the vernacular.

A walk of ten minutes from the Institution brings us to the Ladies' Compound. Our ladies have under their care a

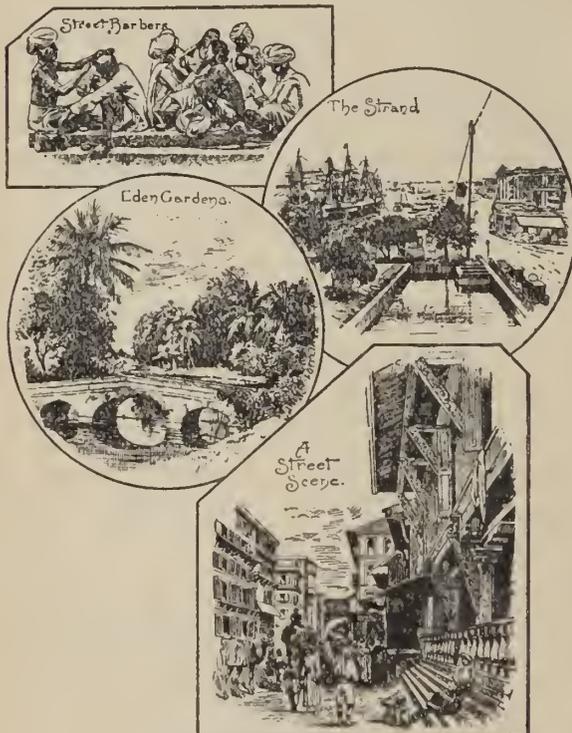
committee, and managing its own affairs by itself. It has a congregation of about 300, including nearly 130 communicants, and in its Sunday school there are about 140 scholars, all Christians.

In Calcutta city there are two smaller Bengali churches, both under one pastor. In 1896 there were in these two churches together 209 Christians, and of these 91 were church members. The 1897 report has not yet been received.

In the same part of the town we have another preaching room, where some of our workers preach every evening. At Kidderpore, Chetla, and Ballygunge, also suburbs of Calcutta, there is regular preaching on market days.

Before leaving the city, mention should be made of our two English churches, Union Chapel and Hastings Chapel, both of which have as pastors members of our staff.

Starting from Bhowanipore southwards, a drive of five or six miles brings us to Kaurapukur, the head-quarters of our village work. Here resides a Bengali missionary, who superintends two important districts known as the South Villages and Sunderbunds. The South Villages are near at hand, and from June to January are reached by means of canoes, called "shaltis," for those villages are in the rice



SCENES IN CALCUTTA.

fields, which during that period are under water. During the dry season we have to walk, and, as that region possesses no roads whatever, the walk over the rough ploughed fields, baked as hard as rock, is very toilsome. The Baptists, the American Episcopal Methodists, the S.P.G., and the Roman Catholics are all working in this district as well as ourselves, but the population is very dense—far too dense, in fact—so there is plenty of room for all, and all work harmoniously together.

The Sunderbund District is similar to the South villages, being also exclusively devoted to the cultivation of rice, and being likewise peopled by the cultivator and fisher castes, who are regarded by the Hindus as very low castes. But this district is at a considerable distance from Kaurapukur, and as the way to it lies along broad rivers the visitor needs

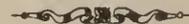
a much larger craft than a shalti. He must embark on our mission boat *Tara*, and it will take him about twenty-four hours to reach the nearest of the villages; but then he will not travel at night.

In these two districts our mission has nine churches, with about 1,000 Christians, and sixteen schools with about 570 scholars, boys and girls. And at Kaurapukur we have a boarding department for village boys and one for girls, and an industrial school.

The *Tara* does not confine itself to visiting the Sunderbunds. It is also employed in systematic evangelistic work on the rivers and waterways which intersect the Ganges delta in all directions, especially on one of the branches of the Ganges called the Issamutti, itself a broad and noble river, with fertile banks, teeming with flourishing villages. On this river we have two stations—Baduria and Bongong, in each of which there is a resident Bengali missionary. We have in the same district a third station, Goburdanga; but during the past two years our Directors have seen themselves compelled to curtail our grants, and we in our turn have for that reason been obliged to withdraw the workers from Goburdanga, and our mission houses there are lying empty.

This rapid survey of our Calcutta district must close with the mention of Joynagar, another mission station, somewhat isolated from the rest, though easily reached from Calcutta. A convert from Joynagar is now the missionary in charge of that station.

In all these country districts there are a good many Mohammedans; but the population is chiefly Hindu. And whether Mohammedan or Hindu, the most part are altogether illiterate, grossly superstitious, and for ever oppressed, ground down, and terrorised by the landowners and their agents, and therefore wretchedly and hopelessly poor. The work among them proceeds slowly; but there is steady advance, and there are abundant signs that the vast mass is being gradually leavened by the Gospel. It is a stupendous task that the Christian churches have undertaken in India, but it is a task to which they have the Master's call. It behoves them, therefore, to apply themselves to it with all their might and with all their heart, remembering at the same time that victory belongs unto the Lord. Let us be sincere and believing when we pray "Thy kingdom come, Thy will be done on earth as it is done in heaven."



It is a gratifying fact that, in response to the circular sent to our local secretaries in reference to the cheap edition of the "Story of the L.M.S.," so many have applied for copies that another issue is called for, the first being exhausted. Applications should be made at once by those still desiring to possess a copy of this valuable work. The price is 1s. net, or 24 copies for 20s., carriage paid.

## A WONDERFUL FORTNIGHT.

BY THE REV. A. J. MCFARLANE, M.A., OF HIAO KAN.

WE have had a most interesting time this last fortnight, Dr. John has been here from Hankow, and I have had the pleasure of visiting some of our outstations with him, and the journeys we made were full of interest and of causes for rejoicing.

We visited the village of To Ko Wan, where eleven men were baptized after a very interesting examination. There are little knots of Christians now in several of the small market towns in that district.

We returned to Hiao Kan the same day, and, up till service time on Sunday, Dr. John was busy examining a great number of candidates for baptism. We had a splendid service at 12 o'clock, with a full chapel, and about thirty people were baptized. At a second service in the evening nearly all the native pastors said a few words in turn, followed by Dr. Walton and an attempt by myself, and then Dr. John gave us about half an hour in real Welsh style, which I am sure some will long remember.

The following day we visited the little chapel at Yun Mung, a fifteen miles' walk along the river bank, through perfectly flat country, dotted everywhere with villages. A room behind the chapel there has been boarded, and afforded us quite comfortable quarters.

Next door a poor woman was repeating the name of her child in a loud voice, imploring the spirit to come back to the ailing body. Sometimes Dr. John says they carry the clothes to the door when a patient is ill and say: "Here are your own clothes; come back, come back!" and then the garments are restored to the patient with the spirit in them, and he recovers—or ought to do!

Early next morning we did a little street-preaching and selling of books. It was easy to find a large and very attentive audience in the busy streets. Chinese peculiarities cropped out at every turn. Several times a book would be asked for. "How much?" "Ten cash," Dr. John would say (about a third of a penny). "Give you nine!" they would answer at once.

Half-a-dozen people were baptized before we left Yun Mung, and the work is in the hands of a steady and capable native pastor. We left Hiao Kan again for a tour among the villages and towns of Mao Ch'en Tu, Tung Shan, Peh Kin Tsui, and Yuen Kia Han, going most of the way by boat down to Hiao Kan River.

At Mao Ch'en Tu the converts are now numerous enough to rent a small house for Sunday services, which we called to see, and a great deal of good work is being done there just now by one or two earnest men. A few years ago Dr. John says it was a terribly noisy and disreputable place.

At Tung Shan, again, we had a great number of baptisms—thirty-three in all—of most varied types of men. The

examination by candle-light in that little mud and reed room was a striking scene. Two large red candles, with the flame blown all askew, lit up the mass of Chinese faces and rough blue dresses, the dark mud floor and the dusty beams, and fell on Dr. John's shaggy head resting on his hand as he sat questioning the candidates. One was recently a Taoist priest, who owned the house we were in, and had given up all false idols and temples for belief in Christ. Many were fishermen and farmers, tailors, and so on. One man answered that he only prayed "in secret." Being told that he should pray with his family, it came out that he was the only one in the house—poor old man. Next, a not very promising man, with skin like very dark brown leather, and no whites to his leaden eyes, and a nose that was a mere pimple on a huge square block of face. He knew the catechism very well; but we were privately told that he smoked opium, and was suspiciously regarded by the native assistants, so he was kept back; and after the service he made a great noise and said he would never come again because he hadn't been baptized. "Ask me what you like; I know the truth," he cried out. "Yes," said Dr. John, "but you have not the right spirit in you!"

We had the service in the room of another house across the "street," and finished about half-past nine by literally telling the people to depart, else they would have listened till midnight, I think.

Till the light was put out, however, they crowded into our room and peered through all the numerous cracks in the reed walls; and, then, sleeping on two doors off their hinges, with noisy dogs and children crying, and strange noises from mills and machines most of the night, it was not an ideal sleep we got.

At Poh Kin Tsui Dr. John also baptized eleven or twelve people; and though they have not a chapel there, yet they meet in a good-sized room which belongs to one of the converts. They gave us a very good feast there, and I got on fairly well with the chop-sticks; but the last few grains of a bowl of rice are very slippery things to secure!

We went on the same day to Yuen Kia Han, where, in contrast to some of our experiences, we had a very quiet and comfortable time in the rooms that are attached to the pretty little chapel. Dr. John was not expected till a day later, but a few came to see him, and three nice old men were baptized at evening prayers which we held in the chapel. It would be splendid if we could have at some of the places we have visited a set of buildings like those at Yuen Kia Han. A good piece of land, a chapel for about 100 people, with school adjoining and house for the native pastor and two or three rooms for missionaries on visit, all in one place, almost under the same roof. We hope to see some such places instead of the miserable mud huts or small native houses now in use, and hope our home friends may be able to help us towards that end. One of the men baptized last week was a little boy in the crowd who, twenty years

ago, stoned Dr. John as he was attempting in vain to reach the village of Wei Kia Wan.

Dr. John left me at Yuen Kia Han returning to Hankow, and I got back again to Hiao Kan the same evening greatly inspired and encouraged by all that I had been permitted to see and take part in.



PICTURES OF SOUTHERN CHINA. By Rev. J. Macgowan. (The Religious Tract Society, 56, Paternoster Row.) Price 10s. 6d.

A HISTORY OF CHINA, FROM THE EARLIEST DAYS DOWN TO THE PRESENT. By Rev. J. Macgowan, London Missionary Society. (Kegan Paul, Trench, Trübner, & Co., Paternoster House.) Price 8s.

MR. MACGOWAN, who has recently returned to his field of work in China, has left behind him these two volumes, which will be read with profit by all interested in the Celestial Empire. The first volume gives a graphic description of the author's visit to the cities of Southern China—viz., Shanghai, Foochow, Kushan, Amoy, Swatow, Hong-Kong, and Canton. It is enhanced by a variety of beautiful pictures, which enable the reader to take in the surroundings of each place, and to mark the peculiarities of dress, modes of transit, trade, customs, &c., which must strike the eye of a stranger. Although this book is not strictly of a missionary character, it is written by one full of the missionary spirit, and who hopefully anticipates the time when the promise shall be fulfilled, "These shall come from far, and these from the land of Sinai."

The second volume is more elaborate, and presents a history of China in a form new to the English reader. It is not a compilation gathered from all kinds of sources, but a reproduction from the original of the Standard History of China; that work and the writings of Confucius and Mencius are the only sources whence the story of the Empire can be obtained, and as the documents have been treasured with the greatest care, there can be no doubt of their genuineness and authenticity. Mr. Macgowan, having spent more than thirty years in that country, is eminently competent as a scholar to faithfully reproduce such portions as might interest the readers of to-day, when China is occupying such a prominent place among the nations of Europe. We believe this volume appears most opportunely, and will be studied by many who are expecting that the Chinese people are destined to become an important factor in the history of the world.

JOYFUL tidings come from our mission station at Poo, in the Himalaya, that in April last not less than fourteen adults and two children were baptized—a harvest such as our Himalaya Mission has never yet reaped in its forty-three years of existence.—*Moravian Missionary Magazine.*

## CORRESPONDENCE.

THE following suggestive letter may be of interest to our readers:—

DEAR MR. COUSINS,—I think it right to say how much I have enjoyed the January CHRONICLE.

Having, in the course of Bible-class arrangement of subjects, chosen this as a Missionary day, I found I could not fill the time to better purpose than by reading extracts from this number of the CHRONICLE, with some connecting links. I found it in this aspect a perfect gold mine.

After indicating the root Missionary spirit (Ps. lxxviii.) as personal and yet world-embracing, the CHRONICLE, by its memorial notes of Dr. Legge and Mr. Lewis, impressed this thought—that veterans and leaders in their prime are falling, and their places must be filled. Then the fine characteristics of these great and good men invited our imitation and our action in harmony; and personal memories of Mr. Lewis added to our sympathy.

China!—where our fleet is in force to keep doors open—finds our best men and women in force also to keep Christ's door open, and to press it open (as in Hunan) where it has long been closed. Griffith John's brave henchman (Mr. Peng) and his work and achievements were greatly enjoyed.

Then from China we sped to Samoa, and by means of Miss Ffrench's beautiful letter we were enabled to share in the welcome given to our old and beloved friend, Miss Schultze. And then we accompanied Mr. and Mrs. Goward (Mr. Goward gained and exercised his missionary inspiration at Ray Lodge, Woodford) in their voyage in the *John Williams*, and we took it as a picture of the missionary enterprise in the spirit of the great Shepherd, "going after that which was lost until he find it"—*bring the lost ones home!*

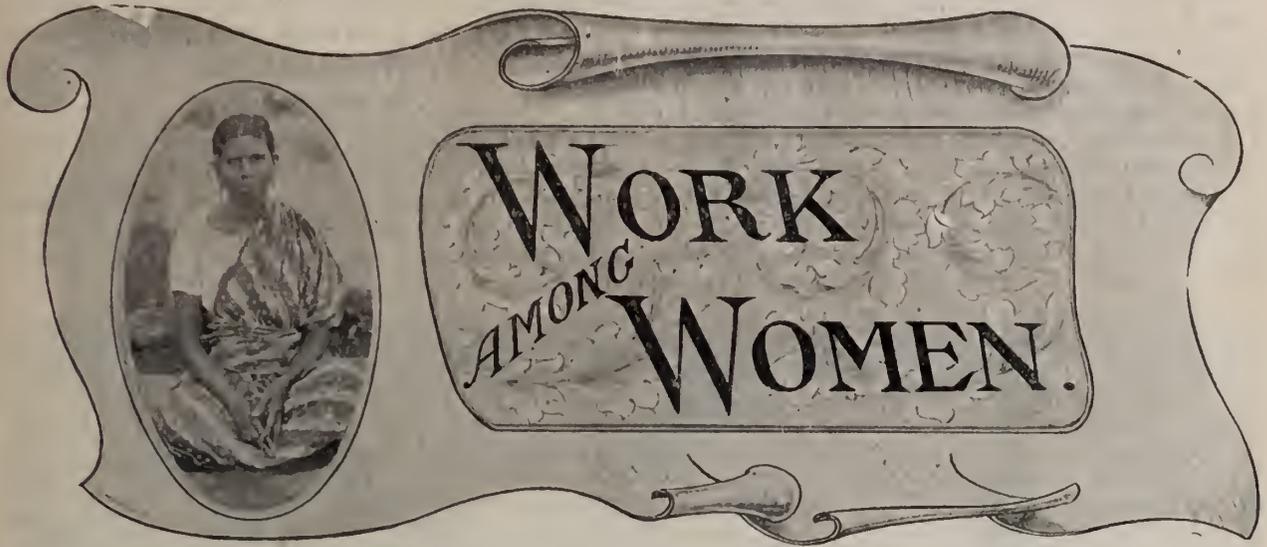
But now our time was almost gone, and we had only touched the fringe of the CHRONICLE's good tidings. Before closing we read the beautiful extracts from *Le Missionaire*, especially that about the dawn of hope to Madagascar by the unison of forces there under a more righteous and benign rule (as now Mr. Evans Spicer is able to report). Truly a feast of fat things, we felt, as we sang—

"This is the day of toil  
Beneath earth's sultry noon;  
This is the day of service true,  
But resting cometh soon. Hallelujah."

And we had a nearly three-fold collection (Ray Lodge Sunday-school). "Thank God and take courage" would seem to be written for those who care to see, and for all interested in the "Society of the Blessed Sound."—Yours truly,

T. W. ORR.

Rowallan, Woodford Green, Essex.



## ANTI-FOOTBINDING WORK IN CHUNG KING.

BY MRS. CLAXTON.

IN the winter of 1894-5 it was felt by missionaries of this neighbourhood that the time had come when some concerted and organised efforts should be made to hasten the emancipation of our Chinese sisters from the unnatural and crippling custom of binding the feet.

One or two meetings were held and pledges were taken by fifty-six native Christians that they would discourage the practice, by unbinding their own feet, and by refraining from binding their daughters' feet, if they were women, and in the case of men, by any and every good means to secure the abolition of the pernicious custom.

This was a good beginning, as far as it went, but, from various causes, the organisation of a league or society was delayed, and nothing aggressive was done till the disturbances and riots of 1895 had become matters of the past.

The Society is now organised under the name of the Tien Li Kioh Hui—"The Natural Foot Society." The Rev. Spencer Lewis, of the Methodist Episcopal Mission, is President, my husband Vice-President, Mr. E. B. Pardon, of the F.F.M.A., is English Secretary, and Mr. Chang, an evangelist of the C.T.M., Chinese Secretary. So that all the four Protestant Missions in Chung King are represented.

The object of this Society is to work especially amongst the Christians—to form a Christian public opinion—though membership will not be confined to church members.

Five successful meetings for Chinese have been held in Chung King during the year. Two were held at the house of Mrs. Little, who is Organising Secretary of the Society. The first of these was a drawing-room meeting for ladies. The other was exclusively for students then in the city

awaiting examination, and at which Dr. McCartney gave a physiological lecture, illustrating the evils resulting from foot-binding.

Early in the winter a meeting was held at the Friends' Meeting-house, composed chiefly of ladies and gentlemen unconnected with the missions. A fourth meeting was held in the chapel of the China Inland Mission, composed of people connected with the four missions at work in the city.

Each member of the local committee was responsible for a meeting, and the last of the series fell to my share. It was held in the L.M.S. Chapel. Its characteristic feature was a prize shoe competition. Competitors were invited to send in shoes of original design for unbound feet not less than five inches in length. Thirty pairs were sent in. Prizes were given for the three pairs which secured most votes from the visitors.

Invitations were accepted by a large number of influential people of the neighbourhood to whom voting tickets were given as they came in. After partaking of tea and sweetmeats, groups of ten or twelve were taken round to view the shoes on exhibit and drop their tickets into whichever pair of shoes they thought the best.

When the voting was completed all assembled in the chapel and listened to interesting addresses.

During the year I collected as treasurer from the foreign community sixty-five taels, which has been spent in printing and circulating pamphlets.

One excellent pamphlet, of which we printed 7,000, was written by a *chii ren* (M.A.), and was signed by five others holding the same diploma. At the last literary examination Mrs. Little undertook the onerous task of distributing 6,000 copies of this tract to students as they left the examination hall.

Much interest has been aroused by means of these meetings, which we hope will not be allowed to die down again. It is, however, comparatively easy for men and women to sign their names against such an ill custom, but it is another thing to unbind their children's feet, and so fight against the custom.

Whenever I have spoken of it in the houses where I visit, one and all have said "Yes, we know it is a bad custom, but if we don't bind our girls' feet, no man will marry them; what can we do?" This seems like Eve laying the blame

## GIRLS' CENTRAL SCHOOL, ANTANANARIVO.

BY MISS CRAVEN.

**M**ANY of the readers of the *CHRONICLE* will have heard that the compulsory sale of the L.M.S. property in Antananarivo included not only the College and Normal School, but also the Girls' Central School, this last, however, not to take effect until after the lapse of one year, from the end of February, 1897.



GIRLS' CENTRAL SCHOOL IN ANTANANARIVO.

on Adam, but I confess it seems to me that the real obstacle to a change is to be found in the deep-rooted love of the woman for a tiny and dainty shoe.

I suppose that until we see the hearts of both men and women changed and renewed by the Grace of God, we can hardly expect to see large numbers abandon the custom. And if that be so, is not our wisest method to work through our church members and through them gain outsiders?



Arrangements had been made to remove the school to Ambatonakanga, but these have been rendered unnecessary by the gracious action of General Gallieni, which he announced publicly at a large gathering of pupils and parents held in the schoolroom on Monday, December 6th. The General had agreed with Messrs. Thompson and Spicer that he would visit the school and see the progress made; and it was thought well that the youths in the secular department of the college should also be inspected. We decorated the rooms very prettily with maps, flags, plants, &c., and arranged so that the girls (347) and youths (about 40),

with their respective teachers, were all assembled in the large schoolroom. The pupils greeted their Governor-General with the "Marseillaise," and one of the young men gave him a short welcome in French. He examined the girls first, a few from most of the different standards being called up to show their proficiency in the French language, and each of these received a dollar as a reward for past and incentive to future work. The youths, who had retired to two class-rooms, were then visited and received similar rewards. After all had again joined in a song, the General expressed his approbation of the progress made, especially in the French language, and thanked all the teachers for their work. He then stated that all the missionary societies which he found established here on his arrival will be treated alike, whatever their creed, and finally that he had written to France recommending that the building in which we were assembled should remain the property of the L.M.S., for the carrying on of the present girls' school. This last announcement was received with demonstrations of joy by all, parents, teachers, and pupils, not omitting the representatives of the L.M.S., and last, though by no means least, H.B.M. Vice-Consul T. P. Porter, Esq. Tears were in the eyes of many when they knew that we were not to leave our beloved school, and our hearts were full of thankfulness to our Heavenly Father for all His goodness to us in thus answering the many prayers which have been ascending to Him, specially during the last two or three months. This was the last public appearance of the deputation before leaving us, and it was a fitting close to the great and difficult work which they have been enabled to do here.



**FROM THE ACTING SECRETARY OF THE WATCHERS' BAND,**

A SPECIAL subject for prayer during the present month is given in the Society's financial position, as stated on page 50.

\* \* \*

It is very important that all renewal forms should be received at the Mission-house not later than the 31st of this month. Will all local secretaries kindly give the earliest possible attention to this matter?

\* \* \*

ANY Branches requiring new Lobby Cards may obtain them on application. A copy of the Prayer Chart will also be sent, free of charge, to any Branch which has not yet received one.

\* \* \*

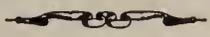
DURING January, 218 new members were enrolled in the home division, and the following Branches were formed:—

<i>Branch.</i>	LONDON.	<i>Secretary.</i>
Horselydown ... ..	...	Mr. W. J. Foreman.
	COUNTRY.	
Newcastle-on-Tyne (Beech Grove) ...	...	Miss A. Millburn.
Thornton Heath ... ..	...	Mr. J. Lucey.
	SCOTLAND.	
Glasgow (Eglinton) ... ..	...	Miss F. D. Hamilton.
	THE COLONIES—VICTORIA.	
Bendigo ... ..	...	Miss Buchan,
Maryborough ... ..	...	Mrs. G. Moss.



CHINA.—The Rev. J. Parker returned to Ch'ao Yang early in December from Chin Chou, where he has been nursing Mrs. Parker under the hospitable roof of Dr. and Mrs. Brander, of the Presbyterian Mission. The cold of North China has proved very trying to Mrs. Parker after the warmth of South China, and she has had several attacks of erysipelas since she went to Mongolia. This last illness has been the most serious. Mr. Parker reports that the work is progressing favourably at Ch'ao Yang, and at the out-stations; and that Dr. and Mrs. Cochrane and their little one are well.—Miss Esam reached Yen San on November 28th.

INDIA.—Miss Linley left Calcutta on January 3rd, and joined Miss Fletcher at Montreaux on the 27th of that month.—Miss Hewlett, of Mirzapur, expects to reach England by the end of March.—The visit of Mr. and Mrs. S. D. Wills, of Bristol, to Mirzapur, Kachhwa, and other North India stations has afforded much pleasure and refreshment to the missionaries.



**WALTHAMSTOW HALL, SEVENOAKS.**

ON the occasion of Miss Unwin's retirement from the position of Lady Principal of Walthamstow Hall, the ladies of the Committee presented her with a very handsome silver tea service, accompanied by an album containing an illuminated address.

A deeply interesting meeting took place on Tuesday, 6th February, at Walthamstow Hall, when, the whole household being assembled in the dining-hall, Mrs. Clapham, a member of the Committee, reviewed in a few words the changes that, during the last few years, had fallen on the Institution, mentioning, first, the removal of Mr. Pye-Smith, who for many years was the kind and skilful medical adviser, and sympathetically referring to the loss they were that day so deeply feeling of Mrs. Pye-Smith, who for forty-six years had been hon. secretary to the school, and who, during the whole of its existence, had been the warm and intimate friend and helper of all who in succession had passed through it.

The last month had brought another change, in the removal of Miss Unwin, who for nearly twenty years had been so true and generous a friend to the children, and whose retirement could not but cause anxiety to the Committee, who keenly felt the severance of so long a connection. Mrs. Clapham offered a very earnest welcome to Miss John, who has entered upon the duties of Lady Principal.

Mrs. Devitt then presented to the Institution, on behalf of herself and her sisters, Mrs. Leader and Miss Pye-Smith, portraits of her parents and of her grandmother, Mrs. Foulger, who, in conjunction with Miss Ann Wills, had founded this home for missionaries' daughters at Walthamstow in 1838; and also an oil painting of Mrs. Pye-Smith, by Mr. Edward Hughes (whose recent portrait of the Princess of Wales has been so much admired), which Mr. Devitt had much pleasure in presenting to the Institution.

## OPENING DAY, KACHHWA.

BY DR. ROBERT J. ASHTON.

ON the 29th December, 1897, there was quite a little flutter of excitement in Kachhwa and the villages around. It was bruited about that the Christian Padre people were going to have a "Jalsa," or festival, in honour of the formal opening of the Medical Mission Hospital and



DISPENSARY.

Dispensary, which, as all the people now well knew, had permanently taken the place of the old indigo factory. Gossip had been busy during the past year over the doings of the Christian folk. They had evidently come to stop. The Doctor Sahib, who used to arrive with his tent in the cold season, camp under the mango trees just outside the village, and for three months or so give out medicine to all who wanted it, and then go away again, had this year redeemed his promise to come and stay. But instead of building a new hospital, as he had said he would do, on some land which the Mission had previously bought, he first hired and then purchased the old empty indigo factory. Then came extensive repairs and alterations, which went steadily on through all the hot and rainy season. The long line of vats was broken up and the bricks utilised for wall building, while the broken bricks were pounded for concrete and mortar, and the rubble used to repair the roads. Thousands of new bricks were made and burnt in an adjoining field. All the buildings were re-roofed. The factory chimneys were pulled down, the huge ovens dug out of their solid masonry bedding, and the old iron sold. And so gradually the old familiar and somewhat tumble-down factory buildings were transformed into a spick-and-span new dispensary and a hospital. Where once the indigo had been soaked and boiled and pressed, now sick people gathered every day to see the doctor and his Indian Christian helpers, and to get medicine—which they were glad enough to do, even though it meant receiving help from the "Jesus people," and listening to their strange preaching about the one true

God and His one true Incarnation, the great Guru and Healer and Saviour Christ.

The big, dark, shut-in, barn-like shed, where the indigo used to be dried and then packed, had become a clean, airy building, with numbers of windows and doors cut out through the walls to let in the needed air and sunshine; and now it went under the name of the Hospital. Down one side of it a row of tumble-down rooms had given place to a broad, open verandah, and stepping inside one entered a large "ward" with smooth cement floor and plastered walls as white as whitewash could make them, and big central pillars reaching up to and supporting the high roof-tree. Here the very sick could be taken in and tended, until such time as, if God so willed, they became strong and well again.

And now the buildings were considered finished, and the Padre Sahibs had determined to have a festival to announce this fact, and to ask, as they said, God's blessing on the work. For a week beforehand the Christian Catechist had been busy in distributing over a hundred written Hindi invitations in the villages round about, asking the zemindars and big men to be present, while by word of mouth the common people were told they too would be welcomed. Inside the factory, or rather as it now is the "Mission" compound, busy preparations were going on. Bamboo framework welcome arches were erected at the gates; and the walls of the hospital and dispensary were made bright with coloured pictures of scenes from the Christian religious books, while festoons of green leaves, and of paper—red, green, yellow, blue—set against the white walls, and wreathed round the black tarred beams, added to the decorative effect. And when the appointed day arrived, the compound



Bungalow

had in it more Christians than Kachhwa had probably ever seen or thought of before—invited guests from Mirzapur, and Benares, and Mangari, who came in palkis and garies (cabs), or on bicycles, or on foot, till the bungalow and hospital seemed full of them, and outside in the camping-

ground there was a goodly array of tents, while the beds, and tables, and chairs, borrowed from long distances for the occasion, were found to be none too many.

The day was gloriously fine, with clear blue sky and bright sunshine, such, indeed, as every day for the past two months had been, and as nearly every day for the next two



MEDICAL STAFF.

months of the cold season probably would be! The first item in the day's programme was a united breakfast for all the Christians present. The white sheets which did duty as tablecloths, made gay with bunches of Indian flowers and leaves arranged here and there, were spread on the raised centre floor of the old indigo press-room—now the dispensary waiting-room—and the guests, to the number of over sixty, sat on low forms in long rows down each side. Fair justice was apparently done to the curry and sweet yellowed rice and chupatties, and tea, and sweetmeats, and fruit, which were provided, for the volunteer waiters seemed to be having a busy time. When the feast had been disposed of in this happy fashion, the floor was cleared and the room prepared for the general meeting or "Dedication Service." A funeral bell tolled the hour, *i.e.*, a 4 ft. piece of rail iron, saved from the building work, and swung on thick wire from a projecting beam outside the dispensary, was struck by an iron bar, and this clanged forth in solemn gong-like tones, that it was close on twelve o'clock, and time for the service.

Round the walls sat the Christians, a goodly array of speakers were in chairs on the carpeted dais at one end, and the outside audience was waited for, but at first only a few boys and a dozen or so men came. However, the meeting was begun with the singing of bhajans, or Christian hymns set to native tunes, led by the concertina and voice of one of the missionary Miss-Sahibs, and then the Chairman—a visitor from England, Samuel Wills, Esq., J.P., of Bristol—gave his speech in English, which was ably translated into

Hindi by one well-known in Kachhwa, the Rev. E. Greaves. Other speeches and a dedicatory prayer followed, and before the meeting was over the room was packed, for, native-like, the bulk of the audience arrived half an hour late. An unexpected and gratifying addition to the programme was a complimentary speech in flowery Urdu, read by one of the chief native gentlemen in Kachhwa, in grateful acknowledgment of the medical work set up in their midst.

After this the buildings were thrown open to inspection, and a party of gorgeously dressed native gentlemen were conducted round, while the general crowd, which had now swelled to 2,000 at least, followed after, and invaded every corner, even pressing into the verandah and rooms of the bungalow. Numbers gathered round the groups of native Christians, to hear them play and sing and speak, and later on parties of preachers made for the bazaar, where good audiences were obtained. At dusk the gateways and some of the buildings were illuminated with hundreds of tiny lamps—wicks set in oil in earthenware saucers—which produced quite a pretty effect, especially where the lights from the roof of the dispensary shone across the water of the tank. Meanwhile a white sheet had been set up in an open space near the shade of some trees, and scenes from the life of Christ were shown by the magic lantern, and capitally described in village patois by Mr. Mukerji, the headmaster of the Benares Mission School, to an audience of white-shrouded natives, seated in rows on the grass in the moonlight. And thus closed an eventful and useful day, one which probably will be long remembered in Kachhwa.



Hospital

BUNGALOW.

FIVE of the murderers of Escande and Minault in Madagascar have been arrested. They turn out not to be heathens, as would have been expected, but Catholics, two of them teachers under the Jesuits.—*Norsk Missionstidende.*

## STARTING A NEW STATION IN MATABELELAND.

BY THE REV. D. CARNEGIE.

ONE of the results of our Mafeking Conference has been the establishing of Centenary Mission Station. For the last fifteen years Mr. Helm and I have lived and worked together harmoniously at Hope Fountain. Since our coming into the country great changes have taken place which, from our point of view, have been for the good of the country and the natives to whom it belonged. It was rather hard for us to have to give up our dear old home at Hope Fountain and come away here in the wilderness and establish another; but the path of duty was made clear to us, and there being so many things to attend to, and so much work to do, we have not had time to regret our leaving the old station with all its pleasant memories.

The first thing to do in starting a new station was to find out where the land was. This was pegged off in 1895, hence its name. I got my cart repaired, inspanned four oxen, put some food for the journey inside, and set out to find Centenary Station. On this occasion I was responsible regarding the driving of the oxen. The first stage of the journey meant travelling five long hours along an old road, and before we reached the Khame river we longed for a cup of coffee and something to eat. Having repaired the trek gear and fed the oxen, and having had some refreshment ourselves, we inspanned again to go five or six more miles before dark. We struck the main road at Khame river, and left it again at Mapokatwaneni—don't be frightened at the name. Here our only guide was the Unnegwane hill, which we saw some five miles off towards sunset. A common experience overtook us here. We lost our four oxen, whose names were Whiteboy, Blackearth, Darkness, and Spire, but after six hours searching they were found twelve miles distant from the cart making their way back home. Next a cracking thunderstorm came sweeping down upon us; the wind blew big guns, and my little canvas sail went flapping like a fanner's fan winnowing corn. It was then sunset, and soon we turned in to rest.

Next morning, before sunrise, we were on the move, and after an hour's trekking we left the main road and turned direct west towards the Unnegwane hill and our future home. On we went through the thick bush, up hill, down dale, till we reached the Gululu river which runs into the Qwai, which again falls into the Zambesi river. We are on the western side of the great Watershed between the Zambezi and Crocodile rivers, whereas Hope Fountain is situated on the east side of it. Here we rested for a short time. I found a boy who knew a footpath leading on to the hill; we now travelled along it, two boys going in front with axes cutting down the bushes, and towards evening I reached a place where it was decided to stop and look round for the beacons of the mission land. Next day,

at 9 a.m., I started on foot with my gun, and after walking four hours in the hot sun found three of them. At 3 p.m. we returned to the cart. I was now anxious to find a suitable place for a site whereon to make our station. After some looking about, one was selected on the side of a sloping valley just near by some little rocky hills, and some 600 yards from a lovely pool of water. By this time some of the natives were coming round to see me and ask my business, and begged for snuff, tobacco, salt, and food. It was now my turn to ask them who they were, whose land they were living on, if they were rebels in the late war, and still had guns and spears hidden away in the hills? Most of them seemed glad to hear I was coming to live among them. Having decided upon a spot, my next step was to hire ten men for cutting Mapani poles for four huts—one for kitchen, one for sitting and dining room, one for sleeping in, and one for my few goats and sheep. The other two men cut poles for making a fence in front, while I made a stone dyke along the back. Grass was bought for thatching all these huts, and women were hired for thatching them and plastering them outside and inside. The floors had also to be smeared over with mud, then door frames, window frames, skins for thatching, rods for the grass, and a whole lot of other details had to be looked after before the *umuri* (town) was put in order. Another square building was put up some 12 ft. long by 10 ft. wide, and 10 ft. high, which serves two purposes, both for our day school and Church services on Sunday. Alongside of this building I have drawn up my old wagon, leaving a space between which is converted into a workshop, in which are my carpenter's tools, my bench, nails, hammers, chisels, saws, &c., &c. My garden also has been laid out, two stone dykes built round part of it, a quince fence along the bottom and a thorn fence up one side, while orange, lemon, banana, cypress, syringa, poplar, black wattle, and other trees have been planted in the garden at the house, and round the spot where next year we hope to build our church. All these temporary buildings will be used as outhouses, and this square one as a class-room after we get into our new house. We are tired of being without a house to live in. In March, 1898, it will be two years since we had a proper roof above our heads. One of these huts leaks very much, and after this week's rain the damp begins to appear in several places inside these huts.

But in spite of many things we are well, enjoy our new home, and hope soon to have good reports to send you of progress in connection with our Centenary Mission in this part of Matabeleland. May God our Father bless us, and establish the work of our hands among these people whose eternal interests are our first and only care in living among them.

—o—o—o—

“Lo, I am with you always, even unto the end of the world.”



their names is often in requisition, and we and our friends find much pleasure in tracing the work of each one."

#### INDIA.

AT Mirzapur, on Christmas Day, a woman (Brahmini) and her son, who had been helped by the Mission during the famine, and had remained under the care of our missionaries for twelve months, were baptized. This made the fifth baptism of women converts during the year 1897, besides several children who had received the rite. Two other women were ready to confess their faith in the same public way, but it was considered advisable to postpone their baptism until some information had been obtained concerning their husbands. Others also are on probation. "Surely we are beginning to awake at last in Mirzapur," adds Miss Hewlett.

#### SOUTH SEAS.

THE following are extracts from the letters of members of the Christian Endeavour Society on Maré, Loyalty Islands, to the Rev. J. Jones, their former missionary, now living at Sydney:—"At our May meeting (missionary) the addresses and exhortations were most powerful, urging the people of God to take up the work of evangelising the dark land of New Caledonia. We had also received letters from the lepers at their island, Belep, begging clothing from the Church and the Christian Endeavour Society in Maré. So that on that day there was a tremendous overflow of pity which God caused to flow into the hearts of His people. They there and then at the meeting took off their clothing which they had specially prepared for the festive occasion. They did not wait to go home to get other clothing, but filled up boxes full of clothes and other valuables. After the meeting the pastors assembled to decide how the things were to be sent to our lepers at Belep. Also to seek an opportunity at the same time to appeal to the French authorities to allow us to preach the Gospel in New Caledonia. I offered to go and to take two pastors with me, so that if the French Government gave us permission to work on New Caledonia, then I would at once place my two companions on stations. On the 1st of July, I and the two pastors, Uede and Waishitini, left Maré; the chief, Huaisitine, accompanied us. We arrived at Noumea on the 2nd. On the 3rd the chief and we three pastors went to the Government to make our petition. They replied: 'We place no obstacle in the way of preaching the Gospel.' Then we most earnestly and devoutly thanked God. We went to Belep, the leper island. We arrived on the 14th. On the 15th we settled the two pastors to labour at a place called Kumake. I bid them good-bye and started on my return to Maré. Now I am back again in Noumea, having arrived September 5th. I came over to consult with Rev. L. Longereau, the French pastor in Noumea, about the work of God on New Caledonia. We have seven more pastors wishing to come to be missionaries in New Caledonia. I am awaiting their arrival."

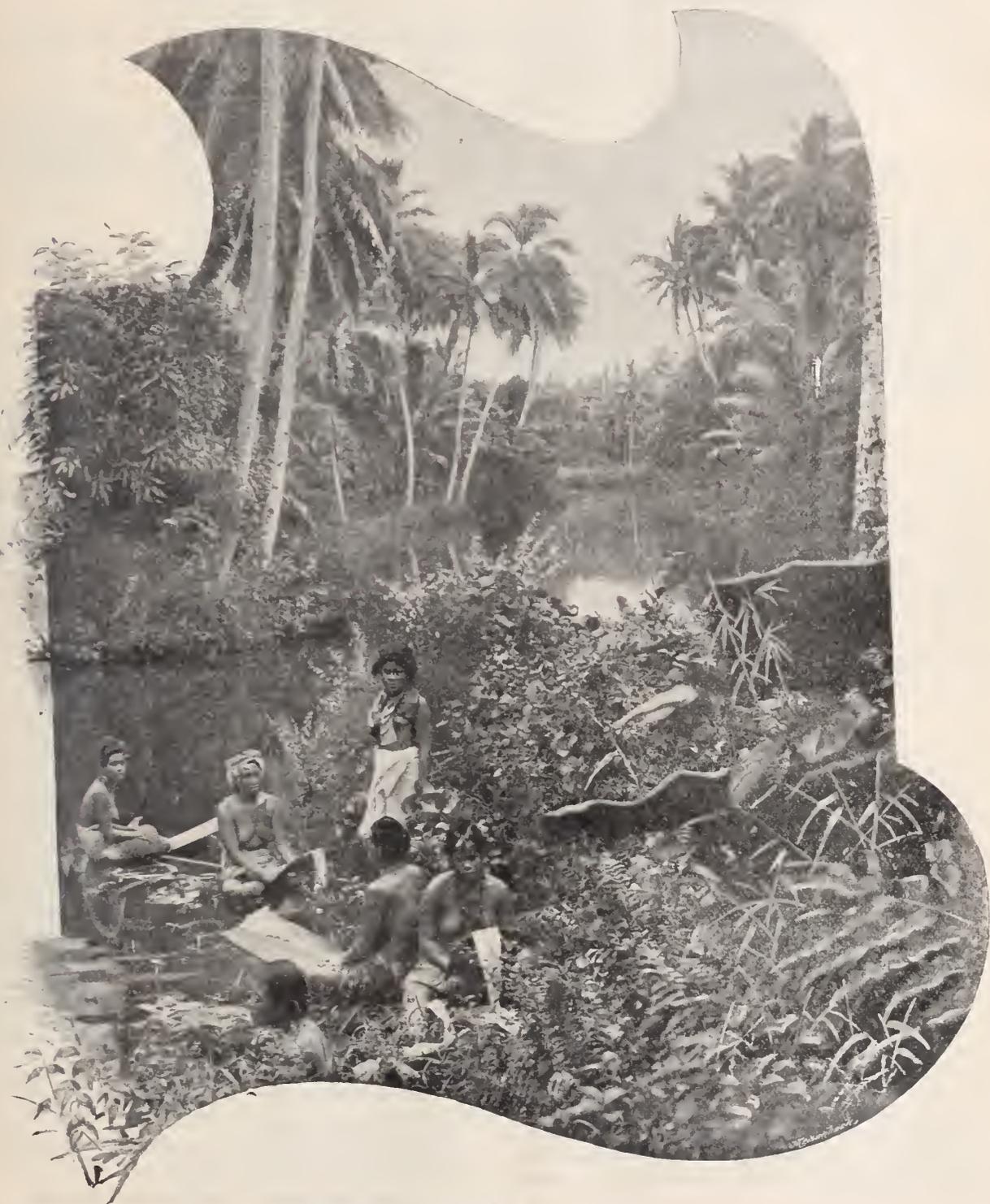


M. JULLA has been successful in preventing a war which was about to break out between the Barotsi and the Mashikulumbue. The king and chiefs being present at a service, M. Julla exhorted them to renounce this iniquitous enterprise. They were astonished at his boldness, and some of the chiefs were furious; but in a few days they all agreed to give up the war. This is the first time that the Barotsi have renounced a war for which they had already made all the preparations.—*Journal des Missions Évangéliques.*

THE Rev. Timothy Richard believes that extraordinary changes are preparing in Hunan. A Chinese mandarin from Hunan, who was visiting Shanghai, came one day into the bookshop of the Christian Literature Society and ordered 200 copies of all the publications of the Society, which he wished to distribute among the men of his own class at home. Not long afterwards the mandarins of Hunan sent for all the Christian and scientific books which they could get hold of, and now they have requested the Chinese literary member of this society to undertake the management of the Chinese High School of their province.—*Calver Missionsblatt.*

DR. BARROWS, the principal originator of the Parliament of Religions at Chicago, has been lecturing in all the larger towns of India on "The Position of Christianity in the World," "The Book for All," "The Christian Teaching about God as the Foundation for a Universal Religion," and the lectures have excited great interest and applause. It was feared that the large attendance was due to the expectation that he would place Christianity on the same plane with Hinduism and other religions. This, however, was not the case. He has always emphasised the unique character of Christianity, and has repeatedly stated that he wishes to repair the mischief which has been done in India by misleading reports of this Congress of Religions.—*Calver Missionsblatt.*

NEWS of the first baptisms among the Pahonins of the French Congo comes from the Paris Missionary station of Talangna. "We believed in the sincerity of their faith," writes M. Allegret; "they had remained true. Many of them who were workmen at the station had given up a part of their wages in order to go to school and to learn to read; and, nevertheless, after many hesitations and prayers, we asked them to wait three months more. After a most careful and individual examination we then admitted fourteen to baptism. . . . This has been a year of progress from all points of view. We desired it with all our hearts, but both M. Faure and myself have the clear impression that we neither began it nor directed it; we have been carried along by this work, or, rather, by the work which it is God's will shall be accomplished among this vast population. Since God called me to serve Him here, there are many preconceived



SAMOAN NATIVES PREPARING BARK CLOTH.

ideas which I have found out to be false, and which I have abandoned. I have no longer the naïve enthusiasm of a beginner; but I have a conviction, which is ever growing, that the moment marked by God has come, in which we are to conquer these tribes for our King—our missionaries by a life ever becoming more holy, and the churches by the more numerous reinforcements which they will send us.”—*Journal des Missions Évangéliques*.

DR. SCHREIBER, of the Barmer Mission, speaks in his annual report of a new undertaking in connection with its African Mission. “We have come to the conviction,” he writes, “that we must ourselves set our hands to make the land which is about to be given to the natives as inalienable property useful to them; that is, we must ourselves see to the regulating of the water supply, the boring of wells, the construction of ponds, and we must also teach the people agriculture. This is quite a new task for us, for which we shall need new powers, and for which we shall need, in the first place, an engineer who thoroughly understands such matters.” The Mission has decided to send out a competent person.—*Deutsche Kolonialzeitung*.

MISSIONARY HOFFMANN, in New Guinea, writes: “If the older people in the village give me much trouble just now, I have all the more joy in the children in the school. We now regularly go through a Bible story several times until the children can repeat it themselves. Yesterday, referring to the bloodshed which was threatening in the village, I told the children the story of Cain and Abel, and they saw how inwardly moved I was. Several of them came afterwards to my wife, and said, ‘When we are grown up, we will not do like our fathers, and like Cain, but we will love one another.’”—*Berichte der Rheinischen Missionsgesellschaft*.

THERE is, perhaps, no section of the Christian Church that deserves the sympathy and prayers of their fellow Christians more than the Stundists in Russia. In spite of all the attempts of the Russian Church, in alliance with the colossal power of the State, to crush them out of existence, they still both live and grow, and the spread of their ideas is even threatening disruption to the Russian Church itself. Last summer that Church held a missionary congress at Kasan. The Archbishop of Rjasan introduced the following proposals: 1. Should the children of the Sectaries and Old Believers be taken away from them, in order to be educated in different schools? 2. Should the property of the Sectaries and Old Believers be confiscated in order to secure the success of missionary work? These proposals, of course, were not new; they were simply the principles which the Russian Church has long been carrying out; but the formal statement of them awakened the opposition of a section of the Russian press. Prince Metscherski was the first to protest against the discussion of such questions by a so-called missionary congress, and Count Tolstoi has also taken the matter up. The result has been that the iniquitous conduct of the Russian Church has been exposed to the public as it never has been before.—Abridged from *Das Reich Christi*.

## ANNOUNCEMENTS.

### ARRIVALS.

MR. J. N. FARQUHAR, M.A., MRS. FARQUHAR, and child, from CALCUTTA, NORTH INDIA, *via* Marseilles, February 2nd.

MISS LINLEY, from CALCUTTA, at Genoa, January 26th.

### DEPARTURES.

REV. W. HUCKETT, MRS. HUCKETT, and child, appointed to APIA, SAMOAN ISLANDS; the REV. J. W. SIBREE and MRS. SIBREE, appointed to SAVAI, SAMOAN ISLANDS; and MISS JOLLIFFE, appointed to the Girls' School, PAPAUTA, SAMOAN ISLANDS, embarked per steamer *Ophir* at Tibury, February 18th; and DR. SEWELL S. McFARLANE, proceeding to AUSTRALIA as DEPUTATION, embarking at Plymouth, February 19th.

### BIRTH.

BROWN.—On December 3rd, at Bhowanipore, Calcutta, the wife of the Rev. J. H. Brown, B.A., B.D., of a daughter (Edith Olive).

### DEDICATIONS.

On Wednesday evening, January 19th, a dedication service was held at the City Road Congregational Church for setting apart Miss Jolliffe as a missionary, appointed to the Papauta School, Samoa. The Rev. J. F. B. Tinling presided. After a hymn and a few introductory words of explanation, prayer was offered by Mr. John Clapham, and a passage of Scripture read by Mr. Beresford. The Rev. George Cousins, as Acting Foreign Secretary of the Society, described the field of labour, and then, by means of three questions, elicited from Miss Jolliffe interesting and satisfactory testimony as to her missionary motive and aims. Miss Jolliffe also besought the prayers of the congregation, and left with them a few words by way of final message. The dedication prayer was offered by the Rev. E. H. Jones, and this was followed by a comprehensive, affectionate, and earnest address from Mr. Tinling. At the conclusion of the service, two or three gifts, expressive of the esteem and affection with which Miss Jolliffe is regarded, were presented by the friends at City Road.

On Thursday evening, February 10th, a farewell meeting was held at Grafton Square Congregational Church, Clapham, to take leave of a party of missionaries leaving for Samoa. In the unavoidable absence of Dr. J. Guinness Rogers, through indisposition, Mr. Evan Spicer, J.P., presided. The service was opened with the reading of Scripture and prayer by the Rev. Dr. S. H. Davies, formerly of Samoa. The Chairman followed with a speech showing his personal relations and interest in the outgoing missionaries as the result of his recent visit to Madagascar. The Rev. George Cousins then briefly described the special forms of service in Samoa to which these missionaries had been appointed. After this, first, the Rev. Walter Hockett, who reinforces the station of Apia, in the island of Upolu; then Miss Jolliffe, the third teacher appointed to the excellent and increasingly important Girls' School at Papauta, near to Apia; and, lastly, the Rev. J. W. Sibree, who is to occupy the station of Tuasivi, in the island of Savai, formerly occupied by Dr. Davies, each said a few farewell words. The valedictory prayer was then offered by the Rev. Herbert Arnold, of Lavender Hill. Brief addresses followed from the Rev. A. E. Hunt, formerly of Samoa, now of New Guinea; Mr. Martin Smith, the senior deacon of Grafton Square, where Mr. Sibree, for nearly two years, has been associated with Dr. Rogers as assistant minister; and by Mr. Thompson, as representing the young men of the church. The interesting meeting, which was well attended, and had been well sustained throughout, was brought to a conclusion with the Doxology and the benediction.

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