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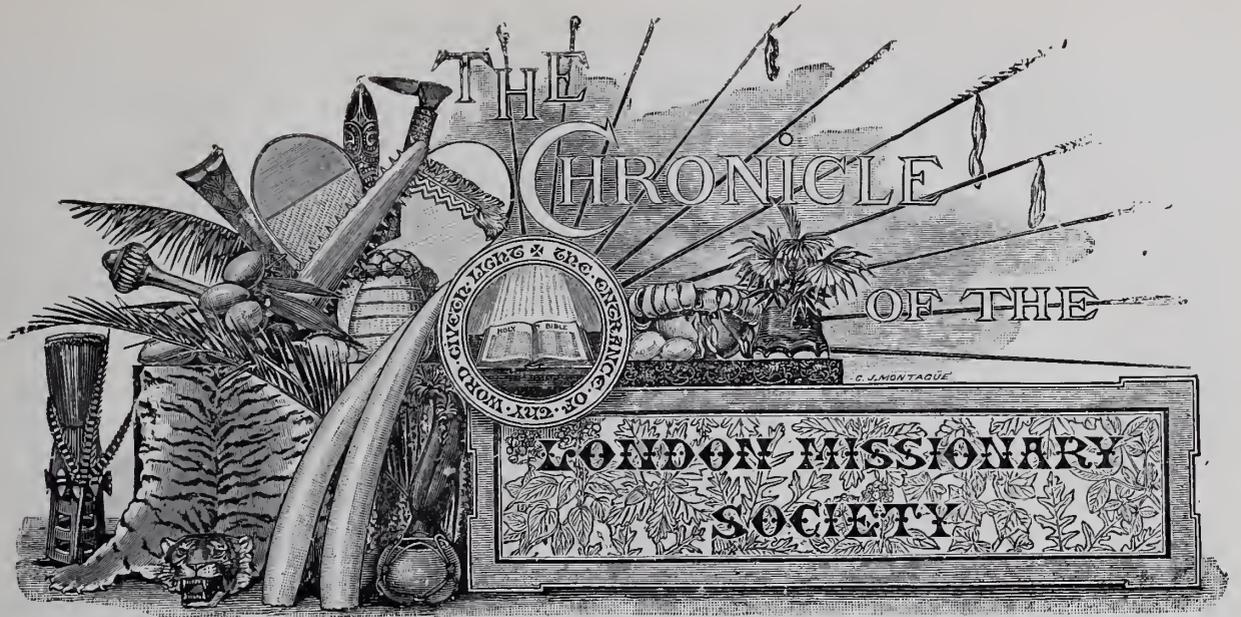


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JULY, 1899.

[PRICE ONE PENNY.]

THE WORKING OF THE FOREIGN COMMITTEES.*

By REV. W. BOLTON, M.A.

ON the first floor of the Mission House in Blomfield Street, occupying the largest part of its space, is the room in which, so far as the Directors are concerned, a great part of the business of our Society is conducted. On the walls are portraits of missionary heroes and leaders, who listen, one may fancy, to the accounts of the ever-expanding work of which they were pioneers. At one end of the room is a table slightly raised, with seats for the chairman and secretaries; at right angles is a longer table, to right and left are benches, and beyond the remaining space is filled with cross-benches and chairs, used so far as may be necessary by Directors who are also members of committee. One-third of the directorate serve on the Standing Committees and share between them the work of the two with which we are now concerned: the Eastern—which has charge of our missions in China and India, and the Southern—which has the oversight of the fields in Africa, Madagascar, New Guinea,

* We think our readers will be interested in this glimpse into the inner working of the Society, from the pen of the new Chairman of the Board. Next month we hope to have a similar article from the Chairman of the Finance Committee.—ED.

the South Seas, and British Guiana. Each of these "Foreign" Committees meets once a month.

Before we can get to business we must travel far afield, and glance at the way in which the material with which these committees deal is prepared.

The unit of missionary service is the missionary, each in his own centre of influence, with his own special type of work, evangelising, teaching, healing, caring for body, mind, and soul, and, amid many trying and difficult, as well as joyful, experiences, making visible the light of life. The missionaries are grouped according to localities into district committees, of which there are twenty-two, which vary greatly in size as the districts vary in extent. Once a year, at least, the missionaries meet, although at other times they have communication with one another by letter, as occasion may arise. In these annual gatherings the scattered members assemble for conference. Business of many kinds claims their attention. They pass in review the work attempted and accomplished. They discuss the need which is ever apparent, the opportunities which are ever enlarging. They weigh the claims of the various parts of their field, estimate their relative importance, consider the decisions of their own smaller groups, and determine the communications to be made to the centre in Blomfield Street. The reports of these committees, which are sometimes very voluminous, are sent to

London, supplemented often by explanatory letters with special information. These are linked together by further suggestions and requests, and once a year by a personal report from each missionary.

Thus from men and women serving in these great fields of labour, dwelling in lonely mission houses or amid large centres of life, busied in cities and villages, by the wayside in talk to the ones and twos, in markets and festivals in speech to the crowds, in hospital and dispensary, come living lines of communication which are focussed in the Mission House. The pulsing movements of the life are felt, something of its burden and claim is realised, its opportunities and success.

This mass of correspondence, this multitude of diverse concerns—few of which are trivial, many of which are of large importance—come before the two foreign secretaries. From that which cannot be settled apart from the Board the agenda is from time to time drawn up. At last the material, the preparation for which has been so long continued and so widespread, is ready, and the assembled Committee can begin its work.

Some of the business is strictly according to settled regulation and occupies but little time; some of it is concerned simply with matters of information which are related only indirectly to the decisions which have to be reached. The greater portion, however, requires the serious and often prolonged and anxious deliberation of the Committee, helped sometimes by special investigations entrusted to smaller sub-committees, and by interviews with missionaries who may be at home on furlough. The variety of work is perplexingly great; the extent of it is enough to tax the powers of those whose whole time is devoted to its study. The development, the very joy of success, the fruit of past labour, has been in recent years a rapidly increasing difficulty. The questions which arise from changes in the staff, matters which cannot be locally settled and are referred to the Directors, the maintenance in efficiency of present work, the normal increase due simply to the growth of life, the possibilities of expansion, the new fields which might be occupied, all call for most earnest, patient, and sympathetic consideration.

No one can know his work, in all its circumstances and claims, so well as the missionary himself. An enthusiastic, whole-hearted man, in the presence of the great pressure which directly appeals to him, and which he specially appreciates, is apt to feel that there is no claim in the whole world like that which rests upon him. It may, however, readily get out of perspective. He sees a

part; the Committee has to look at the whole, to consider the relative importance of claims, to determine the order of procedure, to decide which of apparently equal necessities shall have precedence. Sometimes a local committee is divided in judgment, and it is necessary to come to a conclusion from a somewhat different standpoint. There will be the desire also to form some definite policy, varying as necessities may change, but with an effort at consistency which shall prepare for and mark a path of progress.

The difficulties which are just now peculiarly prominent are due, in part, to the blessing and success which have attended the service of the past. The fidelity of the men and women who have gone has been the means of making provision for opportunity of service great beyond the dreams of those who do not familiarise themselves with at least part of the details. For the moment the Churches do not appear to realise their responsibility. This subject lies beyond the purpose of the present paper, but it presents the greatest and most painful perplexity in connection with the work of the Foreign Committees.

The Committees only prepare the work, the decisions rest with the Board, which must, however, be largely dependent upon them for information and advice. There is more than a touch of pathos in the relation of all this to the missionaries, to their joy or disappointment and sorrow, as they await the conclusions concerning matters which they see to be urgent. From time to time there steals through the heart the sense of a great solemnity, as one feels the conviction with which not a few regard the decision of the committees and the Board as interpreting to them the will of God.

It is the fashion, sometimes, to disparage *committee* work, to regard it as deadening and unprofitable. If it be well done, it is a *ministry*—necessary, and in itself a blessing.

NOTES FROM HEADQUARTERS.

FROM THE FOREIGN SECRETARIES.

IT is a great satisfaction to be able to acknowledge a very prompt response to the appeal I made in the CHRONICLE last month for a bicycle, for a missionary friend of the Society in London has already sent an excellent new bicycle, with fittings complete, to the Mission House, and it will be forwarded to India without delay.

I SHOULD like to take this opportunity of expressing on behalf of the missionaries of the Society their very warm thanks to the friends who subscribed to provide each of them with a copy of

Mr. Lovett's most valuable Standard History. The gift has been very greatly appreciated, and certainly the book will nowhere be read with more intelligent interest or be more helpful than among the missionaries of the Society.

THE need of a fully qualified medical missionary for Central Africa, to take the place of the late Dr. Mather, has been mentioned again and again. It seems strange that while not a few are willing to go to India or China, no one is prepared to volunteer for this post in Central Africa. The Society is now in need of men to fill three other vacancies, all specially of an educational kind. We require a certified missionary teacher to take charge of the Boarding School at Tereora in Rarotonga. An earnest strong man, with a wife equally earnest and practical, would find here a most interesting sphere of labour. Educational missionaries are also required for the Boarding and High School connected with the Society's mission at Peking, and for the mission in Shanghai. It is not indispensable that either of these should be certificated teachers, but they should be men apt to teach, and, if possible, University graduates. If I could reach the ear of students in Scotland I would press these openings specially upon their attention. The work in each case is urgent. We ought to be able to send out all three during the course of the present year.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

As the autumn deputations are in process of arrangement, let me beg local secretaries to remember that even missionaries at home on furlough are not exempt from human infirmity, and are unable to be in several places at the same time, and cannot with permanent benefit to their work be constantly travelling and speaking. It would be well, also, if the growing desire to hold the annual meetings in October could be checked, and if it were more frequently believed that other months than October, November, February and March, bring time and opportunity for missionary meetings. I have found many in various auxiliaries who deplore the heavy demands made upon our missionaries; but, unfortunately, they generally think that the much-needed reduction of this furlough work should be enforced in distant parts of the constituency.

THE steady increase in the number and efficiency of our home speakers on missionary topics is most encouraging. During the past month I have had offers of help from several ladies to go in any direction to address women's meetings and to assist in the formation of women's auxiliaries. I trust the next few months will afford them many opportunities of thus rendering important service. Is the time far distant when every minister will make the advocacy of foreign missions a regular part of his pulpit work? May I respectfully appeal to all who have not yet regarded this as important to give the matter consideration as they are planning their winter's work. The Standard History of the Society is a mine of wealth for any who are wanting materials, and its laborious author, Rev. R. Lovett, M.A., has laid all friends of the Society under great obligation by the inspiring and stimulating book he has produced. No reader of the book can have any doubt as to the policy that should be adopted in the new century.

WE are now fairly equipped with other materials for missionary sermons, lectures and addresses. Our loan department consists of a good library of the best missionary literature, curios, costumes, maps, pictures, &c. In the first five months of the year 306 loans were made to help 261 different meetings or exhibitions. It is gratifying to read from time to time the service these books and objects render. I am glad to say that our stock is sufficient to meet a much greater demand. Full particulars of library and curios are given in our catalogue, which will be sent to any address for sixpence. No charge is made for any loan. The borrower is only responsible for carriage, careful use and safe return of what is lent. It may seem a large profession, but I believe we can undertake to recommend, and generally to lend, the best book on any missionary subject and to supply effective means of illustrating and enlivening its treatment.

THE Boys' Brigade is our latest recruit for missionary service, and is already maintaining an orphan at Almora and a cot in the Hankow Hospital. Mr. Alan Ridge, of Carlton House, Enfield, has suggested valuable plans for securing their help and sympathy for our medical missions. We have prepared collecting cards and an admirable bill, from his design, for display in the brigades taking up the work. Mr. Ridge will be glad to furnish full particulars to all inquirers.

WILL local treasurers and others who have money for our use kindly oblige by sending it as early as possible, and will those who find stamps a convenient form of remitting bear in mind that halfpenny stamps are more acceptable than penny ones, provided the number is doubled.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 30th, 1899.—Mr. F. H. HAWKINS, LL.B., in the chair, until the election of his successor, the Rev. W. BOLTON, M.A. Number of Directors present, 107.

The Rev. B. Wardlaw Thompson introduced Dr. Eliot Curwen and Mrs. Curwen, from Peking; the Rev. J. Richardson, late of Madagascar, who is about to leave for South Africa to prepare for entrance upon the work of Principal of the proposed Central School for Bechuanaland; and Mr. A. D. Purves, returning to Central Africa. Mr. Thompson expressed the deep sympathy of the Directors with Dr. and Mrs. Curwen in the breakdown of the Doctor's health after so short an interval since his last time of rest. Referring to Mr. Richardson's appointment, he stated that the Central School had not yet any local habitation, "but we have got the Principal, and that is the beginning." On reaching the Cape, Mr. Richardson would visit the different mission stations of the Society, and form a judgment as to the condition of educational work, and would visit Institutions similar in character to the one about to be established. Mr. Purves was very anxious to undertake work among the Awemba, but the question of advance in that direction had not yet been considered by the Directors.—Mr. Richardson said he had received his new appointment with as much boyish enthusiasm as he did his first appointment to Madagascar in 1869. He felt that this new appointment was from God, and God helping him, and depend-

ing solely upon His strength and guidance, he would faithfully try to do his duty.—Mr. Purves stated that those who had decided for Christ through their Central African Mission had shown by their lives and conduct that they had the makings of strong Christians.—Special prayer was offered by the Rev. J. P. Gledstone.

The Secretaries were instructed to convey to the widow and family of the late Rev. R. Balgarnie the sympathy of the Directors in their bereavement, and an appreciation of the services rendered to the Society by Mr. Balgarnie, who, the Home Secretary mentioned, had in early life purposed to become a missionary, and who had during the last few years been almost the life of the weekly prayer-meeting held at the Mission House. The Revs. E. H. Jones and T. Gilfillan added their testimony to the worth of their late friend, and the resolution was carried by the Directors rising to their feet.

The new Directors were introduced and welcomed, after which a vote of thanks was accorded to the Auditors, Messrs. W. Edwards, jun., Arnold Pye-Smith, J. Maclaren, and W. G. Wilkins. These gentlemen were re-elected to the same positions, with the exception of Mr. Pye-Smith, whose place was taken by Mr. Horace Holmes. The preacher of the annual sermon at the City Temple and the various speakers and helpers at the Anniversary meetings were accorded a cordial vote of thanks, as was also the retiring Chairman (Mr. F. H. Hawkins, LL.B.).

The Rev. W. Bolton, M.A., of Acton, was elected Chairman, and Mr. W. Crosfield, of Liverpool, Deputy-Chairman, of the Board for the ensuing year.

The most important business before the Board was the consideration of the general financial position and policy of the Society. Mr. Thompson made a statement upon the subject, supplementary to a statement which had been previously prepared and circulated among the Directors. After a prolonged and interesting discussion it was agreed to defer the final decision to the Board meeting to be held on the 27th of June.

Board Meeting, June 13th, 1899.—Rev. W. BOLTON, M.A., in the chair. Number of Directors present, 80.

The Rev. R. Wardlaw Thompson introduced S. Lavington Hart, Esq., M.A., D.Sc., and Mrs. Hart, who have returned from Tientsin invalided. Mr. Thompson mentioned that Dr. Hart was a Director of, and active worker for, the Society before he went to China in 1892, under the influence of the Forward Movement. He also referred to the great sorrow which had clouded his life and brought such sorrow to the Directors in the death of his brother, Mr. J. Walford Hart, who went out to China with him.—Dr. Hart, in responding to the Directors' welcome, said he desired to express his sense of the goodness and faithfulness of God. It had seemed to him that in the mission-field one learned, even more clearly than at home, how the promises of God held true, and he and his wife had during their short term of seven years' service realized that they were beginning to receive some of that "hundred-fold" of which the Master spoke. Even in difficult Tientsin they had seen the power of God. The power of God's Spirit had been manifested in the native church, and during the past year they had been living in Pentecostal times in Tientsin. Having been thrown among the young students, to be found in large numbers in that city, he had had many opportunities of

witnessing how young men could be won for Christ. He instanced the case of two workers connected with another mission who would appear to the ordinary observer to be the most unlikely to reach the educated classes. But, strange to say, because they had been filled with the Spirit, they had gathered educated young men round them, and such wondrous good had been accomplished as never before in the history of the Tientsin Mission. One proud Chinese gentleman and government official, whom the Rev. Timothy Richards regarded as the ablest man in China to-day, was brought to know Jesus Christ as his Saviour by a colleague of Dr. Hart's.—Special prayer was offered by the Rev. J. Yonge, of Warrington.

The Rev. A. M. Fairbairn, M.A., D.D., then addressed the Board, dwelling at length upon certain aspects of the educational question which had appealed strongly to his mind during his recent tour in India. At the close of the address, which was listened to with the keenest interest, a hearty vote of thanks was accorded to Dr. Fairbairn, on the motion of the Rev. R. Bruce, D.D., seconded by Mr. A. J. Shephard, and supported by Mr. Thompson and the Chairman.

The Foreign Secretary then asked the Board to join with him in expressing to the Rev. R. Lovett, M.A., their deep sense of the invaluable service he had rendered the Society in compiling the Standard History of the Society which had just been published, and which had cost him four years of painstaking labour. Mr. Thompson bore emphatic testimony to the patience, skill, and judgment which Mr. Lovett had displayed, and to the care and accuracy with which he had dealt with questions of policy.—Dr. Fairbairn, in seconding the resolution, remarked that he knew something of the making of books, and he could testify that the History had taken a deal of making, and that it had been carefully built from the foundation to the summit. The vote of thanks having been cordially agreed to. Mr. Lovett said this expression of thanks was very grateful to him. He now felt excellently qualified to begin to write the History. If the Directors had given him five years in which to read the correspondence, five years for visiting all the stations, and another year or two for pondering principles, he would then have been in a position still better to write the real history of the Society. He would rejoice if the reading of the History left others, as the preparation of it had left him, with a profound admiration for the work of their missionaries and for the courage of the Society all through the century of its history. In the History he had tried to do justice to many comparatively unknown but deserving missionaries. He had written the History as a service of love to the Society, with only one hope: that the readers of it might be compelled to face the great and pressing problems of the missionary question of to-day, and be stirred to a keener interest and larger consecration. If God blessed the work in that way he would be more than rewarded for all his labour.

The resignation by the Rev. J. M. Allardyce, M.A., of Peking, of his position as a missionary of the Society, in order to enter upon work in connection with the Imperial University at Peking, was accepted.

The following appointments were made:—Mr. E. Burnip, to Hiau Kan; Messrs. F. W. Dennis, W. Evans, and R. Griffith, to Madagascar; and Miss E. E. Sharp, to Phalapye.

PROTESTANTISM IN THE LOYALTY ISLANDS.

BY REV. J. HADFIELD.

PROTESTANTS in the Loyalty Islands are jubilant at present. The Romish priests, after exercising for forty or fifty years their usual tyranny, are now being brought to their senses by the same Government which has hitherto connived at their intolerance and assumption of temporal power. Never before has the French colony of New Caledonia been blessed with such an enlightened and liberal-minded statesman as the present Governor, who arrived from France some three years ago. He is quite a young man, full of activity and zeal, and, to my mind, more wisely patriotic than any of his predecessors, since he clearly believes that the truest interests of the French Republic can be best served by dealing out perfect justice and equality to all classes of his subjects, irrespective of nationality or religion. I should be sorry, however, to disparage all our former Governors; we have, unquestionably, had a few really good men, but, as a rule, their hands have been so fully occupied with the administration of the important penal settlement of New Caledonia that they have hardly found time to bestow more than a passing thought on the adjacent islands of the Loyalty group. Moreover, the chief official of our group during some fourteen years was a Jesuit of the Jesuits, and a most artful tool of the priests. This man, who, by the way, bears the title of Marquis, always made a point of gaining the good will of the high officials of New Caledonia, chiefly by a profuse display of hospitality and generosity, and by wilfully distorting such evidence as we have brought before the Government in proof of the outrageous treatment of our people by the Papists.

Many of our grievances were not of a nature to admit of very ready proof; but on the Island of Uvea we have always had one case which was a most evident and

unquestionable illustration of the despotism of the priests. I first heard of this affair in 1879, shortly after my arrival in Uvea from England, when I was told that among the natives under my charge were a large number of refugees, two of whom were chiefs, and that they had been expelled from the northern half of the island, which is entirely Roman Catholic, because they had embraced Protestantism. Finding that this statement was absolutely true, I earnestly assured our people that the French Government had only to be informed of this monstrous injustice when they would at once be allowed to return to their homes and their chiefs reinstated. I felt

quite sure that this was so, and immediately wrote to His Excellency the Governor, who shortly afterwards visited the island and kindly granted me an interview. I related to him the simple facts of the case, which I considered ample to induce him to interfere on behalf of the oppressed. I was able to show him that the French Government had several times admitted, through its representatives, and once after a Special Commission of Inquiry appointed from France, that these exiles, or refugees, had been shamefully treated by the priests, and that they had been ordered to return to their homes.

Unfortunately, the commission had to return immediately to New Caledonia, after which not a single French official was left on the island to see the order carried out. They attempted to return,

however, being accompanied by their friend Nigot, the chief who had sheltered them and provided for them during their weary years of exile, but were speedily outnumbered and driven back. The Jesuitical Marquis before mentioned was present at this interview (as also at every succeeding one), and he, seizing on what he considered the weak point of the narrative, began to argue that the refugees had been guilty of a great indiscretion in taking with them the chief Nigot and some of his people, which, he declared, was a menace to the other party; also that they had banished themselves by returning to their



NIGOT.

xile. He then went on to hint at the civil war which would probably ensue if the present occupants of their lands and homes were evicted after twenty years of possession. He spoke, too, of the expediency of keeping the two religions as far apart as possible in order to avoid religious disputes and quarrels. On hearing this the Governor determined to allow things to go on as they were rather than risk a disturbance. Moreover, his visit was of a few hours' duration only, and he had other matters to see to.

It was a terrible disappointment to us all, but remembering that we had a new governor every three years, I began to feel more hopeful, believing that we should surely find one who would have the courage of his convictions. As a matter of fact I did appeal to every new Governor either by letter or in person, but, alas! the result was ever the same. It seemed impossible to hold a stronger cause than mine, and I feel sure that some of the Governors were ashamed that such a travesty of republican "liberty, equality, and fraternity" should be perpetuated. They yielded, however, in the end to expediency, credulously accepting the assurances of the Marquis that the affair was purely political. That such was not the case I proved again and again by reference to certain weak-kneed members of the exiled party who had at different times professed penitence on account of their "heretical" views and were heartily welcomed to their former homes, their lands being restored to them. It was all to no purpose, however; evidently my powers of persuasion were not equal to the task of rousing any of our officials to the point of action until the arrival of our last impartial and energetic Governor, who took in the whole situation at a glance and nobly set to work to redress our grievances. Two churches taken from us by the priests were restored to us; we were also allowed to build another church in a place strictly tabooed by priests and chiefs under threats and penalties. But we considered it our greatest triumph when his Excellency threw open New Caledonia to Protestantism, which the priests had kept closed against us during the fifty years of our mission work in the Loyalties. You have heard before how richly God has blessed our effort on this large and important island, and how the heathen tribes there were begging and beseeching us, the English missionaries, to go over and help them while struggling to keep out the Romish priests.

And now our final grievance has been removed, and the refugees have gone back. This was a serious and difficult task not to be undertaken rashly. Still I came to this country last year firmly convinced that if his Excellency were spared he would fulfil his promise and remove this reproach from his country's name. The one thing I feared was that the Jesuits would succeed in having him removed. He knew quite well that all the machinery of the Romish Church in France was in operation to secure his downfall. He told a friend of mine, a citizen of New Caledonia, that his recall might take place any moment, and that his

colleagues in France had warned him to be ready to leave the colony at short notice. Our priests in the Islands, too, were of this opinion, only more so, for pinning their faith to the omnipotence of mother church, they were telling the natives that those officials who had reduced their power and upset their prerogatives were agents of the devil, and that they would have to leave by the very next vessel. That these just and courageous reformers are still left in peace is surely an encouraging sign of the times; evidently the temporal and political power of popery is still waning in France.

I recently received a letter from my colleague, Mr. Creagh, the veteran missionary now in charge of the Loyalty Islands, in which he tells me that not only have the refugees returned, but all their property has been recovered for them, and their chiefs have been reinstated in their former rank to the exclusion of Roman Catholics. Mr. Creagh has sent two capable native pastors to minister to these people, and we may confidently reckon on a large accession to Protestantism in the immediate future, as it is an open secret that many natives in those parts are Protestant at heart.

I cannot sufficiently express my thankfulness that these patient, persecuted, long-suffering fellow-Christians of ours have at length reached their promised land, after their forty years of wandering in weary exile. If evidence were wanting to prove that Christianity is no mere name, no empty and vain thing with our converts in the South Seas, we see it plainly enough in the case of these once savage cannibals. What but God's grace could enable them so bravely to endure hardships, and loss of things temporal rather than to betray their Master, and be false to their religious convictions?

A CALL TO PRAYER.

DOES not the present condition of things in China constitute a clear and urgent call to prayer on the part of all who watch for the Kingdom? In the truest sense of the word this is a "critical" time for China—a time of judgment and decision. If the hand of God may ever be seen in the movements of nations, surely it may be seen in the history of China during the last five years. Let us pray, then, for the young Emperor and the reform party, for the Queen-Dowager, for our own and other European statesmen, for our missionary societies, for our missionaries in China, and for all Chinese Christians, that through them all the will of God may be done. And Samoa sends a call to prayer. A great burden of anxiety and responsibility rests on all our missionaries there. We give thanks that they have been preserved from physical harm, and that there has been comparatively little bloodshed in the war. But it is a time of very severe testing for the native church, and the progress of the Kingdom of God seems likely to be much delayed by this unhappy trouble. Much will depend on the report of the Commission of the Three Powers now sitting in Samoa. Our missionaries seem to expect little good from this Commission, but we must hope for the best.

"More things are wrought by prayer than this world dreams off."

MRS. BESANT AND THE NEW HINDUISM.

BY THE REV. JOHN P. ASHTON, M.A., OF CALCUTTA.

THROUGH the efforts of the Theosophists of England and America, a Central Hindu College has been commenced in Benares. It is to have a building of its own, and in the meantime is carried on in a hired house. The course of instruction is to be that of the Allahabad University, with special encouragement of the study of Sanskrit. Wealthy Hindus are being urged to contribute, and some have agreed to do so. The Principal is a Dr. Richardson, who charges nothing for his services.

The peculiarity and *raison d'être* of the college is that Hinduism is to be taught. The plan at present is to give twenty-five minutes every morning to religious instruction. A page of the Bhagavat Gita, chapter xi., sl. 35-46, has been chosen. It is recited in Sanskrit and afterwards translated into English. A book of selections from the Sastras has been compiled, and a portion is chosen each day, and explained and sometimes illustrated by a Puranic story. Then Dr. Richardson gives them a few words of advice. The long quotation from the Bhagavat Gita is repeated every day, and it may be taken as representing the present-day teaching of Hinduism.

The passage is a speech of Arjuna's, addressed to Krishna after he has revealed himself in his pantheistic form, which in the same chapter is said to be really a personification of Ginie, or rather, of Death, "made manifest to destroy the human race." Arjuna is comforted with the prophecy that he will survive all his chief enemies in the great battle or war then raging, and is urged to kill Drona, Bhishma, Karna, and other heroes. "Fight," says Krishna, "and thou shalt defeat thy rivals in the field." Arjuna is overcome with awe, and bows down before Krishna and adores him as the supreme being, in whom all the universe, including the gods, is included. He hails him as the All, the *τὸ πᾶν*, the all-pervading one. He craves his mercy if he has offended him, and adds that Krishna should bear with him as a father with his son, a friend with his friend, or a lover with his beloved. He begs him to reassume his ordinary form with four arms.

It will thus be seen that in North India the reformed Hinduism is to include Krishna worship and Pantheism. It is to be a modification of the philosophy of the Bhagavat Gita. Idolatrous ceremonies and idol-worship are to be encouraged, but the teachers are to explain them allegorically. The late Mr. Bunkim C. Chatterji tried to show that all the popular stories of Krishna's amorous ways are interpolations, and that the real Krishna was a virtuous warrior and a model man; but, as we can see from Mrs. Besant's teaching and from Bulloram Mullick's treatise on Krishna and Krishnaism, this is felt to be useless. Nobody will believe it. And if it were true, how is it that the "virtuous" hero has been handed down as the personification of all that

is opposite to moral purity? Seeing the futility of making Krishna a pattern of virtue, his running away with the garments of the *gopis*, his Râslilâ dances, his mistress Radha, and his phenomenal polygamy are all to be allegorised. The old Hindu ideal, as taught in the Bhagavat Gita and other works, that the acme of perfection consists in a state of indifference to both virtue and vice, is to be revived. Whatever the philosophers may have intended by this passive state, the people take it to mean that virtue is as good as vice and vice as good as virtue, and that active efforts towards moral purity are superfluous and as useless as they are disturbing to the peace of mind which the Hindu seeks after. It is true that Bulloram says that morality is powerless without religious sanctions, but if his religious examples have all to be allegorised away, they are more likely to be regarded as a secret sanction to libertinism than a support to moral teaching. As Dr. Fairbairn puts it, those who encourage the worship of an unethical god cannot expect thereby to foster good ethics in their nation.

Perhaps the passage in the Bhagavat Gita which is to be the Hindu student's daily portion, his Lord's Prayer, as it may perhaps be called, is capable at first sight of a good meaning. But it can only be so to the thoughtless Western, who does not live in an atmosphere of self-contented, callous Pantheism like the Indian. Without Pantheism it is meaningless, and it closes with a prayer that the mind may not be distressed with the revelation of such a fearful being as had just been presented to Arjuna's terrified vision, but that Krishna may reveal himself in his ordinary idolatrous form, with his crown, his discus, and his four arms. Hence even for the hero Arjuna, much more for the Indian school-boy, it looks as if the everyday conception of Krishna were thought to be best.

Again, it speaks of the relation of worshipped and worshipper under the form of father and son. Yet in doing so, it does not say that God is our Father, but it coolly demands without any reason that God should bear with our faults, not merely as a father does with his son's or a friend with his friend's, but even as a lover does with the imperfections of his mistress. Surely this last is not a safe way to teach youth to regard a divine being. The very tone of the passage assumes that sin is but a venial thing about which Krishna need not be too particular. Further on, it is true, Krishna in this terrible form is said to be the father of all things, but only in the sense of creator.

Doubtless Mrs. Besant and Dr. Richardson, with their Christian upbringing, are really desirous of the moral improvement of Indian youth. They say that they are; but the means they use are strangely inadequate to fulfil their avowed purpose. The irony of Hinduism needing the advocacy of an English lady to stir up Indian society to do anything practical for the propagation of Hinduism amongst Indian students will be patent to all, and it will be curious to watch the result.

A HINDU VIEW OF THE NEW HINDUISM.

THERE is little fear of a revival of Hinduism whilst the only impetus to such a revival comes from Europeans. Nothing but a spontaneous *native* movement can effect any serious or permanent result. There is a proverbial expression, of greater strength than elegance, which speaks of the futility of flogging a dead horse. That the efforts of Mrs. Besant and her friends are doomed to this futility is shown by the comments of the native press on her campaign. A native Hindu journal, commenting on a recent address by Dr. Macdonald on the "Decline of Hinduism," says:—

"We agree with Dr. Macdonald that our social system is dying out; caste is losing its hold on the native mind. . . . It is also true that the Hindus have become more indifferent about religion than ever their forefathers were."

The *Arya Messenger*, seeking to organise a campaign against Christianity, says: "We have no men to carry on the work. Hinduism is inert and can do nothing. Even if it were living, it is so perverse that it would sit passive rather than put forth its strength in opposition to the missionary."

Yet in her address at the Calcutta Town Hall, last March, Mrs. Besant had the boldness to say that "every Hindu must have observed the remarkable revival of religion that had been going on in their midst for some time. If the condition of Hinduism to-day were compared with that of a quarter of a century ago, they would find how vigorously it was reviving. Many to-day were proud to be called devout Hindus, who five-and-twenty years ago had no sympathy with the ancient faith."

The *Indian Christian Herald* naturally points out the curious discrepancy between this opening statement and the conclusion of Mrs. Besant's speech, in which she said that "she stood before them as a beggar with a begging-bowl in her hand, appealing for their support in a cause for improvement of Hindu children who were now starving for want of moral and religious training." "The Hindu revival must be remarkable indeed," says the *Herald*, "when a movement in the interests of starving Hindu children has to be initiated by Mrs. Besant, and when she has to plead her cause before a Hindu audience as a beggar with begging-bowl in hand."

The latest outcome of the movement is seen in the following curious ceremony, described by Mr. Ashton:—"The Hindu Theosophists of Benares, on May 8th, performed the *Sraddha* ceremony (obsequies to the departed) of Madame Blavatsky by reading certain portions of the Bhagavat Gita and certain verses of the Bible before her portrait, and distributing rice and other presents among some fifty Brahmans. Here is a curious conglomeration! The *Sraddha* is a time-honoured ceremony which every Hindu religiously observes; but note its observance for a European woman with the additions of a photograph and Bible verses. What will the old orthodox Brahmans think of this travesty?"

PUBLICATION NOTES.

THE sale of the STANDARD HISTORY has been very gratifying. Of the *édition de luxe* 170 copies have been sold, and of the ordinary edition 500. These figures refer only to sales through the Mission House; as to the number of copies sold by the trade we have at present no information. The HISTORY has been well received by the Press, as the following representative extracts from reviews will indicate:—"Mr. Lovett's skill, tact, and good sense deserve the fullest recognition. From beginning to end there is abundance of interest and instruction in the contents of this book."—*Spectator*. "This book is indispensable to every student and well-wisher of missionary enterprise."—*Academy*. "The work has at least these important and valuable characteristics—completeness, accuracy, and general attractiveness. Mr. Lovett has called into action all the resources of a level-headed judgment and practised literary workmanship to give effectiveness and charm to his narrative."—*Daily News*. "The student of missions will find these volumes rich in lessons as to missionary policy and methods. The general reader will find them no less attractive."—*Record*. "The volumes are a good specimen of the best style of the Oxford University Press in printing, paper, and binding. It is characteristic of the book throughout that justice is done to those quiet and devoted workers who have often been thrown into the shade by others of more popular reputation."—*Manchester Guardian*.

We are glad to be able to contradict the rumour which has got about to the effect that no further edition of the STANDARD HISTORY would be issued. Arrangements can be made for the publication of another edition whenever it is thought desirable, and we hope that the speedy exhaustion of the two present editions will make it possible before very long to issue a more popular edition.

Two new pamphlets have just been issued from this House. The first is written by the Rev. T. E. Slater, of Bangalore, and is entitled A MISSIONARY CHURCH. It is specially intended for Christian Endeavour Societies, but is also suitable for general distribution. The price is one half-penny, or 2s. 6d. per 100. The second is from the pen of Miss Georgina Smith, of Peking, and is entitled AMONG THE HIGH AND LOWLY. It is hoped that this will have a large circulation among the members of our Ladies' Auxiliaries, and among all who are interested in women's work. Price 1d.; 9d. per dozen.

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MR. E. B. VARDON (formerly of the C.M.S. West China Mission) writes that he is willing to lend a large model of a Chinese house and furniture to anyone arranging a missionary exhibition or sale, on condition that the borrower undertakes to defray the cost of carriage. The house is 3 ft. high, 4½ ft. wide, and 4½ ft. deep. Anyone wishing to borrow the model should communicate with Mr. Vardon, care of Mr. Samuel Southall, Cliff Cottage, Leeds.

VATORATA AND SAROA.

BY REV. R. WARDLAW THOMPSON.

THE voyager along the coast of New Guinea between Port Moresby and the east end sees the buildings of Vatorata station shining from afar, a white block in the midst of a wide expanse of tropical verdure which clothes the hills a little to the west of Round Head. The station is nearly two miles from the coast, perched on the top of a little hill about 200 feet high, which rises abruptly on the eastern side of a



CHAPEL AT SAROA.

wide alluvial valley formed by a small river. Behind it are loftier hills clothed to their summits with the deep green of giant forest trees, so that the mission house makes a splendid landmark. On our first visit we steamed through the opening in the reef opposite to Kapakapa shortly before 4 p. m. on April 13th, 1897. There is an awkward rock which has to be watched against inside the entrance, and which the Government in its penuriousness or poverty had neglected to mark by any beacon. Dr. Lawes, with his usual thoughtfulness, had been mindful of the safety of the expected visitors, and had erected a pole on the rock, surmounted by a large biscuit tin which gleamed in the sunshine, and on which was painted the word "Welcome." We had scarcely dropped anchor when the mission whaleboat was seen coming swiftly out from the shore. Dr. Lawes himself was in the stern, "clad in white samite," with a white helmet on his head, and his flowing beard rapidly approaching the whiteness of his linen. But though the beard was whitening, there was no sign of the old man in the ring of that musical voice or the flash of that dark eye, or in the agility with which he mounted the ladder and bade us welcome to his domain. The native boat's crew were dressed in brown holland jumpers and trousers, bound with red braid, and looked as if they were proud of their boat and their missionary. As soon as greetings were over we went ashore with Dr. Lawes to Kapakapa. The village was formerly built on piles some distance from the land, but the greater part of it was destroyed by fire some time ago, and the people rebuilt their houses on shore, leaving the melancholy monument of the past state of insecurity in a forest of piles. The village

is built on the west side of the stream which flows through the valley, which at the time of our visit was quiet and peaceable enough, but which had come down in tremendous flood only a few days before, leaving unmistakable traces in a ruined road and a heavy deposit of rubbish. Kapakapa is the starting-point of one of the best routes to the interior, and the Government have actually cut a track and made a rough road along the valley for several miles. The road passes through the mission property for a considerable distance, and it is very easy to discover the boundary by the increase in one's bodily comfort when driving. Dr. Lawes keeps a carriage! Tell it not in Gath, lest men should find fault with the growing luxury of missionary life and withhold their subscriptions from the Society. The fact is, until lately everything had to be carried from the beach on men's heads or shoulders, but when the road was made the possibility of using a wheeled vehicle began. Already in Port Moresby carts were being used, and an enterprising trader and planter to the west of Port Moresby had also introduced the use of a wheeled vehicle with considerable advantage. It seemed natural that when the College, which was to be the great centre of education, was established, it also should enjoy the advantages of such transit. So a



MAIN STREET AND NATIVE HOUSE, SAROA.

modest wagonette and horse have been introduced, in which the Deputation were conveyed by the Reverend the Principal from the shore at Kapakapa to the foot of the hill whereon stands the mission-house and the classroom. There we had to dismount and walk up.

The students' houses, and the house of the South Sea teacher who assists in their training, are ranged on either side of the road up the hill. Every student, being married, had a house to himself, consisting of two small rooms, one behind the other, and with a verandah in front. The houses cost the large sum of £5 each, and bear on a board in front a name chosen by the friends who have paid for them. The mission-house is built of timber, with broad verandahs round three sides. On the steep slopes of the hill around, Dr. Lawes has planted orange, lemon, papaw, mango, and other useful trees, while oleanders, frangipani bushes, with their fragrant yellowish-white blossoms, and other flowering shrubs, beautify the place. The view from the western verandah, especially in the early morning, was one not

important a work as is entrusted to their care. I say *their* care advisedly, for, though Mrs. Lawes does not take classes with the students, she is the life of the place. Her tireless energy, her overflowing kindness, and her frank outspokenness are invaluable for the students' wives, and for the awkward squad of very raw native boys and girls whom she has constantly about her, and whom she manages wonderfully to tame and train in useful ways. Dr. Lawes, when not busy with the students, seemed happiest in his study, where he was engaged in translating the Old Testament into Motuan.

Our first day at Vatorata was spent in going round the mission plantations, and then in serious talk about the mission work. The next day was a time of great excitement. We



SOME MEMBERS OF THE HOUSEHOLD, VATORATA.

easily forgotten. The night clouds settle down as a white coverlet on all the valleys, leaving the hill tops quite clear until soon after sunrise. I stood outside my own door soon after dawn and found myself in a great amphitheatre of hills rising tier beyond tier to far off Mount Obree, nearly 11,000 feet high, the top of which had caught the early rays of the sun. While I watched, an unseen hand seemed to draw up gently a sheet of vapour between each range, and before very long the distant mountains were entirely hidden in cloud.

We spent a delightful time with our friends, Dr. and Mrs. Lawes, and as we thought of all they had done and endured in the early days of pioneering and peril, we rejoiced that they were now settled in such surroundings and with so

began early as usual. The big bell rings at 6 a.m. to waken the establishment. Breakfast came at eight o'clock. Then we had family worship in English, and at 9 a.m. I went to the schoolroom, and the students had to pass through the terrible ordeal of being examined by the Foreign Secretary. I had not learned until then what an awe-inspiring personage a very ordinary individual may become when robed in the garments of some mysterious and undefined dignity. The next two or three hours were probably the longest those young men had ever known. Fortunately, I, too, have bitten the end of a quill pen and gazed up at the ceiling of an examination room, looking for an inspiration which did not come, so I sympathised with them more than they knew. The longest examination comes to an end at

last. By twelve o'clock they were released for dinner. In the afternoon we devoted ourselves to the serious business of enjoyment. We were invited to come to the shady side of the verandah, and then we saw a procession marching up the hill, and as they drew near the house they broke into song. The procession was headed by the native assistant, and consisted of representatives from each of the stations of the district, bearing a gay banner hung on two poles inscribed with its name and an appropriate motto. Rigo said, *Maino bava abia*, or "Be at peace." Saroa counselled, *Ba gouda balaheni*—"Be very strong." Kapakapa exhorted *Diari in ba laka*—"Walk in the light." Then the students at Vatorata had their revenge on their torturer by inscribing on their banner, *Ba noho kuboukubou*, the meaning

translation. After this the people grouped themselves together in the blazing sunshine to be photographed, and then they dispersed.

The next morning we started on a visit to Saroa, at present the most advanced settled outpost of the New Guinea Mission, and situated among the hills about seven miles from Vatorata. Mr. English, the Government Sub-Magistrate, who has charge of the district, kindly lent us three horses and Dr. Laues had his own, so we travelled in comfort. The boys who carried the provision box and a complete change of clothes for each of us went on foot before us. The first mile and a half was by the newly-made, or at least the newly-cut, Government road. Then we turned off on a native footpath which took us through



OUR WELCOME AT VATORATA.

of which was completely beyond my depth. The songs of welcome evidently referred to us, for they contained frequent repetitions of such words as *Totiesi* (which, as everyone knows, means Society), *Misi Kerosofile*, *Misi Kine*, and *Misi Tometone*. They brought us gifts, some native food, and a number of spears, clubs, stone axe heads, and other curios, which they laid at our feet on the verandah. Then the leader of each party made a short speech, the burden of them all being that we had found their country at a very hungry time, on account of the long drought of the two previous years, consequently their gifts were very poor and unworthy to be offered to us. Of course each of the visitors had to make a suitable speech in reply, the wings of our eloquence being sadly clipped by the necessities of

woods, and across streams, and up and down hills. It was a beautiful ride amidst a wealth of vegetation; some of the climbing plants, especially a rich orange passion flower, were very beautiful, and from time to time we had peeps through the trees of a wonderful panorama of mountains and valleys. We passed through the village of Gomori Dubu, simply calling at the house of the teacher there for a few minutes, and then went on to our destination. Feats of horsemanship, or even the exhilaration of a brisk canter, were out of the question. The narrow path required progress in Indian file, and the horses had too much respect for their own feet among the rough stones and in the slippery places to venture upon any trials of speed. We reached Saroa at 9 a.m., just as the

heat was beginning to be very oppressive, and a queer, unique place we found it to be. There is a bare, projecting ridge or outcrop of rock running along the crest of the hill, and standing from one to five feet above the ground. The people have chosen this as the line and crown of their village street. Doubtless in wet and muddy weather it is a great convenience to have such an elevated pavement to walk upon; but, on the whole, the level ground is a more comfortable place for locomotion. We were greatly pleased with the signs of progress in Saroa. The chief and his wife are an intelligent, sensible couple, both of them Christians. They have built themselves a comfortable house after the pattern of the native teacher's house, and the chief has actually made himself some remarkable chairs and a table. Two or three other people in the village are following the chief's example, among them being one of the four men whom Sir William MacGregor called his "saints." There was no teacher at Saroa at the time of our visit, but the chief's wife was carrying on the day-school, and doing it well. We were delighted with the school and with the general evidence of progress in the village. This is a stage on the way to the new station on Mount Douglas, which Sir William MacGregor has so earnestly pressed the Society to commence, and it is a very encouraging stage.

BOOKS ON MISSIONARY TOPICS.

SEED-TIME AND HARVEST. By "A. D." Second Edition. London: The Christian Literature Society for India, 7, Adam Street, Strand. Price 6d.

THIS little book is a story of missionary work in the Punjab, told by one who has evidently an intimate and sympathetic knowledge of the people. It recounts the conversion of a high-caste Hindu to Christianity, and the persecution he had to undergo in consequence. The author (or, more probably, authoress) has succeeded in giving a very vivid picture of Indian life and thought. The *dramatis personæ* are living men and women, evidently drawn from life. The book is one to be read and thought over by all who desire to realise the conditions of missionary work in India. It would be a useful book, moreover, to put into the hands of thoughtful young Hindus who are prepared to consider the claims of Christ with an open mind.

PERSIAN WOMEN AND THEIR CREED. By Mary Bird. London: C.M.S., Salisbury Square. Price 1s.

THE authoress apologises for venturing to write this book after only six years' experience of the work. But what she lacks in experience she makes up in sympathetic observation and power of description. Persia is little known as a mission-field, but readers of this book will have a very fair conception of the difficulties and encouragements of at least one branch of the work. The book comes from the C.M.S. press, and it is therefore almost superfluous to say that it is profusely illustrated and well got up.

THE REFORM MOVEMENT IN CHINA.

By REV. J. SADLER, OF AMOY.

MANY kinds of reform are going on in China to-day, but the most wonderful and widespread is that in which young China is rising up with amazing vigour, intelligence, and perseverance to seek the enlightenment of their countrymen all over the vast land. We had feared that it was impossible for any great reformation to be welcomed; but, contrary to our fears, it has been found possible to spread Western knowledge amongst the best and most influential minds all over the country. A spirit of reform has been created. Chinese young men have not only valued Western books and newspapers, but have set themselves to work in literature, and obtained the assistance of many men of authority.

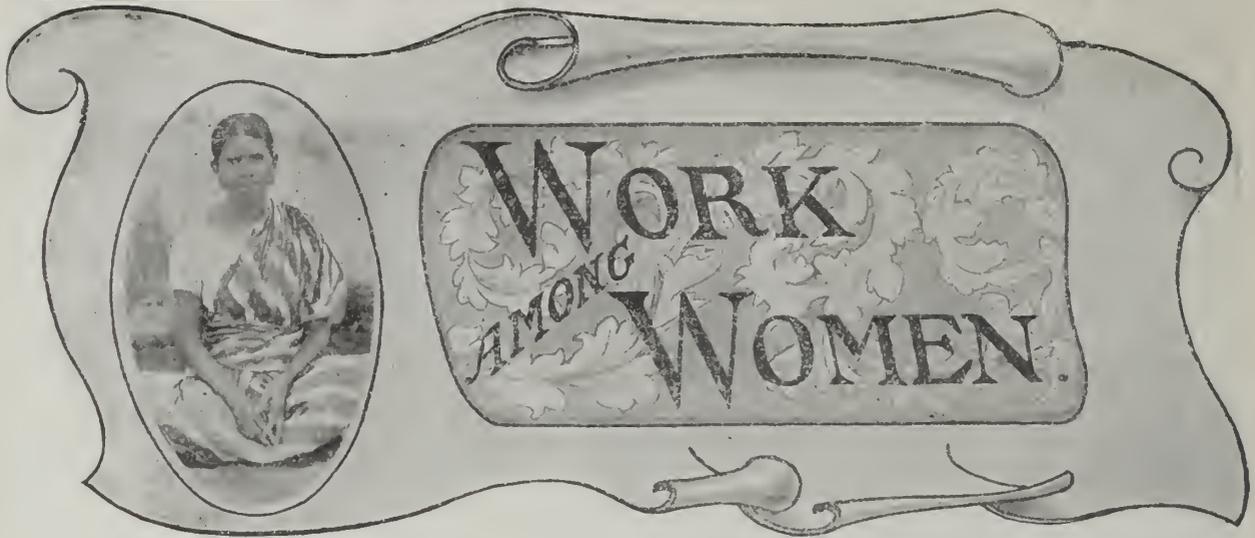
When the movement began the Rev. T. Richard was asked if he would join it. Explanation was made by the young Chinese that at first religion should not be pressed. Mr. Richard showed that the Chinese thought and theology as set forth in the classics regarded righteousness as the basis of all good. This could not be denied; but the fear of the enterprising young Chinese was lest antagonism should be created between conservative Confucianists and Christians. So earnest, however, were these young Chinese, that in their meetings there was a solemnity equal to that of a communion service in England. They give themselves to the spread of literature with great spirit, and are interested in all educational efforts. Latterly persecution has checked their efforts. The young Emperor, pushing on reform at too great a rate, has been deposed, and six reform leaders have been beheaded. One at least of them could have escaped, but he refused, saying: "My blood shall be a voice calling my countrymen to carry on the work we have begun." This will give us some idea of the spirit and power of reform at work in China.

The check given to the reform movement may be needful. No one was prepared for the rate of progress of last year. School teachers were not ready. Sufficient books were not obtainable. Workers of all kinds were unprepared. But an opening of the heavens has been granted for which our desire had long grown very intense. To God be praise!

One of the chief influences in producing the reform spirit was the Society for Diffusing Knowledge. This society lays a moral and mental basis for all truth, and touches the upper classes as they cannot otherwise be touched. There is thus a preparation for a general uplift of the country. Of course, tremendous struggles must be passed through before Christianity can be established as in England; but, speaking on behalf of the land of my adoption, I would plead with all who know how to pray to give due consideration to the above facts, and to ask God to go on making His people the pioneers of all good in China.



THE CHINESE EMPEROR AND HIS FATHER.—(From a Photograph taken about 1886.)



THE SORROWS OF SAMOA.

BY MISS SCHULTZE.

POOOR Samoa fighting again! Everybody interested in those beautiful islands, and at all familiar with their religious and social conditions, will mourn and deplore the fact. The old missionaries made the statement that every civil war in Samoa puts the advancement and progress of mission work and civilisation back for at least ten years, and my experience quite endorses this opinion.

How well do I remember the last war, more than five years ago, and how vividly all the incidents of those troublous times reproduce themselves in my memory. It was the first war after the starting of our Papauta Girls' School, and we were anxiously wondering what effects it might have upon the school, for it was very probable the demoralising atmosphere which always prevails at such seasons might also affect our girls.

Samoa girls and women are accustomed to follow their male relations into the camp, and even into the battlefield. They carry their guns, get water for the thirsty, and nurse the sick and wounded. In the last war some women were even engaged in the actual fighting, and, not being distinguishable from the men, a few of them were decapitated by the party they were fighting against, and their heads brought among many others and laid down as trophies at the king's feet.

It must have been hard for our dear girls, accustomed to share the exciting camp life, to stay quietly at Papauta, and wait for news. And how brave they were! Not one of them was lost. But, ah! what heartrending scenes even in our quiet Papauta! Sometimes we would be startled by a most piercing cry, followed by such pitiful wailing, joined in by many voices, and then we knew one of the girls had heard of the death of her father or some other relation. I

especially remember poor Elenoa's grief over the death of her favourite brother. For days and days after the news had reached her we were awakened before sunrise by the most heartrending wailings over her beloved dead. One morning we were startled by the most savage howls I have ever heard. They proceeded from some hundreds of warriors belonging to King Malictoa's party, who, on the previous day, had been engaged in fighting on the south side of Upolu; they had crossed the island by night, and were now proceeding along the high road which passes our grounds carrying their war trophies, consisting of the heads and ears of the slain.

One Sunday evening the rumour spread in Apia that Mataafa's party, which had been in hiding for some days behind our school in the bush, had suddenly made an attack on Papauta. It was a most absurd tale, for we as a Mission always have remained neutral in war; and besides, our school girls belonged to both parties. It was on a Sunday evening, I was walking down quietly to Apia, in order to attend the service at our little English church there; to my surprise, I found the street full of young armed warriors hastening on to Papauta to protect us. All my appeals to them to stop were in vain; although I assured them the rumour was false, they would not be kept from their purpose. On my return I found them all quartered in the little village of Tanugamanono, which is about five minutes walk from Papauta. There they were, those fierce warriors of a few hours ago, squatting down peacefully on the ground, their arms lying beside them, chewing sugar cane! And there they remained all night, keeping themselves awake by beating kerosine tins as substitutes for drums, and blowing their war horns, until sunrise.

In those days our plantations yielded very little produce, and we depended largely on the presents of food which were brought to us by our girls' families. When the war

broke out those presents ceased, and even the few bananas and taro from our own grounds were appropriated by the hungry soldiers. By-and-by a famine broke out, but God took care of our children; help came as usual. Mr. Pratt, who has always proved a true friend to us, interested our kind Sydney friends in our need, and they generously provided us with rice; other help followed from personal friends in England, and so it came to pass that during all those months not once had our children to go to bed hungry.

Years have passed since then, and God has never withheld His blessing hand from our Papauta Institution. He has blessed our work among the Samoan girls wonderfully. My dear devoted colleague, Miss Moore, and myself often used to tremble amidst our success lest a reaction should take place some day. We had begun with nine girls, and within a few years the number increased to ninety. It seemed almost too wonderful that those untamed children of nature, never accustomed to any kind of discipline, should stay with us and be so happy, and in most cases become such well-educated, refined, staunch and devoted Christian girls. How difficult it often is for them to remain good and pure; what temptations they often have to go through! What opposition and hostilities they often meet with if they wish to marry a native pastor or student from our Malua College! It seems marvellous to me that we have only so few disappointments, and that the majority of them do remain true and faithful. About forty of our old girls are now happily married to native pastors, and six have followed their husbands to the Ellice and Gilbert Islands and New Guinea, to help them to spread the light of the Gospel in those dark places.

Miss Ffrench's and Miss Jolliffe's letters tell of continual progress, and now my longing goes out to Tutuila, that most neglected of the three principal islands, far behind Upolu and Savaii in civilisation, owing to its isolated position and to the irregular residence of English missionaries in later years. Mr. Cooper, who has been stationed there now for the last six years, has had hard, uphill work, and has always advocated, as a means of progress, the establishment of a girls' boarding-school on that island. During my visit to Tutuila in 1896 I learnt much of its backward condition, and there and then I vowed that, if God would permit me, I would use all my energy, during my coming furlough, to persuade the Directors at home to send me out to Tutuila to start a new school on that island. To my great joy and surprise I found quite willing ears for my new scheme. It was our Foreign Secretary (Mr. Wardlaw Thompson) who had pleaded Tutuila's cause before I reached home. He and Mr. Crosfield realised, during their visit to Samoa, what a blessing such an institution would be on that island.

And thus the Lord's work continues to grow in our beloved Samoa. The demons of war may be let loose again for a season, disorder and lawlessness may apparently check

the growth of mission work for a while, yet the seed of the Kingdom of God, planted in Samoan soil nearly seventy years ago by John Williams and other noble men, has grown already into a considerable tree, and no storm, however severe, nor any earthly power, however strong, will be able to injure it, for it is firmly and deeply rooted in the word of God.

The future effects and results which this new educational work of our Society among the girls of Samoa will produce will be like the grafting of a noble branch on the old tree, increasing its strength, multiplying its fruit, and making it of a nobler quality.

MISSION WORK AS IT IS: AN UNROMANTIC RECORD.

BY MISS THEOBALD, OF MANGARI.

PERHAPS I shall best succeed in giving you a true conception of missionary work if I take a page from my diary, merely adding a few notes where explanation seems called for. It is the record of an ordinary week of village pioneering work which is still very much in its beginnings, but I give it as it stands. I have chosen a week in April, when the weather is beginning to be very hot; the *punkahs* are in full swing night and day, and our outdoor work has to be done early in the morning.

Sunday, April 24, 1898.—"Bazaar Sunday-school." We have Sunday-schools for women and girls at all the stations, and the one held in Mangari village I generally take myself at 7 a.m. About thirty women and children attend, and the International Lesson is taught very simply in Hindi. "Service with women." I have a service with the women who are in our "Home for enquirers and friendless girls," which has been established at Mangari. "Afternoon service at Bara Ganw; subject, Forgiveness, Matt. 18." My brother and I take these services for men in turn at all the stations. "Six o'clock, children's prayers." The little children of the home come to say their prayers. The mothers bring them that they may learn to take this duty upon themselves; the older children repeat a few simple words after me, and the tiny mites kneel on my lap and listen to me, learning perhaps just to say Amen. "English mail in; nothing for me; music" (a solace here I find); "fierce loo" (hot west wind), "temperature, 90 in the evening in the house."

Monday, April 25.—"Went to Bara Ganw," a drive of five miles in pony cart, starting at 6 a.m., for village preaching with teachers Alma and Jaima, who work the villages round their centre. "Did accounts in afternoon; children for prayers at 6; prayers with women at 7."

Tuesday, April 26.—"Did accounts in morning." Nine separate accounts to keep means a good deal of book work. "Afternoon, visited Pindra school." Pindra out-station is five miles distant. The schools are held in the afternoon;

from 3 to 5 is the best time to get village girls. "Evening, children's and women's prayers."

Wednesday, April 27.—"Went to Palhipati"—out-station six and a half miles distant over rough road; village preaching with the Bible-woman living there. "Wrote to Mr. Thompson re a new lady." For a colleague; she has not come yet. "Weighed spinning." The women of the home spin wool for coarse country blankets, also woven on the premises. Their work is examined and entered by weight to the account of each one separately; a certain amount is deducted for food, the women take turns in cooking for all from a general store, and their earnings above that sum are their own. "Prayers with children and women in evening."

Thursday, April 28.—"Out with Grace"—village preaching within walking distance of Mangari. "Wrote for the mail to—five letters. Prayers at 6 and 7; music."

Friday, April 29.—"Went to Pindra"—village preaching in district of Pindra. Evening, "Workers arrived from out-stations for special united services; plenty of arrangements to make!" Housing them all. "Prayers." "Annie writes that she has got scarlet fever." My sister at Bhiwani in the Baptist Zenares Missions; she caught the fever from an infected newspaper from England.

Saturday, April 30.—"Christian Endeavour Consecration Meeting at 7 a.m.; elected new officers. Monthly payments to teachers and servants, weighed spinning for half week, and received blankets from weaver." The weavers are Hindus of the shepherd caste; they are paid strictly according to

measurement and quality of work. "Piecework" in our industry seems to be the only plan for teaching honest, self-supporting labour.

My plan of work, you see, is on Monday, Wednesday, and Friday to visit the out-stations. Tuesday and Thursday to devote to Mangari. Tuesday to the two hours' school in the women's home in the early morning (compulsory education), and in the afternoon to visit the girls' village schools in turn. But the "plan" often has to be turned about or ignored, for unforeseen things occur. There is often illness

and anxiety with so many women and children, some of whom will always be delicate and weak from their sufferings through the famine. Still, in order to give a fair amount of time to all, I have found it a great help to have some method.



A DOUBLE FAMINE.

BY MISS STEVENS, OF MIRZAPUR.

IT is early morning in Mirzapur in the rainy season of the terrible famine

year, 1897. The rain, which had been so scanty during the last two years, has come down in good earnest this year, but too late for hundreds, who have died or have been reduced to the lowest depths of poverty because they could not plough or sow their fields, or pay the high price now demanded for rice and other grains on which they live.

Even before we leave our rooms on this September morning we have heard outside the cry, grown painfully familiar by its frequent repetition: "We are dying of hunger!" and we come out to find a little crowd of emaciated, dirty,



MISS THEOBALD'S BIBLE-WOMEN.

starving people who have heard that here they may find help. We talk to them one by one, send some off to the Government poorhouse, where they will be provided for; give to some who are fit for it some light work to do, and to others clothes or pence to get food; and dismiss those who look fairly well-to-do or whom we believe to be impostors. Someone brings up a poor child who has been found alone by the roadside, or wandering in the streets of the city; we can see that it has been for weeks or months slowly starving, living upon an occasional handful of hard grain given it by some kind soul. We ask about the father and mother, and receive the answer: "Dead"—one some months ago, the other only last week. We gladly take in the poor child and give it over to the kind matron of our Orphanage to be washed and clothed and fed. The Orphanage is already full of such children, some getting better and stronger and able to play about, others only just admitted and needing much care. In this month of September we have admitted on an average one new child every day. When we go in to see this large family, we are told, "So-and-so is worse," and we go to see if anything can be done, only to find that the child has only a few hours to live and will soon be where "they hunger no more neither thirst any more"; for He who sent her to us that she might have for a few days a little care and love is calling her to Himself.

And so the day passes. Wherever we go it is the same; in the city we hear of women slowly starving in their homes rather than ask for help, having sold all they possess, even the very tiles from the roof, to get food; by the roadsides we hear the same cry: "Dying of hunger." In the poorhouses, where hundreds have been gathered by Government, we see many for whom the help has come too late, and who, although they can now have as much food as they want, cannot eat it, and are dying of disease brought on by hunger and exposure.

And at night, when we are thinking of going to bed, and everything is quiet, we hear voices outside on the verandah, and when we call out, "Who is there?" a timid voice replies, and we go out into the darkness and find that some of the higher-class women, who must never show their faces abroad in the daytime, have crept up under the cover of night to ask for help. They hardly ever leave their homes, and are evidently frightened of being out at all, and tremble as they speak to us; nothing but hunger would have brought them. They tell us sad tales of their husbands and sons who have gone to some distant town to seek for work and have left them behind with the children and have not yet sent any help. We are glad that through the generosity of friends in England and in India we are able to help such as these. We give those who seem the most needy some immediate help, and take down their addresses that we may send one of our Christian women to find out about their circumstances and give them more assistance if it is needed.

So the day ends, but even sometimes at dead of night we hear the same cry from some poor creature passing slowly along the road, to beg, when morning comes, in the city "Dying of hunger, dying of hunger."

Perhaps it may be said: "That is all over long ago, why speak of it now?" I only give it as a picture of the worse famine of India—the *perpetual* hunger and thirst and striving after what does not satisfy.

Looking back over my seven years in India two things strike me—the physical famine, which one can never forget, and the spiritual famine, which is always there and is there now.

I well remember one day walking on a road near Benares which is considered very sacred, and along which thousands of pilgrims every year pass, thinking that by traversing its whole length they shall gain great merit. I overtook a little group of people, among them an old white-haired woman, toiling painfully along the dusty road. I began talking to her, and the tears came into her eyes as she told me of her pilgrimage, and said sorrowfully, in answer to a question, that she had gained nothing by it, it had done her no good. She was evidently "dying of hunger," longing for something she had not got, and she listened attentively while I told her of Jesus Christ, who could satisfy her longings for pardon, and give her all she needed.

Another day we were travelling in a third-class railway carriage with some Hindustani women, who, as usual, were very inquisitive, and asked us a great many questions as to where we were going and what we were going to do. We, in return, asked them a few questions, and found that one of them, an old woman, was on her way back from Mecca, to which place it is the highest duty of every good Mohammedan to travel. What she must have gone through in the long journey there and back it is impossible to tell; but now she was returning tired and sad and disappointed, having spent all she had, and with not even enough money to take her as far as the railway station nearest to her village. She would have to walk a very long distance, she said. We paid for a ticket for the poor old thing, who was evidently quite worn out with the excitement of leaving her home and going to a strange, far-away place, and with all the fatigue of her journeyings; and one of our number spoke to her of the Saviour, who is always at hand, and need not be sought in any far land.

I remember, too, a Mohammedan—an educated, intelligent man, and a worshipper of the one God, but ignorant of any religion that can bring peace here and hereafter, asking us: "Is anyone ever happy when he dies?" We are constantly coming across such, who are seeking for what they cannot find in their own religion. They are "dying of hunger." Some of them do not know it; but others do, and are seeking for the true Bread. And some have found it. Many women and children who came to us in the time of famine, dying, physically and spiritually,

have found food for the body, which has made them strong and well, and food for the soul also. Had you seen some of them two years ago and then were to see them to-day, you would not know they were the same beings. Some who came too weak to walk and dragging themselves painfully along the ground, are now walking about and earning their own living; little children, who were mere skin and bone, are now fat and strong, enjoying games, and learning quickly in the school. And the soul change is just as great: cross, disagreeable faces are softened and happy; rough, wild children have become obedient and helpful to others, and many are satisfied with the Bread of Life.

"The Lord called for a famine," and He has been glorified through it.

But these are but a handful. The hundreds outside are still dying, and *this* is not the Lord's will. He withheld the showers in those two years, but surely He is only withholding the showers of blessing until we are ready to receive them. He *has* blessed us, but we are praying for and looking out for much more. Many of our native Christians are not yet satisfied—have not yet received the fulness of the Spirit. When they do, and we all, the Christians of Mirzapur, are "filled with the Spirit," there will be an abundant harvest, and the famine will be a thing of the past. Will you pray with us for this?

THE TRUTH ABOUT SAMOA.

BY THE REV. J. MARRIOTT.

ONE misconception that prevails is that the war in Samoa is a religious war between Protestants and Roman Catholics. This is far from being the case. There is a total population in the Samoan Islands of 35,000, of which number not more than 5,000, at the outside, are Roman Catholics and the rest Protestants. There are in the army which the Roman Catholic chief, Mataafa, leads some of the leading chiefs of the Protestant Church—indeed, some two-thirds of his army are Protestants. This is an intertribal war which has been going on at intervals for hundreds of years, long before a missionary arrived in Samoa, and is due to the jealousy of the tribes.

At the Berlin Conference which was held in 1889 it was decided by the three great Powers who have treaty relations with Samoa to appoint a chief justice who should decide all differences which might lead to war among the people. The law reads as follows:—"In case any questions shall hereafter arise in Samoa respecting the rightful election or appointment of king, such question should not lead to war, but be presented for decision to the Chief Justice, and the signatory Powers will accept and abide by such decision."

In August of last year Malietoa, the king appointed by the Berlin Conference, died. The question then arose as to who should succeed him. There were three candidates

in the field—Mataafa, who had just returned from an exile of five years for causing disturbance in Samoa; Malietoa Tatu, the son of the deceased king, who was then at one of the Society's schools in Samoa; and Tamasese. According to the Berlin Treaty, the question came before the Chief Justice for decision as to which of these chiefs ought to be king according to the laws and customs of Samoa. For three days the Chief Justice patiently investigated the claims of these three chiefs. He listened to advocates on each side. It was brought out in evidence that Count Bismarck, at the Berlin Conference, declined to give the sanction of Germany to Mataafa being king, because he had mutilated the bodies of Germans killed in the war of 1889. Judge Chambers was the Chief Justice who had to decide this most difficult subject. He is an American, and received the hearty sanction of the three great Powers to his appointment. They knew him as an energetic and able Commissioner of the Land Court which sat in Samoa for several years. It is the fashion of certain papers to say that Judge Chambers is narrow-minded, and has allowed his friendship for the agents of the London Missionary Society to affect his judgment in rejecting Mataafa. Those who best know Judge Chambers regard him as a broad-minded man, and a fine type of an intelligent and fervent Christian. He belongs to the Methodist Episcopal Church of the United States. He went into this difficult question with a deep sense of responsibility, and decided that Malietoa should be king and Tamasese vice-king. One of the clauses of the Berlin Treaty says that the Powers will abide by the decision of the Chief Justice given in writing. The American and English Consuls accepted this decision, and were prepared to uphold it. The German Consul would not accept it, and this led to the disunion of the Consuls and the disastrous war which has gone on since the beginning of the year. Had the Consuls been united in upholding this decision, there would have been no serious disturbance such as there has been. To me it seems most extraordinary to read in the papers that Judge Chambers, who has hitherto borne such an unblemished character for his just and impartial dealing, should have decided in favour of Malietoa and against Mataafa because of his friendship with the Society's agents in Samoa. It is an unworthy slander against a most worthy man.

The last news from Samoa is that Mr. Newell, one of the missionaries of the Society, has given up a school in the Malua Institution for a hospital, and that he is treating nineteen seriously-wounded soldiers of Mataafa's army. Also that over a thousand women and children, the wives and children of soldiers in Mataafa's army, have taken refuge for some weeks in Malua during the bombardment of the villages by war-ships. Mr. Newell says that it is a slander to say that he and the other missionaries of our Society are partisans, and appeals, as he says, to the logic of facts to disprove this.



CHINA.—Miss Wells, after seven years of faithful and successful work at Canton, left Hong Kong, on April 18th, for a holiday in Australia. For two weeks before she left there were, we are told by Miss Neal, “weeping parties” every day. Miss Wells received over 300 presents, varying in value from half a dozen eggs from a poor slave girl to a handsome screen presented by the Chinese Church members. “Had she been a missionary of fifty years’ standing, I do not think she could be loved more or receive more honour,” adds Miss Neal.—A new edition of 3,000 copies of the Rev. Jonathan Lees’ hymn-book has just been issued, and two further editions of 5,000 and 4,000 respectively have been ordered. The book contains 437 hymns, six-sevenths of which were written by Mr. Lees himself.—The Rev. T. Bryson has been visiting Mongolia, and reports good progress since he was there ten years ago.—The colleagues of the Rev. A. D. Cousins, who has felt compelled to return to this country—for a time, at least—testify warmly to the fact that the work at Wuchang has prospered in his hands. The Rev. Arnold Foster and Mrs. Foster have agreed to transfer their services to Wuchang in the meantime.—Dr. Griffith John and Messrs. Sparham and Greig left Hankow, on April 24th, for a journey into Hunan, accompanied by Mr. P’eng and two braves sent by the officials to accompany the mission party. The account of their visit will be awaited with great interest.—The Rev. A. Bonsey met with an accident recently while travelling, and broke two of his ribs. Happily, Dr. Wills was with him at the time, and no serious harm has resulted.

MADAGASCAR.—The ill-health of Mrs. Peill has rendered a return to England necessary. The Rev. J. Peill will accompany his wife.—The Rev. T. T. and Mrs. Matthews and Miss Matthews, the Rev. A. S. and Mrs. Hockett, and Mrs. Collins are also on their way to England on furlough.

AFRICA.—The Rev. Roger Price and Mrs. Price have reached Kuruman. As they passed up country they were greatly cheered to see that there had been good rains everywhere and to find the people much more hopeful.—The serious state of the health of the Rev. C. D. Helm early in May necessitated his removal to Buluwayo to be under more constant medical care.—Mrs. A. J. Wookey has been dangerously ill from fever at Molepolole.

SOUTH SEAS.—The last mail from Samoa reported the safety of all our friends. Miss Ffrench and Miss Jolliffe had found it expedient to remove the girls under their charge at Papauta to Malua. A later mail reports their return to Papauta.—The Rev. J. H. Holmes has been visiting some of the unexplored inland districts of New Guinea. The “romance of missions” is not at an end in New Guinea, at any rate; and Mr. Holmes will some day have a fascinating story to tell.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I AM sorry that the letter from the members of the Chi Chou Watchers' Band to their fellow-Watchers in England was crowded out of last month's CHRONICLE. It was read at the Annual Meeting in the City Temple, and since then at several local branch meetings. I know of three or four “greetings” from Watchers which have already been despatched to Chi Chou in response, and I hope many more may follow. The letter will be found on page 177.

ALTHOUGH the Watchers' Band is a prayer union, pure and simple, and it is well to reiterate this fact from time to time, we cannot but feel thankful when we hear of Watchers putting their prayers into action, and by additional effort or self-denial practically helping the Society's work. The branch at Queen's Park, Harrow Road, by means of the penny-a-week system (which need not encroach at all upon the regular yearly subscription), has undertaken the support of a native worker in South India, and has guaranteed £10 a year for five years. This evangelist will thus be their representative in the mission-field, and surrounding him with earnest prayer and practical interest, what may he not be enabled to do, with God's blessing, for the extension of the Kingdom?

SPECIAL CALL TO PRAYER.

THE Society is in need of TWO workers at the present moment—(1) a strong, devoted, fully-equipped medical man for Central Africa, to take the late Dr. Mather's place; and (2) a married schoolmaster for the Tereora School in Rarotonga, South Seas. Will all our Watchers please pray earnestly that God will send us these two men—men after His own heart—and let us all look for the answer to our prayers?

NEW PUBLICATIONS.

A LITTLE booklet, by Mrs. Hallows, entitled “Pains in Prayer,” is now in the press, for free distribution; also a list of the names and addresses of all branch secretaries will be issued shortly, with the object of simplifying the transference of members.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Hitchin ...	Queen Street ...	Mrs. Walter Smith.
Greenhithe ...	—	Mr. F. C. Wheatley.
South Woodford ...	George Lane ...	Miss H. Clemson.
Rock Ferry ...	—	Miss Lewis.
Shanklin ...	—	Miss G. Morris.
Uttoxeter ...	—	Mr. N. Williams.
Stonehouse ...	—	Miss M. Prout.
Battersea ...	—	Mr. J. F. Nicholson.
Nottingham ...	Addison Road (re- vived) ...	Miss E. Wyer.

JESSIE M. BALGARNIE.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work! By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DR. GRIFFITH JOHN'S LATEST. **N**OT many months pass without some important news from Dr. Griffith John. This month he sends us an account of the opening of the new High School at Hankow. Special services were held on the Sunday (April 9th), at which Mr. McFarlane, headmaster of the school, and Dr. John preached, and on the Monday the school was opened for the first time. The Committee had fixed forty as the maximum number of scholars who could be admitted, but when the applications for admission numbered over a hundred it was decided to stretch the limit a little and admit forty-seven. Of these twenty-five are Christian boys and twenty-two heathen, and Dr. John is glad to be able to say that the Christians are among the finest both in appearance and ability. "It is a genuine Christian school, and I feel sure that a strong Christian influence will pervade it and flow from it." The heathen boys all pay full fees, and some of the Christians do the same; others, who cannot afford this, have been admitted on reduced terms, but no one pays less than twenty-four dollars a year. Surely Dr. John will be satisfied now for a while! But, no! At the end of his letter he warns us that "this is only a beginning. Hankow is growing rapidly, and is already the chief native mart in China; before very long we shall require room enough for at least five hundred students!" However, the Central China High School is at last an accomplished fact, and Dr. John adds: "I cannot think of it without blessing God from the bottom of my heart. Praise the Lord! That is a bit of Methodism, but I cannot help it."

MISS BOVEY writes of the great joy JOY AND SORROW which she is finding in her work, especially AT SHANGHAI. in the Sunday Bible-class, which she conducts with the help of the Bible-woman. "We believe that women have been led to Christ through

the class and have become real Christians. Last week we had the joy of receiving three new active members in our Women's Christian Endeavour Society, two of whom were recently baptized. A few days ago I was telling the women about the Saviour's love and compassion. When I told them that all the people did not receive Him when He was on earth, but rejected and crucified Him, one woman exclaimed: "Oh, what a pity! What a pity! How could they do it?" Miss Bovey pleads for the establishment of a girls' training school in Shanghai, to train the girls to become good, useful Christian women, fitted to teach or to become the wives of our teachers and preachers. In view of the brightened prospects at Shanghai, and of the recent determination of the Directors to do something at last for educational work there, it is very sad to hear of the breakdown of the Rev. E. Box and of the illness of Mrs. Bitton. Happily, Dr. Muirhead seems as strong and vigorous as ever.

THE Rev. Arthur Bonsey sends an interesting account of the first Kingshan AT KINGSHAN. Conference. "The Conference was not large in numbers, only about twenty-six being present. No special modifications of the Christian Creed were decided on, and no notice was taken of many questions which are the topics of the day in other parts of the world. But day by day for a week these men, who five or six years ago were ignorant of Christianity, spent many hours in devotional exercises, in Bible study, and in mutual conference on the burning questions of our part of the world, such as foot-binding, opium smoking, lawsuits, &c. One day we all went out in different directions to the villages round about and preached the Gospel of Peace in twenty or more of them. As the whole countryside was in a state of abject terror owing to persistent rumours of rebellion and war, our 'anti-rumour demonstration' (as Dr. Wills happily termed it) was very useful in calming the excitement. I am sure it made a much greater impression, and did more real good, than all the proclamations issued by the officials."

A LETTER has recently come to the Rev. AN EARNEST J. Sadler, of Amoy (now home on fur- APPEAL FROM lough), from the Chinese pastor of the A CHINESE church at Ting-chiu. We are glad to PASTOR. have the opportunity of letting our readers see this letter, for its simple faith and deep earnestness cannot fail to touch many hearts. "May God give you great strength," the pastor writes, "so that you may witness for the Lord as to His doings in China in His works of salvation. May the friends at home be greatly impressed to seek the benefit of China. . . . At Hotien, the news is cheerful. During the year we have had an increase of hearers. The chapel is too small. Will God

open the hearts of any (friends) so that they may be willing to use their money for the Lord, seeing we know that God's money is all put into the hands of men so that, at the proper time, they may gladly give it out for His purposes. We trust in Him to work His holy will. If you use this news for the information of the friends at home, I have faith to believe that God will accomplish what we hope for, and supply this need at Hotien. Four hundred dollars would provide an ordinary chapel. To-morrow I am going to start for Ting-chiu with my family. Please pray for me that I may be whole-hearted in the Lord's service. In the prefectural city there are various forms of new work. May all be carried out according to the mind of God Please take every opportunity to earnestly speak with the Society as to Ting-chiu, so that sympathy may be shown to us. We want an ordained missionary, a doctor, and young ladies to work in establishing Christianity in Ting-chiu. If the Society be unwilling to assist, there will be serious trouble. If assistance be given, the advantage will be exceedingly great. In regard to this matter do not speak *lightly* to the Society. You must use great seriousness and diligence, and take pains with the Directors so as to put the matter before them."

THE following is the letter referred to
 LETTER FROM in the Watchers' Band Notes, p. 175:—
 THE CHI CHOU "The members of the Watchers' Band in
 WATCHERS' connection with the London Mission at
 BAND. Hsiao Chang, in the district of Chi Chou,
 salute all your excellencies of the Watchers'
 Band of the London Mission in England. We respectfully
 inform you, separated as we are East and West, it is
 scarcely possible that we can see one another to our advantage,
 and so our hearts experience grief and sorrow. But from the time
 that we were favoured by your honourable Band establishing this
 Society for prayer, it made all our hearts as one with mutual
 intercourse. Hearing this excellent idea we most deeply and
 respectfully agreed. We joyfully followed and gladly joined the
 Society. Now, although our bodies are in different places,
 separated by 10,000 miles, so that we cannot speak out all
 that is in our hearts and joyfully express the thoughts that
 gather there, yet our hearts can unite in the presence of our
 Lord, setting forth our 10,000 ideas as though but one,
 obtaining the answer to our united voice and to that which
 our united breath requests. We may with one heart serve the
 Lord, and share the advantage of mutual intercourse. Thus the
 happiness of intercourse by letter becomes like that of
 pleasant converse face to face. At the present time there are
 about 200 members of the Chi Chou Band all praying according
 to the scheme, perseveringly seeking a blessing on its objects,
 and by no means forgetful. We hope that on every opportunity
 for prayer your honourable Society will not forget us, but
 pray for us in Chi Chou. May the Chi

Chou Band, relying on your prayers, daily show progress, and all our virtues continually be strengthened. This is our joyful hope for which we look. We set forth this letter respectfully desiring the peace of the whole Watchers' Band, and may God the Heavenly Father and the Lord Jesus Christ constantly bestow grace and peace upon you. Amen."

INDIA.

ON Sunday, May 14th, for the second
 A HINDU time, a large number of Hindu singing
 CEREMONY. parties went at midnight to the temple
 of Kálighát, Calcutta. The hymns sung
 would, for the most part, be in honour of Hari or Krishna,
 although offered at the shrine of Káli. The black image,
 with its three, staring eyes and lolling, golden tongue, was
 freshly and gaily decorated. It is said that the choirs
 numbered 150 with their drums and cymbals. The illumination
 was heightened by the free use of acetylene gas. The avowed
 object was a service for the removal of plague from the city.
 The Mohammedans, too, have had their processions, with
 singing, for the same purpose, though they were less
 pretentious and more local. The Hindu ceremonies are an
 outcome of the revival of Krishna worship, not merely in
 connection with the Benares Hindu College Movement (see
 page 163), but in a general way in North India. In Bengal,
 Krishnaism is being associated in the case of many with the
 worship of Chaitanya, or Gauránga, who lived 300 years ago,
 and is regarded as the white incarnation of the black Krishna—
 Gaur meaning white, and Krishna black; or, to put it more in
 accordance with fact, the light yellow of the Aryas and the
 black-brown of the Indian aborigines. J. P. ASHTON.

MADAGASCAR.

MR. SIBREE sends an account of the
 OPENING OF opening of the new college at Antananarivo:—
 THE NEW rivo:—"Although the work of the college
 COLLEGE AT was commenced in the new building early
 ANTANANARIVO. in January of this year, there was no
 formal opening until a few days ago. For several years
 past it has been customary to have a reunion of old
 students and their wives on one of the mornings of the
 week in which, every six months, the meetings of the
 Imerina Congregational Union are held. So it was decided
 that when these meetings came round in April, the usual
 students' gathering should be combined with a dedication
 service. This intention was carried out, and on Wednesday
 morning, April 12th, a very pleasant meeting took place.
 The hall on the upper floor, which will hold comfortably
 about 120 people, was quite filled with the present
 students and their wives and with many of the former
 students who are settled as evangelists in the nearer
 portions of the

central province. Almost all the members of the L.M.S. and Friends' Missions were also present.

After praise and prayer, the principal of the college, Rev. J. Sibree, read a brief history of the college and its work, as well as notices of the former tutors, both English and Malagasy. The Rev. W. E. Cousins, M.A., then delivered an instructive address on the word 'pastor,' now, in its French form, 'pasteur,' becoming very familiar to the Malagasy; and pointed out the meaning of the word, and the duties of the office. Mr. H. E. Clack, of the F.F.M.A., next addressed brotherly and cheering words of congratulation to the tutors, and expressed his sense of the value the college had been to his society in training some of the best evangelists in their district. And then the Rev. J. Pearse, with his happy style of illustration, gave a very telling address, urging the students to strive after a high standard of excellence and fitness for their work. One of the native tutors, Rabary, then, in the name of old and new students, thanked Mr. Sibree and the Directors of the L.M.S. for having provided so convenient and suitable a building for the work; and lastly, an elderly evangelist, one of the original forty-one students who offered themselves for training at the commencement of the college classes in 1869, said a few words, recalling the old times and the old tutors. Tea and cake were then handed round, and opportunity was given for conversation; and so terminated a very encouraging day in the history of this part of the L.M.S. work in Madagascar. With great interest the old students inspected the classrooms, the hall and its store of French maps and Viennese pictures, and other appliances for instruction; and especially the collection of native literature, editions of the Malagasy Bible and Testament, and of the hymn-book, &c., which now enrich the college library. And very hopefully do the principal and tutors look forward to a new period of work in the new building." (For a description and photographs of the new college, see CHRONICLE, April, 1899.)

SOUTH SEAS.

WE would call special attention to Mr. THE SAMOAN Marriott's attempt (p. 174) to remove CRISIS. certain popular misconceptions as to the Society's relation to the contending parties in Samoa. The missionaries have throughout maintained a strictly neutral position, and the most recent letters show that the mission premises have been turned into "cities of refuge" for both parties alike. Thus Mr. Newell writes: "When the men-of-war began to shell the villages west of Apia, women and children and old men fled for refuge to Malua, and I felt compelled to accede to their piteous cries for shelter and protection. They were chiefly Mataafa's camp followers, and the numbers quickly increased until we had some 1,200 people in the compound over and above our

ordinary population. On Monday five of Mataafa's wounded warriors were brought to me for treatment, and subsequently eight others were brought in. As soon as it became evident that the war would be indefinitely prolonged, I constituted myself Governor of our 'City of Refuge,' and issued sanitary and other very necessary regulations. . . . On Easter Sunday we held the Lord's Supper, and no less than 595 participated in that solemn and impressive feast."

Mr. Newell is bearing up well under the great load of responsibility which thus rests upon him. He writes: "One cannot but rejoice that opportunities are given us for preaching Christ to so large a number of people. Services have been held daily in the ambulance, and every other day the Jubilee Hall has been filled with devout worshippers who have earnestly united with us in prayer for Samoa. Surely these prayers are not in vain! We know they are not, and we take comfort and joy, remembering that during the fourth week of each month the 'Watchers' all over the world are specially remembering us. On Sunday mornings I have preached to overflowing congregations, and in the afternoons our Samoan pastors have preached. To me these services have been most helpful, and I have rejoiced with joy unspeakable, as on every occasion I have heard the Gospel preached in purity and power by my Samoan brethren."

CORRESPONDENCE

MISSIONARY FERVOUR.

DEAR SIR,—We hear a great deal in these times about missionary enterprise, missionary work, and the like, but what does it really mean? We rejoice in the fact that there are a number of magnificent institutions which have for their object the extension of the Redeemer's Kingdom in the world, and that we have amongst us hearts that have been stirred and souls which have been quickened into a newness of life as regards the claims of Christ on the one hand, and of the world on the other. Yet there is room for the inquiry whether Christians as a whole are really alive to the sense of their duty in this matter. I have an irresistible conviction that the something lacking is not organisation, not even a fuller exposition of the claims of the heathen world, nor zealous men and women ready to sacrifice their lives for Christ on the mission field. No; the great lack is *missionary fervour in the rank and file of our Churches*. We have men and money more than we know of, we have the glad tidings of the Gospel of the Son of God; but these must be utilised and applied. The finest machine in the world is absolutely useless apart from the application of the power by which alone it serves the purpose for which it is constructed. Talent, money, yea, even the Gospel itself, unless applied and utilised, is unavailing in the presence of

the world's great need. Then what is fervour? It is not emotionalism. That feeling has a place, no one for a moment would deny; but we must take care that we do not give it a larger place than is needful. A foundation, the essence of which is emotion, will not bear the superstructure of missionary fervour. It is too unreliable—"feelings will not stay." There are many good people whose interest in Foreign Missions depends upon their feeling, almost, if not entirely, and who, when moved by a soul-stirring appeal, contribute generously to our funds, and as quickly relapse into their former indifference. Doctors tell us that excitement is not good; and missionary excitement, above all others, is more likely to be injurious than beneficial. We must not, therefore, get excited in missionary concerns.

Nor is missionary fervour to be based upon results already achieved on the mission field. God in His infinite goodness has been pleased to give us some evidence of the result of labour for Him. We are thankful for it, because it witnesses to the truth that His "word shall not return unto Him void." But we must guard against laying too much stress upon these results. Let us never forget that the pioneers in the mission field exercised a faith which, perhaps, was stronger than ours is now: they had to prepare the ground ere they sowed the seed; we have to a very large extent the ground prepared for us. Others laboured, and we are entering into the fruit of their labours. It should be a comparatively easy thing for us to believe, because we have unmistakable tokens of the success of those who have gone before. Let us use these tokens, but not abuse them by laying too much stress upon them, remembering that "the harvest is the end of the world."

We have considered what this fervour is not, let us now think about its positive character. One of the fundamental elements of missionary fervour is *intelligence*. We must have a clear conviction that the evangelisation of the world is not a scheme of man's devising, but that it originated from God Himself. It therefore bears the impress of Divine authority. It is essential that we keep this in view if we would be fervent. There is not the least justification for two opinions on the matter. The command from the Father, brought to us by the Son, is imperative: "Go ye." If we set it aside, we cannot vindicate our Christian profession.

It is one thing to have a conviction, it is another thing to have the courage of it and to use it to its utmost. Most Christians have a coat of conviction on this missionary question, and even venture to countenance missionary work; but beyond this there is little sign of real interest. Strength and courage of conviction, if they exist, are not *en evidence*. To be cool and calculating is desirable, no doubt; but coldness and calculation are not designed to win the world for Christ. Our minds must be brought to a white heat in this matter if we would hasten the day when "Christ shall

reign." Then let us be ardent, zealous, earnest.—Believe me, yours sincerely,
J. BERTRAM RUDALL,
Wotton-under-Edge, Glos.

THE LARGER HALF.

DEAR MR. EDITOR,—At several of our anniversary meetings last month mention was made of the fact that a very large proportion (two-thirds, I think it was) of the members of our Congregational Churches make no contribution whatsoever to the funds of the L.M.S. beyond the occasional coins which they may drop into the collection box. It was rightly felt that this constitutes a very serious state of things. It means that *the Society is not in touch with the Churches* as it ought to be, and until it gets into touch with these two-thirds it will remain crippled and unable to enter into the open doors through which such urgent appeals perpetually come.

Now, Sir, it seems to me that the question which, almost above all others, ought to engage the attention of the Secretaries and Directors of our Society is this—*How can these two-thirds be reached?* It is because I think I can point to a possible solution of this problem that I have ventured to write this letter.

The Secretaries complain—and, no doubt, the complaint is a just one—that it is impossible to reach these friends from the Mission House. They do not see our literature, they do not read our reports, they do not attend our meetings; in short, the Mission House seems to have no point of contact with them. *The key to the position is in the hands of the remaining one-third of the members of our Churches.* These are in close touch with the Mission House, and in equally close touch with the two-thirds who at present are not interested in missionary work. If we who care and know will only take the trouble to make a wise and earnest attempt to communicate our knowledge and our sympathy to those members of our Churches who stand in the ranks of the two-thirds, the troubles of our Society, I venture to say, will be at an end. It can only be done by personal and prayerful effort; but the Society will no doubt only too glad to help by supplying suitable literature for distribution. Mr. Thompson's eloquent appeal, entitled "The Responsibilities of a Great Heritage," is perhaps the best available leaflet for the purpose, and there must be many in our Churches who have not yet read it. It might be well to issue one or two new leaflets specially for the purpose of reaching the two-thirds. Perhaps the summer is not the best time for taking up this work; but I hope that in the autumn and early winter we may see a vigorous campaign started.—Believe me, dear Mr. Editor, sincerely yours,
A VOLUNTEER.



M. LOUIS JALLA, of the Paris Missionary Society, writes from Shesheke, on the Zambesi, that the Chief Litia and his wife continue faithful to the profession of Christianity which they made in 1894. "We very much enjoy having them as neighbours. They welcomed us with the greatest cordiality on our arrival, presented us with two cows, and supplied us with milk during the first three months. Their Christian conduct greatly displeases some of the native magnates—for example, Mokwae, of Nalolo, who thinks it unworthy of a prince to have only one wife. We see a great deal of them; they spend an evening every week with us and our people in learning hymns. They often come, too, for a little recreation. We play some games of dominoes or lotto with them, and they are as pleased as children." On the other hand, Lewanika seems to become more and more hostile to Christianity. He has expressly forbidden his wives to attend the Christian services, and is again giving himself up to pagan practices. His great absorption is to amass as much money as possible; he has a dream of travelling to England, like Khama, whose piety he is very far from possessing.—*Journal des Missions Évangéliques.*

M. WARNET, French Protestant missionary in Mahereza, in Madagascar, writes:—"The situation is greatly improved from what it was ten months ago, when the churches were completely empty and deserted. But what an immense work remains to be done! The régime of official religion, which prevailed in the time of the queen, when the government obliged everyone to go to church on pain of fines or even of the stick, has done immense injury to the churches of Madagascar, and now that the Malagasy are no longer compelled to have a religion, the greater part of them have none. The English missionaries constantly protested, but too frequently in vain, against these methods of coercion, for which the Hova Government was alone responsible."—*Journal des Missions Évangéliques.*

At the annual meeting of the Paris Missionary Society, a pastor from the Provinces expressed the gratitude which pastors in the country owe to the Society. "We thank you in the first place," he said, "that you have asked us for money. Who can tell the good which has resulted from this? The peasant, who only knew how to save, now knows how to give. How many lives have been beautified and enlarged by sacrifice! You have enabled us to make a little social revolution in the country. And we thank you also that you have furnished preachers of the Gospel with facts which prove the necessity and the possibility of conversion. We have great need of them, we who are pastors; and when our heart fails us, we find strength and consolation in reading your journal, which is being read increasingly in our country churches. In our church, until quite lately, no one believed in the possibility of reclaiming a drunkard. What a joy, therefore, it was to me when I could relate some of the facts which I have learned from you."—*Journal des Missions Évangéliques.*

ANNOUNCEMENTS.

ARRIVALS.

DR. ELIOT CURWEN, MRS. CURWEN, and child, from PEKING, NORTH CHINA, via America, May 13th.

The REV. J. and MRS. GOOD, from KANYE, SOUTH AFRICA, at Southampton, per steamer *Moor*, May 20th.

DR. LAVINGTON HART and MRS. HART, from TIENTSIN, NORTH CHINA, via America, May 27th.

REV. A. D. COUSINS, MRS. COUSINS, and family, from WUCHANG, CHINA, at Plymouth, per steamer *Australia*, June 3rd.

DEPARTURES.

The REV. J. RICHARDSON, appointed to BECHWANALAND, SOUTH AFRICA, embarked per steamer *Thermopylae*, for Cape Town, June 6th.

MR. A. D. PURVES and MRS. PURVES, returning to FWAMBO, CENTRAL AFRICA, embarked per steamer *Ifafa*, for Chinde, June 7th.

BIRTHS.

PEILL.—At Hsiao Chang, North China, on April 15th, the wife of Dr. Arthur Peill, of a daughter (Winifred Muriel).

CARNEGIE.—At Centenary, Matabeleland, South Africa, on April 25th, the wife of the Rev. D. Carnegie, of a son.

MARRIAGES.

GREEN—JONES.—On April 27th, at the Congregational Church, Gwersyllt, Wrexham, by the Rev. W. Thomas, pastor, the Rev. D. D. Green, of Madagascar Mission, to Amelia, elder daughter of Mr. Thomas Jones, Inkerman House, Gwersyllt.

EVANS—WILLIAMS.—At Ynyslwyd Chapel, Aberdare, South Wales, on June 7th, by the Rev. R. E. Williams, Aberdare (father of the bride), assisted by the Revs. David Evans, of Burry Port; Penar Griffith, of Pentre, Swansea; and John Priehard, of Tonyrefail; William Evans, of Aberdare (missionary-designate to Madagascar), to Maggie Williams.

DEATH.

HUTCHIN.—On March 28th, at Rarotonga, South Seas, Evan Newman, the youngest son of the Rev. J. J. K. Hutchin, in his eighth year.

ORDINATIONS.

MR. FRED W. DENNIS was, at the Bar Congregational Church, Scarborough, on Monday evening, June 5th, publicly ordained as a missionary. He has been appointed to Madagascar, to which place he will shortly sail. The Chair was occupied by Rev. F. Hall, pastor of the church. The Rev. C. Jukes, of Madagascar, described the field of labour. The questions were asked by the Rev. A. Goldsbrough and answered by Mr. Dennis in a clear and capable manner. The Rev. J. W. Holdsworth offered the ordination prayer, after which the Rev. Principal Whitehouse, of Cheshunt College, delivered the charge.

On Wednesday, June 14th, MR. V. A. BARRADALE, B.A., of Mansfield College, was ordained as a missionary to the South Seas. The Rev. Principal Fairbairn presided and delivered the charge. The Rev. J. Sadler, of Amoy, China, read the Scriptures and offered prayer. The field of labour was described by the Rev. R. Wardlaw Thompson, Foreign Secretary; Mr. Barradale made a brief statement, and the Rev. G. T. Sadler, B.A., of Wrexham, offered the ordination prayer.

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All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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