

THE MISSIONARY  
SPEAKER'S MANUAL

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THE  
MISSIONARY SPEAKER'S  
MANUAL

A HANDBOOK FOR DEPUTATIONS  
AND WORKERS

COMPRISING

HINTS FOR CHAIRMEN, PREACHERS, AND SPEAKERS; OUTLINES  
FOR MISSIONARY SERMONS AND ADDRESSES;  
MISSIONARY FACTS, FIGURES, ILLUSTRATIVE ANECDOTES,  
AND INDEPENDENT TESTIMONIES, A MISSIONARY  
CALENDAR, A CONSPECTUS OF BRITISH  
MISSIONARY SOCIETIES, ETC.

BY

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## P R E F A C E

THE greatly increased interest in foreign missions which has been aroused of late years has caused a corresponding demand for missionary addresses of all kinds. The material for these addresses is scattered throughout the magazines and reports of the missionary societies, and busy men have often shrunk from the search for it. A need has arisen, and has never yet been supplied, for a volume which should contain within itself, in a form convenient for reference, all that a speaker would require as the foundation of his address. It is the object of the present volume to supply that need. The series of hints to chairmen and speakers are the result of practical and sometimes painful experiences, and will, we trust, be found useful. The missionary sermon outlines are, we believe, the first to be issued separately in English, though Herr Hesse's *Die Mission auf der Kanzel* has supplied a number for German readers. In selecting the anecdotes and illustrations, we have endeavored to avoid those which are already threadbare; for where so much fresh authentic illustrative matter is to be obtained, it is unpardonable that the same well-worn and perhaps vague and apocryphal stories should be made to do duty again and again. By quoting our authorities wherever possible, we have supplied the means of verifying statements that may be challenged; and by classification and cross references, have sought to facilitate the fuller use of this part of the book. The Kalendar, Chronology, Martyrology, and Conspectus speak for themselves.

A. R. B.

J. D. M.





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# THE MISSIONARY SPEAKER'S MANUAL

## HINTS TO CHAIRMEN

MUCH of the success of any meeting depends on the chairman, and missionary meetings are no exception to the rule. It is painfully easy to recall gatherings, the value of which has been most grievously impaired by the want either of interest, or of information, or of judgment on the part of the chairman.

Want of interest is perhaps the most serious defect which a chairman can have. It is a defect which has no right to exist. The organisers are alone to blame if, in order to get a name for their bills, they enlist the services of one who regards the cause with unconcern, and imperfectly conceals his boredom during the proceedings. But the lack of interest may be due to want of information. In that case the blame may be divided between the man in the chair and those who asked him to fill it. Given a desire to know something of the work, the lack of information has no right to exist. If they do not anticipate his wish, the chairman should invite the organisers to send him, before the day of the meeting, some literature dealing with the society he is invited to help. They cannot do less than provide its last Annual Report and a statement of its local circumstances. He

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might well, also, ask as to the speakers; if they are missionaries, as to their spheres of toil and any distinctive features in their own service. A chairman who can introduce missionary deputations with a few words of commendation is especially valuable where the audience do not know much of the cause and its work.

The question of the chairman's speech is a delicate one. He is come to be helpful, and may therefore be presumed to surrender himself wholly to the guidance of the organisers. They may sometimes tell him just how long he ought to speak, or they may leave it entirely to his judgment. Now there can be no doubt at all but that many a chairman has, with the best intentions in the world, ruined a missionary meeting. The way in which the mischief is most often done is by speaking at inordinate length. Here is a typical instance. There was only one deputation from the society, and he had to leave the meeting at a certain hour in order to catch a train. The chairman explained this, and then announced that he would not stand between the meeting and the speaker they most wished to hear. Having said so much, he launched himself upon the stream of a discursive address which lasted five-and-twenty minutes. The deputation had twenty minutes, and he had travelled that day about 100 miles in order to attend the meeting.

The ideal chairman, who sees that he does not unduly occupy time at the beginning of the proceedings, will also do his best to secure that time shall be kept by the speakers throughout the programme, and shall not be wasted at the end. Nothing is more painful than the anti-climax which sometimes marks the close of what has been a successful gathering. The speakers have, perhaps, made a palpable impression. Everybody is sensible of a deepened interest and of new resolutions. But instead

of the meeting ending promptly, so that the hearers may be sent away in this mood, some chartered bore is allowed to intrude needless comments; or time is consumed in speaking upon undesired votes of thanks. The audience begin to dribble away; and when the proceedings at last end, the remnant left, wearied and irritated, have lost their first impressions of the meeting. A good chairman can avert this catastrophe. He need not fear that the exercise of his restraining power will be resented. It is to him that people look for protection against dangers such as these. The organisers of meetings are often, from various causes, unable to make a stand against offers of undesired assistance or against proposals which they fear can issue only in disadvantage. But the chairman is an autocrat; his word for the time must be law; if he will, he can on such occasions save the meeting from disaster.

A chairman who has some more or less obvious qualification for presiding on the particular occasion; who is interested in the subject; who knows something about it; who will speak briefly at the opening; who will close promptly at the end—is invaluable. He deserves to receive privately more thanks than organisers of meetings as a rule remember to express.

# HINTS TO MISSIONARY DEPUTATIONS

## I.—IN THE PULPIT

THERE are two classes of missionary deputations—those who have taken part in the work abroad and those who have not. The place of honour is for those who have.

The missionary whose well-earned furlough is being spent, in part at least, in doing deputational work, is often heard to ask, “What kind of sermon shall I preach?” That is a question the answer to which must depend very much upon local circumstances; congregations differ, and preachers differ. But it may be possible to offer a few suggestions of a general character.

A missionary deputation should preach upon his subject. Congregations do not expect from him a sermon, appropriate perhaps to the ecclesiastical season, but dealing only in a kind of homiletical postscript with the plea for missions. He comes before them as an expert, and from him they expect an expert’s treatment of the subject.

A missionary deputation should be himself. It is sometimes painful to hear a deputation, who can simply and effectively describe the work he has seen and done, courageously pursuing his way through a laboured discourse, more or less foreign to his acquirements and experience, but diligently prepared because he thinks an educated congregation may desire it. By all means, when the circumstances of the congregation suggest such a course,

let a learned missionary preach learned sermons; let the philosopher deal, if he thinks well, and before the right audience, with the philosophies of the East; let the ethnologist draw upon the stores of special knowledge he has acquired. But the average man, and the preacher to the average congregation, had better avoid all such topics. Let him be himself, and out of the fulness of his own heart let his mouth speak. He is in this way likely to be far more useful than if he attempt something more ambitious.

A missionary deputation should deal in facts and experiences. He can hardly be justified, in the pulpit, in laying aside the sermon-form. It is not pleasant to hear a text announced, a few commonplaces uttered about it, and the subject then laid aside with apparent relief in favour even of good missionary information. The Bible is not so barren a volume that it will not supply subjects and texts with which any missionary's story should happily blend. But let there always be information.

Here some discernment is needed. The material suited for a meeting is not always adapted to pulpit use. Speaking generally, the pulpit may leave to the platform the background of missionary enterprise, the details which enable the judicious hearer to fill in the picture. The limits of a sermon do not give the preacher much elbow-room; he must get soon to his best news, and that will concern itself with the spiritual results of the work. From the pulpit people want to hear of changed hearts and new lives. Unhappily it is no infrequent comment after a missionary sermon that it was interesting, but that, judging from the preacher's account, there did not seem to be much spiritual work done. Yet how often one can recall the deep impression made by the history of some missionary ingathering, or by the simply told story of the

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steps by which some man or woman of an alien race was led out of darkness into the light of Christ's Gospel.

To what extent should the missionary preacher refer to the personal trials and sufferings of missionary life? He has the precedent of St. Paul's example for dealing with them; but it will be remembered that St. Paul touched upon the subject because the occasion called for it. Where recent discussion has brought up that side of the work, or where other special circumstances make it appropriate, the subject may usefully be dealt with. But it should not needlessly be introduced, lest the preacher be accused of egotism or a desire to magnify his own endurance. In any case the topic must be handled with discretion. It does not always meet with that treatment. Some years ago a missionary preacher, addressing a mainly wealthy congregation, gave an unhappy turn to this part of his sermon. He excited his hearers' curiosity by saying that he would offer them some facts which would in a moment show the hardships which in his own particular field they had to face. He then with the utmost solemnity proceeded to say that, where he worked, iron nails were so much a pound and paraffin oil so much a gallon. To the missionary community these facts may have meant much; but to that congregation the bald statement unaccompanied by further explanation conveyed nothing, and merely provoked a smile.

But the missionary preacher may find consolation in the thought that he has one plea which others have not. He has given himself to the work; and by reason of this fact he enjoys a peculiar advantage in urging his hearers to consider prayerfully their own responsibility and the possible call of some amongst them to offer themselves for the field. That is a part of his message which, when the circumstances are favourable, should never be omitted.



The home deputation who preaches missionary sermons has a more difficult task than that of the missionary. Yet he has some consolations. He can feel that he is not only serving the cause, but is also sparing some missionary brother. Parochial clergy who clamour for a missionary deputation do so with the best intentions in the world. They believe that his presence and words may be the means of stimulating and informing interest in the work as no help by a home clergyman could do. But they do not always remember what this means. The missionary they want is, in all probability, at home on furlough. He urgently needs rest. Yet only too often before his health is restored the urgent pleas of his society summon him to deputation work. It is not good for the missionary; it is not fair to the missionary; it is not for the best interests of the cause. He has not merely earned a little repose; it is imperative that he should get it. His first work is not to address people at home, but to reach people in the mission-field. In employing him prematurely or excessively for home deputation work the society is using up in a wrong way the energies committed to its trust. Every home clergyman who lends help in deputation work may therefore feel not only that he is directly helping the cause, but also that in a way he is paying off something of the debt which those at home know they owe to the men who have been at the front.

The home deputation has another advantage. To some classes of hearers he is even more welcome than a missionary. It is a strange preference, but it is a familiar one. Possibly some minds like to feel that the deputation looks at the subject from their point of view, that he understands their lurking prejudices in regard to it, or will know how to meet the objections and difficulties which are matters of local or general discussion.

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The home deputation is, no doubt, especially happy in considering the foundation principles of missionary work. After all, if many modern objections relate to the methods of missions, many are concerned with the principles. The lack of an intelligent appreciation of the foundation principles of missions is always manifest in every discussion of the subject, even when that discussion is conducted in quarters in which, upon other subjects, good sense and sound information abound.

Should the home deputation in his sermon deal with facts, figures, personages, and incidents? Why not, if they are all reliable? If he were pleading any other cause in which he was deeply interested, he would, if he were wise, discuss its facts. Why should he not do so in this case? Information abounds, and not all his hearers will know as much as himself. Only one kind of illustration may well be avoided, and that is the trivial anecdote for which no authority can be given. The legitimate material is so ample that there can be no excuse for the employment of that which may possibly be true, but cannot be traced to any source.

Should the home deputation deal with current objections to foreign missions? No doubt there are congregations in whose presence such treatment might seem superfluous; and yet it often happens that devoted supporters of foreign missions are distressed by criticisms which they hear and read. It cannot be unwise to help them. It is, however, urged that there is always a danger of doing more harm than good, and suggesting difficulties which had not before been thought of. That probability has to be weighed; but it is one which is often exaggerated. In the face of frequent newspaper discussions it is hardly possible that intelligent hearers should not have heard of the more or less conventional, as well as

the special attacks on foreign missions. A far greater peril lies in ignoring all such opposition. There seems very little doubt but that much of the lukewarmness shown in some quarters towards foreign missions may be traced to doubts never fairly faced, and to criticisms to which no sufficient answer has been forthcoming. For one person who will frankly disclose these doubts to the clergy, a dozen will allow them to lurk in their minds, and take all reality out of their interest in the cause. Local workers may often lack the knowledge which would enable them to meet such objections or doubts when stated; but the deputation should have the answers at his fingers' ends. There have been occasions when a deputation has found that even his host was grateful to him for work of this kind.

It can scarcely be needful to point out that the discussion of objections should always be marked by charity. Intolerance of objection or criticism, harsh dogmatism in regard to the sinfulness of all such questionings, an affectation of superiority to those who do not think as we do, or, worse than all, a suggestion that the old Indian or the returned colonist who criticises missionary work must have been in conflict with the missionaries over questions of morals—all these can only do harm. An objector convinced is often the best friend of a cause. Our business is to win the opponent over, and that is best done by courteous and careful entry into his reasons and feelings. If we try to remember that the zeal for foreign missions is of comparatively recent growth in the history of British Christianity, we may find it easier to bear with prejudices that may be inherited.

## II.—ON THE PLATFORM

MISSIONARY meetings now vary so much in character that it is extremely difficult to lay down rules which shall apply equally to all. Yet there are some few general principles which should be borne in mind.

It cannot now be necessary to dwell on the importance of the platform speech. There was a time, not so far distant, when, at all events in some quarters, it was fashionable to suggest that the missionary meeting was out of date, had served its purpose, and might well be retired as an obsolete agency. That is not said to-day. On the contrary, organisations which had used the popular meeting sparingly have of late come to regard it as a most useful means of promoting interest. Moreover, there has grown up in many quarters a slightly different way of looking at missionary meetings. They have ceased to be regarded exclusively as meetings for the benefit of some organisation; they have become in a greater degree than ever before meetings in the support of a cause. This change has, without doubt, acted on the constitution and tone of meetings. It has made hearers more susceptible to appeal and stimulus. In so doing it has laid a larger responsibility on the speakers.

The deputation from the mission-field has, upon the platform, an immense advantage over the home speaker. He is himself an interesting object, particularly if he come from some romantic field of labour. He can speak about his own manner of life, and give a reality to his account of the work which other representatives may find it hard to attain. And yet it is constantly said that missionary speakers rarely do themselves justice.

There are many reasons why this may be so. The missionary in question may have spent years in a field where he does not hear much of his own language, and where he has little communication with other white people. It is hardly fair to expect that on his return he should know just what will interest a meeting of country-folk in one place, of artisans in another, of middle-class people in a third. He has to learn his work as a deputation; and then, when he has become thoroughly skilful, he will go out again, speedily to forget in the anxiety of other duties his recently acquired knowledge.

But it may be answered, "We don't ask the missionary to make us a finished speech; we just want a plain account of the work he is doing." Nothing could seem simpler; but, partly for the reasons already recited, it is not so easy to make that plain account. Over and over again one has heard it said that whilst, at the privacy of his host's fireside, this missionary or that gave a most striking picture of the work, he was a dull speaker at a meeting. Of course, if the missionary would only talk as he did at the fireside, all would be well. But often enough he does not know that the trifling incidents, the little bits of local colour which he lays on without effort, and the resort to anecdote and reminiscence, so easy at the fireside, are the very things which would keep a meeting attentive as long as he cared to speak. He thinks people will expect something more formal, and he fails accordingly.

And yet one does not want every missionary speech to be of the gossiping order. There are times when the thoughtful hearer very much craves something with more substance in it; when he feels that if the speaker had taken a little more time in which to arrange his thoughts and consider what inference might be drawn from his

facts, he might have been much more useful. Probably most people can recall missionary speeches which have deeply moved them and have never been forgotten. They may have been simple, even halting, narratives, or they may have been marked by the evidences of literary feeling and delivered with the skill of the born orator; but in nearly every case it will be found that, however delivered, they were well thought out, well-arranged addresses, which not only recited facts, but helped the hearers to understand their significance.

Should a missionary speaker vary his speeches? As audiences vary beyond all calculation the answer would seem to be obvious. And yet the variety of speech is not always forthcoming. Hosts are often responsible for this. If they are entertaining a deputation, and taking him to two or three meetings in a district, they will say on the second night, "Give them that speech we had yesterday; nothing could be better." If hosts make this request, how can missionaries be blamed for falling in with it? Yet compliance has its dangers. Moreover, everybody is not so complacent. Many years ago there was a deputation whose severe restriction to one speech was freely used as a warning to younger men. His method was described with much pathos by a vicar's daughter who accompanied him to a series of meetings carefully arranged in the neighbourhood. On the first evening the deputation began thus:—"My friends, to what part of the mission-field shall I invite your attention to-night? Shall it be to the burning plains of India, the swampy morasses of Africa, or the icy regions of the distant North? To neither of these regions. To-night I will ask your attention to the island of ——," where he himself had laboured. On the second evening one at least of his hearers was a little surprised when the speaker

began—"My friends, to what part of the mission-field shall I invite your attention to-night? Shall it be," &c. To surprise a shade of annoyance was added when, on the Wednesday evening, he started with the now familiar formula, and gave the same speech. By the time the last meeting had been reached, on the Thursday night, the reiteration of the old words had grown so intolerable that with the greatest difficulty she restrained a desire to rise up and call for some account of the "icy regions of the distant North."

That, no doubt, is an extreme case, but it may serve to suggest a caution. No small reason for seeking variety in speeches about the same work is that the constant reiteration of one story night after night for some months has an injurious effect on the speaker. Actors are said to be familiar with the mental and physical effects of taking the same part for a long period; but in the case of a missionary speaker there is the much graver peril of a loss of interest in the work and the growth of formalism in speaking of it.

It should hardly be needful to lay much stress upon the duty of one deputation to another. And yet, so deep is the interest a speaker sometimes takes in his task, that he forgets the presence on the platform of others who have to follow him. Thus it occasionally happens that the whole plan of a meeting is thrown into confusion by one speaker occupying very much more than the space allotted to him. An expert has travelled the best part of a day only to find the other deputation so far exceeding his limit that five or six minutes at the fag-end of the meeting could alone be given him. A busy professional man, with whom time is money, has been known to give an afternoon and evening to a journey on behalf of a great society only to find that his promised address had been

rendered quite superfluous by the extended efforts of the speaker before him on the programme. Even the annual meeting of one of the oldest societies has been turned into absolute failure by an occurrence of this kind. Now no man sets out to commit this serious offence ; and yet, so complete is the absorption of many persons in their subject, that, when once afloat on the stream of their eloquence, they are oblivious to all considerations of time and persons. How often the delusive "One word more" of such speakers implies not a word but a whole chapter of superfluous matter.

Whatever other qualities a deputation may lack, he should at least be able and willing—

1. To have his matter well prepared ;
2. To deliver it with feeling and conviction ;
3. To stop at the end of his allotted time.

Complete attention to these three rules will do more for the cause he pleads than a better known name, larger experience, or greater fluency without it.

### III.—IN ADDRESSING CHILDREN

THE importance of interesting the young in foreign missions is generally admitted. The enthusiasm and energy of children, once aroused, find an immediate outlet in subscriptions, collections, and various other forms of aid to the cause. The sums raised for foreign missions by children amount to tens of thousands of pounds every year. The great societies, realising the value of this assistance, seek to develop it by means of special publications, special organisations, and special agencies. But the promise of the future is better than the immediate accomplishment. Seed-impressions sown in the young mind bear their best fruit in later years, fruit shown in



life-long interest in the missionary cause and sometimes in personal dedication to the missionary life.

The attractiveness of the subject is as great as its importance. Foreign missions, presented in the right light, appeal to the chivalry and devotion of children as well as to their love of the marvellous, the adventurous, and the romantic. A missionary address ought therefore to be one of the easiest to deliver effectively.

Yet even a missionary address is subject to the general principles of the art of speaking to children. The best way of acquiring that art is by listening to a lesson given by an experienced elementary school teacher, or to an address by one of the experts of the Children's Special Service Mission.

I take it for granted that the address to children must be extempore. Apart from rare and brilliant exceptions, it is difficult to conceive of an effective address to children being read from a manuscript.

The following may be taken as among the primary points to be observed:—

1. Let the voice be loud enough and distinct enough to be heard easily by every child in the audience. Listening that requires a strain is too much for a child to endure long; restlessness and inattention soon show themselves if the children cannot hear without difficulty.

2. Let the matter be clearly and distinctly arranged, so as to be easily intelligible. If the subject admits of heads and sub-divisions, so much the better; not too many, however, or no general impression will remain. Some speakers attain this definiteness by means of alliterative or acrostic headings, both of which are easily remembered.

3. Anything that savours of "talking down to" children is resented by them. For this reason, phrases like "my dear children" and "little ones" should

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be avoided. Simplicity is not attained by their use or lost without them. For a similar reason it is unwise, in addressing schoolboys, to employ slang words and phrases. It is very unlikely that your slang will be the "correct" slang of the boys before you; and they are quick to resent stale or strange phraseology. In like manner it is not safe to attempt local colour in allusions to games, lessons, or other youthful occupations, unless you are very sure of your ground. Thus, the Member of Parliament who addresses the schoolboys in Rudyard Kipling's "Stalky & Co." insults them terribly by supposing, in all innocence, that they play marbles.

4. The language should be direct and the points well emphasised. Their taste in jokes is an index of the child-mind in general. The jokes which amuse children are seldom subtle, and are usually very obvious. Delicate shades of inference and allusion are generally lost upon them. There are exceptions to this rule, of course, in the case of highly intelligent children who know the speaker well and are prepared for allusions and other light touches; but the stranger who tries these *nuances* is usually disappointed.

5. In order to keep the attention or to regain it if lost, the experienced speaker associates the children with himself from time to time by giving them something to do. If he quotes an important text, or mentions a striking name, he makes them repeat it after him. When he passes to a new division of his subject he makes them recapitulate the previous headings. He asks easy questions, and uses the answers. Very easy questions they should be, or he will get wrong answers and will discourage the children from making other attempts, besides landing himself in perplexities from which he will need all his adroitness to extricate himself.

6. If the eye can be reached as well as the ear so much the better. Hence the great value of the magic lantern, pictures, diagrams, curios, and the blackboard. Care should be taken in selecting pictures, diagrams, and curios, to choose only those which are large enough to be seen easily by the whole of the audience. It is almost useless, for instance, to exhibit photographs unless the audience is quite small. If the blackboard is used (and it has been used even in the pulpit), the writing or sketch should be bold, clear, and not too complicated. It may become a hindrance instead of a help if the speaker breaks off for too long a period at once to turn his back while he writes on the blackboard, because he will allow the children's attention to wander.

7. The childish love of a story is proverbial. It can be satisfied not only by anecdotes but by picturing. No subjects offer such opportunities as do foreign missions for both stories and descriptions. But let there always be precision and accuracy in anecdote: the modern child is sceptical about vague and apocryphal stories of the type which begins, "Now there was once a little girl named Maggie . . ." If picturing is to be successful, the speaker should form a distinct vision of the scene with his mind's eye before he attempts to describe it. Unless narratives be an integral part of the subject, they should be used with caution, lest the point to be illustrated should be forgotten in the tales which illustrate it. Timid speakers are often tempted to resort to unlimited anecdotes simply to prevent disorder; but it is a confession of weakness.

8. Be brief, or at any rate seem so. It is easy to tell when the attention of children is exhausted, and it is well to stop at once, for nothing will be gained by going on. Brevity or length cannot be measured by minutes, but by the occasion and by the capacity of the particular audience.

9. In meetings let there be no formal introductions, votes of thanks, and complimentary speeches. They are so much dreary surplusage in adult meetings ; in gatherings for the young they only serve to dissipate whatever impressions may have been made.

Such are a few general hints. It remains to add those which apply to missionary speeches in particular.

(a) It is easy, as we have hinted, to be interesting on the subject of foreign missions ; but there is a danger of leaving the impression that heathen religions and customs are merely interesting, not saddening. Missionaries are partly to blame for this notion, for they shrink from telling the whole truth—indeed they dare not tell the whole truth—about the horrors and obscenities of heathenism. It is, of course, most undesirable to defile or to shock the sensitive minds of children ; but without doing either it is possible to produce a real pity for the heathen in their hopeless and degraded state, in their ignorance of the loving Father and the Saviour.

(b) The speaker often desires to introduce statistics into his address. Figures have no meaning to any one, least of all to children, unless there is some basis of comparison. Let him therefore look round him for something which the children can grasp. The number of persons present, the number which the church or room would hold if full, the population of the parish or town, the size, height, or area of some familiar building or open space, the distance from some well-known place—this is the best way to convey the idea of numbers.

For instance, let us say that the speaker wishes to convey the idea of the vast population of India. He has before him, let us suppose, an audience of 300 children.

‘ If all the doors of this church were thrown wide open, and you children were to pass out as quickly as you could,

not dawdling about or looking for your hats, or waiting to whisper to any one, or crowding towards one door—how long would it take to clear the church? Well [*as if considering*], perhaps it might take three minutes. But supposing that we had this wall knocked down, and all the people of India were made to pass through the church and out at these doors—how long do you think *they* would take? Do you think you would have the patience to wait by the doors until you had watched them all go by? No; you would get tired of watching long before the end, for if they were crowding out without ceasing, day and night, winter and summer, it would be *more than five years* before the last had gone through.”

(c) The names of places and people in mission lands being unusual and often difficult, it is well to take especial care to make the children grasp the spelling and pronunciation of the really important words.

(d) Let the outcome of the address be some definite suggestion. The directness of the child-mind naturally seeks expression in action, and to arouse a child's sympathies in the work without proposing any means of exerting that sympathy is to throw away an opportunity.

The most obvious method is by giving, collecting, or otherwise raising money. On this score the writer remembers hearing the Rev. E. A. Stuart of Bayswater draw some very happy distinctions between the different modes and motives of giving, which he called “The Five Pennies.” Five sorts of pennies, he said, were put into the missionary box:—the *iron* penny, by the child who felt he *must* put in something, but would much rather not; the *brass* penny of the boy who gave in order that others might see how good he was; the *tin* penny of the child who didn't value the penny and didn't care anything about the matter; the *silver* penny, given by one who pitied

the poor heathen and wished to do something for them ; and the *golden* penny, put in by the child who loved the Lord Jesus Christ, and, out of love to Him, gave the money as a way of obeying the Lord's last command.

But there is no need to restrict the suggestions to modes and means of giving. The Rev. R. Palmer, a former official of the Church Missionary Society, used to classify the ways in which children can help foreign missions under the title of "The Missionary Hand." The little finger was *Give* ; the next, *Read* ; the middle finger, *Work* ; the first finger, *Tell* (*i.e.* tell others what you have heard or learnt by reading, and so interest them) ; and the thumb, *Pray*. He used to point out that the thumb was necessary to the full use of each and all of the fingers, and in like manner prayer should accompany every other form of effort. There is, in fact, hardly any limit to the scope of children's work, and zeal linked with ingenuity will suggest an infinity of ways in which children's energies may be employed in the great cause.

Let not the speaker shrink from pleading for the children's prayers. The Master Himself took children as the type of all who would enter into His Kingdom ; and none who have had the privilege of working amongst the young can fail to have known at least some of whom it might be said, "Of such are the Kingdom of Heaven." The simple faith of children and the personal love which they show towards the Lord Jesus make their prayers, and their expectation of answers to prayer, very real.

(*c*) Lastly, let the speaker base his plea for missions, not on pity for the heathen, much less on interest in strange and curious people, but on such reasons as our love for Christ, our obedience to His last command, and the selfishness of withholding from others the "inestimable benefit" which we have received ourselves.

## SERMON OUTLINES

**Gen. i. 2.**—“*The Spirit of God moved upon the face of the waters.*”

### I

One idea suggested to the mind—the Spirit of God brooding over the formless world, and bringing it by orderly process into its present condition.

A work executed by stages; each development leading up to others; and each part, as brought into being, having its relation to that which is to come hereafter.

### II

Compare the work of the Spirit of God in the hearts and lives of mankind.

As we now see the work it is done by stages.

We have had primitive revelation.

We have had the Incarnation.

We have seen the history of Christ's Church.

All that has gone before leads up to the present message to the non-Christian world.

That message only effectual by work of the Holy Spirit. Note that—

Conversion without the missionary;

Conversion after long resistance;

Conversion under peculiar difficulties;

The lives of converts;

The organisation of converts ;  
 The missionary zeal of converts—all illustrate His  
 work.

III

The world's need demands :—  
 A clearer belief in, and  
 A stronger reliance on the work of the Holy Spirit.

**Gen. i. 27.**—“ *So God created man in His own image.*”

I

God created man, with mind, body and soul ;  
 Man with intelligence, memory, will.  
 Man at his highest ; the saint and martyr, the philo-  
 sopher, the administrator, the poet, the artist—  
 any development you please of man at his best.

II

Turn from this to man in his lowest state—  
 To the Australian aboriginal, the Indian of the  
 Paraguayan Chaco, &c. ;  
 To man under the sorrows of pagan superstition ;  
 To man under evil teaching of non-christian faiths ;  
 To intelligent man, with all his powers, yet afar  
 from God.

III

Can there be any question as to our duty ?  
 In this contrast there is an appeal  
 To reason, on humanitarian as well as religious  
 grounds ;  
 To gratitude for our own benefits.



## IV

For our encouragement see how man degraded is, new-born into the commonwealth of Israel, turned into the man of new ideals, new habits, and new and glorious hopes in the love and service of Jesus Christ.

**Gen. iv. 9.**—“*Am I my brother’s keeper?*”

## I

1. Yes, according to creation, redemption, and the laws of Christ’s Church.
2. Yes, according to the foundation principles of the Christian State.
3. Yes, according to the principles of municipal life.

## II

1. My brother is my neighbour at home.
2. My brother is any resident in our own empire.
3. My brother is every sharer in my human nature.

## III

1. My brother has a soul as well as a body.
2. My brother’s eternal interests must be mine.
3. My brother often appeals to me for aid.
4. My brother often becomes a member of Christ, and works side by side with me for the advancement of Christ’s Church.

**Psalm ii. 8.**—“*Ask of Me, and I shall give thee the heathen . . . possession.*”

1. The Old Testament view of the Messianic kingdom.
2. The New Testament mission to the heathen.
3. The part of prayer in the discharge of this work.

4. The comprehensiveness of the promise.
5. The duty of seeing no limitations until and unless God makes them plain.

**Isaiah xxxv. 1.**—“*The wilderness,*” &c.

The prophet has declared the fall of Edom. “Its land is turned into a horrible wilderness. On the other hand, the wilderness through which the redeemed Israel returns is changed into a flowery field” (Del.). And this picture of the Church’s prosperity is also a picture of the change in men’s hearts under the power of the Gospel. Consider, then—

1. *Man’s heart as a desert.* Laid waste by original sin (v. Gen. viii. 21; Job xiv. 4; Ps. li. 5; Isa. liii. 6; Jer. xvii. 5, 9; Matt. xix. 17; John iii. 3, 5, 6; &c.).

And this sin is inherited, not derived by imitation (Job xiv. 4; John iii. 6; 1 Cor. xv. 22; &c.).

Man’s condition untouched by Christian faith.  
The horrors of heathendom.

2. *The Gospel as a transforming power.* It is not a getting better, but a new state occasioned by a new birth, with a new Master to obey, and new powers to employ. Of such a transformation we have all been witnesses. It is marked by

(a) *Fruitfulness.* “The desert shall rejoice and blossom . . .” Good works necessarily follow the change of heart (John xiv. 15; Acts iii. 26; 1 Pet. ii. 9; &c.); and

(b) *Beauty.* The beauty of holiness, which strikes the observer’s eye, and brings glory to God (Matt. v. 16).

How fully this is illustrated by the lives of converts!

3. *This transforming power of the Gospel a help to faith.* That power seen in the mission-field strengthens and stimulates us at home.

**Isaiah xxxviii. 1.**—“*Set thine house in order.*”

A solemn warning. Let it remind us that

1. *Our position is clear.* Man is a steward (Matt. xxv. 14).

We have time, capacities, opportunities, privileges, all to improve.

We are not our own or dealing with our own.

Even the message of the Gospel is not for selfish or exclusive enjoyment.

We are put in trust with it; we have to minister it to others.

How are we fulfilling this trust?

Especially to the vast non-Christian world?

2. *The day of reckoning is certain.*

It will be unexpected by many, and may be “after a long time” (Matt. xxv. 19).

But it is as certain as it will be complete and searching.

3. *Delay is dangerous,* for

God’s mercies are increasing, and with them our responsibility.

Prolonged delay lulls the heart to false security;

And makes it incredulous of the plainest warnings.

4. *Our duty is plain.* If children of God, we must be

“Rich in good works” (1 Tim. vi. 18).

For the bodies of men (*cf.* Acts ix. 36, 39).

For their souls (Phil. ii. 30).

Are we setting our houses in order?

Ezek. xxxvii. 3.—“*Can these bones live?*”

The prophet is taken to the scene of some ancient battle, where lay the unburied dead, their bones picked clean by the jackals and vultures, and bleaching in sun and rain. Obviously a parable in action [sketch, if desired, the primary application]. Without violence, may be applied to circumstances of the mission-field.

1. *The dry bones of heathenism.* The scene implied not only death but corruption, and corruption far advanced. Does this describe heathendom? [Illustrative facts and anecdotes.]

Slain by Satan and the principalities and powers of evil (Eph. vi. 12).

2. *The apparently hopeless condition of the heathen* (v. 3). Ordinary observers pronounce conversion impossible. Even Henry Martyn said that if a Brahman were converted he should think that the age of miracles had returned. Missions pronounced a failure because outsiders think they *must* fail. Seeming folly of missions; “upon these *bones*” (ver. 4). Imperfection of instrument:—

(a) Quality: “The foolishness of preaching.”

(b) Quantity. [Statistics.]

Yet, one factor not to be left out of calculation: the Holy Spirit of God (v. 5).

3. *The incomplete results of missions* (vv. 7, 8). Even before spiritual results became manifest, material, social, and moral improvements result—*c.g.* abolition of cannibalism, slavery, witch-hunting, polygamy, &c., establishment of a righteous public opinion, education, &c. [Illustrate.]
4. *The second stage.* The return of life (v. 10). [Illustrations of conversion and converts.]

5. *The goal.* “An exceeding great *army*.” Converts won not merely for themselves, but to fight for God and win other lives for Him. [Examples.]  
This the hoped for end.
6. *How attained?* (v. 8). “Come from the four winds, *O breath* ;” *i.e.* by prayer for the Holy Spirit.  
He is the Power for missionary work. Inspired by Him workers at home and abroad must be blessed.  
This power can be sought in prayer at home.

**St. Matt. xxiv. 14.**—“*And this gospel of the Kingdom shall be preached . . .*”

Christianity was left with Christians, to be transmitted pure and genuine or to be corrupted and degraded.

God has appointed that men should be instructed by their fellows.

Revelation lays us under the obligation of communicating its message to others.

Christianity is a trust for our own good, but also for that of others.

No one has a right to be called a Christian who does not do something towards the discharge of this obligation.

This is our duty towards—

Non-Christians in our colonies and possessions.

As fellow-subjects with us ;

As having intercourse with us by commerce and other relations.

Other races.

As of one family with ourselves.

That, however low and debased their condition, they may be helped to rise.

For this reason—

Navigation and commerce should be consecrated to  
the service of religion ;  
By helping in its propagation ;  
As a discharge of our trust.

Remembering that—

Even the bare establishment of Christianity in a  
place has its value ;  
As a witness before and call to men.  
We can see but a little way ahead, and must be  
content to sow in faith,  
Leaving the increase with God.

In the discharge of this duty societies are needed to  
bring men together that their united efforts may do what  
they could not singly perform.

Such work for foreign missions has a reflex benefit to us  
at home.

Strengthening faith here.

Making the Gospel a witness here also.

If all this were seen, how little more persuasion would  
be needed !

If the Gospel had its proper influence on Christians  
then it could speedily settle Christianity in  
every land.<sup>1</sup>

**St. Matt. xxviii. 18, 19.**—“ *All power . . . go ye . . .  
all nations.*”

Go—in remembrance of the Sender.

Go—in remembrance of the promised power.

Go—in remembrance of all that the missionary commis-  
sion means to the heathen.

<sup>1</sup> Founded on Bishop Butler's sermon for the S.P.G. at St. Mary-le-Bow, February 16, 1738-39.

Go—in remembrance of what that commission means to the organised Church.

Go—in remembrance of the great day of account.

**St. Matt. xxviii. 19, 20.**—“*Go ye, therefore . . .*”

The Christian man, anxious to be ready to give a reason for the hope that is in him, ought not to overlook the evidential value of foreign missions.

### I

Consider the commission given by Christ to His Church as impossible on the theories that

(a) The Apostles were fraudulent persons, or

(b) Were the victims of hallucination.

Persons consciously engaged in a fraud would surely devise some commission which was within the range of obvious possibility, perhaps attainable within their own lives.

Their plans would be comparatively modest.

There would be nothing to alarm the timid or invite criticism.

Persons who were the subjects of hallucination would certainly be affected by the nature of the commission given to them.

They would speedily be restored to their senses by the conflict with what seemed the impossible.

Their hallucination would hardly survive torture or other experiences which fell to the lot of the Christians in apostolic times.

### II

Now, observe the nature of Christ's commission.

(a) It is a message to the whole world.

To Jew and Gentile,

To cultivated Greek and Roman,  
 To the more ancient East,  
 To the barbarians on the fringe of the Roman  
 Empire,  
 To the regions beyond these.

A message to the keenest intellects, the proudest  
 philosophy, and the highest civilisation then  
 known, and to the deepest ignorance, the  
 cruellest barbarism.

What a task for the exponents of fraud or  
 the victims of hallucination!

(b) It was a message contemplating a universal  
 brotherhood:

All its members to be received by the same  
 symbol,

All to accept the same creed,

All to obey the same moral law,

All—Jew and Gentile, learned and simple,  
 master and slave—to be brothers.

How absurd as the project of fraud or  
 hallucination!

No, the task to which the infant Church set itself is in  
 its nature one which witnesses for the truth of the mes-  
 sage it has to set before the world.

### III

The enormous difficulty of the task must not, however,  
 be accepted as an excuse for indifference to it or for slack-  
 ness in carrying it out.

There must be no saying—"Well, the task is so over-  
 whelming that we may be forgiven if we take it slowly.  
 Rather must the Church of to-day mark the example of  
 the Apostolic Church:—



The promptness, the simplicity, of its obedience to Christ's command ;

The immensity of its sacrifices in proportion to ours ;

The sternness of the conditions under which it worked compared with ours.

Reflecting on these, the Church of to-day should address itself with new energy to the task of carrying out its Master's command.

Its zeal in so doing supplies one measure of its belief in Him as its own Saviour.

**St. Matt. xxviii. 19, 20.**—" *Go ye . . .*"

The Apostles are sent with (1) authority, (2) a complete commission, (3) the assurance of Divine support.

The *Authority* ends all doubt as to whether missionary work should be undertaken.

The *Commission* fits out the worker with a clear conception of his duty—(1) to preach Christ, (2) to offer a covenant, (3) to unfold a code of conduct.

The *Assurance of Divine Support* meets the necessities both of sorely tried evangelists and pastors in the mission-field, and of the waiting Church at home, also tried, though in other ways, in regard to this work.

**St. Mark ix. 7.**—" *This is . . . hear Him.*"

The voice of Christ is still heard in the world.

1. *He has a right to speak.*

(i.) Who has a higher claim on our bodies and souls ?  
Whose words can bring so much profit at all seasons and under all circumstances ?

Who will be so patient, so loving, so gentle with us ?

- (ii.) The words of none other are so dangerous to resist.  
No other's words press for so immediate attention.
- (iii.) Whether we hear or forbear He must deal with us according to His laws.
- (iv.) Shall we not wisely hear and obey at once?  
Shall we not throughout life seek daily and hourly to hear His voice and follow His guidance?
- (v.) Must we not, therefore, follow out His commands in regard to the world outside His Church?  
His words are for them as well as for us.
2. *It is the Father's command*—"Hear Him."  
(i.) Hear Him tell that the Father hath sent Him;  
'That He has died, yea, rather, has risen again;  
'That He ever liveth to make intercession for us;  
'That He is ever with those who proclaim Him;  
'That the reward of the faithful worker is sure.
- (ii.) The non-Christian world sees intimations of the Godhead, and worships blindly.  
Now God would show to it Jesus Christ as the Saviour, and bid it "Hear Him."
- (iii.) With what profit of personal peace, of a new life for the society as well as the individual convert, has this command been followed!
3. *Our own duty.* In the matter of missions, let us no longer hesitate or lend perfunctory help. But rather  
Hear Him and obey instantly—like the Apostles leaving their callings;  
Hear Him and obey joyfully, casting away all that may obstruct our movements.  
Hear Him with submission—with readiness to

take His yoke and learn of Him, even amidst disappointment and trial.

Hear Him with heartfelt gratitude for his mercy to our own souls.

Hear Him uttering His promises of reward.

**St. Mark xiv. 4.**—“ *Why was this waste of the ointment made?* ”

The incident from which our text is taken is distinguished above all others by the fact that Jesus mentions it as one that shall be held in world-wide and undying remembrance (v. 9). What is there said has been realised wherever missions have been established.

But, unfortunately, the obvious moral of the story has not prevented the application to foreign missions of a question, oft repeated and loud sounding, which amounts almost in so many words to the question of Judas, “ Why was this waste? ”

1. *Its apparent justification.*

- (i.) In the face of home needs, is it not a waste that millions are spent yearly on missions to the heathen?
- (ii.) In face of the great mortality in Africa and elsewhere, is it not a waste to be constantly sending out missionaries to these fever-stricken countries?
- (iii.) In face of the great dearth of faithful pastors at home, is it not a waste to send so many capable and trained clergy to places where their services are not appreciated?

2. *Its absolute injustice.*

- (i.) The motive of the question is entirely wrong:
  - (a) As shown by Judas himself, who was

not concerned on account of the poor, but was a thief (John xii. 6). (*b*) Some opponents of missions are actuated by selfishness, and so ask this question simply out of a spirit of narrowness, not because of their zeal for the glory of God's kingdom.

- (ii.) The very idea itself is wrong, viz., that Mary's offering was lost, wasted, and thus profitless. (*a*) The most convincing instance of this is the life, sufferings, and death of Jesus Himself; thirty years in the quiet of Nazareth, only three years of public life, hidden away in a little corner of the earth—what a waste of a beautiful life! But see John xii. 24. (*b*) Through Mary's example is every similar so-called waste in God's service justified.
- (iii.) The question is especially wrong when asked in connection with missions to the heathen. (*a*) While the amount spent in this way is compared with other objects of expenditure—war, luxuries, vice—it is a mere trifle, and it must be remembered it brings a fruitful return in increased scientific knowledge, commerce, and colonial extension. (*b*) The support of foreign missions has a beneficial effect on the Church at home by deepening the feeling of devotion, and the rich blessings of all sorts reflected.

Similarly as to the deaths of missionaries in the field.

- (i.) No one exclaims against a man who accepts a lucrative trade or official appointment to a pestilential climate, or is ordered off on military service to a post of danger.

- (ii.) The number of missionary deaths is as nothing compared with the losses in even a minor war.
- (iii.) The deaths of missionaries stimulate the devotion of the Church; *e.g.* How many men and women have been led to give themselves to God's work at home as well as abroad by such deaths as those of Livingstone, Patteson, and Hammington.<sup>1</sup>

**St. Luke ii. 32.**—“*A Light to lighten the Gentiles.*”

Glorious promise, daily finding new fulfilment.

We do well to mark that—

1. The Gentiles need this light.

Whether living in civilisation or grossest barbarism.

2. They seek it in various ways—

Buddhist, Hindu, &c.

3. Christ is enlightening the Gentiles.

Consider:—Conversions and changed lives.

Christian education.

Industrial work.

Medical missions.

4. But how widespread is the darkness still!

5. How great the responsibility of those whose feet have been already guided into the way of peace!

**St. Luke ii. 49.**—“*About My Father's business.*”

An object in life is a safeguard with man. God has set an object before us all, and its nature as well as the

<sup>1</sup> Adapted from Hesse's *Die Mission auf der Kanzel* (2nd edition), outline No. 45.

way to seek it, may be gathered from the example of Christ. He came

1. *To accept his Father's will* (v. Isaiah l. 5; John vi. 38; Luke xxii. 42, &c.).

The same submission must be ours.

It is an essential of true service (Matt. vii. 21).

It inherits the richest promises (Matt. xii. 50).

Have we tried to understand what the Father's will is as to the non-Christian world?

Have we understood Christ's work for it?

Have we thought what the Apostles deemed to be their "Father's business" in this matter?

2. *To do His Father's work* (v. text; and cf. Luke iv. 43; John ix. 4, and xix. 30).

The work assigned to every Christian man is "His Father's work," given by Him (cf. Mark xiii. 34).

It must be done as in His sight (Col. iii. 22).

Here is responsibility as well as privilege.

It is a work which calls for the widest application of the words "our neighbour."

It is a work which confronts us at once with Christ's commission, "Go ye . . ."

It is a work which converts from heathendom joyfully take up.

3. *To seek His Father's glory* (v. John viii. 50, xii. 28; Phil. ii. 7).

Here is an object, to glorify God.

Better this than self-seeking (Prov. xxv. 27).

And it applies to all our actions (1 Cor. x. 31),

Giving a dignity to the least of them,

And issuing in the happiness of all whom our service affects.

How many are the testimonies to this effect from converts!

**St. Luke viii. 39.**—“*Return to thine own house . . . thee.*”

The work of man's testimony should begin at home (*cf.* the order in Acts i. 8). For

1. There (*a*) they have the greater claim; (*b*) they can better judge of the reality of changes in character and life; (*c*) they are more likely to be influenced than strangers who know nothing of the man's past.
2. There (*a*) his faith may be more surely tried; (*b*) he will have more reminders of God's mercy towards him; (*c*) he will be less tempted to spiritual pride. Further,
3. Beware of (*a*) neglecting the work lying close at hand for more distant and alluring fields; (*b*) of testifying in public with growing indifference to the private life; and so (*c*) of living two lives—one, that seen by the world; the other, that known only to God and in a measure to one's household.
4. Christian converts answer to this test. As examples may show.
5. Those who have thus seen the victory of Christ in the mission-field must declare it at home.

**St. John i. 23.**—“*Make straight the way of the Lord.*”

I

An old message; yet one for our own day.

Lacking now, indeed, the dramatic surroundings of its first delivery:

The man from the desert, with the frame of an ascetic, the eye of a seer, the garb of a prophet;

With a reputation for sanctity,  
 Heightened by his sudden change from solitude of the  
 wild country to nearer approach to men.  
 The interest excited is natural.  
 The inquiry of the Pharisees pardonable.  
 The disclaimer of St. John leads up to delivery of  
 his own message — "Make straight . . . pre-  
 pare. . . ."

## 11

How is this a message for to-day?

Because—

1. There is still a work to be done in many of our hearts.

The way of the Lord to be prepared there,  
 By repentance,  
 By its fruits in a change of life.

2. There is a work to be done in the community;

Where there is still so much of  
 Open defiance of God's laws;  
 Sullen apathy as to them;  
 Careless disregard of them.

God not honoured in

Social habits,

Standards of right and wrong,

any more than in the hearts and lives of the individual.

3. Especially is there a work to be done in the non-Christian world.

People hear in a vague way about non-Christian faiths or about Paganism; but do not realise their forces.

Can they be content to leave unevangelised millions without a knowledge of God?



## III

John the Baptist was conscious of a mission.  
 Has not God also commissioned the Church of this day?  
 Has He not made our duty plain?  
 If that duty be neglected, is it not at our peril?

**St. John i. 46.**—“*Come and see.*”

## I

It is sometimes a hard task to bring preconceptions and prejudices to the touchstone of fact.

But it is a religious duty.

In regard to Christian missions there is often the kind of conflict seen in the case of Philip and Nathanael.

Philip speaks from personal conviction and experience:  
 “We have found Him . . . Jesus of Nazareth.”

Nathanael replies with a natural prejudice: “Can any good thing come out of Nazareth?”

Natural, as expecting a Messiah to hail from Bethlehem,  
 A religious teacher from Jerusalem;  
 Neither from so unpromising an origin as Nazareth  
 of Galilee.

Thus prejudice commonly has something behind it,  
 and must be dealt with accordingly.

Philip meets prejudice with the right answer: “Come and see.”

Fact is the best antidote to fancy.

## II

Prejudice keeps many from seeing and doing their duty in regard to Christian missions.

“Can any good thing,” “Does any good thing” come of all their work?

The best answer: "Come and see."

Consider the facts fairly and dispassionately.

Observe the independent testimony of sound observers. The profit to the Church at home must not be forgotten. The relation of missions to colonisation may be recalled. But our chief interest is in the spiritual results, which so amply vindicate the faith which says, "Come and see."

**St. John ii. 23, 24.**—"When He was . . . all men."

Early believers at Jerusalem. As to whom, notice—

1. *The object of their faith.* They "believed on His name" (c. i. 12); *i.e.* recognised Jesus as the Messiah they expected; believing not *on Him* (iii. 18), but *on His name*, as Christ (*cf.* Matt. vii. 29).

Contrast the difference in appealing to heathen.

But note that the wise missionary takes advantage of any help which heathen or other beliefs afford in pointing to a God or to our God.

2. *The ground of their faith.* "They saw the miracles"—beheld with wonder the "signs" Christ gave, signs still then going on, *ἃ ἐποίει*. In its way a legitimate reason for belief if rightly considered.

The influence of Christ's religion still a powerful plea.

As seen in lives of converts.

Though sometimes the white man's life is a stumbling-block.

3. *The nature of their faith.* Unreliable (v. 24), because the outcome rather of wonder than of reflection; sincere, as far as it went, but shallow.

Many non-Christians of intelligence thus look in admiration at fruits of belief in Christ.

But will not face the reproach of the Cross.

We cannot leave them thus.

4. *The lessons of their faith.* (a) It is easy to believe when face to face with obvious manifestations of God's power; (b) it is easy to be satisfied with purely emotional faith; (c) it is dangerous to be content with incomplete faith; (d) it is idle to think that God is deceived as to our faith. Seek, then, to have a full and clear faith, that we ourselves may be fitted to act as God's messengers, and may be filled with a sincere yearning for the increase of Christ's Church on earth.

**St. John vi. 7, 8, 9.**—“*Philip answered him . . .*”

1

Two dangers to the devout mind in surveying the work of Christ's Church in the world.

1. To dwell only on the progress of Christianity :

The expansion of our own Church ;

The increase of its missionary organisation ;

The variety of its enterprises ;

The results obtained.

In such a survey the mind marks also—

The increased vitality of the Church at home ;

Co-extensive with the growth of this interest in missions ;

The attitude of respect and even encouragement which the secular world now assumes towards missions ;

The active encouragement of missions by responsible rulers abroad.

The mind which so limits its outlook takes a complacent view of Christian progress.

It is thankful, but it overlooks deficiencies.

There is another temptation—

(2) To see only the weakness of the missionary effort.

The mind thus disposed sees only gloom.

The Christian population of the world compared with the non-Christian population.

The total missionary forces of the world so inadequate.

The total expenditure on foreign missions so small compared with that on luxuries, pleasures, and even things wholly harmful.

Or again—

It recalls the dangers of the missionary career ;

Its catastrophes ;

Its trials.

It dwells on the difficulty of dealing with ancient faiths ;

On the slowness of the work amongst some savage races.

It repeats the charges against native converts, and forgets the answers.

Is there not in the feeding of the 5000 a message to both these classes of minds ?

There is (1) a Warning against Optimism.

The 5000 were indeed fed.

But how poor the human provision !

The glory is with God, not with the human agent.

So it is with the result of missionary enterprise.

Souls are won.

Churches are founded.

Communities lifted to a higher plane of life.

But how poor and trifling have been the human contributions !

How small our sacrifices.

How weak the means.

The glory is with God, not with man.

Instead of viewing our own efforts with complacency, we can only humbly marvel at God's use of it.

There is (2) a Warning against Pessimism.

Philip saw the crowd with something like despair.

Andrew saw the means—such as they were.

But Andrew can only associate them with a sense of their inadequacy.

Christ made them suffice.

To look on the vast mass of the non-Christian population merely in despair ;

To wait until we are used to the fact of its misery and hopelessness ;

To sink into apathy and indolence :

All this is impossible to the faithful Christian.

It implies spiritual decay,

Resolute disobedience to Christ,

Our own implied condemnation.

To plead that we must wait for larger opportunities—

Until the divisions of Christendom are healed ;

Until home populations are Christianised ;

Until larger missionary schemes can be organised,

Is merely to deceive ourselves.

Our manifest duty is—

To use the means available.

The missionary forces and funds are indeed but “ five barley loaves and two small fishes ” in the presence of the hungry non-Christian world.

But Christ is present to use them.

Bring, therefore, to Him your offerings—

Your personal service in the field ;

Your means to provide a substitute ;

Your intelligent interest in, and recommendation  
of the work ;

Your prayers for the cause and its agents.

Bring them to Christ and see if He will not use them  
to the feeding of undying souls.

**St. John ix. 4.**—“ *I must work the works of Him that  
sent Me . . . work.*”

## I

How do we judge ourselves ?

1. By what we once were.

Better or worse.

2. By what we would fain be.

Our idea more or less nearly corresponding to  
the demands of God upon the soul.

3. By what we are, so far as imperfect self-knowledge  
will allow us.

Judgment by the present, by what we are, as we know  
ourselves, should never be overlooked.

What are we *now* ? How are we fulfilling the purpose  
of our existence ? How are we using our talent ?

Observe that Christ, confronted with speculative in-  
quiry, “ Who did sin . . . ? ” declines to discuss the point  
raised.

Our wisdom is not to allow our judgment of self to be  
impaired by inquiry into side issues. Go to the point  
at once.

## II

There is a sense in which man can use these words of  
our Lord.

If he believes himself indeed to be a "lively member of" Christ's Church,

He has a Divine commission to execute.

In him "the night cometh" which ends the life of probation.

That commission has for him many aspects.

He has to think of—

His own inner character.

His personal life in its private acts, its home relations, its working life, its leisure.

His religious life, as one believer, as a member of the Christian Church, as a member of a congregation.

He cannot exclude from consideration his duty to the non-Christian world.

No Christian life can be satisfactory which ignores the interests of that non-Christian world.

### III

"The night cometh."

The history of every mission shows how slowly the work is being done.

That implies the urgency of increased workers and enlarged means.

One worker after another is overtaken by the night, and still so little seems to be won.

What is our position?

**St. John x. 16.**—"Other sheep I have . . . shepherd."

1. Apparently a considerable part of the professedly Christian world regards these words as entailing no responsibility upon man.

It is assumed that if they still apply to non-Christian peoples, Christ will work without human agency.

A comfortable doctrine for the indifferent, but impossible in the face of Christ's commission to His disciples.

2. There are other persons who admit a responsibility, but only a modified one.

(a) They suggest that missionary work is either unnecessary or undesirable in the case of

Mohammedans,

Followers of intellectual creeds, such as Confucianism.

(b) They allege that we should not attempt to win peoples openly hostile to the faith. Or

(c) They would confine the work of the missionary to refining away the baser elements of false creeds.

3. Our position is laid down for us by Christ. All the world is our field.

No other faith can be a substitute for Christianity.

(Illustrate from their characters and results.)

No non-Christian faith can be patched-up; no rival can share Christ's throne. There can be no compromise with Buddha, or Confucius, or Mohammed.

**St. John xx. 21.**—“*As My Father hath sent Me, even so send I you.*”

Some of us think much of the organisation of the Christian Church, and too little of the mission of the Christian Church.



In part it may be natural. Because the organisation is always before our eyes, and is constantly being forced on our attention.

The mission of the Church, the real purpose of this organisation, sometimes gets obscured by anxiety over and discussion of the means whereby it has to be discharged.

Moreover, there is an appeal to pride in matters of organisation.

And zeal over organisation sometimes vaguely satisfies the mind which has no true zeal for the mission.

## II

Look at the organisation of the Christian Church:—

For the pastoral care of settled Churches;

For their public worship;

For education;

For the care of the poor and suffering;

For the evangelisation of others.

What is it all?

Surely its true purpose is to execute Christ's commission.

He came—

To declare Himself as and to die as our Saviour;

To expound the laws of God;

To present true obedience to those laws by example.

Here is the work of the Christian Church:—

Pastorally—setting forth the law of God and the example of Christ their Saviour before those who acknowledge Him as such.

Evangelistically—preaching Christ by word and example to those outside His kingdom.

## III

But this task is imperfect unless it includes the work of foreign missions.

The Apostles went indeed to the Jews,  
But to the Gentiles also.

When this task is discharged an apostolic succession of work and workers ensues.

The convert Churches in time take up the task of sending missionaries ;

Sometimes by settled arrangement of the native Church ;

Often by individual effort.

This consciousness of the individual mission sometimes has wonderful results.

## IV

Our duty, then, is to realise the true mission of Christ's Church ;

Which will open our hearts to all that seeks its discharge.

And especially to consider frankly the individual side of that duty, and ask ourselves how far we are meeting God's claim upon ourselves.

**Acts ii. 4.**—“ *Filled with the Holy Ghost.*”

Looking at the history of the Christian Church, as depicted for us in the New Testament, we may find three clearly-marked functions of the Holy Spirit.

1. *To inspire the devotion of workers.*

This, as in the text, is the very first feature of Pentecost.

The Apostles were made mighty missionary instruments.

And so in many instances the workers, witnesses, prophets, were shown to be men filled with the Holy Spirit.

*E.g.* Acts iv. 31; vi. 5; &c.

In fact, it has often been noticed that there was the greatest possible change in the little company of our Lord's followers between the end of their companionship with Him in His earthly ministry and the beginning of their own evangelistic work.

This change is rightly accounted for as the work of the Holy Spirit.

Their special anointing—in a sense ordination—for their ministry.

“We would recall the fact that whenever, in any century—whether in a single heart or in a company of believers—there has been a fresh effusion of the Spirit, there has followed inevitably a fresh endeavour in the work of evangelising the world.”<sup>1</sup>

## 2. *To bring about conversions.*

Quite as notably as in the above case does the Acts of the Apostles show the Holy Spirit at work for the salvation of souls.

In the case of individuals like Cornelius, or the Ethiopian eunuch, or Lydia;

In the case of peoples to whom the steps of Apostles are directed, as in the vision at Troas, &c.

It is justly said that the Holy Ghost is the Divine Administrator in Missions.

So also, then, in all Christian Ministry. They therefore—ministers or people—who come

<sup>1</sup> Gordon, *The Holy Spirit in Missions*, p. 36.

to church, meeting, class, ignoring this special work of the Holy Spirit, are both missing the only sure ground of hope and faith, and dishonouring Him Who is above all—Lord and Giver of Life.<sup>1</sup>

3. *To sanctify God's people.*

If we heeded our Catechism, this would be our most familiar thought about the Holy Spirit. But to very many it has to come as a new revelation, long after childhood, that this mighty, loving Third Person of the Trinity, does undertake to make Saints of those who believe in Christ.

It is a frequent thought in the New Testament Epistles, *e.g.* Rom. viii. 1–11; Gal. v. 16, &c. “How shall it be? How shall we indeed be sanctified, sinners that we are, in order to this witness and service of word and work? There is only one way. It is ‘in the name of the Lord Jesus, and by the Spirit of our God’” (1 Cor. vi. 11).<sup>2</sup>

**Acts iii. 6.**—“*Silver and gold have I none; but such as I have give I thee.*”

(Medical Missions.)

Position of disciples—despised, hated, &c. Prejudice against their teaching, need of means to conciliate.

The first miracle of the Church recorded after Pentecost. [Sketch story.]

Note how medical missions follow its lines:—

1. Bodily need. [Native surgery, &c.]

<sup>1</sup> See Moule's *Veni Creator*, particularly chap. vi., as very clearly setting forth the Holy Spirit's work in “giving” faith.

<sup>2</sup> Moule, *ibid.* p. 185

2. Existing coincidentally with spiritual need, ignorance, and prejudice. [Examples.]
3. Bodily relief wins at least a hearing for the Gospel from patients, friends, and others. [Illustrate.]
4. And often leads to conversions. [Anecdotes.]

**Acts viii. 26–40.**—*The Ethiopian eunuch.*

1. The story of *the first African conversion.*

The men of Libya, and others mentioned earlier, probably Jews resident in North Africa; and, at any rate, nothing is known of their individual conversion.

2. The story shows *the value placed by God upon a single soul.*

In the midst of a successful mission the chief evangelist is sent away to minister to *one* soul.

If one soul is precious in the sight of God, how much more so the countless millions of heathen and Mohammedans. [Statistics here, made graphic, if possible, by comparison with local population, &c.]

3. *It is the story of a secker.*

Perhaps had heard from Jewish trader;  
 Came up to Jerusalem from Central Africa;  
 Became proselyte, &c. [Anecdote of inarticulate longing of heathen.]

4. Note *the part played by the Bible.*

[This can be developed with anecdotes if the purpose of the sermon requires it.]

5. Note the *subject matter* of the preacher.

“He preached unto him Jesus.” Jesus, the

Author and Finisher of our faith ; the centre of Christianity and of all true mission work ; a personal Saviour ; a present friend ; the giver of power for holiness ; the hope of everlasting life. What are the gods of the heathen beside Him ?

6. The Baptism : confession follows conversion.
7. The convert goes forth to live the Christian life alone. [The life of the convert among the heathen, its power, its temptations.]

**Rom. i. 16.**—“ *I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth : to the Jew first and also to the Greek.*”

1. If St. Paul is believed, why are missions to the Jews so often neglected ?  
Is it suggested that the Gospel is not for them ?  
Do people, consciously or unconsciously, limit the offer of salvation thus ?
2. The acknowledged difficulty of Jewish work may be advanced in extenuation of this neglect. But difficulties did not arrest the Apostles' mission. They also had to meet with Jewish opposition and indifference. But though they turned to the Gentiles, it was in addition to, and not in substitution for, work amongst the Jews. There have in every age been difficulties in preaching to Gentiles also ; but they are not deemed insuperable.
3. The difficulties of Jewish work are often exaggerated. With them here and there the Gospel is still the power of God unto salvation. [Examples from the past, and from recent work.]

**Rom. i. 16.**—“*To the Jew first.*”

## I

It was so: fulfilling ancient prophecy; recognising the continuance of their special relation to God; exemplifying in the most marked way the pardon which in Christ is offered.

## II

But “to the Jew first” does not imply “to the Jew no longer.” They are not to be set aside as unworthy, or unapproachable, or beyond the work of the Holy Spirit. Their converts adorn the Christian ministry and lay life.

**Rom. iii. 1, 2.**—“*What advantage then hath the Jew? . . . oracles of God.*”

## I

The advantage here noticed puts us in mind of our indebtedness to the Jew, more especially in regard to the Holy Scriptures.

## II

This advantage reminds us that Divine favour and high privilege may be misused, neglected, and turned into ground of accusation.

## III

The blindness of the Jew to the claims of Jesus Christ is a thing so terrible, in view of all the circumstances, that for very pity it should open hearts towards them. Shall we profit so greatly by them and yet be content to see them live and die unenlightened?

James v. 7, 8.—“ *Be patient . . . stablish your hearts ;  
for the coming of the Lord draweth nigh.*”

## I

We can readily understand the conditions of life in the early Church, which made exhortations to patience so natural.

We may well remind ourselves upon occasion of—

The fortitude needed by early Christians ;

The endurance shown by them ;

The Apostles' witness to the growth of Christian  
graces in them under trial.

## II

Our own trials are, as a rule, less severe.

But patience is still called for.

Especially from all who would help in the evangelisa-  
tion of the non-Christian world.

Patience to bear with the mistakes of ignorance  
around us.

Patience to reason calmly with prejudice.

Patience to bear with disappointment in the mission-  
field.

Patience to wait for God's good time of blessing.

Patience to deal gently with the weaknesses of con-  
verts and young Christians.

## III

“ The coming of the Lord draweth nigh.”

There lies the strongest stimulus to our zeal ;

There lies the assurance that patience will not lose its  
reward.



1 Peter iii. 15.—“*Be ready to give an answer to every man that asketh you a reason of the hope that is in you.*”

## I

An intelligent Hindu asks a Christian of Calcutta the reason of his hope.

The Christian replies, showing—

The provision of God for man's salvation ;

The part of man therein ;

His own realisation of God's provision.

The heathen may then go further, and ask, “Is this hope for the Englishman only ?”

If the Englishman replies, “No, for all nations,” the Hindu might reply, “What are you doing for my people ?”

## II

Surely reflection upon our hope in Christ shames our slackness in missionary zeal.

If all we hold is true, how *can* we be content to leave so much of the world without this news ?

This is sometimes piteously, almost bitterly, put to the Christian teacher in the mission-field.

Consider :—Our duty as nationally possessors of the hope ;

as a powerful nation ;

as a colonising nation ;

as individual believers.

Not to work and pray for the unevangelised world is in fact to throw doubt upon our hope.

1 John ii. 8.—“ *The darkness is past and the true light now shineth.*”

## I

Gratefully we may acknowledge that this is so.

We are come from the half-light of the Mosaic dispensation.

We are come from the darkness of unrepented sin and absorption in the world.

We are come from vague questionings, from secular creeds, from open resistance.

We dwell in the light ; we strive to walk as children of the light.

## II

But apply the words to the world as a whole.

“ The darkness is past.”

Where ?

In Central Africa, on the upper waters of the Amazon, in Tibet, in Western China, in New Guinea ?

Truly God has dispelled darkness marvellously.

Witness the Christian Church in Uganda, or Japan, or Melanesia, or amongst the Indians of the Canadian Far West.

But how much remains that is darkness still !

## III

Reflect what the darkness of heathendom is.

Recall the trials of those who seek to leave it.

Look at the changed lives of converts.

Are we not ashamed to live in the light and to do so little for its further diffusion ?

- 1 **John iii. 8.**—“*For this purpose the Son of God was manifested, that he might destroy the works of the Devil.*”

## I

The purpose of the Incarnation.

Admitted in regard to ourselves.

Is it to be confined within these limits ?

## II

The “works of the Devil” in the mission-field.

Defective faiths ;

Gross superstitions ;

Immoral lives ;

The cruelty, the suffering, of heathendom.

## III

The reception of Christianity destroys them.

Often in the nation ;

in the community ;

Always in the individual.

The contrast of the native Christian with the native heathen life.

## IV

Our part in carrying out the purpose of the Incarnation.

Are we doing it ?

## SUGGESTED TEXTS AND SUBJECTS

GEN. iv. 9.—“*Am I my brother’s keeper?*”

The responsibilities of (1) Common humanity ; of (2) Empire ; of (3) Religious privilege.

GEN. vi. 5.—“*God saw that the wickedness of man was great in the earth.*”

(1) The moral disorder of the non-Christian world ; (2) Sin still abhorrent to God ; (3) The Divine remedy.

GEN. xviii. 32.—“*And He said, I will not destroy it for ten’s sake.*”

(1) The influence of the godly ; (2) The value of small Christian communities ; (3) The importance of not despising the work which has few converts.

NUMB. xxxii. 6.—“*Shall your brethren go to war, and shall ye sit here?*”

(1) The discouraging minority who do not care to aid missions ; (2) The peril of this position ; (3) The urgent need of union ; (4) The unifying influence of missions.

DEUT. iv. 22.—“*I must die in this land, I must not go over Jordan.*”

(1) The lot of the pioneer ; (2) His own errors may sometimes have hindered the progress of the Gospel ; (3) He may be brought to the verge of a great triumph ; (4) Others reap where he has sown.

JOSHUA i. 9.—“*Be strong . . . thou goest.*”

- (1) God buries His workman, but carries on the work ;  
 (2) the permanence of God’s promises to the workman ;  
 (3) The consolation of feeling that God can provide successors for all who fall.

2 KINGS v. 1.—*The story of Naaman.*

- Naaman, the first example of medical mission work.  
 (1) He sought for bodily health ; (2) He obtained it through God’s servant ; (3) He gained spiritual blessing also.

1 CHRON. xxix. 9.—“*The people rejoiced, for that they offered willingly.*”

- (1) The happiness of voluntary surrender ; (2) The happiness reacts on others.

PSALM xix. 7. (For S.P.C.K., or Bible Society.)

- (1) The splendour of the sun ; (2) The law (*i.e.* the Word of God) is the sun of the spiritual firmament : its virtues (vv. 7–11) ; (3) Value of the Word in present day ; therefore (4) Duty of disseminating it ; therefore (5) Importance of S.P.C.K. and Bible Society work.

PSALM lxxvi. 16.—“*I will declare what He hath done for my soul.*”

The testimony of converts.

PSALM xciii. 1.—“*The Lord reigneth.*”

God’s supremacy. Its assurance to His messengers.

PSALM ci. 1.—“*I will sing of mercy and judgment.*”

The cry of the pardoned sinner. The witness of the convert.

ISAIAH xxxv. 3.—“*Strengthen ye the weak hands, and confirm the feeble knees.*”

The duty of the strong in faith towards (1) The weak at home; (2) The weak in the mission-field.

EZEKIEL xviii. 4.—“*All souls are mine.*”

God's claim upon the souls of men.

EZEKIEL xlvi. 9.—“*The vision of the life-giving river.*”

The life-giving river. The origin and progress and effects of the Gospel. (1) It comes from the altar of God, the sacrifice of Christ; (2) It grows (vv. 3-5)—spread of the Gospel; (3) The blessings it bestows—Dead Sea of heathenism healed, &c.

ST. MATT. vi. 10.—“*Thy Kingdom come.*”

A prayer (1) Accepted in what sense? (2) Supported by what work?

ST. MATT. ix. 37-38.—“*The harvest truly is plentuous . . . harvest.*”

(1) The extent of the non-Christian world; (2) The amount of all missionary effort; (3) The reality nevertheless of the harvest; (4) The need of more labourers; (5) God the source of the missionary's call; (6) Man the agent who may procure the thrusting forth of more labourers.

ST. MATT. x. 38.—“*He that taketh not his cross and followeth after Me is not worthy of Me.*”

(1) Readiness to endure hardness the sign of the true servant; (2) The nature of the “cross” laid upon the missionary; (3) His support under it.

ST. MARK xiii. 36.—“*Lest coming suddenly, He find you sleeping.*”

(1) The laxity of the Church towards its Lord’s commission; (2) The certainty of His coming; (3) The nature of His inquiry.

ST. MARK xiv. 8.—“*She hath done what she could.*”

The witness of female converts in (1) Changed lives, and (2) In active work for Jesus Christ. The work of women missionaries.

ST. MARK xvi. 20.—“*They went forth and preached everywhere.*”

The faith, the courageous endeavour, the comprehensive effort of the Apostles.

ST. LUKE xxiv. 46, 47.—“*Thus it is written . . . at Jerusalem.*”

Missions the fulfilling of the purpose of Christ’s coming.

ST. JOHN i. 41.—“*He first findeth his own brother Simon.*”

St. Andrew as the typical exemplification of the missionary spirit—bringing others to Christ: (1) here, his brother; (2) St. John vi. 9, a fellow-countryman; (3) St. John xii. 22, heathen.

ST. JOHN xii. 21.—“*Sir, we would see Jesus.*”

The longing of the world, inarticulate or conscious, for Christ; and its satisfaction.

ST. JOHN xxi. 15.—“*Feed my lambs.*”

The young an especial charge. Value and results of educational missions.

## 62 THE MISSIONARY SPEAKER'S MANUAL

ACTS i. 8.—“*Ye shall be witnesses unto Me . . .*”

Circles of evangelistic activity—our own neighbourhood, our country, our empire, the world.

ACTS x. 34, 35.—“*God is no respecter of persons . . .*”

Universal character of Gospel. Suited for all times, conditions, nations, &c.

ACTS xiii. 2.—“*The Holy Ghost said, separate me . . .*”

The working of the Holy Spirit in the enterprise of missions. The duty of the Christian Church in regard to that working. The responsibility of the chosen agents.

ACTS xiv. 27.—“*They rehearsed all that God had done with them.*”

An early missionary meeting. Effect on hearers.

ACTS xvi. 9.—“*Come over and help us.*”

The work of the Holy Ghost in missions (vv. 6, 7, 10). The first entry of the Apostle into Europe. The cry of heathen need.

ACTS xvi. 14, &c.

Types of converts and conversions.

ROM. i. 13.—“*Oftentimes I proposed to come unto you, but was let hitherto.*”

The missionary yearning over new and opening fields. How fully this yearning is justified by the openings of to-day. The hindrances met.

ROM. x. 15.—“*How shall they preach, except they be sent?*”

The responsibility of the Church at home.



1 COR. xii. 9.—“*Gifts of healing.*”

The work of medical missions.

PHIL. i. 19.—“*Through your prayer.*”

The dependence of the missionary upon prayer at home on his behalf.

1 THESS. i. 8.—“*From you sounded out the Word of the Lord.*”

The true Christian the trumpeter of Gospel. Evangelistic zeal of converts, &c.

2 THESS. iii. 13.—“*Be not weary in well-doing.*”

A charge to (1) workers at home, (2) workers abroad. A charge which (1) recognises human weakness, but also (2) suggests the character and reward of the labour.

1 TIM. i. 11.—“*The glorious Gospel of the blessed God.*”

The Gospel—(1) Its character; (2) Its committal to human instruments; (3) Its working constant in all ages.

2 TIM. iii. 15.—“*From a child thou hast known the Holy Scriptures.*”

Timothy an example of the effects of educational missions.

REV. iii. 8.—“*Behold, I have set before thee an open door.*”

(1) The open door before the early Church; (2) The open door before the Church of to-day.

REV. xii. 11.—“*They loved not their life even unto death.*”

Christian martyrs—(1) Missionaries; (2) Converts.

## OUTLINES OF SERMONS AND ADDRESSES TO CHILDREN

### THE COINS.—Gen. i. 27.

[NOTE.—This address would be made more interesting if the speaker procured and exhibited three large diagrams of coins to suit the descriptions below.]

#### **The Image as it was.**

A new penny—whose head on it? *Our sovereign's.*

When fresh from mint what does the head look like?

*Clear, distinct, unspoiled.*

So when God created man, whose image did man bear?

*God's.*

What was the image like when man first created?

*Clear, distinct, unspoiled.*

How was man “in the image of God”?

[N.B.—This subject will need careful handling to make at all clear.] Cannot go into all the points, but here are some:—

God is Almighty—man given power over the beasts and the forces of nature.

God is All-wise—man given a mind quite different from animals.

God is Everlasting—man given an immortal soul.

God is Holy—man was made spotless.

#### **The Image spoiled.**

Some pennies so battered we can't see the head on them. Sometimes pennies with another name stamped over them.

So the image of God was injured in man.

How? First by the Fall, then by sin, &c.

Bad men's faces, marked by cunning, cruelty, &c.

If wish to see worst instances of injury where find them? Among heathen. [Instances of depravity, &c., of heathen.]

Heathen like coins with another name stamped on them.

Whose? False gods'. [Instances of heathen worship.]

### The Image restored.

How get back the clear bright head on penny? *Must be stamped again* with the head.

So man. Jesus died that it might be possible. When men hear of Him, feel their sins, and come to Him for forgiveness, and believe on Him, a great change takes place. They are, as it were, re-stamped. [Anecdotes of conversions and conduct of converts.]

In order that men may be "re-stamped," they must hear.

In order that they may hear, the good news must be sent.

In order that the messengers with the good news may go, they must be sent and supported.

Thus we come to *our* part.

## GIANTS

[If a text is preferred, 1 Sam. xvii. 36: "He hath defied the armies of the living God"; or, with explanations, Numb. xiii. 33: "There we saw the giants, . . . and we were in our own sight as grasshoppers, and so we were in their sight."]

Giants in old times—huge men who, when weapons

were swords and spears, were terrible to fight against. When Israelitish spies went up to view the Promised Land, how terrible the giants looked! How Saul's men dreaded Goliath!

There are giants nowadays. Missionaries who go out to fight the Lord's battles, to win the people for Jesus, find giants in the way. Who are they?

**Giant Mohammed.**

Here show hard cruelty of Mohammedanism—convert risks life by confessing; slavery, &c.

**Giant Siva** and all the other Hindu giants.

Give facts about worship of Hindu gods, &c.

**Giant Buddha.**

Explain hopeless atheism of the Buddhist.

**Giant Satan.**

Tell something of devil-worship.

The few missionaries, like David—so small beside the great Goliaths.

Yet can these giants be overcome? Yes. They are being overcome. God's servants, like David, go against them saying: "I come to thee in the name of the Lord of Hosts."

Instances of converts from each.

Application.

[*N.B.*—This idea is capable of being worked out in several ways, thus:—

**Giant Sin.** (Degradation of heathen, difficulty of giving idea of holiness.)

**Giant Custom.** (Caste, &c.)

**Giant Fear.** (Witchcraft, dread of evil spirits, &c.)]

**A LITTLE MAID.—2 Kings v. 2.**

(Medical Missions.)

Develop story to show—

- (1) Naaman sought and found the healing of his body.  
[Need of medical missions, especially work among lepers.]
- (2) He obtained knowledge of true God as well.  
[Medical mission anecdotes.]
- (3) The blessing owed to the “little maid.”  
[What children can do for foreign missions.]

**WHERE, WHAT, AND HOW**

[If a text is preferred, **Ps. xcvi. 3**: “All the ends of the earth have seen the salvation of our God.”

The following outline is suitable for a blackboard, if one is available. At a meeting, the writer has brought out the principal words by arranging a number of children, each bearing a card with a large letter of the alphabet printed on it. As each letter was called out, the child who wore it stepped forward. When the word was complete the children held up their letters to be seen, and waited while the speaker dwelt on that portion of the subject. They then returned quietly to their places while the next set stepped forward.]

**Where do the Missionaries go ?**

NORTH . . . .	}	Illustrate each.
SOUTH . . . .		
EAST . . . .		
WEST . . . .		

**What kinds of Men do they see ?**

BLACK—Africa . . . . .	} If possible, a fact or anecdote about each.
BROWN—India, Ceylon, Persia, &c. . . . .	
RED—North America . . . . .	
YELLOW—China, Japan, &c. . . . .	

**How do they reach them ?**

PREACH—Evangelistic missions	} Explain each briefly, with anecdote.
TEACH—Schools, Zenanas, &c.	
HEAL—Medical missions . . . . .	
LABOUR—Industrial missions . . . . .	

**How can we help them ?**

PRAY,  
GIVE,  
WORK,  
TELL,  
and perhaps later on, Go.

**LIGHT AND DARKNESS.—St. Matt. v. 14, 16.**

“Ye are the light of the world.”

“Let your light shine.”

[Can be illustrated by the use of a light.]

God is said to be three things in the Bible—

God is Spirit ;

God is Love ;

God is Light.

Our Lord Jesus Christ expressly claims one of these.

He says: “I am the light of the world.”

What does He mean ?

Repeat such texts as—

- |                        |   |                   |
|------------------------|---|-------------------|
| Prov. iv. 19. . . .    | } | Wickedness.       |
| St. John iii. 19 . . . |   |                   |
| 1 John ii. 9-11. . .   |   |                   |
| Ps. lxxiv. 29. . . .   |   | Cruelty.          |
| Ps. cvii. 10-14. . .   |   | Sorrow and Death. |

Instances of the darkness of the heathen world.

Jesus came to be the Light of the world. How is His Light to shine into the dark places of the earth?

Text supplies answer: what He calls Himself He also calls His servants—

“Ye are the light of the world.”

This is further explained in Phil. ii. 15, where “lights” means “light-bearers,” that is, lamps which have been lighted or stands which hold the lamps. The light is God’s light, Christ’s light, in our hearts.

Then we are to

Let the light shine.

How?

- (1) By living holy lives by God’s grace.
- (2) By letting others know of the light.

Some day we may—Go.

At least we may—Help go.

Result—instances of the light shining into heathen hearts.

“**THERE IS A LAD HERE,**” &c.—St. John vi. 9.

Sketch story:—

**A hungry crowd.**

(Heathen soul-hunger, a need that is ignorant of its wants.)

**One willing to supply.**

As then, so now.

**How He did it.**

By help of men, so now. (Use of missionaries, &c.)

Beginning of it all was: a *lad* here. (Value of children's work for Christ.)

**The reward of the workers.**

Far more than they began with; so we, blessed by Jesus for what we do for Him.

**“OTHER SHEEP.”—St. John x. 16.**

Jesus the Good Shepherd.

Are we His sheep, His lambs?

Who are the “other sheep”?

All who were not Jews and who did not know Him—  
in other words, Gentiles and heathen.

How are they to be “brought”?

By under-shepherds. Jesus sends them (quote texts such as Acts i. 8, St. Matt. xxviii. 18, 20, &c.), but He also goes with them or they would have no power.

What were the first messengers called?

Apostles—same meaning as “missionaries.”

Here then is the *first* reason for missionary work—to bring in Christ's sheep for Him, because He loves them and gave Himself for them.

*Secondly*, they need Him so much. (Illustrations of heathenism.)

Do they hear His voice and come into His fold?  
(Anecdotes of converts.)

Have most of them heard His message?

No. (Facts and figures, made intelligible by homely comparisons.)

What can we do?



**“COME OVER . . . AND HELP US.”—Acts xvi. 9.**

Sketch circumstances—St. Paul arriving at old Troy, goes down to sea side. Across (? visible) was the shore of another continent which he had never visited. At night, a vision—a man on the other side calling out, “Come over and help us.” Took it as a sign of God’s will. Went across, took gospel message to many cities.

HAVE WE ANY SUCH CALL?

**1. The Heathen call.**

(a) *Their darkness calls.*

[Tell a few carefully selected anecdotes of heathen ignorance, degradation, cruelty, &c.]

(b) *Their numbers call.*

[Ask first three pews of boys to repeat together “Come over and help us”; then the whole of one side; then all the children. Point out that the sound gets louder as the numbers increase. Then give some figures as to numbers of heathen, &c.]

**2. God calls.**

Isai. vi. 8. The commands of Jesus (St. Matt. xxviii. 19, &c.) are also calls.

WHAT SHALL THE ANSWER BE?

**1. Many answer.**—Gen. iv. 9.

**2. The true Christian answers.**—Isai. vi. 8. [Anecdote of missionary readiness to go forth.]

HOW CAN *we* OBEY THE CALL?

Too young to go out yet. What can we do *now*?

(1) *Pray to God* for the heathen, missionaries, converts, &c.

- (2) *Give*. [Anecdotes of giving.] Suggest also modes of work, &c.
- (3) *Learn* as much as we can about missionary work, &c.
- (4) *Make best use of our time*, at school, at home, &c., so as to be ready for whatever duty God may call us to.

[Partly as suggested by the Rev. C. D. Snell.]

### C. M. S.

[The following is given as an example of a favourite type of address for children, the acrostic and alliterative.]

#### 1. The Master :

**Christ My Saviour.**

Can we say this of ourselves ?

His Gospel (*cf.* St. John iii. 16) for “whosoever,”  
or (St. Mark xvi. 15) “every creature.”

Contrast other peoples' saviours—no, not saviours.  
[Anecdotes of idol worship.]

2. **The Message** He left (*cf.* St. Matt. xxviii. 18, 19)  
may be summed up in the words:—

**Carry My Salvation.**

[Anecdotes of converts who have passed on the  
Gospel to others.]

#### 3. The Method.

Those who go out to the heathen continually  
need the Lord's guidance and strength. For  
them we can remember His promise: “Lo I  
am with you alway. . . .” In other words, His  
invitation—

**Claim My Strength.**

For every one at home comes the message of St.  
Matt. ix. 37, 38, *i.e.*

Continually **M**ake **S**upplication.

Quote instances of answered prayer.

4. **The Means.**

In order to support the work abroad we must

**C**ontribute **M**ore **S**upplies.

5. **The Manifold Blessing**—shown in

**C**ountless **M**ultitudes **S**aved.

[Other initials can be treated in a similar manner. Thus, B.M.S.—The prayer to Jesus, Be My Saviour; His gracious acceptance and reply, Become My Servants; His commands, Bring My Salvation (to the heathen). So with S.P.G., L.M.S., W.M.M.S., &c.]

## MISSIONARY PRAYERS

### *At the beginning of a Missionary Meeting*

O LORD JESU CHRIST, who didst command Thy disciples to go into all the world and preach the Gospel to every creature, look, we beseech Thee, upon us who are gathered in Thy Name to hear what Thou hast wrought by Thy missionary servants in distant lands. Let Thy Holy Spirit rest upon those who shall speak and upon us who hear. Reveal Thyself to us, that we may look upon the state of the heathen with Thine eyes, and be stirred up to obey Thy command as those who are in the presence of their Lord. Show to each of us by what means we may help forward Thy work. If it be Thy will, grant to some of us here present the privilege of proclaiming Thy Gospel to the heathen who know Thee not. Let not any disobey Thy call nor keep back those dear to them whom Thou art calling to Thy service. Upon those of us whom Thou dost appoint to labour at home, pour out the spirit of supplication, that we may constantly uphold Thy missionary servants in prayer; and show us what we may do to advance Thy kingdom. Give to our missionary brethren the gift of languages; enable them to love with patience those amongst whom they labour; sustain them in loneliness, in weakness, in anxieties, in disappointments; prosper them that they may win many souls to Thee. Build up the native converts, that they may be Thy messengers by life and word to those around them; and hasten the

time when all shall know Thee, who art the only Saviour of mankind, Jesus Christ our Lord. Amen.

*A Confession of past Shortcomings*

O most merciful Father, we confess that we have done little to forward Thy kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglects, and seek for Thy forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and diligent, by our prayers, by our alms, and by our examples to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy kingdom. May the love of Christ constrain us, and may we do all to Thy glory; through Jesus Christ our Lord. Amen.

Bishop WALSHAM HOW.

*For Non-Christians*

O merciful God, who hast made all men and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Mohammedans, heathen,<sup>1</sup> and heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

Book of Common Prayer. Third Collect for Good Friday.

*For Mohammedans and Heathen*

Almighty God, the King of all the earth, who wouldest have all men to be saved and to come to the knowledge of

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<sup>1</sup> The modern equivalents of "Turks, infidels."

the truth, look, we pray Thee, with compassion upon the lands wherein Thy Name is not honoured, nor Thy truth proclaimed. Bring into subjection the proud hearts of the Mohammedans who reject Thy Son our Lord. Show to the heathen the foulness of their vain imaginings. Convict them of sin; reveal to them the fulness of Thy power and love; remove from them whatsoever may hinder them from confessing Thee before men; that so Thy kingdom may be advanced, and Thy Holy Name be glorified among all the nations of the earth: through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Litany and Form of Prayer (C.M.S.).

*For the Jews*

O God, who didst choose Israel to be Thine inheritance, look, we beseech Thee, upon Thy chosen people; take away the blindness which is fallen upon them, that they may see and confess the Lord Jesus to be their Messiah, the Son of God, and that believing they may have life through His Name. Bless all who labour to bring them to the knowledge of Thy truth, and hasten the time when the fulness of the Gentiles shall come in and all Israel shall be saved, through the merits of the same Jesus Christ our Lord. Amen.

Litany and Form of Prayer (C.M.S.).

*For Missions and Missionaries*

Almighty God, who by Thy Son Jesus Christ didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature: Grant to us whom Thou hast called into Thy Church a ready will to obey Thy Word, and

fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry : give them the spirit of power, and of love, and of a sound mind ; strengthen them to endure hardness ; and grant that by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Church of Ireland Book of Common Prayer.

O Thou, who art Thyself the Builder and the Husbandman of Thy Church, and hast chosen the weak and base things of the world to confound the things which are mighty ; grant unto all those who labour together with Thee, that, accounting their own planting and watering to be nothing, they may in faith look unto Thee to give the increase. Give them grace so to preach the unsearchable riches of Christ, that by them the savour of Thy knowledge may be made manifest in every place, and that Thy Gospel may come unto the Gentiles, not in word only but also in power and in the Holy Ghost. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ our Lord. Amen.

Prayers in behalf of Missions and Missionaries, for use in the Diocese of Bombay (slightly altered).

O most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth ; fulfil Thy gracious promise to be present with those who are gone

forth in Thy Name to preach the Gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favour, and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy Ministers be clothed with righteousness, and grant that Thy word spoken by their mouths may never be spoken in vain. Endue them with power from on high, and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved.

Hear us, O Lord, for Thy mercy's sake, and grant that all who are saved by Thy Name may be one in Thee, and may labour and pray for the extension of Thy kingdom throughout the world, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

S.P.G.

*For various Modes of Missionary Work*

O God, who givest to Thy servants diversities of gifts, pour out, we pray Thee, Thy blessing upon those who by diverse means are seeking to spread Thy truth among the heathen. To those who preach give Thine own messages; touch their lips with the live coal from off Thine altar, that they may speak Thy Word, and speak it not in vain. To those who gather the young into schools give Thy grace that they may be enabled to train the lives of their scholars for Thee. To those who minister to the sick grant that they may be used of Thee to break down prejudice against Thy Gospel, and that many who come for the healing of their bodies may receive also blessing to their souls. Upon Thy handmaids



who seek to win the women for Thee, bestow Thy power and love, that many may be brought into Thy fold through them. Keep close to Thyself those who have consecrated the labours of their hands to Thy service, and grant that they may be Thy agents in building up a people who shall adorn Thy doctrine in all things. Endue with especial grace those who train the native teachers and preachers, that by their lives, no less than by their knowledge, they may be the means of inspiring their native brethren with zeal and love for the souls of their countrymen. Let all the efforts of Thy servants, whatsoever they may be, have this one object, to bring home to those who know Thee not Thy salvation; and grant to the labourers many souls for their hire. For Jesus Christ's sake. Amen.

*For Converts and Inquirers*

O God, we beseech Thee, upon all the native converts whom Thou hast gathered to Thyself, through Thy labouring servants throughout the world, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Deliver them from all remaining darkness and ignorance; destroy and abolish in their hearts all that remains of Satan's kingdom; grant that their faith, and hope, and love may grow exceedingly; make them to be ready to every good work, and more especially to exert themselves for the salvation of those around them; that so, by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy name before their countrymen, and bring in unto Thee, from the midst of them, such as shall be saved.

Have compassion, O most merciful Father, on all those who have come under instruction, though they be not yet

altogether Christians. Convince them effectually, by Thy Word and Spirit, of their sinful and miserable state; pour upon them the spirit of grace and supplication, and draw them to Jesus, through the merits of the same, Thy Son, our Lord. Amen.

Extract from the C.M.S. Committee Prayer.

*For our Fellow-Countrymen Abroad*

O Lord Jesus Christ, who by Thy Holy Apostle hast commanded us to walk worthy of the vocation wherewith we are called, look, we beseech Thee, upon all who are baptized into Thy Holy Name, and specially upon our fellow-countrymen who sojourn in distant lands; preserve them from the sin of offending Thy little ones who believe in Thee, and from causing Thy Word to be blasphemed among the heathen. Make them as the salt of the earth, and as a light in the world; that so, beholding their good works, and won by their holy life, multitudes may be turned to Thy truth, to glorify Thee in the day of visitation, who art our Saviour and our God, blessed for ever. Amen.

Litany and Form of Prayer (C.M.S.), adapted from the Bombay Prayers, &c.

*A Thanksgiving*

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to arouse Thy Church to be more earnest in preaching the Gospel to every creature; we thank Thee for those who have gone forth to labour for Thee in distant lands, and for abundant blessing upon their labours. We praise Thee for the native converts who have believed on Thee through their word, adorning the doctrine of God our Saviour in all things; and for the native pastors and teachers who have held forth the word

of life to their fellow-countrymen. We also bless Thy Holy Name for all Thy servants who have counted not their lives dear unto themselves, but have been faithful unto death, that they might finish their course with joy; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom; through Jesus Christ our Lord. Amen.

Litany and Form of Prayer (C.M.S.).

*For the Holy Spirit*

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Book of Common Prayer. Nineteenth Sunday after Trinity.

*For Guidance*

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in [this and] all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

Book of Common Prayer;

# SOME PORTIONS OF SCRIPTURE

ESPECIALLY SUITABLE FOR READING  
AT MISSIONARY GATHERINGS

Psalm ii.	St. Mark iv. 26-32.
„ lxvii.	„ xvi. 15-20.
„ lxxii.	St. Luke i. 67-79.
„ lxxxvii. (R.V.).	„ v. 1-11.
„ xcvi.	„ x. 1-24.
„ cviii.	„ xxiv. 44-53.
„ cxv.	St. John iv. 31-38.
Isaiah ii. 1-4.	„ vi. 1-14.
„ ix. 1-7 (R.V.).	„ x. 11-18.
„ xxxv.	„ xii. 20-32.
„ xl. 1-5.	„ xvii. 16-31.
„ xliv. 6-22.	Acts i. 4-9.
„ xlix. 1-13 (especially Jews).	„ iii. 1-13 (medical mis- sions).
„ lxi.	„ viii. 26-39.
„ lxii. (Jews).	„ ix. 1-18.
Jeremiah x. 1-16.	„ x. 1-20.
„ xxxi. 10-14 (Jews).	„ x. 34-45.
„ xxxi. 31-34 (Jews).	„ xvi. 6-10.
Ezekiel xxxvii. 1-10.	„ xvii. 22-32.
„ xlvii. 1-12.	Romans x. 10-21.
Zechariah iv. 1-7.	„ xi. (Jews).
„ xii. 10, 11, and xiii. 1, 2 (Jews).	1 Cor. i. 17-31.
Malachi i. 6-11.	2 Cor. v. 20-vi. 10.
St. Matt. ix. 35-38.	Eph. iv. 1-10.
„ xiii. (or parts).	Rev. vii. 9-17.
„ xxviii. 16-20.	„ xxi. 18-xxii. 5.
	„ xxii. 12-17.

## ILLUSTRATIVE MATTER

[N.B.—*The paragraphs under each heading are grouped together, as far as possible, according to the countries referred to. Additional facts, besides those given under a particular heading, may often be found by consulting the Index.*]

### A. TESTIMONIES

#### I.—THE NEED AND VALUE OF MISSIONS AND MISSIONARIES

1. **The Value of Missions to the Progress of Nations.**—“Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.”

PRESIDENT M'KINLEY, U.S.A., New York Œcumenical  
Missionary Conference Report, i. 40.

2. **The Achievements of Missionaries.**—“Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilisation. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have

never wavered. They count their labour no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone; 'it is emphatically no sacrifice; say, rather, it is a privilege.' They furnish us examples of forbearance, fortitude, of patience, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasuries of knowledge and open the mind to noble aspirations for better conditions."

PRESIDENT M'KINLEY, U.S.A., New York Œcumenical Missionary Conference Report, 1900, vol. i. p. 39.

3. **A Convert to the Need of Missions.**—"It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the unchristianised world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianised nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one."

Speech by Mrs. BISHOP, at the Gleaners' Union Anniversary in Exeter Hall, November 1, 1893.

4. **The Value of Missionaries to the State.**—"This large body of European and American missionaries settled in India bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together. Localities are divided among them by friendly arrangements and, with few

exceptions, it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School books, translations of the Scriptures, and religious books are used in common, and helps and improvements secured by one mission are freely placed at the command of all. The large bodies of missionaries resident in each of the Presidency towns have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements on existing laws.

“The labours of the foreign missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick.

“No body of men pays greater attention to the study of the native languages than the Indian missionaries. . . . The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well; they have prepared hundreds of works suited both for schools and for general circulation in the fifteen most prominent languages of India, and in several other dialects.

“The Government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.”

From the report of the Secretary of State and Council of India upon the Moral and Material Progress of India for 1872-73.

## II.—THE GOOD WORK DONE BY MISSIONARIES

5. The London Missionary Society in North-Eastern Rhodesia.—In the course of a sketch of the work of the

London Missionary Society in North-Eastern Rhodesia, Mr. R. Codrington, the Administrator, reports as follows:—

“The whole of the lake [Tanganyika] was explored and mapped by Captain Hore [L.M.S.]. . . . At their three stations, Kawimbe, Niamkolo, and Kambole . . . there are on an average 1700 children receiving education, and the industrial training comprises carpentry, bricklaying, and agriculture. . . . The language of the Amambwe and Alungu, the local tribes, has been reduced to writing. Previous to the establishment of the present Administration, the missionaries habitually used their influence against the slave trade, and preserved peace between contending chiefs and factions on many occasions. To the protection against Arab and Awemba raids which they afforded to the Amambwe and Alungu, those people owe their existence. The Tanganyika Mission has maintained the best traditions of the London Missionary Society, and has laid lasting obligations on the natives of the country and on those who are now responsible for the Administration.”

Reports on the Administration of Rhodesia, 1898–1900  
(issued by the British South Africa Company, 1901),  
pp. 74, 75.

6. **The Plymouth Brethren in North-Western Rhodesia.**—Major Colin Harding, C.M.G., Acting British Resident of North-Western Rhodesia, reports of Mr. Arnot's mission [“Garenganze Mission”] at Kazonga: “It is impossible to estimate the full extent of good work done by this little band of workers in the heart of Africa. . . . The missionaries are most popular with the natives, obtaining respect and order by moral influence and example.”

Reports on the Administration of Rhodesia, 1898–1900  
(issued by the British South Africa Company, 1901),  
p. 104.

7. **Sir H. H. Johnston on Uganda.**—Sir H. H. Johnston, H.M. Special Commissioner in Uganda, has sent to the Government at home an important report on the country and people. “The difference between the Uganda of 1900,”



he writes, "and the blood-stained, harassed, and barbarous days of Mtesa and his son Mwanga is really extraordinary, and the larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries."

Quoted in *Church Missionary Gleaner*, November 1900, p. 170.

**8. Most satisfactory Results in Uganda.** — "Whatever disappointing results may have shown themselves in other parts of Africa in the form of cant, hypocrisy, and purely nominal or superstitious forms of Christianity, I do honestly consider that the work of the great missions in the Uganda Protectorate has achieved most satisfactory results. It cannot be said that the natives of the Uganda Protectorate have been 'spoilt' by Christianity; they have been greatly improved, and have not, in the adoption of this religion, lost either manliness or straightforwardness."

Sir H. H. JOHNSTON, H.M. Special Commissioner on the Protectorate of Uganda. Report presented 1901 [Blue-Book "Africa, No. 7 (1901)"], p. 14.

**9. Benefits conferred in New Guinea.** — Sir William Macgregor, Governor of British New Guinea, in the course of a letter to the resident missionaries of the London Missionary Society in British New Guinea, dated August 1898, said: "It can never be overlooked that the pioneers in civilising this place were the members of the London Missionary Society. The work of the Society in this country I probably value higher than does any other person, but that is only because I know it better. Although not the first mission in this colony, it was the first that could obtain a permanent footing and make its influence felt. What your Mission has already effected here in the work of humanity can never be forgotten or ignored in the history of the colony, and the great names of Chalmers and Lawes will long continue to be incentives to younger men to keep the Mission up to its former and present high standard of useful-

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ness, while steadily enlarging its field. Will you kindly convey to the ministers and teachers of the Mission my sincere and cordial thanks for their loyal co-operation, and assure them of my lasting sympathy with them in their unselfish and generous task in British New Guinea."

*L.M.S. Chronicle*, January 1899, p. 22.

### 10. The Work of Missionaries in the South Sea Islands.

—"When all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labours, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order, or restraint.

"It speaks volumes for the inherent might of the Gospel that, in spite of the object lessons continually provided by white men for the natives of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific Islands."

From "The Cruise of the *Cachalot*," by F. T. BULLEN.  
[Mr. Bullen gives warm and frequent praise to missionaries, while condemning specific acts on the part of one individual.]

11. **Indian Missions have shamed the Government into a new Attitude.**—"Having been sixty years connected with India, I can speak from my own experience of the effects of the Church of England and other missions in that vast country. . . . For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out in full state attended by his peons,

at the annual drawing of the idol car, and dismounting from his horse put himself at the head of the thousands of poor degraded creatures to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governors-General have not been ashamed of their God and Saviour, and have publicly declared themselves most anxious to lead the natives to turn from their idols. And what has been a prime cause of this blessed change? Undoubtedly the missions so despised have been principally instrumental in shaming the rulers into conduct more becoming their position as Christian men."

Speech delivered by General Sir ARTHUR COTTON, K.C.S.I., at the Annual Meeting of the Church Missionary Society held at Oxford, February 7, 1881.

12. **Good done by Missions.**—"In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

Speech made at a meeting of the Calcutta Bible Society, 1886, by Sir A. RIVERS THOMPSON, formerly Lieutenant-Governor of Bengal.

13. **Indian Mission Schools.**—"I cannot forbear expressing my admiration for the splendid missionary schools in all the great centres of Indian life. One of them which I visited had 1500 youths in attendance; they are better patronised by the natives than even the Government institutions, and that notwithstanding that the first lesson given is always upon the Scriptures. Nothing strikes one as more remarkable than the willingness of the Hindus to let their children be taught Christianity. They are most reluctant that they should outwardly embrace it, for this involves forfeiture of caste and a species of outlawry; but they recognise the moral benefit of being taught Christian morality, and prefer it to purely secular education. Cases have occurred where a Government secular school was started side by side with a

mission school and had to be given up in consequence of the native preference for the latter."

From "India Revisited," an article by Mr. SAMUEL SMITH, M.P., in the *Contemporary Review* for July, 1886.

14. **Indirect Benefits of Missions.**—"In most parts of the world—nowhere more so than in India—Christian missions have been fraught with many singular blessings to the natives of the countries in which they have been conducted. I will not refer to such work as is called strictly evangelical, but I ask any one present, Christian or non-Christian, if it is not true that in India Christian missionaries have in many ways—in education, in social progress, in medical science (themselves so largely associated with missionary work)—done a work which is of almost infinite value."

Bishop WELLDON [Calcutta], speech at Allahabad, May 1899 (*Church Missionary Intelligencer*, January 1900, p. 19).

15. **Missionary Success in India.**—"Those who are disappointed at the results of missionary labours in India must bear in mind that the Hindus, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste, and to their religious beliefs and rites. In almost all other countries the Mohammedans had succeeded in proselytising the people whom they have subjugated, but in India they found a religious system which had so moulded every thought and habit and custom of the people, that the sword of persecution wielded by some of the Delhi emperors and the temporal advantages offered by others had no effect upon an insignificant number of the Hindus.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be ex-

pected that in the course of sixty years the idols of India would be utterly abolished ; the wonder rather is that already there are so many unmistakable indications that Hinduism is fast losing its hold upon the affections of the people.

“The number of actual converts to Christianity, including Burma and Ceylon, is not insignificant. By the latest returns which are trustworthy, their numbers do not fall much short of 300,000. But these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India who, from the knowledge which they have acquired either directly or indirectly from the dissemination of Christian truth, of Christian principles, have lost all belief in Hinduism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the changes in them lest they should be looked upon as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith without ruin to their position in life.”

Extract from a letter written to *The Times*, December 21, 1872, by Lord LAWRENCE, Governor-General of India and Viceroy.

**16. Missions the chief Blessing conferred by British Rule.**— In the course of an address at a Bicentenary Meeting in India of the Society for the Propagation of the Gospel, Kanwar Sir Harnám Singh, second son of the late Maharajah of Kaparthála, Member of the Viceregal Legislative Council, and a prominent Indian Christian, bore the following testimony to Christian missions :—

“I consider that among the manifold blessings of British rule in India, Christian missions occupy the most prominent place. Friends and foes, Christians and non-Christians, have from time to time borne testimony to the noble work done by missionaries in India. They have been the pioneers in education and culture, and have been the champions of free

thought and enlightened action. They have afforded sympathy to the people in their joy and sorrow, and have stood between them and their rulers in times of trouble and need. The people in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue the divine work they have undertaken; and who has not been touched by all that the missionaries have done for the people of India during the last famine, even to the laying down of their lives! Suffice it, then, to say that the people of India owe a deep debt of gratitude to missions and missionaries."

Quoted in *Church Missionary Gleaner*, June 1901, p. 90.

17. **Missionaries the People's best Friends.**—"The missionaries have been, and are in many parts of India, the people's best friends. Of all the classes of Europeans in India they are the most disinterested in the motives with which they come and the work which they perform. Nor is there the slightest truth in the hypothesis that they are the special objects of native dislike. A non-Christian newspaper, the *Indian Spectator*, wrote but a short time ago: 'The days are long past when the people of the country regarded the preaching of a foreign faith as a grievance. Whether by virtue or by necessity the people of India have acquiesced in the policy of a fair field for all faiths, and in the case of Christian missions they have even learnt to value them for the wholesome moral influence which they diffuse all around. . . . We absolutely subscribe to Lord Lawrence's opinion that "notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."'"

Bishop WELLDON [Calcutta], *Indian Church Magazine*, January 1901, pp. 7, 8.

18. **Missions not in Themselves obnoxious to Heathen.**—Lord Lawrence, Governor of the Punjab, and afterwards Viceroy of India, in a Despatch on the subject of Christianity in India, written in 1858, said: "Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not pro-

voke or excite distrust nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned."

*See also Index.*

### III.—TO THE CHARACTER OF MISSIONARIES

19. **The Character of Indian Missionaries.**—“I have been twenty-five years in the Indian service, and have been thrown into contact with many missionaries of many Protestant denominations and from many countries. I confess freely that I have found no angel among them. They were all men. Some were gifted by God with very high powers indeed, and some with very humble powers. To some were vouchsafed large measures of success, to others little. All had some share of human frailty. But I have never seen one who was not labouring with a single eye for the conversion of the heathen to the utmost of his ability, and setting the example of a holy Christian life. Well would it be for the State if in any department of its service, civil or military, it had such a body of servants as the missionaries in India. Do not discourage them then; do not distrust them. Send out more to help them.”

Speech by Sir HERBERT EDWARDES (formerly Lieut.-Governor of the Punjab), at the Anniversary of the Church Missionary Society, held May 1, 1866.

20. **Indian Missionaries, true Men of God.**—“I am always glad to be allowed to bear testimony, as a man of forty years' knowledge of India, and not personally connected with missions, as to their progress in India. I have traversed India from Hurdwar to Cape Comorin, and have had many opportunities of visiting the missions, and I would first express my confidence in the missionaries generally as true men of God, faithful, earnest, and able men—many of them of first-rate talents and energy, preaching the Gospel in great simplicity. With respect to the progress of the work, I must state my

conviction that the missionaries generally are disposed to underrate the advance they have made."

Speech by General Sir ARTHUR COTTON, at a meeting of the Oxford Church Missionary Association, February 10, 1868.

**21. The Devotion and Success of Indian Missionaries.**—  
 "I have governed 105 millions of the inhabitants of India, and I have been concerned with 85 millions more in my official capacity. I have thus had acquaintance with, or have been authentically informed regarding, nearly all the missionaries of all the societies labouring in India within the last thirty years. And what is my testimony regarding these men? They are most efficient as pastors of their native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. As schoolmasters in their numerous educational institutions, they are most able and effective. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the natives.

"They are, too, the active and energetic friends of the natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad, when famine has smitten down millions, they have been ever present as ministering angels. The excellence and purity of their lives shed a blessed light on the neighbourhood wherever they dwell. Their wives, daughters, and sisters are zealous in cooperation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilisation.

"Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honour or of further reward. They do this



from loyalty to the Master whom they serve and love for that society which you support.

“Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The natives are too apt to think of us as incited by national aggrandisement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries.”

Sir RICHARD TEMPLE (formerly Governor of Bombay),  
speech at the Anniversary of the Birmingham Church  
Missionary Association in 1880.

22. **The self-denying Lives of Missionaries.**—“I am a traveller solely, and it is as a traveller that I desire to bear my testimony to the godly and self-denying lives, the zeal, and the devotion of nearly all the missionaries of all the Churches that I have everywhere seen. This testimony, from a traveller unconnected with missions, may be, I trust, of some value, and I am prepared to give it everywhere.”

Mrs. BISHOP, speech at Exeter Hall on May 4, 1897.

23. **Character of China Missionaries.**—“As for the missionary class, their devotion, zeal, and good works are recognised by all.”

Sir ROBERT HART, *Fortnightly Review*, February 1901,  
p. 287.

24. **Alleged Inferiority of China Missionaries.**—“To those who talk of the inferiority of missionaries in China, I answer—study their record. Take the pioneers of the last generation. You will find among them the names of Morrison and Medhurst, the authors of the first Chinese dictionaries, and Williams, who carried on their work. Wylie, the authority on Chinese literature, and, above all, Dr. Legge,

whose monumental translation of the Chinese classics is the foundation of every scholar's attempt to study Chinese religion, philosophy, and literature. You will also find the names of Bishop Russell, Bishop Boone, Dr. Lockhart, the great medical missionary, William Burns, and a dozen others. Were these intellectual weaklings, who would have failed in other lines of life? Take their successors, the men of the present generation. I find a proportion of men of such ability that the accusation of inferiority is simply ludicrous. Perhaps I may mention the names of the bishops as being public characters. Bishop Scott, of North China, had a grand career before him as a clergyman in London. Bishop Moule, of Mid-China, a man of great capacity, has been for years the mainstay of work in that district. Bishop Hoare, of Hong-Kong and South China, is a scholar and an athlete who has shown at Ningpo what a marvellous influence he has over young men; nor must I forget to mention his predecessor, Dr. Burdon, who after a life of labour refuses to return to enjoy his well-earned rest at home, but, resigning his bishopric to a younger and stronger man, devotes the evening of his life to mission work at Pakhoi. Bishop Corfe, of Corea, was a chaplain in the fleet, beloved and honoured of all sailors, from the Duke of Edinburgh, whose personal friend he was, to the last-joined boy on board. When he left the navy to become a missionary, some thirty bluejackets volunteered to follow him as his bodyguard, or in any capacity in which he cared to employ them. I remember that when he was at Newchwang, in Manchuria, his 'palace' consisted of two rooms, one of which he gave up to a blue-jacket down with typhoid fever and to the sailor who nursed him, and when the assistant fell sick too, the bishop slept where he could, and nursed the pair of them himself. Do men of this sort join the missionary body for social advancement or for the loaves and fishes?"

From "A Layman's Defence of Missions in China," an address by C. J. R. ALLEN, formerly H.B.M. Consul at Fuh-chow (*The Mission-Field*, January 1901, pp. 24, 25).

#### IV.—THAT CHRISTIANITY IS THE ONLY HOPE OF THE FUTURE

25. **A Chinese Reformer's Testimony.**—A Mandarin just retiring from office in another part of the country was passing through Shanghai on his way to his native province. He called upon Mr. Richard, and said, "I used to be a very great friend of T'an Tze-tung, who, you know, was killed in 1898. Before he went up to the capital the last time he said to me, 'I am going up yonder, and it may be dangerous for us reformers, but I beg you to remember these my last words to you: "The only hope of China is in Christianity and in the Christian civilisation."'"

The Rev. W. A. CORNABY, *Record*, May 17, 1901, p. 517.

26. **Christian Missions the one Hope for China.**—"The only hope for the future [of China] lies, then, in one of two courses. Sir Robert Hart is perfectly right when he argues that the only choice lies between the partition and the Christianisation of China. Partition seems to be out of the question; the Christianisation of China, Sir Robert Hart says, lies outside the limits of practical propagandism. It is doubtless true that there is no hope of such a miraculous spread of Christianity as 'to convert China into the friendliest of friendly Powers, and the foremost patron of all that makes for peace and goodwill.' Yet on this question, wherein lies truly the only hope of the future, the late siege [of the Peking Legations, 1900] has thrown much light. If there seems no hope of the progress of Christianity removing the peril which threatens European intercourse with China, there does seem good hope that the spread of Christian missions may greatly mitigate its horrors. In Peking the Europeans were saved by the native Christians. Few people outside the small circle of students of missionary annals had any idea that there were such numbers of Christians in Peking; the foreign Ministers themselves seem to have regarded their

presence as likely rather to increase than to lighten the danger of the besieged. The event proved here the truth which the history of European wars all over the East and in Africa has abundantly proved elsewhere, that Christian natives are the strongest support which the European can find in the event of any trouble with heathen races. In other words, Christian stands by Christian, racial instincts give way to religious." [Cf. No. 53.]

The Rev. ROLAND ALLEN, S.P.G., *Cornhill Magazine*,  
February 1901, pp. 210, 211.

27. **A Japanese Newspaper on Christianity.**—"Men have commenced to pull to pieces all false creeds, and to draw a line between the real and the unreal in the province of religion, and at length are beginning to be convinced of the truth of Christianity. So that to-day we may assert that, besides the extremely ignorant, there are very few persons who steadfastly believe in the old religions. And although in various places there are among the priests learned men, yet of these the majority do not really believe their own religion; for faith in it that rests on nothing more than a taste for the philosophy it contains cannot in strict propriety be called religious faith. As for the majority of men, they wander about in unbelief without knowing where to rest.

"We believe that the only religion that can satisfy the religious aspirations of the Japanese people of to-day is Christianity; and therefore our desire is to strain every nerve in spreading it abroad, and thus, first, manifest the glory of God, and, secondly, preserve and promote virtue among our fellow-men."

The *Rikugo Zasshi*, November 1880 and January 1881.

28. **Christianity the only Remedy for India's Needs.**—"That secular education and civilisation will ever regenerate a nation, I do not believe. It does not go to the root of the matter. It is a police force at best. It does much to suppress crime between man and man, but it does nothing for sin between man and his Maker. Undoubtedly it softens

what is brutal in human nature; but it leaves untouched what is Satanic. It was well said by one of the ablest missionaries in India (Dr. Mullens), that 'He alone can make a new nation who can form a new man.' That He is forming a new nation in India is clear to every thoughtful mind.

"Every other faith in India is decaying. Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and, by God's grace, will never be uprooted. The Christian converts have already been tested by persecution and martyrdom in 1857, and stood the test without apostasy; and I believe that if the English were driven out of India to-morrow Christianity would remain and triumph."

Sir HERBERT EDWARDES, at the anniversary of the Church Missionary Society, May 1, 1866.

*See also No. 56.*

#### V.—TO THE NATIVE CONVERTS

##### 29. Chinese Converts and the Siege of the Legations.—

"In Peking and in the Treaty Ports the visitor who inquires about missions and their work will always hear a great deal about the rice Christians—that is to say, those Chinese converts whose steadfastness depends mainly on the material benefits that accrue to them from their religion. No doubt there is reason for this imputation in many instances, but there is also a vast amount of exaggeration. Any one who in the recent sieges of the foreign quarters in Peking and Tientsin saw the thousands of natives that stuck to their new faith, who read of the thousands that were martyred for it in the provinces, can hardly question their honesty and single-heartedness. A year ago the general European opinion in China was that the Chinaman was a born indifferentist. The same cynical attitude obtained as to his courage: he was a born coward. The events of 1900 have convinced most people who took part in them of the radical error of these two views. Under his apathetic exterior the Chinaman has, after all, a soul. He is apparently capable of being a good Christian just as he

is of being a brave soldier, and the discovery is as important for the ethical as it is for the practical world." [*Cf. No. 26.*]

From "A Year in China, 1899-1900," pp. 462, 467, by  
CLIVE BIGHAM, C.M.G.

30. **The best Stuff in Asia.**—"After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."

Mrs. BISHOP, at Newcastle Church Congress, 1900.  
*Record*, October 5, 1900, p. 960.

31. **Character of Chinese Christians.**—"I may mention that I was very much impressed in China—both there and everywhere—by the effect upon Chinese faces of receiving Christianity. I could almost pick from a mixed assemblage those who were Christians. There is so much brightness and cheerfulness about their faces. And there is another thing I would speak of, and that is: that in China (and I think that missionaries from China, from whom I have learnt most of what I know, would bear me out in saying so) the converts have a very great desire to preserve their churches pure. It is a remarkable thing how anxious they are for purity, and how strong they are against anything which is inconsistent. And I suppose there is no Chinese church in China in which the excesses and immoralities of the Church at Corinth, for instance, are in any way—even in the mildest form—repeated. And that says much for the training and teaching which the Chinese converts are having from the missionaries."

Mrs. BISHOP, at St. James's Hall, May 11, 1897.

32. **The Chinese Convert a new Creature.**—"One finds that everywhere where the Chinese becomes a convert he afterwards becomes a missionary, and indeed a new creature."

Mrs. BISHOP, Exeter Hall, November 22, 1900. *S.P.G.*  
*Mission-Field*, January 1901, p. 9.

33. **The Character of South African Converts.**—"Has their Christianity an influence on conduct? Certainly it has.

Lax as is often their morality in the restricted sense of the word, they have the Christian standard before them, and we know the strivings of many to keep up to it. The heathen have no standard and no strivings. The old national proclivity to steal the farmer's stock, a survival, it is to be remembered, among the heathen of the old war feeling, is with Christians almost unknown. A well-known resident magistrate told me that among the 5000 native Christians of the district he had never had one convicted of theft. And Christian natives have been used, in a well-known instance, to put down stock-stealing, by being placed in a belt of country between European farmers and a heathen tribe; the experiment has been a success. Further witness has been borne by many to their loyalty; notably, a man in high position asserted in my hearing, in the most emphatic manner, that the Christian Fingoes saved Fingoland from rebellion in 1880."

The Bishop of St. John's, Kaffraria (Dr. KEAY). *S.P.G. Report*, 1897, pp. 115, 116.

34. **The Scamp who professes to be a Convert.**—"It is as difficult for the missionary to keep the wrong man out as it is to get the right man in, but it is the wrong man who is continually in evidence, while the right man is only known to the layman who takes the trouble to hunt him up. Perhaps you gentlemen of England, who live at home at ease, scarcely realise what a self-contained life is led by the members of a European community in Asia. Each man has his own work to do, which seldom brings him into contact with the missionary, and never with his flock; and the only convert whom he sees is the scamp who comes to ask for employment on the strength of being a Christian."

From "A Layman's Defence of Missions in China," an address by C. J. R. ALLEN, formerly H.B.M. Consul at Fuh-Chow. *The Mission-Field*, January 1901, p. 26.

35. **Darwin on the Converts of the South Sea Islands.**—"On the whole it appears to me that the morality and religion of the inhabitants is highly creditable. There are many who

attack even more acrimoniously than Kotzebue both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island twenty years ago, nor even with that of Europe at this day, but they compare it with the high standard of Gospel perfection. They expect the missionaries to effect that which the apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high order, blame is attached to the missionary instead of praise or credit for that which he has effected. They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in the world, and infanticide, a consequence of that system, bloody wars, where the conquerors spared neither women nor children—that all these have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity.”

Extract from CHARLES DARWIN'S "Journal of Researches into the Natural History and Geology of the Countries visited during the voyage of H.M.S. *Beagle* round the World."

## VI.—TO THE DUTY OF EVANGELISATION

36. **Procuring spiritual Food for Others.**—"Building of hospitals provides for men's bodies; to build material temples is judged a work of piety; but they that procure spiritual food, they that build up spiritual temples, they are the men truly charitable, truly pious."

OLIVER CROMWELL, quoted in Morley's "Oliver Cromwell," p. 18.

37. **Samuel Johnson on the Duty of Evangelisation.**—"If obedience to the will of God be necessary to happiness, and knowledge of His will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance is guilty of all the crimes which ignorance produces, as to him that should extinguish the tapers



of a lighthouse might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measure of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime."

BOSWELL'S "Life of Johnson," Birkbeck Hill's edition, vol. ii. p. 27.

38. **Bishop Butler on the Duty of propagating Religion.**— "All our efforts should be carried on in the fear of God, in subserviency to His honour and the good of mankind. And thus navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse."

Sermon before the S.P.G. See *Outline*, pp. 27, 28.

39. **Sir Herbert Edwardes on the Duty of Evangelisation.**— "Our mission in India is to do for other nations what we have done for our own. To the Hindus we have to preach one God, and to the Mohammedans to preach one mediator.

"It is not the duty of our Government, as a Government, to proselytise India. Let us rejoice that it is not; let us rejoice that pure and impure motives, religious zeal, and worldly ambition are not so lamentably mixed up!

"The duty of evangelising India lies at the door of private Christians, the appeal is to private consciences, private effort, private zeal, and private example. Every Englishman and Englishwoman in India is answerable to do what they can towards fulfilling it."

From a speech by Sir HERBERT EDWARDES, made at a public meeting held at Peshawar in December 1853.

40. **The View of the Lambeth Conference.**—"Foreign Missions, . . . the work that at the present time stands in the first rank of all the tasks we have to fulfil."

From the Encyclical Letter issued by the Lambeth Conference of Bishops of the Anglican Communion, 1897.

41. **The Obligation of Evangelisation.**—"It is well that we should again and again endeavour to press upon men's minds the obligation which lies upon all Christians to take a part in the conversion of all that are not Christians. It is well that we should impress upon them that this is the very purpose for which the Church exists, the very purpose for which it has been called forth out of the world, the very purpose by which it shall be tried at the last."

The Archbishop of Canterbury (Dr. TEMPLE), speech at Exeter Hall, London, May 4, 1897.

42. **"I ask you to pledge this Meeting to the Christianity of the British Empire."**—"It is only because we know that in the train of the British government comes the preaching of Christ that we are able to defend the empire of which we are so proud. Therefore, gentlemen, I ask you to pledge this meeting to the Christianity of the British empire. I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish, but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity, you have done nothing at all."

Lord CRANBORNE, speech at the C.M.S. Centenary, April 12, 1899. *C.M.S. Intelligencer*, 1899, p. 397.

43. **The Wish of Erasmus.**—"I wish that they [the Gospels] were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens."

Erasmus, Preface to the New Testament. Quoted by Dr. GEO. SMITH, "Short History of Christian Missions," p. 115.

44. **How to conquer the "Turks."**—"The most effectual way of conquering the Turks would be if they were to see the spirit and teaching of Christ expressed in our lives; if they perceived that we were not aiming at empire over them, thirsting for their gold, coveting their possessions, or

desiring anything whatever save their salvation and the glory of Christ."

Erasmus, *Encheiridion*. Quoted by Dr. GEO. SMITH, "Short History of Christian Missions," p. 115.

45. **The Charter of Indian Missions.**—"Into the charter of the East India Company, when renewed in 1813, Wilberforce and other friends of missions succeeded in introducing the following resolution, amongst others: 'That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral truth; and further, that in furtherance of the same objects sufficient facilities should be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing these beneficent designs.'"

Quoted by Bishop WELLDON, see *Church Missionary Intelligencer*, January 1900, p. 21.

46. **Opposition to Missions Treason to the highest Human Nature.**—"I assert that the man who discards or disowns Christian missionaries is really playing treason to all that is highest and most sublime in human nature."

Bishop WELLDON, speech at Allahabad, May 6, 1899. *Church Missionary Intelligencer*, January 1900, p. 19.

47. **Sydney Smith's Sneers.**—"Sydney Smith sneered at the early advocates of missions as 'apostates of the loom and the anvil.' He put Carey and such as he in the pillory, and then hurled at them the mockery of a pitiless ridicule. To-day the Church, and the world, too, bows in homage before the name and memory of these humble working men who left the shoemaker's bench, the weaver's loom, the blacksmith's forge, the shepherd's calling, like the primitive apostles called from the lake-side and the tax-collector's bench, to undertake a world's evangelisation. The apostates of the anvil and the loom have become the apostles of a new and grand era of world-wide missions, and Sydney Smith is now

in the pillory. The retributions of history are sometimes very rapid, and the Nemesis of Providence has a scourge of scorpion stings."

A. T. PIERSON'S "Seed Thoughts for Public Speakers," pp. 180-81.

## VII.—MISCELLANEOUS

48. **Rudyard Kipling on Life at a Mission Outpost in India.**—"Do you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which Government has ever sent you—isolation that weighs upon the waking eyelids, and drives you perforce headlong into the labours of the day. There is no post, there is no one of your own colour to speak to, there are no roads; there is indeed food to keep you alive, but it is not pleasant to eat; and whatever of good, or beauty, or interest there is in your life, must come from yourself and the grace that may be planted in you.

"In the morning, with a patter of soft feet, the converts, the doubtful, and the open scoffers troop up to the verandah. You must be infinitely kind and patient, and above all clear-sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamouring crowd any grain of spirituality that may lie therein. If to the cure of souls you add that of bodies, your task will be all the more difficult, for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them. As the day wears and the impetus of the morning dies away, there will come upon you an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it unwavering for four and twenty con-

secutive hours must be blessed with an abundantly strong physique and equable nerve."

Extract from "The Judgment of Dungara," in *Black and White*, by RUDYARD KIPLING.

49. **Sir Harry Johnston's Sermon.**—Sir H. H. Johnston, H.M. Special Commissioner for Uganda, addressed by interpretation an audience of the Basoga as he passed through their country. He communicated to them his plans for their future government, and when closing his remarks said, "Long ago we English were like the Kavirondo, and wore no clothes, and smeared our bodies with paint, but when we learned Christianity from the Romans we changed and became great. . . . We want you," he said, "to learn Christianity, and to follow our steps, and you too will be great." The Kavirondo are a neighbouring tribe, looked down upon by Baganda and Basoga as much less civilised than themselves.

*Church Missionary Intelligencer*, April 1900, p. 290.

50. **The Effects of the Gospel in England: An African's Tribute.**—Bishop Johnson, a West African, the son of freed slaves, and dedicated in infancy to the God of Twins, though early brought up a Christian, preached the annual sermon before the Church Missionary Society in May 1900. In the course of his sermon he said: "It is this Gospel preached here, with an open Bible given you in your own vernacular by some of your great ancestors, that has abolished heathenism and idolatry from your land, made your nation great, your laws humane and just, your government stable, the person and throne of the sovereign secure in the affection of a grateful and loyal people. It has made your English home, with its delightful sweetness, the admiration and envy of almost all foreign visitors to your shores. It has made the helpless and destitute poor the objects of national solicitude. It is that which has covered your land with charitable institutions; imparted a rich excellence to your literature; enabled you to make the great progress you have made in arts and sciences; given you power for the philanthropy to which Africa and other foreign lands owe so much.

It is to it you owe the great influence you wield in the Parliament of Europe; and that peace, that calm, that confidence, that hope and joy, and that saintliness which mark many a life here."

*Church Missionary Intelligencer*, April 1900, p. 415.

51. **Does the Army follow the Missionary?**—Dr. A. T. Pierson says, "The army follows rather the *tradesman* than the evangelist, the money-maker rather than the soul-winner. Enlightened nations send their apostles of greed to foreign shores to turn the ports of heathen lands into marts of commerce. Opium, rum, firearms—anything that will sell, without reference to either the welfare or the wishes of the people, are persistently pushed forward into the market, and often against remonstrance. Then comes systematic land-grabbing, with increased proprietary rights and political control; then dissension and contention, then violent outbreak and war, with the oppression of superior numbers and better military equipment. What wonder if at times hatred of foreigners comes to the front and organised conspiracy and massacre are the result!"

Quoted in *Wesleyan Missionary Notices*, 1900, p. 343.

52. **The Trials of Indian Converts.**—"There are certain facts which it is necessary to bear in mind in a just estimate of missionary progress. One is surely what conversion means in a country like India. It means too often the sacrifice of all the interests and attachments which render life sweet, sacred, and sublime. It is to many a man a very death in life; it is an experience of which Europeans, unless endowed with imagination, can attain no adequate conception. In that beautiful story of Indian life, 'The City of Sunshine,' I find these words: 'We have our martyrs in plenty, men who have devoted themselves for their faith to the most terrible deaths; but our Western imagination fails us when we attempt to realise the lifelong persecutions, trouble, isolation, and scorn, which beset the young Hindu who dares to put himself in opposition to the errors of his country.' When I

realise what it is to become a Christian in India, I feel more surprised at the number than at the paucity of converts.”

Bishop WELLDON [Calcutta], sermon in *The Indian Witness*, December 13, 1900.

53. **Christian Natives a Protection to the European Resident.**—“Massacre will always remain the grand permanent danger of the European in Asia. He will always be one of a few, the Asiatic will always be one of a multitude, and the temptation of the multitude to be done with the intruding few by killing them all out will never end. Of preventives, there is but one which can be relied on, and that Europe has seldom or never secured. A great *native* caste which could be implicitly relied on, and which knew every emotion of the people around them, could probably protect the Europeans from any outburst of sudden death. *Ten millions of Christian natives in China or India, for instance, would be for the white Christians an effective unpaid guard.* It is difficult, however, even to think of a bond other than a common religion strong enough to be a guarantee, and it may be centuries before that guarantee is secured. Till then, we may rely on it, Europeans in Asia will remain under the conditions of a garrison liable at any moment to be called upon to fight for their authority and their lives.” [Cf. No. 26.]

*The Spectator*, “The Motive of Oriental Massacre,” July 21, 1900.

54. **The Power of Repeated Allegations.**—“A Brahman once went to a neighbouring town to procure for himself a goat to offer in sacrifice to his deity, and after he had procured the goat it occurred to three brother Brahmans that they would desire to become possessors of the goat, if possible, and to become possessors of it without the trouble of paying for it, and they decided on a plan to carry out their purpose. The first Brahman met the purchaser of the goat just as he came out of the town, and he said to him, ‘Brother Brahman, what is that dog that you are carrying on your back?’ ‘Dog?’ he said; ‘it is not a dog, but a goat that I

have just purchased.' He went on a little way further, and a second conspirator met him. 'Brother Brahman,' he said, 'what is that dog that you are carrying on your back?' This time the man took the goat off his shoulder and looked at it for a moment. 'A dog?' he said; 'no, it is a goat, and I knew it was.' A little later the third conspirator met him. 'Brother Brahman,' said he, 'what is that dog that you are carrying upon your back?' 'A dog?' said the man, flinging the animal out on the roadside—'a dog? I thought it was a goat that I purchased;' and he hurried home to purify himself, while the conspirators and critics marched off with the spoil."

The Bishop of Ossory, Bible Society Annual Meeting,  
*Bible Society Reporter*, June 1901, p. 131.



## B. FACTS ABOUT NON-CHRISTIAN RELIGIONS

### I.—IN GENERAL

55. **A Picture of Heathen Life.**—“To talk about hundreds of millions of idolaters leaves the heart untouched. But take one soul out of all that mass, and try to feel what his life is in its pitchy darkness, broken only by lurid lights of fear and sickly gleams of hope, in its passions ungoverned by love, its remorse uncalmed by pardon, its affections feeling like the tendrils of some climbing plant for the stay they cannot find, and in the cruel blackness that swallows it up irrevocably at last. Follow him from the childhood that knows no discipline to the grave that knows no waking, and will not the solitary instance come nearer our hearts than the millions?”

Dr. ALEXANDER MACLAREN, “The Secret of Power.”

56. **The Failure of Non-Christian Religions.**—“My experience is that everywhere in Asia Minor, Persia, India, Japan, China, and Korea the good of the ancient religious systems seems to have dropped out of them in their progress down the ages. The high moral teaching has been lost out of Buddhism to a very great extent. Buddhism has decayed in its teaching and morality, and has absorbed the idol worship and the demon worship of the countries it has nominally subjugated. In India Hinduism has descended to depths of which one cannot speak, and elsewhere the good has been lost. One is obliged to come to the conclusion that there is no resurrective power in any of these great Asiatic systems, that they are incapable of being regenerated from within, and that the countries dominated by them must be regene-

rated from without,<sup>3</sup> and that the only thing that can raise them is Christianity received as a vital force."

Mrs. BISHOP, Exeter Hall, November 22, 1900. *S.P.G. Mission-Field*, January 1901, p. 8.

57. **Sin Deified.**—"When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong."

Mrs. BISHOP, at the Gleaners' Union Anniversary, Exeter Hall, November 1, 1893. Speech published by C.M.S. ;

## II.—WOMEN'S LIFE UNDER THEM

58. **The Degradation of Women.**—"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favourite wife, to take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times."

Mrs. BISHOP, at the Gleaners' Union, Exeter Hall, November 1, 1893. Speech published by C.M.S.

59. **Influence of Woman in the East.**—"The woman in the East rules to an extraordinary extent, and influences her family world. She never delegates the training of her children to others, as far as I know. She stamps herself with all her prejudices and superstitions and darkness on her offspring; and she faces maternal responsibilities ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires over them that influence which is fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steeped in superstition and idolatry? She is the unseen and often unsuspected power, which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East, and tradition and custom. And to bring down, or rather to raise up, the influence of women in the East, is surely a task worthy of women in the Christian Church at home, and all the more so as it can be only accomplished by women."

Speech by Mrs. BISHOP, at St. James's Hall, May 11, 1897.

60. **Only Cattle, only Donkeys.**—A C.M.S. lady missionary in Palestine writes thus of the low estimate in which women are held: "The men say sometimes, 'What is the use of your going to teach these women? they are only cattle, only donkeys.'"

*Awake!* February 1900, p. 15.

61. **A Tamil Widow's Treatment.**—Miss Case, Jaffna, Ceylon, writes: "[A Christian Tamil widow] told me that as she was on the way to collect the children for school one morning a man spat at her, and asked her, 'Why have you come out at this hour in the morning to bring bad luck to me? I was on the way to cut my corn.' It is considered unlucky to meet a widow the first thing in the morning."

*Church Missionary Gleaner*, December 1900, p. 190.

62. **The Novelty of Christian Marriage.**—"At the first Christian marriage at a station on the Upper Congo some of the natives present thought it strange for a man to promise to respect, help, and care for a woman. 'Why, that is the duty of a wife to her husband!' This was the crux of the whole matter, and yet they felt that it was right."

The Rev. W. H. BENTLEY, "Pioneering on the Congo" (R.T.S.), i. p. 275.

63. **They Smile now.**—"There is a story which begins thus: 'In India the women never smile.' This is almost true of our Zenana sisters. Their faces only tell a story of gloom, and they move wearily, as if life held no treasure for them. Now I can truly say that the Zenana women here, who make a practice of reading their Bibles, smile a great deal. They appear to have found the true meaning of life. Their Bible is their treasury, and they seek to find gladness and comfort from it. I was talking to a Bible-reading Zenana woman the other day, who has come through sorrow. She said, 'Jesus Christ suffered much in His life here. I like to remember that.'"

Miss SMITH, of Gorakhpur, *Zenana Bible and Medical Mission Report*, 1900, p. 56.

See also Nos. 86, 87, 88, and *Index*.

### III.—MOHAMMEDANISM

64. **Ignorant Bengali Mohammedans.**—Mr. E. T. Noakes thus describes the ignorance and idolatry of village Moslems in Bengal: "I have never seen them with images, but their kind of idolatry is to my mind as bad, if not worse, than image-worship. It consists of little brick pillars, and often only lumps of mud, set up generally under a tree. These pillars are called Durgas, and may be dedicated to God, or one of Mohammed's daughters, or to some saint. One of our out-stations is called Alla Durga, which means God's Durga. At these places people may be seen bowing down before the pillar or mud, exactly in the same way as Hindus do to their idols.

"The one set up to Mohammed's daughter is a special

favourite amongst the women. At the time of sickness the women go to one of the Durgas and strike a bargain with her, promising to give fowls, eggs, rice, or milk, if she drives away the disease. At night a light is put before the Durga, just as Hindus put a light before their idols. There is one other idolatrous practice, adopted from the Hindus, which is even more prevalent amongst Mohammedans than Hindus, that of placing a light in front of the *gola*, *i.e.* a place where grain is kept. The object of it is to gain the favour of the Hindu goddess Lakshmi, who is the goddess of wealth.

“They are also strong believers in evil spirits. An earthenware pot, with a black bottom and some white marks on it, is often to be seen stuck up in gardens to keep off the evil eye from the crops. When cholera is prevalent a goat-skin stuffed with straw is hung up on a very high bamboo to keep back the cholera ghost. Then, again, they wear charms for the healing of disease, especially for rheumatism. When they are reminded of these idolatrous practices, the blame is all thrown upon the women.”

*C.M.S. Report*, 1899, p. 183.

65. **Ignorance of Bedaween Mohammedans.**—The Rev. D. M. Wilson of Salt, Palestine, says: “Many, both of the Bedaween and of the Fellaheen, are supremely ignorant of their own creed, and therefore there is but little to displace in order that the simple truths of the Gospel may find a lodgment. A Bedawy, on being asked recently what he knew of Mohammed, replied that he had heard from his grandfather that Mohammed’s face might be seen in the moon when she was full; and this was all he knew about him. He had heard of Ramadhan (the Mohammedan month of fasting), and thought it was the name of a man. Many others are just as ignorant as this Arab, and, indeed, no better than pagans. I do trust that, as some practical result of the forward movement of which we read so much, we may see a great strengthening of our forces in these Mohammedan lands, where indeed ‘there remaineth yet very much land to be possessed.’”

*C.M.S. Report*, 1899, p. 146.

66. **Mohammedan Notions about Sickness.**—A C.M.S. lady missionary in Palestine had a woman patient who was palsied. She thus described the superstitious view taken by the neighbours:—

“The people round her at once repudiated the idea that she was palsied. Their idea was that *she had trodden on the spirits*, and that they were punishing her for having invaded their premises. Such are the ideas these people have.

“I went to see her another day, but I was not allowed to go in. What do you think they were doing to try to get these spirits from her? For forty days she was not allowed to see any one; but the sheikh (chief) came, and *in order to drive the evil spirits out of her she was to be beaten.*”

*Awake!* February 1900, p. 15.

67. **“Our Religion is all Weeping.”**—“A *mirza* (teacher) when reading, merely as a lesson, with one of the lady missionaries, the Gospel of St. John, exclaimed, ‘Your religion is all happiness, ours is all weeping.’ A village woman visiting me asked in surprise how I could be happy when far away from all my relatives and friends. On my telling her she had made a mistake, my best Friend was always with me, she got up, and after looking behind the curtains and in my cupboard, and finding no one, sat down, remarking, ‘I have found you out: that is a lie, there is no one here.’ After hearing of the ‘Unseen Friend who sticketh closer than a brother,’ who has promised, ‘I will not leave you orphans’ (the Persian rendering is the same as the R.V.), she exclaimed, ‘What, your *religion* gives you happiness, ours gives us none.’”

“Persian Women and their Creed,” by Miss MARY R. S. BIRD, p. 11.

68. **The Crescent Moon an apt Symbol.**—“Mohammedans have as the symbol of their faith the crescent moon. A truer one could not have been found, for, like the crescent, the Moslem religion has but a little light and much shadow,

and its light, like that of its symbol, is a reflected one borrowed from the Jews and Christian religions.”

“Persian Women and their Creed,” by Miss MARY R. S. BIRD, p. 5.

*See also Nos. 57, 60, 120, 198, 234, 238, 248, 249, 250, 306, 307, 312, 313, 315, and Index.*

#### IV.—BUDDHISM

69. **Buddha's First Sermon.**—“The Buddha, who is said to be second only to Christ, made use of these words: ‘Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. The presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of craving is cessation of suffering; and the eight-fold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, and right meditation.’”

Speech at the anniversary meeting of the British and Foreign Bible Society in 1886, by Sir MONIER MONIER-WILLIAMS, Boden Professor of Sanskrit, Oxford.

70. **Burmese Buddhism.**—“Buddhism has been well described as ‘a proud attempt to create a faith without a God, and to conceive a deliverance in which man delivers himself.’ . . . It teaches that life is a misery, existence an evil. This doctrine is taught in the sacred books with a wealth and ingenuity of illustration worthy of a more gay and festive theme. The sentient being is, ‘like a worm in the midst of a nest of ants; like a lizard in the hollow of a bamboo that is burning at both ends; like a living carcase, bereft of hands and feet, and thrown upon the sand.’ All beings are ‘entangled in a web of passions; tossed upon the raging billows of a sea of ever-renewing existences; whirling in a vortex of endless miseries; tormented incessantly by the stings of concupiscence; sunk in a dark abyss of ignorance;

the wretched victims of an illusory, unsubstantial, and unreal world.' . . . *Anaiksa, Doakka, Anatta* is the formula in Burmese,—*Transient, Sorrowful, Unreal.*"

W. R. WINSTON (W.M.S.), "Four Years in Upper Burma," pp. 108, 112.

71. "My Sons may be in an Ant now."—The Buddhists of Ceylon believe in the transmigration of souls. Miss A. L. Dowbiggin gives the following instance from a place in Ceylon near Colombo:—

"In one house, two sons, youths of twenty-three and seventeen, had died within a short time of each other, of typhoid fever. The mother was almost heart-broken, and said, 'Oh, that I had died with them! What use is there in my living?' Whereupon the father answered, 'What is the use of wishing to die? If we die we do not know what may happen. *My sons may be in an ant now.*' Truly, 'without God and without hope' is a lifelike description of a Buddhist."

*Awake!* June 1900, p. 71.

72. **Buddhism is Materialism.**—"Whatever there is in Buddhism, good and bad, is known, and known in its nakedness as Materialism—no God, no soul, no personal immortality."

The Rev. T. MOSCROP, in *Wesleyan Missionary Notices*, 1900, p. 176.

See also Nos. 56, 75, 195, and *Index*.

## V. HINDUISM

73. **The Glory of Cows.**—The *Mahabharata*, the ancient Hindu sacred poem, regarded as the fifth Veda, thus speaks of cows: "Cows are always the root of prosperity; there is no fault in cows. They bear and yield excellent and strength-giving nectar. Cows constitute the stairs that lead to heaven. Cows are adored in heaven itself. *Cows are goddesses able to give everything and grant every wish.* There is nothing else in the world that is higher or superior."

Quoted in the *Church Missionary Intelligencer*, March 1900, p. 172.



74. **They worship almost Anything.**—The Rev. H. J. Goffin reports: “The population [of Kadiri, Cuddapah district, Madras Presidency], numbering 134,915, is grossly ignorant and superstitious. Worship is paid to almost anything—pots and stones, trees and bits of wood, the ground beneath their feet, and the sky, the sun, and moon above their heads. The very *toddy*, which makes them drunk when it comes fresh in the season, has cocoanuts broken in its honour, and devotion paid to its dirty godship. Yet withal, reverence is unknown; it is a worship of fear, breaking out into abuse of the deity as soon as fear is removed, or when it is thought that abuse might serve the purpose better. Brahmans and others of the higher castes are for the most part equally sunk in ignorance and debasement, yet astonishingly self-complacent over their higher position.”

*C.M.S. Report*, 1898, p. 107.

75. **Pantheism: “God treading on God.”**—“The popular conception of Pantheism is expressed in a short conversation I had with a Pantheist<sup>1</sup> some years ago, before I became a missionary. I was saying to him, ‘Do you mean to assert that God is everywhere?’ ‘Yes,’ he said, ‘everywhere.’ ‘Then,’ said I, ‘is God in the dust under my feet?’ ‘Oh, unquestionably,’ he answered. ‘It then is great impiety in me to tread upon God?’ ‘Oh no,’ said he, ‘it is not, because God is also in your foot, and in your boot which encases that foot, and it is no impiety for God to tread upon God.’”

The Rev. H. E. PERKINS, at the C.M.S. anniversary.  
The *Record*, May 3, 1895, p. 440.

76. **Transmigration: A Religion of Despair.**—The Rev. W. P. Parker, C.M.S., Barnagore, Calcutta, narrates the following incident: “One morning we visited a refined, courteous Hindu gentleman, whose knowledge of English was wide and accurate. I asked him his idea of his own future. He believed himself to be a part of the deity, and said that in time he

<sup>1</sup> Probably a Hindu or Jain, but similar language might be used by a Buddhist.

would be absorbed into the deity again, like a drop of water is absorbed into the ocean. But how could he get rid of sin? He hoped that as his soul became transmigrated from one body to another, he would gradually lose all his imperfections and become fit for absorption. 'But you have sinned in this life,' said I; 'then what probability is there that you will not sin still more in any other birth?' 'None whatever,' was the answer. 'Then what hope have you?' I asked. He then acknowledged that he had no hope, and that his religion was one of despair."

*C.M.S. Report*, 1899, p. 176.

*See also Nos. 56, 61, 70, 71, and Index.*

77. **Measuring her Length.**—The Rev. J. T. Parfit, who recently visited Nasik in Western India, on his way out to Baghdad, thus describes a sad scene which he witnessed: "Yesterday we saw a woman measuring her length from her house to one of the temples in order to gain some merit or else to appease one of the gods. She stretched herself upon the ground, and marking the place where her hands reached to, she got up and stood upon the mark, and fell down full length again, marking as before. This she did for some miles, preceded by three musicians, whom, of course, she had paid to draw everybody's attention to her wonderful devotion to the gods. It was a sad sight, but tens of thousands are doing such things every day."

*Awake!* June 1900, p. 71.

78. **Hindu Fakirs.**—Mr. A. Carmichael, C.M.S., Mirat, North India, writes: "One day I preached in Hindi close to a *sadhu* (Hindu devotee), who has had his left hand raised, as a penance, for several years. After I had explained and applied the parable of the Prodigal Son, he said, 'If people would only attend to the words you have just spoken, they would become very *devatas*' (gods).

"Another sight was the *hand* of a young man counting the beads on a rosary, the rest of his body being underground."

*Awake!* May 1900, p. 52.

79. **A Swinging Fakir.**—The headmaster of the C.M.S. High School, Hyderabad, Sindh, thus describes a fakir who visited that town in 1899: “The fakir strips himself of everything except a *langoti* (*i.e.* a cloth passing round the loins and between the legs), and then proceeds, with the help of other fakirs, to besmear his entire body with a thick mixture of ashes in water. He finally gathers up his long hair into a knot, and covers it with a cloth steeped in the same mixture, which he then binds up round his head.

“The coating on his body soon begins to dry, but he hastens the process by standing near a fire. When quite dry, the fakir, who now looks like a pale white man, sits down to perform *puja* (worship), and to repeat *mantras* (verses from sacred books), and he winds up by blowing his sacred conch (shell).

“The performance takes place under a large tree with spreading branches, from one of which there hang two double ropes to within about eight feet from the ground. Immediately below the ropes the ground has been slightly hollowed out, and in the hollow a pile of faggots is placed and set on fire.

“When the fuel is thoroughly ignited the fakir lays hold of the two ropes and nimbly draws himself up, as an acrobat would on a trapeze or rings. At the end of each rope there is a loop large enough to admit his feet beyond the ankles, the loops being bound round with cloth to prevent chafing of the skin. Inserting his legs into the loops, he sits upright and waits for the fire to be kindled into a blaze. As soon as this is accomplished, he begins to lower himself head downwards, and is immediately seized from behind by another strong fakir, and drawn away from the fire. He then extends himself to his full length and shuts his eyes, and clasping his hands over a rosary, he holds them slightly hollowed in front of his face, so as to shield his nose.

“All is now ready, and the man who is holding the fakir gives him a hard push forward through the flames. He keeps his body quite rigid, and as he swings back the man

again pushes him forward. Every time he cleaves the flames he ejaculates a prayer. This swinging lasts from a few minutes to half-an-hour, if he is quite well, or even longer if more fuel is provided by the onlookers, of whom there are always a goodly number, though very few of them are disposed to pay for the sight.

“When the fire is nearly burnt out he is stopped, and he quickly raises himself to a sitting posture, as at first. He soon withdraws his feet from the loops, and lowering himself, he springs to the ground; but from his staggering gait one can guess that he is giddy. He then sits down and again performs *puja*, finishing off, as before, with a blast on his conch. He *asks* for no money, but he does not refuse any voluntary offerings.

“When questioned, the swinging fakir says that he has been doing this for the last seven years, having made a vow.”

*Church Missionary Gleaner*, January 1900, p. 6.

80. **Hindu Devotees.**—“The usual sights meet one as we pass through the *méla*. Here on the very outskirts is a man who spends much of his time reclining on a bed of iron spikes. Farther on we see a fine, well-built man with long hair and face blackened by charcoal. He sits and meditates. He obtained great renown by sitting quite still through a terrible hailstorm which came in the early days of the *méla*. His disciples remove the offerings of worshippers, that they may not appear to be too liberal for sacred poverty!

“As we pass along we see men who stand or sit with an arm, or perhaps two arms, held erect. The one we first meet has one arm up. He says it has been up six years, and after six years more he will take it down and put the other up.”

The Rev. J. N. CARPENTER, Allahabad, in *Church Missionary Gleaner*, December 1900, p. 183.

81. **Sacrificed to an Engine.**—“On the 4th of March 1899 a Hindu labourer lodged a complaint at the police office at Hingôli. He was horribly burned about the head, arms, and chest, parts being absolutely charred. He complained that

as he was passing a cotton-ginning mill some men (natives) asked him to enter the compound, and then seized him and forced him into the furnace. He managed to free himself and got back to his house and to the police station, but eventually died of tetanus. *The unanimous opinion among all the natives is that the wretched man was offered as a sacrifice to the steam engine, which had not been working satisfactorily.*"

Condensed from the *Indian Antiquary*, September 1899.

82. **Indian Anomalies.**—The Rev. N. C. Daniell, Cuddapah, Madras, writes: "In India the anomaly of the first and nineteenth centuries co-exist. Side by side with the railway, postal, and telegraphic systems, there is the string of leaves across the road to keep out cholera. Around a 'traction engine' is hung a charm to control the demon. Close to the municipal hospital a man sears the forehead of his sick wife with a hot iron, or passes a red-hot needle over the abdomen of a healthy child to prevent future convulsions."

*L.M.S. Report*, 1898, p. 105.

83. **To ward off Famine.**—The Rev. C. W. Posnett, Medak, Nizam's Dominions, India, writes: "Last week in my forty villages there was one small hamlet with some rich ground by a deep river bed—rich with the overflowing of centuries. It yielded a small crop of Indian corn. The heathen, trusting that this might last them to the rains if they were true to their god Vignashvarudu, slew a sheep, and sprinkled the stalks with its blood, putting an idol in the centre of each bundle. By night the god was to come and multiply their corn threefold, and so save them. Last Sunday from the same village (six miles off) thirty of our people tramped in, and after I had preached, they brought up to me Vignashvarudu's share, offering it to Jesu Swami, their new and trusted God. It was a very little, but it was all they had. It would hardly have kept them alive a week, but its meaning was richer than its worth."

*Wesleyan Missionary Notices*, 1900, p. 140.

84. **Cow-Worship and Caste—a Contrast.**—A Hindu correspondent of the *Madras Mail* properly expresses his indignation regarding an occurrence, of which he was an eye-witness, in a town in that province. The Hindu correspondent referred to writes:—

“On the morning of the 19th instant the wife of a Brahman youth employed in the local District Munsiff’s court died of fever. Her parents belong to the Saivite sect of the Brahman community, while her husband is a member of the Smartha sect. As she was a Smartha her parents and other relatives would not so much as approach her or touch her in the last moments. None of her Saivite relatives would consent to convey the body to the place of cremation, and had it not been for the timely help rendered by a pleader and a few others, the poor husband would have been put to the worst inconvenience imaginable in the matter of his wife’s funeral.

“If we turned our eyes at that moment in another direction, we should have beheld another spectacle—the funeral procession of a dead sacred bull. While the human corpse was comparatively—shall I not also say shamefully?—neglected, hundreds of people might be seen flocking round the cart laden with the remains of the bull. The previous night, on the other side of the main canal, the sacred bull was run over by a train and killed on the spot. So, from early morning, preparations were made to give his holiness—I mean the bull—an honourable burial, and in due time a big procession, with the necessary accompaniments of tomtoms and other music, conducted his body to the grave. . . . Look at this picture and at that.”

*Awake!* July 1900, p. 80.

85. **The Caste System in India.**—“It is impossible to denounce the caste system too strongly. Its tendency has been to eradicate human sympathies, to annihilate compassion, to make the heart hard, harsh, and selfish. We have repeatedly observed along the great pilgrim routes illustra-

tion of this sad truth. We have seen poor creatures lying on the road seized with illness. Hundreds of their co-religionists passed and took no more notice of them than they would of a dying dog. We have heard the poor parched sufferers, with earnest voice and folded hands, pray for a drop of water to moisten their lips, but all in vain. Thus hundreds die uncared for, without sympathy, without help. Probably before death had done its work the vultures and the jackals begin theirs, and so the roads which lead to the holy places are lined with rows of white bones and bleached skulls. Whence this more than brutal hardening? What has dried up all the fountains of human sympathy? It is caste."

JAMES VAUGHAN, of Krishnagar, "The Trident, the Crescent, and the Cross." Quoted in Warneck, "Modern Missions and Culture," p. 368.

See also *Index under* "Hinduism," "Fakirs," "Pilgrims," "Caste," &c.

## VI.—ANIMISM, DEMON-WORSHIP, &c.

### a. Degradation and Cruelty

86. **Savagery in the South Seas.**—Mr. Murray describes the customs current on the island Aneityum thus: "War, murder, cannibalism, strangling of widows, murder of orphan children, polygamy, and the consequent degradation and oppression of the female sex"—a sufficiently appalling list.

"The Story of the London Missionary Society," by Rev. C. SILVESTER HORNE, p. 209.

87. **The Obscenity of the Tumbukas.**—The Rev. Donald Frazer thus hints at the obscenity of the Tumbukas, a tribe in Nyassaland, British Central Africa: "It is the gloaming. You hear the ringing laughter of little children, who are playing before their mothers. They are such little tots you want to smile with them, and draw near; but you quickly turn aside, shivering with horror. These little girls are *making a game of obscenity, and their mothers are laughing.*

"The moon has risen, the sound of boys and girls singing

in chorus, and the clapping of hands, tell of village sport. You turn out to the village square to see the lads and girls at play. They are dancing; but every act is awful in its shamelessness, and an old grandmother, bent and withered, has entered the circle to incite the boys and girls to more loathsome dancing. You go back to your tent, bowed with an awful shame, to hide yourself. But . . . you know that . . . God is seeing wickedness that cannot be named, and there is no blush in those who practise it."

ELMSLIE, "Among the Wild Ngoni," pp. 54, 55.

88. **Degraded Hill Tribes.**—The Rev. T. Carmichael, an experienced missionary, who is working among the hill tribes near Mussoorie, in North India, writes thus about them: "What we have seen and learned will not bear too public description. The moral condition of the people is fearful. Polyandry is the recognised social system. A woman *must* marry, not one man, but a *family of brothers*. Indelicate songs are sung, and jests repeated, in the most open manner, by both men and women. An intoxicating beverage, which they themselves manufacture, is freely imbibed in all their social and religious gatherings. The villages reek with filth. Caste and superstition prevail to a degree one would not expect. Physical disorders, the fruit of their own evil customs, are found everywhere, in spite of their superior advantages in the way of mountain air and freedom from malaria."

*C.M.S. Report*, 1899, p. 207.

89. **The Defilement of Idolatry.**—"You have been born in a country where there are no idols; you have not been defiled by them like us. *Their defilement has gone into us like dye into the fabric.*"

Letter from a Chinese Christian. "Twenty-six Years of Mission Work in China," Mrs. STOTT, C.I.M., p. 65.

90. **Burying a Leper alive.**—Miss Harrison writes from Ko-sang-che, in Fuh-Kien, South China, an incident which



shows how hardened and cruel is the heathen native. "I heard," she says, "that a leper had, not many days previously, been buried *alive* there, a heathen. Opium was given him to eat, but not enough; he woke before his coffin was fastened, and declared he was not willing to be buried alive, but they went on with their ghastly, horrible task. 'Why,' said I, when I heard, 'if they wanted to do such a wicked thing, didn't they give him more opium so that he would not have been conscious?' 'Oh, they thought it was a pity to use any more money!' was the reply. I have heard since that it is the custom when lepers get loathsome to bury them alive."

*Awake!* July 1900, p. 83.

*See also Index.*

### b. Superstition and Dread

91. **In Bondage to Fear.**—The Rev. J. B. Stair, who laboured in Samoa from 1838 to 1845, speaks thus of the all-pervading dread of evil spirits among the Samoans before the coming of Christianity: "The real extent of this suffering, both mentally and bodily, it is difficult to speak of or to fully understand. Their whole lives were enshrouded and enslaved by it, and the time that they suffered from it was well termed by them 'the days of darkness.'"

"Old Samoa," p. 260.

92. **The Terror of dead Ancestors.**—"One thing that is painfully impressive is the terror which enslaves the people of the East—the terror which enslaves Corea, for instance, and great parts of China. I allude to the terror of dead ancestors, and of what they can inflict upon them, of demons, and of the forces of nature, all of which involve systems of worship and sacrifice. In Corea, for instance, people scarcely dare to stir after the sun has set, from terror of the demons who inhabit earth, air, and water."

Speech by Mrs. BISHOP at St. James's Hall, May 11, 1897.

93. **The Cost of Ancestor Worship.**—"Ancestral worship is China's bane, as well as a sin against God. It is a useless expense—£31,615,000 per annum, according to Dr. Yate's careful estimate—to a people who sorely need every penny."

"Dawn on the Hills of T'ang," by Harlan P. Beach, p. 55.

94. **Paper Gods.**—"Mienchuh [West China] is also noted for its artists, who all the year round are painting 'door gods' and 'household gods' on sheets of paper of various sizes and colours, besides scrolls, pictures on glass, and other ornaments used for the New Year festivities.

"An artist will paint many hundreds of one sort. He will print the outline from a wooden block, then hang the sheets on some convenient wall in a row of fifty or more; then he will pass along with a brush and palette and will daub the various parts of each with one colour; then he goes round with another colour, and so on until finished. This is the method of supplying the Chinese paper-god sellers with stock for the market. Some of these are *sold at a fraction of a farthing* and others for as many 'cash' as would be equivalent to a penny."

The Rev. O. M. JACKSON, in *Awake!* 1900, p. 127.

95. **Uganda in Pre-Christian Days.**—"I have often been asked if the natives [of Uganda] would not have been happier if left alone to follow their so-called 'nature' religions without the restrictions and obligations imposed by the religions of the Book. Let us consider in this last respect what went on under the pagan worship of spirits. Here is an extract from a report by Mr. W. Grant, C.M.G., the Sub-Commissioner for the Central province: 'Under the former worship of spirits' (here follow twenty-one names of more or less malignant spirits), 'constant offerings of goats, sheep, cattle, and human victims had to be made. . . . Ceremonies connected with the deaths of important chiefs, some of whom joined the ranks of the spirits, entailed customs which were very cruel. As soon as the chief died his suc-

cessor sent out immediately a large party of warriors to slay all persons they could meet within a radius of two miles. Next day a youth and a girl were captured and killed. . . . After the chief was seated on his throne he sent out men to kill any whom they might find in the vicinity. After that was over, a war against a neighbouring chief or nation was absolutely obligatory, and until this war was completed the chief and his subjects were expected to shave their heads. Any person who refused to go to war or to keep his head shaved was immediately put to death.'

"In the Sese Archipelago cannibalism of a disgusting kind was much in vogue until the people became converted to Christianity. In Ankole the people have only recently, since I visited that country, been released from the reign of terror established by the witchcraft doctors. Accusations of witchcraft were constantly made, and followed up by poisoning or stabbing the accused. . . .

"The vicinity of the king's palace at Mengo was blood-stained, almost as the cities of Benin and Dahomé, with the constant slaughter and maiming of wives, councillors, pages, and slaves. King Mutesa beheaded his wives for forgetting to shut the door. Pages were horribly mutilated for treading on the tail of a pet dog."

Sir H. H. Johnston, her Majesty's Special Commissioner on the Protectorate of Uganda, Report presented 1901 [Blue Book, "Africa, No. 7 (1901)"], pp. 16, 17.

96. **Worshipping Gbunu.**—Mr. E. A. J. Thomas thus describes the worship of the god Gbunu on the Niger, West Africa: "Once when walking with Bishop Tugwell and the Rev. Obadiah Thomas (a good African clergyman who works among the Basas), we saw some of these poor idolaters worshipping the god Gbunu (pronounced Bu-nu) under a sacred tree. A piece of white cloth was fastened round the tree, bunches of ripe corn hung up. Offerings of meat and drink, and sacrifices of fowls, goats, and sheep were made at the trunk, the blood and feathers being smeared all about on the roots and grass.

“While this was going on a band of young men (with faces made ghostly by chalk and red dye) were vigorously beating tom-toms or drums, and a terrible din they made.”

*Awake!* February 1900, p. 19.

97. **A West African Fetish Priestess converted.**—“Among our converts here is a fetish priestess who for the past six years, in obedience to the commands of her lord and master ‘Obudabu’ (that is the name of her fetish), had tasted no *plantain*, fufu, pepper, salt, fish, meat, kauki (these are the chief foods of the natives); nor used any covering for the body, nor lain on a bed or mat. She never washed, but lay at nights on the floor with the bare skin, and fed on nothing but green bananas boiled and mashed.”

*Wesleyan Missionary Notices*, 1900, p. 201.

98. **A Woman declared to be a Fetish.**—A letter from a Wesleyan Station in West Africa says: “The heathen are making strenuous efforts to induce some of our converts to return to paganism. Not long ago they went during the night to a small village-farm, and carried one of our women members (not yet baptized) away by force. She was brought to town. Dragged to her own house, a sheep was killed in her own courtyard, and the hot blood poured on her legs and feet. Then an amulet was tied round her wrist, and she was declared a fetish. In great distress she came to the mission house very early in the morning, and stated her case. The missionary summoned the chief to appear before him, and the matter was gone into in the presence of a large crowd. The chief and his advisers were severely reprimanded, especially those who had authorised and taken part in this disgraceful business. They were all warned that a repetition of this offence would bring the law down upon them. The amulet was removed, and the following Sunday she was publicly baptized together with her children.”

*Wesleyan Missionary Notices*, 1900, pp. 201, 202.

99. **The Religion of the Congo Pagans.**—The Rev. S. H. Weeks, of Monsembi, Congo Free State, writes: “The

native idea of God is very nebulous. To them, apparently, the Godhead consists of four persons—all seemingly equal, and each supreme in his own peculiar department. Their names and functions are as follows:—1. ‘Libanza,’ the creator of all things; 2. ‘Nzakomba,’ the disposer of the hearts and thoughts of man—this deity is responsible for the good and bad thoughts in man, and also for his morality, or lack of it; 3. ‘Njambe,’ the destroyer—death, sickness, and evil of all kinds emanate from this deity; 4. ‘Kumba’—crooked sticks, deformed and semi-sane people, and all manner of malformations in nature are placed to the credit of this deity.

“This series of deities, together with a system of witchcraft and fetishism, comprise the religious belief of these people. It is devoid of love and benevolence, and *there is not a gracious or elevating idea to be found anywhere in the whole body of belief*. It is truly a dry and sandy desert where no water is, to rest and refresh the weary travellers.”

*B.M.S. Report, 1899, p. 101.*

*See also Index.*

### c. Witchcraft

100. **Sickness in Heathendom.**—“What does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed, and rarely visited, or the astrologers, or priests, or medicine-men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley-balls and water beside him,

and leave him to die alone. If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose, to avoid going into training as a medical missionary. The woe and sickness in the un-Christianised world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who, in the seclusion of their homes, are exposed to nameless barbarities in the hour of 'the great pain and peril of child-birth,' and often perish miserably from barbarous maltreatment."

Speech by Mrs. BISHOP, at the Gleaner's Union Anniversary, Exeter Hall, November 1, 1893.

101. **The Beliefs of the Karens.**—"Everywhere I found that the people believe in God, or rather that there is a God (or, as they call the Almighty, K'sahyuah, which word is an equivalent for the word Jehovah). They said, however, that though they know God is in heaven, that His glory filled both heaven and earth, yet He was too great to trouble Himself with the affairs of this world. What they feared was the evil spirit, who they supposed had power to cause sickness and death. Amongst the Karens the accounts of the Creation are preserved entire as we have it in Genesis, chapter i. Their account of the Fall enters more into detail, showing that the origin of their demon worship was from that time, and that the evil spirit himself commanded them thus to perform their devotions. Their worship to the Nats or demons is, however, only performed when there is any sickness in their family or village, and consists of eating the flesh of a pig or fowl after having first killed it in a peculiar manner, every member of the family holding it over a fire and saying some doggerel rhyme much of the same nature as that in the opening scene of Shakespeare's *Macbeth*. In fact the whole thing is merely a piece of enchantment and superstition: the only hope that they have is the fulfilment of a promise, if it may be so called, which their tradition says was given them by the evil spirits, that

‘if the sick person gets better, he will get better; if he gets worse he will die.’ This is all the belief, all the hope, these poor people have.”

From an account of a tour to the region west of Tounghoo, given in 1880, by Rev. W. E. JONES, from *S.P.G. Historical Sketches*, III., “Burma,” p. 24.

102. **Sickness is due to Witchcraft.**—“Sickness and death are considered by a Congo to be quite abnormal; they are in no way to be traced to natural causes, but always regarded as due to sorcery. Even such cases as death by drowning, or in war, by a fall from a tree, or by some beast of prey or wild creature, or by lightning—these are all in a most obstinate and unreasoning manner attributed to the black art. Somebody has bewitched the sufferer, and he or she who has caused it is a witch. In speaking of Africa, the word ‘witch’ is used either for a man or a woman, the masculine ‘wizard’ conveying quite a different idea. . . . Death is due to a relentless sorcery of the vilest nature; all society is outraged and furious until the miscreant is found and put to death. Since sickness and death are common, they consider that witches are common, and the people live in incessant fear of unknown enemies who may be plotting their destruction.”

“Pioneering on the Congo,” by Rev. W. HOLMAN BENTLEY, vol. i. pp. 263, 264.

103. **The Tyranny of the Witch-Doctor** (Ngoniland, British Central Africa).—“The *itshanusi* or witch-doctor lives upon the credulity and slavish fear of the people. He is revered by all classes, and although one may hear whispers of a want of faith in him and his incantations, no one would dare to oppose him in public. Wicked men and chiefs make use of him and his immunity from punishment to ‘remove any person who is disliked, or whose possessions have rendered him opprobrious to them. . . . Anything a man possesses about which there is any mystery may give rise to a charge of witchcraft. . . . When sickness or death comes into a house or village, some one is blamed. The *itshanusi* is

called, and names some one.' . . . On many occasions men and women have sought refuge at the mission station when accused of witchcraft and under sentence of death. On one occasion, during a trial which took place at a village near the station, when the *itshanusi* was performing his incantations, and condemned a man, he broke away from the crowd and ran towards the house. He was followed by a crowd of men and boys clamouring for his life, and being overtaken, was *clubbed to death before our eyes*; his body was ignominiously dragged back to the scene of trial, where it was subjected to gross indignities."

W. A. ELMSLIE, "Among the Wild Ngoni," pp. 60-62.

104. **A Horrible Custom.**—Mrs. Outram, of the C.M.S. Bhil Mission, Rajputana, India, writes: "Purely Bhili customs are fast passing away as the Bhil mixes more and more with other races. Formerly it was the custom, if any woman was denounced as a witch, to tie her by the ankles to a branch of a tree, under which a large stone had been firmly embedded. She was then swung backwards and forwards, and gradually lowered, until her brains were knocked out against the stone. This, however, has been lately abolished."

*Awake!* February 1901, p. 20.

105. **The Witch-Doctors of the Paraguayan Chaco.**—The Indians of the Paraguayan Chaco have a great belief in witch-doctors. Miss A. J. Hunt, of the South American Missionary Society, Paraguay, thus describes their mode of pretended cure: "The man that is sick is laid on the ground, and some men form a ring round him, amongst them the doctor. They then chant a most melancholy dirge. This always takes place at night. The noise is most melancholy and irritating, but this the sick man prefers to the rest and quiet that are more necessary to him. It is a weird and sickening scene. It goes by the name of the 'shadow.' After a good deal of laborious chanting, the doctor moves about to see if he can discern the shadow of the creature that is supposed to have entered



the man; the doctor, having previously concealed bones or an insect in his mouth, sucks the body of the sick man, and taking a look all round him, pretends that he sees the shadow of the creature that has made the man sick. Then he produces the bones or insect from his mouth, as the result of the sucking, and tells the people what animal had caused the sickness. One man took some sheep bones from his mouth, and another declared that he saw the shadow of two kittens come out of a boy."

*The S.A.M.S. Juvenile Gift*, January 1901, pp. 6, 7.

106. **The "Wetigo" Superstition.**—The Rev. G. Holmes, Lesser Slave Lake, Athabasca, North-West Canada, gives the following instance of superstition among the Cree Indians of that district: "In the month of March 1899 news reached Lesser Slave Lake that in a camp of Sturgeon Lake Indians, near the Smoky River, another poor Indian had been murdered through heathen superstition and fear. The *Muche Manito* (Evil Spirit) had entered the camp, according to Indian belief, and possessed one man with a craving for human flesh. As soon as these symptoms appeared the 'medicine-men' and others resorted to their tom-toms and heathen incantations, which in this case proved unsuccessful; so the bravest and strongest men were chosen to kill the *wetigo* (cannibal), and the poor fellow was tortured to death by his own friends in a manner too horrible to describe."

*Church Missionary Gleaner*, August 1900, p. 123.

107. **Eskimo Medicine-Men.**—The Rev. E. J. Peck, C.M.S., Blacklead Island, says: "When a medicine-man is called in he divides the tent into two parts by a screen. The lamp is made to burn dimly, and he goes behind the screen. Then he makes peculiar noises, and calls upon his *tong-ak*, his familiar spirit, as you may say. When 'the spirit comes,' he talks with it, and then tells the audience who are outside the screen what the spirit has ordered."

*Church Missionary Gleaner*, January 1900, p. 10.

108. **A Strange Cure for Sickness.**—A letter from Miss A. Nisbet, of the Church of England Zenana Missionary Society, Ku-cheng, South China, narrates the following striking experience: "Just as we were passing a large house a woman came out carrying two lighted incense-sticks in one hand, a looking-glass and a coat in the other. In the road was a tray spread with bowls and saucers—a little fish in one, an egg in another, some sort of vermicelli in a third, while several were quite empty. All round it were lighted candles and incense-sticks, and close by was a heap of idol paper money. A man was kneeling beside it, and presently he set fire to it.

"'What are you doing?' we asked.

"The woman replied, 'We are calling the three souls and seven spirits back to my son; he is twenty-eight years old, and lies in the house very ill; the spirits have gone out to amuse themselves, so we are calling them home.'

"Then holding up the glass to the blazing paper, she shouted in weird tones, 'Three souls and seven spirits, come home, come home.'

"She quickly covered the glass with a corner of the garment, and then walked back to the house, calling out, 'Follow the smell of the incense, and come back; three souls and seven spirits, come home, come home.'

"We told them how useless all this was, and that if only they would turn to the living God and ask Him, He would hear their cry and would help them, because He loved and pitied them. The man was not at all pleased, but the poor woman said, 'Well, if he gets better, I will believe the Jesus doctrine.'

"There is a village near to us, and almost every evening at dusk, if out on the hill, we hear some one in the village calling out in this sad, sad way."

*Awake!* July 1900, p. 76.

*See also Index under "Witchcraft," "Sickness," &c.*

*d. Human Sacrifices and Cannibalism*

109. **Funeral Customs on the Congo.**—"On the Upper Congo a man of any importance has a number of slaves who follow him about, paddle his canoe, and generally serve him. When he dies it is not fitting that he should enter the spirit world unattended, as though he were only a slave. Wives also will be needed to cook and care for him; so when the time comes for burial these conveniences are provided for him. In a house near by are ten men secured in forked sticks, and firmly tied: they are to accompany him. Among the weeping wives are three or four designated to his attendance in the spirit world. It is kept a secret as yet, and the life of none of the wives is sure. The processes of decomposition require that the corpse be covered and arranged for burial. Great crowds gathered for the funeral on the appointed day. . . . The ten unfortunate slaves are brought. One of them is placed in a strange, wooden seat and fastened to it. A tall, flexible pole is stuck into the ground at some distance behind the seat. From the top of the pole a cage-like arrangement is suspended by a cord. The pole is bent down and the cage is fitted to the unfortunate man's head. He is blindfolded, but he knows what is happening, for he has been present before, with laughter and much merriment, at like functions, when others were placed on the fatal seat. The executioner commences to dance and make feints; at last with a fearful yell he decapitates his victim with one sweep of his huge knife. The pole thus released springs the head into the air. The crowd yells with delight and excitement. The body is unbound and a new victim placed in the seat. The horror is repeated until the ten slaves have rejoined their dead master. . . . The marked women are seized, four of them; a few blows with a heavy stick suffices to break their arms and legs, and they, too, are placed in the grave, living, but no longer able to scramble out again. The body of their dead lord is then placed upon the groaning women, and the earth is filled in. In many

places the slaves are beheaded without the chair and spring-pole, and there is much diversity in detail. The skulls, when clear of flesh, adorn the shed over their master's grave."

"Pioneering on the Congo," by Rev. W. HOLMAN BENTLEY, vol. i. p. 255.

110. **Murders at the Funeral of a Chief.**—"Among the Bakuba on the Upper Kasai, on the death of the king of the country, or his sister, the funeral cannot take place until 300 slaves have been killed. Some give the number at 1000, but 300 is a safe figure."

"Pioneering on the Congo," by Rev. W. HOLMAN BENTLEY, vol. i. p. 255.

111. **A Cannibal Feast.**—The Rev. John Jeffery, writing from Bopoto Station, on the Upper Congo, says the people at the back of the station are all cannibals. "Only as far back as June of last year a big cannibal feast was held four hours' walk from the station, when, it is reported, there were 200 victims."

*B.M.S. Report, 1899, p. 104.*

112. **A Cannibal Story.**—Col. Bowker, discussing with a French missionary the progress the Basutos had made since the extinction of cannibalism, the latter said: "I will tell you how the cannibals disposed of their victims after they had captured them. Usually they tied a thick cord of twisted grass round their necks and strangled them, but sometimes they cut off one of their fingers and also a large piece out of their lip, and then left them in the cave to bleed almost to death; after which they put them in a great earthen pot filled with cold water, and *then boiled them until they were ready.* One day the wretches entrapped two young damsels. They were left in the cave to die. The cannibals having got ready the pot of water, went out on a fresh expedition, intending to return in an hour or two. But before leaving they placed the bodies in the pots, thinking their victims to be all but dead, and then duly made up the fires. One girl had only fainted from loss of blood. Coming to, she leapt

out, of the pot and escaped from the cave before her captors returned, and ran to a mission station. There she was taken care of and converted. Many years afterwards, when the girl had become a middle-aged woman, I noticed one day smoke issuing from her hut at an hour when it was unusual for natives to prepare their food. . . . She said to me, 'I am making a feast,' and on looking inside the hut I saw three old men sitting round the fire, chatting together, and contemplating with evident relish the pot on the fire before them, the contents of which were simmering pleasantly.

"'Who are they?' I asked. 'Oh,' said she, 'they are the men who captured me when I was a young girl, and put me into their big pot to cook me. I have not seen them since; but to-day they have come to see me and congratulate me on my escape, and of course I can do nothing less than prepare a meal for them!'"

Col. Bowker was introduced to the woman. "I looked at her, and at once saw the mark in her lip where the piece had been cut out, and noticed also that she had lost the tip of one of her fingers."

CANON WIDDICOMBE'S "In the Lesuto," pp. 285, 286.

113. **Human Sacrifices on the Niger.**—In the "Letters of Archdeacon Dobinson" there is an account of a little negro girl of eleven whom he saw in Archdeacon Crowther's house at Bonny, a place on the West African coast near the mouth of the River Niger. The account, which we extract, shows that human sacrifices are still practised quite close to where the influence of British power extends, and leads us to think what the state of the untouched heathen still is. Archdeacon Dobinson wrote thus from Bonny in 1894:—

"It seems that at a place quite inland from here there is a custom by which, on the death of a great man, a girl must be thrown alive into the river by the heathen priests. Well, not long ago, it was known that such an event was to take place. Remonstrances by converts of the mission were in vain, and on the day fixed the little girl, with about a dozen fowls tied

round her neck, was thrown into the river. Some Bonny Christians, however, were in their canoes, concealed by the overhanging trees, waiting for the event. As soon as ever the girl was thrown in they pushed out to the rescue. The poor girl was mercifully kept afloat by the fluttering fowls round her neck until the Christians came up. The rescue of the girl raised a big row, and as it was dangerous for her to go back to her own country, she was brought down here, and is now in the house being trained."

*Awake!* February 1900, p. 22. (See also "Letters of Archdeacon Dobinson.")

114. **Cannibalism in the Niger Delta.**—"After a war there is little doubt that some of the prisoners are eaten, in accordance with an old belief that such food is conducive to personal bravery. That this custom is not more general is due to the fact that there is still a market for slaves among the natives. . . . In some parts of the Niger Delta two human beings are still sacrificed each new moon."

"Glimpses of Feverland," by ARCHER P. CROUCH, pp. 26, 27.

115. **The First Twins allowed to Live.**—The Rev. Julius Spencer, of the C.M.S. Mission on the Niger, narrates that he baptized at Akwukwu, on January 14, 1900, the first twins whose lives had been spared. "The custom at Akwukwu and other Ibo towns is to destroy twins as soon as they are born."

*Church Missionary Gleaner*, June 1900, p. 92.

116. **Horrors of West African Superstition.**—The Rev. T. A. J. Ogunbiye, African pastor under the C.M.S., thus describes the heathen practices which he found at Akure, in the Yoruba country:—

"All the detestable enormities of Benin are practised here: human sacrifices to the devil or other tribal gods; crucifixion; immolations at burials; infanticide of twins, &c. The belief in a devil is so prevalent among the people, that there is not a single compound without a devil shrine at its

entrance, where the grim god is daily appeased by the inmates; our mission church is now standing side by side with a devil shrine. There is a grove some two miles outside the southern gate dedicated to the annual worship of the devil. Last March I witnessed the worship of the devil in the big grove; a sheep was the victim, and I understand has been for the past four years; but I observed no less than thirty-five pots in the grove, *most of them representing the human victims offered*. The crucifixion-tree is only a few yards from our church, but I have not seen any one crucified on it yet, though I have heard a great deal about the way it is done.

“Immolations at burial seem to have been put an end to, but *infanticide of twins is still practised*; there is a great grove set apart for that purpose, and dedicated to the god ‘Olika,’ who is supposed to have charge of twin children. He was wont to be appeased every third year with a human victim, but since my arrival with a sheep and other minor sacrifices. The people have such dread of twin children that when they are born the fetish priest or priests are notified, and they repair to the house and remove the children, whether dead or alive, in a pot covered up with a cloth, with comparatively costly ceremony, into the grove. On the seventh day the mother is expelled from the town to an isolated bush for three lunar months. Captain Lowie, the Government officer, with his interpreter and myself, inspected the grove a fortnight ago, and *we found about 300 pots containing the remains of such children smothered to death a few hours after their birth.*”

*Church Missionary Report, 1889, pp. 71, 72.*

117. **New Guinea Savagery.**—“One cannot read without a shudder such a story as that of the capture of the *St. Paul* with its 360 Chinese passengers by the Papuans. They cooped up the miserable victims like so many cattle marked for the slaughter, and clubbed and cooked them ‘three or four every morning until only four remained.’”

“The Story of the L.M.S.” Rev. C. SILVESTER HORNE,  
p. 395.

118. **A Missionary's Wife invited to a Dyak Cannibal Feast.**—“[At Linga, in the Island of Borneo] Mrs. MacDougall and her daughter attended a native feast by invitation, but retreated in horror on finding served up at it ‘three human heads . . . on a large dish, freshly killed, and slightly smoked, with food and *sirih* leaves in their mouths.’ ‘The Dyaks had killed our enemies, and were only following their own customs by rejoicing over their dead victims.’”

*S.P.G. Digest*, p. 685.

119. **Human Sacrifice and Cannibalism in Sumatra.**—Miss Hester Needham, an English honorary missionary of the Barmen (German) Mission in Sumatra, writes thus of the Battas: “Perhaps there may be [some] who doubt whether Christianity is much needed by a simple people who live by their rice fields, so I will mention two of their former customs. They would steal a child from a hostile tribe, treat him and feed him well, and then, when the working season began, would ask him if he were willing to protect the fields from evil. He was made to say ‘Yes,’ then taken to the fields, red-hot lead poured into his mouth, and he was buried alive and left there. As to their cannibalism, it was not merely that their enemies became their food, but they were tied to stakes, and the flesh cut in slices from their living bodies.”

“Hester Needham and Her Work,” pp. 103, 104.

*See also Nos. 95, 106, and Index.*



## C. OBSTACLES TO MISSIONARY WORK

120. **Converts must face Death.**—“The law given by Mohammed is still in force: ‘Whoso apostatizes from his religion let him die for it, and he is an infidel.’ For any man or woman who has only just learned to trust in Christ to be told that he or she may for no other reason than this have at any time to face death for His sake, and if not willing for this, cannot be admitted as a member of His visible church, is indeed a severe test.”

“Persian Women and their Creed,” by Miss MARY R. S. BIRD, p. 37.

121. **“We cannot become Christians openly.”**—The Rev. Edwin Greaves, Benares, reports that he comes into contact with many who believe the Gospel, but are afraid to come forward for baptism. They will confess with their lips the Lord Jesus, but will add: “Still, what can we do? We desire to receive baptism, but are helpless on account of our leading men. They threaten us and make us afraid, and, therefore, we cannot become Christians openly; this will be easy when our leaders become Christians.” Secret discipleship is common, but the rigidity of caste discipline checks the public acknowledgment of what the heart believes.

*L.M.S. Report, 1898, p. 81.*

122. **Some Difficulties that meet a Chinese Christian.**—“The Christian Chinaman returning to his own land (from America or other countries) is often called to face tremendous difficulties. At Yokohama a contribution is taken by the Chinese

passengers to make idolatrous offerings with a view to securing prosperity for the rest of the voyage. The Christian who refuses to contribute is made the butt of ridicule, and probably tabooed thereafter. . . . One man who has for years been doing faithful work as a native preacher was awakened one night, soon after his return from California, by a rope, which his wife was placing round his neck for the purpose of strangling him, because he was a Christian. Another refused to perform the usual idolatrous rites when building a new house. Soon one of the neighbours died. He was held responsible for the death. His house was torn down over his head and he himself beaten so cruelly that he fully believed at the time that the intention was to beat him to death. . . . In all such cases there is hardly a shadow of hope of redress from the Mandarins, who will ordinarily maintain that the troubles met with are not on account of Christianity. No difficulty is found in trumping up some other reason."

Foster's "Christian Progress in China," pp. 85, 86.

123. **Fear of not meeting a dead Daughter.**—"Next day amongst our visitors came Lagar, the *orang mah*, and his wife. It was his wife, Sibar, who long doubted about being baptized lest she should forfeit the hope of meeting her dear dead daughter in *Sabayan*, the abode of the departed. Last Christmas she came to be baptized, having learned to trust to God's loving mercy for her child as well as herself. Now she and Lagar put me the question, 'Would it be wrong to erect a cross on their child's grave, seeing that she was not a Christian?' The Sebuyan Dyaks generally bury their dead in a remote spot, the haunt of superstitious fears that insure its utter neglect. But they wished to tend the child's grave as Christians do. I bade them erect a cross if they so desired, and hold it as a sign to them of the love of God that does not overlook the souls to whom no Gospel message came on earth."

Archdeacon SHARP, of Sarawak, *S.P.G. Report*, 1899, p. 88.

124. **A Heathen's Opinion of the White Men.**—"The work at Grand Rapids is greatly hindered by the very evil influences of the white people near by, who are engaged in the fishing industry. These people have no regard for the Sabbath, and drink is very plentiful among them, and that Name, which is above every name, is often sounded by them, but not in prayer and praise, but by way of cursing.

"This is very confusing to the Indians, who are accustomed to use that name with reverence only. There are only two heathen now at Cedar Lake Mission, and in conversation with one of these last October, when I was in that part of my district for a fortnight, he said, 'What a lie you tell the Indians about the white man's religion! I have just returned from the High Portage, where the white men are fishing in large numbers, and there does not seem to be a praying man among them. They work on Sundays as well as on any other day; they drink fire-water; they say and do all sorts of bad things. If the white man's religion is good, why does it not have a better effect upon these white men?'

"And he left me saying *he would never be a 'praying man'!*"

The Rev. J. HINES, Devon, North-West Canada, in *Awake!* 1900, pp. 138, 139.

125. **The White Trader's Opposition.**—Dr. Webb, of Alert Bay, British Columbia, writes: "The white trader with his Indian or half-caste wife sees, for some reason, an enemy in missions, saw-mills, mission stores, and industries, and through his wife's relations 'poisons' the Indians' minds by misrepresentation, and prejudices the Government departments by insinuations, till the missionary is regarded with distrust by the natives and considered a nuisance—nothing less—by the Department for Indian Affairs."

*Church Missionary Intelligencer*, January 1900, p. 58.

126. **The Evil-living Englishman in the Mission Field.**—Lord Cross said at the C.M.S. Anniversary, 1900: "When I was at the India Office it fell to my lot every year to address students at Cooper's Hill College who were going out to serve

the rest of their lives in India. I always made a point of impressing on them, so far as I could, the great responsibility that rested on their shoulders. The missionary in India may have been preaching to the natives the beauty, the charm of the Gospel, and everything else that is holy and good. But a man goes out from England, which is the centre of Christianity, and by his evil life he contradicts the teaching of the missionary, and the harm that he does can really hardly be guessed. I always impressed on those students the absolute necessity laid upon them to lead the life of a true Christian English gentleman, and to show the natives what Christianity is."

*Church Missionary Intelligencer*, June 1900, p. 423.

127. **Drink in Araucania.**—Mr. W. Wilson, a medical missionary of the South American Missionary Society in Araucania, draws attention to the sin of drunkenness amongst his patients: "Visiting a ruca, a man asked him how a sick friend was getting on, whereupon a bystander chimed in, 'Oh! he has quite recovered; he was drinking yesterday.' Drink is a fearful curse and an obstacle in the way of the Gospel. The habit is so universal that many of the Indians seem to think it quite the correct thing. When remonstrated with, they will ask, 'Why, what is wrong in it? Everybody drinks; Chilians drink, Gringos (Europeans) drink, gentlemen drink, poor people drink; why should not we?'"

*South American Missionary Society Report*, 1899, p. 44.

128. **Fetishes made in Europe.**—The Rev. Henri Arnett, W.M.S., writing from Porto Novo, Dahomey, West Africa, writes: "The Roman Catholics are not so very strong amongst the natives, who look upon that form of Christianity as another kind of fetishism. A fetish man said to me the other day, 'What difference is there between our practices and theirs? The only difference is here, that their fetishes are made in Europe and look better than ours. We make them of clay, they make them of gold and silver.'"

*Wesleyan Missionary Notices*, 1900, p. 77.

129. **Roman Catholic Accommodation to Hinduism.**—“It more than occasional approximation to heathenism would grievously shock good English Roman Catholics. They would be pained beyond words to see the sights of the Little Mount Feast, a feast more heathenish than the average Hindu festival. They would regard as desecration the use in some of the local Roman Catholic processions of the cross, by which alone the man in the street can distinguish the *tamasha* [festivity] from an ordinary heathen procession. But it is in the remote villages that Roman Catholicism is seen at its worst. Some of these are visited by a priest but once or twice a year; in some of them, even, the cross is the local fetish, and at the graves of their dead relatives the villagers pour oblations of milk, burn camphor, and make offerings of rice and ghee to the spirits of their dead much as do the heathen around them.”

The Rev. H. W. RAW, in *Wesleyan Missionary Notices*, 1900, p. 364.

130. **Thirty-nine Nationalities.**—“The [late] Rev. J. Chalmers, of the L.M.S. New Guinea Mission, pleaded for another colleague to help him. The Special Deputation endorsed his appeal, saying: ‘It is said that no fewer than thirty-nine different nationalities are to be found among this floating population.’”

*L.M.S. Report*, 1898, p. 186.

131. **Difficulties of Work amongst Australian Aborigines.**—“I once got together some twenty or more men at our mission station, and asked them how it was that, as they had learned from us the way of salvation, they did not go forth to their brethren and impart the knowledge of it. They conferred together, and after a while replied that out of those twenty or more, hardly any two could speak each other’s language. This is, perhaps, best explained by the facts that for the most part the tribes are nomadic, and purposely kept small that they may have sustenance enough; and also that they are in the habit of naming their offspring

from natural objects around them, and as, in the event of the death of any of them, the name may never again be mentioned, the language (as far as the nouns are concerned) is in a continual state of flux.

“The ordinary settler in the towns or more civilised parts knows and thinks little of the blacks. He hardly ever sees them. He knows no good of them. He will do but little to promote missions among them.”

The Bishop of Bath and Wells, speech at C.M.S. Centenary, *Church Missionary Intelligencer*, 1899, p. 836.

132. **Difficulties of the Translator.**—“It is with a hearty laugh that we look back and bring before our mind's eye the solemn faces of our audience, as they politely ignored our ludicrous mistakes. Love, hatred, envy, and other abstract ideas were among the last words we secured, although we had known some of the words for a long time, and had used them, but incorrectly. Fancy a missionary using a word meaning ‘to be married’ for ‘loving’; and its negative form for ‘hatred.’ Try to tell the story of the Prodigal Son, bringing out the father's love, and the conduct of the elder brother, and use the words ‘marry’ and ‘unmarried’ for ‘love’ and ‘hatred,’ or the story of Joseph, and imagine the result on an English audience. Imagine the effect of a missionary saying: ‘They threw up their heads and sniffed as a deer,’ instead of ‘they saw’; or, ‘they poured soup on the head of Saul,’ instead of ‘they anointed Saul.’”

R. J. HUNT (South American Missionary Society),  
“Missionary Progress amongst the Indians of the Chaco,” pp. 5, 7.

133. **“Will He drive me Away?”**—“A touching incident occurred just before we left. A man was a regular attendant for some weeks at the dispensary. What was more, he was a most earnest listener to the story of Christ's life. He seemed to drink in the good news, and to meditate thereon. The time came for us to leave for England, and on the occasion of his last visit he said to Mrs. Cain: ‘I have en-

joyed the good words you have told me about Jesus Christ, and I should like to be a follower of Him ; but I am going back now to my own people, none of whom are Christians, and where I shall never hear these words again. It is impossible for me to be baptized. But I know that I have not long to live, and when I die I will go to Him and clasp His feet, and tell Him all my circumstances, and that I would have been baptized if I could. Do you think that He will then drive me away ? ”

The Rev. J. CAIN, Dummagudem, South India, in *Church Missionary Gleaner*, June 1901, p. 89.

134. **Waverers.**—“ One Hindu gentleman, holding a high official position, said to me, ‘ I have given up caste, I believe in Christianity, but I can’t come out because of my family.’ Another, whom I offered to baptize, as he had been a seeker for a long time, replied, ‘ I don’t feel quite ready for the step.’ I heard of a third who reads regularly his Bhagawad-githa [a Hindu ‘ sacred book ’] in the evening, and the Bible in the morning. The prevalent idea among educated Hindus is that it is unpatriotic and unnecessary to give up so ancient a religion as Hinduism, and that it only wants purifying. They accept and enjoy all the advantages of Christian culture, and the moral teaching of the Gospels, but they will not have the Cross of Christ. They think they can get on very well without it in this world, and they hope, somehow or other, it will come all right in the next. What a terrible delusion ! ”

The Rev. J. H. BISHOP, Travancore, in *Church Missionary Gleaner*, May 1901, p. 73.

135. **Secret Discipleship.**—“ Secret discipleship is not uncommon. One day last August (1882 or 1883), at the close of the preaching, I was speaking, as is my habit, to those who seemed interested in what they had heard. One man thus addressed told me that he had been a believer for over fifteen years, and that for all those years he had, morning and evening, bowed in prayer before the unseen but ever-present

God. Not for a single day had he neglected this duty. Nor did he engage in any undertaking without first seeking the guidance and blessing of God. He is a Manchu, in Government employ, and has not the courage to declare his faith lest he should lose his bread."

FOSTER'S "Christian Progress in China," p. 81.

*See also Index under "Language," "Translation," "Persecution," "Superstition," &c.*



## D. READINESS AND DESIRE FOR THE GOSPEL

136. "Bring the People of Jesus Christ again."—Miss Leila Robinson, Berhampur, Bengal, was working with ten native women-helpers. She mentions an encouraging incident—"‘Oh, Garriwallah!<sup>1</sup> bring the people of Jesus Christ to our village again; *it is more than a year since they came,*’ said a woman on her way to market to the driver of the ladies’ bullock-cart. Of course, such a request was quickly responded to, and an interesting meeting was the result."

*L.M.S. Report*, 1898, p. 78.

137. "It is good!"—"At another place we looked in at an open door, and there was a poor old woman by herself. We asked her to stop kneading her flour and listen a little. She looked very frightened, as she had never been visited before and knew *nothing* of the Name we came to preach. After much persuasion she sat and listened, and in the end she seemed to take in a little of the light and find comfort. Putting her old hands feebly together, she said, weeping, ‘Yes, I have committed many sins, but if there is One who can forgive them, it is good.’”

Miss COLLISSON, C.E.Z.M.S. (Krishnagar), in "India's Women and China's Daughters," May 1901, p. 107.

138. **Heathens building a Church.**—"At Masasi, a teacher came to say that his people had, without any prompting, built

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Bullock-cart man.

themselves a church, and that it was very nearly finished. It was meant as a surprise, and it certainly was one, as the teacher is at present the only Christian in the place."

Report of Universities' Mission to Central Africa, 1901, *Church Times*, May 31, 1901, p. 665.

139. **Christianity desired for its Morality.**—“Recently I had a call from the head of the customs in Moji, with a chief inspector, asking me to go and teach the officials English and religion (*i.e.* Christianity), stating that the latter was wanted on account of its superior morality, and not merely as a necessary condition to my acquiescing to their request. There were nearly thirty gentlemanly officials present at my first lesson, when I began to read St. John's Gospel with them for half-an-hour after the English lesson.

The Rev. J. HIND, *C.M.S. Japan Quarterly*, January 1901, p. 20.

140. **An eager blind Inquirer.**—Miss West, of Ghaziabad, N.-W. Provinces, India, writes: “[The case of one inquirer was a sad one. She was] a poor blind girl who from the first listened most earnestly to the Bible-teaching, and never seemed tired of listening, but would at the end of a long talk say, ‘Oh, tell me more, tell me more.’ But an old Brahman and her mother became alarmed, and would neither listen themselves nor let her listen. I commenced to teach her to read, as I had the alphabet for the blind in Moon's type. She learnt the whole in two lessons. At first the mother was pleased, but when she realised her daughter was anxious to learn in order to be able to study the Bible, she put a stop to the lessons and to my visits also. Shortly afterwards a wasp stung the blind girl badly on the eye, and her mother brought her to the dispensary. While Miss Jonathan was attending to her she said, ‘Miss Sahibji, God told the wasp to sting me because He knew I wanted to come and hear more about Him, so tell me something about Him quickly.’ Another

day she came with a supposed bad ear-ache of four days' standing, but when Miss Jonathan wanted to see it, she whispered, 'There is nothing the matter, but tell me about Jesus. I only came for that.' The last time I saw her she begged for poison, as she wanted to go to Jesus. At present she is with her husband, thirty miles from here, but I still hope eventually to be able to teach her again."

*C.M.S. Report*, 1899, pp. 205, 206.

141. "All dark: no got Lamp."—The [late] Rev. J. Chalmers, of the L.M.S. New Guinea Mission, thus describes the appeal of the Prince of Wales Island chief for a teacher: "Towards evening the Prince of Wales chief and his people, and the chiefs of Mabuiagi, Badu, and Moa, and many of the leading people of the churches on these islands, came to the mission-house. They begged hard for a teacher. I placed many difficulties before them, especially the money one. But again and again it was: '*No good leave Prince of Wales all dark; no got lamp. Plenty people want light, and by-and-by we get money and we help.*'"

*L.M.S. Report*, 1898, p. 186.

142. **A Negro Chief asks for Teachers.**—Momo Kaikai, the chief of Bandajuma, Sierra Leone, West Africa, wrote to the District Commissioner, asking him to get "the Church" to send missionaries to him. The chief wrote:—

"BANDAJUMA, *September 5, 1899.*

"The District Commissioner,  
"Bandajuma District.

"MY GOOD FRIEND,—I have the honour most respectfully to apply through you to his Excellency the Governor if he will be kind enough as to invite the attention of the Church to send missionaries and open a mission station at Bandajuma for the Christianisation of my people, with a school that our children may have a religious training.

"I have already consulted most of my headmen concerning

this, and they unanimously promised to do their uttermost to erect small buildings both for divine worship as well as residence for a teacher.

“Trusting this will meet your kind favour with an early attention, I have the honour to be, &c.,

his  
MOMO X KAIKAI.  
mark.”

“(Signed)

The Governor, Sir Frederick Cardew, a warm friend of missions, passed on the appeal to the Wesleyans, who work in this district.

*Wesleyan Missionary Notices*, January 1900, p. 17.

143. **Never so Warm a Welcome.**—Bishop Tucker visited Mboga, on the borders of the Pygmy Forest, in Central Africa, in 1898. He thus describes his reception: “Just where the path emerges from the long grass we heard the sound of many voices. In a moment or two there burst into the open space in which we were seated a crowd of young men and boys. Apolo, our teacher, was at the head of this little band of Christians. They made a rush at us with shouts and cries of warmest welcome. I had three or four attempting to hug me at once. My hat was knocked off, and I seemed in a fair way to be torn in pieces. It was a long while before quiet was restored or these dear lads ceased to thank us for coming to see them. I have had many a warm welcome in Uganda on visiting this or that mission station, but never have I experienced anything like the warmth of welcome which was extended to me by this little Christian community on the outskirts of Stanley’s dark forest.

*C.M.S. Report*, 1899, p. 122.

144. **An Appeal: “As a Hungry Child desires Milk.”**—In the course of the year a quaint and touching petition reached the Church Missionary House from the district of Sieng-Tu.<sup>1</sup> The translation is as follows:—

<sup>1</sup> A misprint for Sieng-Iu, a place near Hing-Hwa, Fuh-kien, China.

“A prepared petition from all the Christians of the Sieng-Iu district.

“We Christians, living in this humble city, desire to invite you to choose and appoint a pastor to nourish and quicken this flock of sheep. We also invite you to appoint a renowned doctor to help to increase the Church.

“The country is very large and the people very many, and there are not many to teach them. Sick people needing healing are also very many. Although from the distant city of Hing-Hwa Mr. Shaw itinerates several times a year, teaching the Christians, it is only like a cup of water which cannot extinguish a great fire.

“And with the sick people likewise. Although the distant city of Hing-Hwa has a renowned doctor, it would be difficult to save life in a sudden catastrophe. It is still more difficult for the many sick people to go to the hospital to be cured, for with the Chinese it is not only the distance of the road that hinders them, but because having no money they cannot go, therefore they sit down and wait for death.

“Now we Christians, seeing this with our eyes, are sad at heart. We wish to save them, but we cannot. We also know very well that the Church Missionary Society, which with compassion loves China as a son, certainly cannot be offended at us.

“Moreover, our Saviour formerly sent men to preach, and also at the same time to heal the sick, the two to go hand-in-hand; and because of it the Church has increased as it has.

“We desire a pastor to come and teach us, as a hungry child desires milk, as a thirsty hart wants water. The sick want a doctor, as in John v. 3 the sick longed for the troubling of the waters. There is nothing for it but to earnestly plead with each distinguished member of the Church Missionary Society to promise to send us a pastor to nourish and quicken the flock, and further to give a renowned doctor to help to increase the Church. We will give endless thanks.

"A prepared petition from all the Christians of the Sieng-Iu District Church."

*C.M.S. Report*, 1898-99, pp. 343, 344.

145. "**Waiting for a Christian.**"—Miss M. Brownlow, Tokio, Japan, writes: "Two men in the village [at a hill station] interested us specially. They had heard, some few months before our arrival, from an old Japanese Methodist who passed through the place, that we Christians had a very wonderful book, and, as they rather touchingly expressed it, they had ever since been 'waiting for a Christian,' that they might learn where the book could be obtained.

"They brought us money and begged us to order them one each as soon as possible, and their delight on the arrival of the books was very real. They began studying them at once in earnest, often coming to us with their difficulties. One man had a way of marking the hard places with bits of pink paper, and he would sit, eagerly listening to the explanation, with one finger held up in readiness to flick off the paper and the doubt at the same time!

"Towards the close of our stay they themselves hired a large hotel in the village, and got up a meeting, begging us to speak.

"Our Bible-woman and a young Methodist Christian spoke, and over 100 people came and listened quietly and well, many staying to ask questions afterwards.

"When we asked to be allowed to share expenses, they absolutely refused, saying they were only too glad to get a chance of hearing again."

*Awake!* July 1900, p. 74.

146. **The Bible in the Handkerchief.**—"To a few of the islands news of the Gospel had come, and some knowledge of the changes that had taken place elsewhere in Polynesia. In one the singular discovery was made of a little chapel, within which an English Bible was suspended in a cotton handkerchief. Here service was regularly held. The Bible

was brought out and opened before the person appointed to conduct the service. He could not read it of course; but in the way best known to him he sought to lead the thoughts of the people to the true God. We cannot wonder that such simple and pathetic efforts to find God had been rewarded."

"The Story of the L.M.S.," by the REV. C. SILVESTER HORNE, p. 222.

*See also Index.*

## E. MISSIONARY HEROISM AND DEVOTION

### I.—SPIRIT OF MISSIONARIES

147. Was he the First English Missionary?—"When Frobisher, the Elizabethan navigator, set sail in 1576 in his attempt to discover the North-West Passage to India, he had with him, Hakluyt says, a chaplain, *Master Wollfall*, who left wife and children and a good living with the desire of 'saving souls and reforming infidels to Christianity.'"

DR. GEORGE SMITH, "Short History of Christian Missions," p. 120.

148. **The Missionary's Confidence.**—The Rev. G. Warren, the first Wesleyan missionary to Sierra Leone, who was only permitted one year of service before he laid down his life, thus wrote on December 6, 1811, to the mission-house: "I bless God I do not at all regret the sacrifices which I have made, nor have I ever been more satisfied in my own mind, with respect to being in the way of Providence, than I now am. I am, however, more sensible than ever of my great need of being constantly endued with wisdom and power from on high, in order to my comfortably and safely passing the varied scenes of life. Surely I need not, in this respect, fail of receiving what is necessary for me, since God has said, 'Ask, and it shall be given you.'"

*Wesleyan Missionary Notices*, 1900, p. 180.

149. **Mackay exhorts the Committee.**—"On April 25, 1876, the C.M.S. Committee, at one of their ordinary meet-



ings, quietly and unostentatiously took leave of five members of the first missionary expedition to the Victoria Nyanza. Lieut. G. Shergold Smith and two artizans had already sailed. The party of five comprised the Rev. C. T. Wilson, Mr. T. O'Neill, Dr. John Smith, Mr. James Robertson, and Mr. A. M. Mackay. After the Rev. H. Wright, then Honorary Secretary, had delivered the instructions, the five brethren successively replied, in accordance with the usual custom. We vividly remember one of those five little speeches. It was Alexander Mackay's. He was the youngest of the band and was called upon last. 'There is one thing,' were his words in substance, 'which my brethren have not said and which I want to say. I want to remind the Committee that within six months they will probably hear that one of us is dead.' The words were startling, and there was a silence that might be felt. Then he went on—'Yes; is it at all likely that eight Englishmen should start for Central Africa, and all be alive six months later? One of us at least—it may be I—will surely fall before that. But,' he added, 'what I want to say is this—when that news comes, do not be cast down, but send some one else immediately to take the vacant place.'"

*Church Missionary Intelligencer*, May 1890, p. 312.

150. **Pilkington's Reasons.**—At the farewell meeting at Exeter Hall before he went out in January 1890, "Mr. G. L. Pilkington said he was going out because he knew the Lord had saved him, and that nothing could separate him from the love of Christ; because the Lord's command was laid upon him, and because since He is King we have but to do His will and we shall be safe. He had been kept, he said, 'with a light heart,' not that he was going lightly, for he had never given anything such careful consideration." (*Church Missionary Intelligencer*, February 1890, pp. 142, 143.) [He lived to be the translator of the Luganda Bible and to extend and deepen the work in Uganda. He was killed in the Soudanese rebellion of 1897.—J. D. M.]

151. **Eager Volunteers.**—In sending home news of the heroic death of the Rev. C. Stewart Thompson, who died fighting the cholera and famine amongst the Bhils of Western India in May 1900, the Rev. C. H. Gill says: “*During the three days elapsed since the news arrived I have received three offers from married missionaries and two offers from single missionaries in these provinces, who are ready to start at a day’s notice to help the Outrams fight the famine and the cholera, and carry on the general work of the mission.*”

*Church Missionary Gleaner*, July 1900, p. 102.

152. **Taking the Place of the Dead Worker.**—When the Rev. C. S. Thompson died of his exertions in fighting the famine and cholera among the Bhils of Western India, four other missionaries, out of many who volunteered, were selected to carry on and extend the work. (*Church Missionary Gleaner*, September 1900.) The whole of these, with the Rev. A. Outram and his wife, who worked in another part of the district, were invalided as the result of the painful sights, incessant labours, and unhealthy surroundings. “The story is much the same in each case. One after another they were found by their colleagues battling on in spite of illness, and only induced to give up when the strain had reached breaking point. Mr. J. C. Harrison, Dr. A. H. Browne, Mrs. Browne, the Rev. E. P. Herbert, the Rev. and Mrs. A. Outram all suffered severely. Mrs. Outram’s was perhaps the worst case: she was taken to Agra only just in time to give her a chance of recovery.” When they succumbed, another set were ready to take their place.

Vide *Church Missionary Gleaner*, November 1900, p. 163.

153. **Ready Volunteers for Dangerous Posts.**—The Rev. T. W. Drury, formerly Principal of the C.M.S. College at Islington, said: “I remember my time at Islington, how often, in the days of Mr. Wigram as well as those of Mr. Fox, calls came up from Salisbury Square to Islington for men for difficult and dangerous posts. It might be to go into exile in far-away Cumberland Sound, or it might be to

go and stand the perils of the most heroic mission to West Africa. I never remember a call but there was a response : *I do remember years in which more men offered for West Africa than could be sent forth.*"

*Church Missionary Intelligencer*, June 1900, p. 426.

154. **Twenty-three Years a Missionary to the Eskimo.**—The Rev. E. J. Peck is a C.M.S. missionary to the Eskimo, Blacklead Island, Cumberland Sound, on the west shore of Davis Strait (Greenland being on the eastern shore). He writes in his diary : "*April 15 [1899].—My birthday. Forty-nine to-day, nearly twenty-three years of which have been spent for the Eskimo. What a cause for praise and thankfulness to God, and what an incentive to press on in this work !*"

*Church Missionary Intelligencer*, January 1900, p. 39.

155. **"We do not Count it too Dear."**—Miss Hester Needham, an English honorary missionary of the Rhenish Missionary Society, afterwards an independent worker among the Battas of Sumatra, after describing the human sacrifices and cannibalism of the tribe, wrote : "*Even if these two customs were the only evil ones, we do not count it too dear that a few missionaries have died or been killed in their successful efforts to put a stop to such horrors.*" Her own life was worthy of these words. She went out at the age of forty-six, and though confined to her couch with spinal disease, and afterwards dropsy, laboured amongst the Battas for eight years. She was looked up to by them with intense reverence and love. She died in 1897, no European being near, "*thankful to stay, but delighted to go.*"

See "*Hester Needham and her Work,*" *passim*. R.T.S.

156. **"Not knowing whither she went."**—Miss Hester Needham, an English lady of means, and the head of flourishing Y.W.C.A. work in Brompton, attended a public meeting, at the close of which a small pamphlet was put into

her hands. In it was mentioned "some place in Sumatra, which forty years before had asked for Christian teaching, and to which all these years no answer had gone. Before twenty-four hours had passed Hester had said 'Yes' to the call, though what or where the place was, or under what society she could go, she knew not." Writing from Mandailing eight years later, she said, "I was obliged to confess . . . that I had pledged myself to go to some place in Sumatra, the name of which I did not know, and did not know how to obtain." After much inquiry she found that the country was under Dutch control, and missionaries had been sent out by the Rhenish Mission at Barmen, in Germany, though not to Mandailing, the district in question. She went to Barmen and offered herself, and was accepted as an honorary missionary, being then at the age of forty-six. She worked for a time at Pansurnapitu, in Sumatra, and then went on to Mandailing, where she died in 1897.

"Hester Needham and her Work," pp. 23, 24, 309.

*See also Index.*

## II.—HARDSHIPS OF MISSIONARIES

157. **James Gilmour of Mongolia.**—"Mr. Gilmour, though a Scotchman, is apparently attached to the London Mission, and seems to have quitted Peking for Mongolia on an impulse to teach Christ to Tartars. He could not ride, he did not know Mongolian, he had an objection to carry arms, and he had no special fitness except his own character, which he knew nothing about, for the work. Nevertheless he went and stayed years, living on half-frozen prairies and deserts, under open tents, on fat mutton, sheep's tails particularly, tea, and boiled millet, eating only once a day, because Mongols do, and in all things except lying, stealing, and prurient talk, making himself a lama. As he could not ride, he rode for a month over six hundred miles of dangerous desert, where the rats undermine the grass, and at the end

found that the difficulty had disappeared for ever. As he could not talk, he 'boarded out' with a lama, listened and questioned, and questioned and listened, till he knew Mongolian as Mongols know it, till his ears became so open that he was painfully aware that Mongol conversation, like that of most Asiatics, is choked with *double entendres*. As for danger, he had made up his mind not to carry arms, not to be angry with a heathen, happen what might, and—though he does not mention this—not to be afraid of anything whatever, neither dogs nor thieves, nor hunger, nor the climate, and he kept those three resolutions. If ever on earth there lived a man who kept the law of Christ, and could give proofs of it and be absolutely unconscious that he was giving them, it is this man, whom the Mongols he lived among called 'our Gilmour.' He wanted, naturally enough, sometimes to meditate away from his hosts, and sometimes to take long walks, and sometimes to geologise, but he found all these things roused suspicion—for why should a stranger want to be alone? might it not be 'to steal away the luck of the land?' and as a suspected missionary is a useless missionary, Mr. Gilmour gave them all up, and sat endlessly in tents among lamas. And he says incidentally that his fault is impatience, a dislike to be kept waiting!"

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 385, quoted from the *Spectator*.

158. **Life in a Bush Hut on the Gambia.**—Mr. R. H. Williams, Wesleyan Missionary Society, thus describes his life in a lonely station on the river Gambia, West Africa: "I am writing this letter on a ramshackle table in a 'bush hut.' This is a construction of plaited cane, beehive shaped, with a grass roof on which the lizards freely disport themselves. I am at present the object of assiduous attentions on the part of multitudes of mosquitoes, which are attracted in the first instance by the light of a candle stuck in a bottle. The bare ground affords a floor; a camp bed, a couple of Madeira chairs, an old packing-case, are the articles of furniture.

Rats are abundant at night, and some of the largest I have ever set eyes on disturb my sleep as they race about and appropriate any spare provisions. Snakes abound just now, and I am not anxious to get outside in the darkness. So between rats, mosquitoes, heat, and snakes, I am having a happy time. Food is very scarce in this part of the world. Happily I have a gun, with which I am able at times to get quail, pigeon, partridge, &c. When game gives out I fall back upon sardines and rice. . . . At present I am the only white man here, and [there is] no doctor nearer than Bathurst."

*Wesleyan Missionary Notices*, January 1900, pp. 10, 11, 13.

159. **No Hardships!**—Bishop Bompas, of Selkirk (that is, the Klondyke region), has been in the cold regions of the North-West of Canada for thirty-five years, and has not been in ordinary civilised regions since he was consecrated Bishop of Athabasca in 1874. To the cold and winter darkness of those northern lands hunger is often added. Some of our readers will remember that Archdeacon Canham once found the bishop with no food except a little tea and some candles made out of animal fat! But the bishop does not call these things hardships. He lately wrote: "Though it is fashionable to enlarge on the hardships and privations and endurance and exertion of a missionary life (and we know that some have suffered even to death), yet for myself I have found the life an easy one. This may be because my missionary life has been passed amid a small population instead of a large one. But my own view is that the average missionary does not suffer more than one on foreign service in the army or navy, if so much, and we know that a missionary's life is considered a good one by the insurance companies."

*Church Missionary Gleaner*, 1901, p. 11.

160. **Rats to Eat!**—"God is merciful to us in sending so many rats this winter. A queer sort of blessing, you will no doubt think; but the reason for your bewilderment is, you do

not know the delightful odour of a roasting rat. I do! Our people are very fond of them, and one rat is considered equal to one pound of beef. I hear from those engaged in buying the skins that 200,000 have been slaughtered during the past three months by my parishioners. They are very expert rat-catchers. I verily believe that if 100 of our Swampy Crees were imported into London they would in the course of twelve months almost exterminate the rats from your drains and warehouses. Of course you know that the rats here are not at all like those you have in England; they are very much superior here; in fact, of a different nature."

Rev. J. HINES, Devon, N.-W. Canada, in *Awake!* 1900, p. 139.

161. **A Lonely Worker.**—"The Rev. Douglas Hooper had not seen a European for eight months, nor a fellow-missionary for fourteen months, so he much appreciated our visit, as also we did."

Mr. BURNES, East Africa, in *Awake!* June 1900, p. 68.

162. **A Missionary's Diet.**—"Some kind friend sent me a magazine containing an account of the diet of convicts in your prisons—six ounces beef, sixteen ounces potatoes, pudding, &c.; it made our mouths water, we have not seen beef for two years, and potatoes for several months, and of puddings we have faint reminiscences. You treat your convicts better than you do your missionaries, at least at this present juncture."

The Rev. D. DODD, S.P.G., Bolotwa, Dioc. Grahamstown, *S.P.G. Mission-Field*, April 1901, p. 128.

163. **"Little Inconveniences."**—The Rev. I. O. Stringer, writing from Herschel Island, within the Arctic Circle, says: "No ship came from San Francisco in the fall, and consequently we did not receive our supplies for the year. However, the homeward-bound ship landed some necessaries, and we shall be able to get through the winter very well." Mr.

Stringer describes a journey to the east of Mackenzie River, crossing a chain of salt-water lakes. They had either to carry with them wood from the sea-coast or do without fire. On the return journey the wood gave out, and they had to travel on in the face of a snowstorm or freeze in a thin cotton tent. The Eskimo houses, some of wood and some of snow, but all of them partly underground, were heated by oil lamps, and generally had a cold dampness which was not conducive to health, not to mention the ever-present smell of half-rotten fish. "But wherever I went," writes Mr. Stringer cheerfully, "I received a cordial welcome, and this made up for any little inconveniences."

Vide *Church Missionary Intelligencer*, September 1899, pp. 793, 794.

164. "Pariahs for Christ's Sake."—"The scene is a Brahmin street in an entirely Brahmin village [in the Wynaad, W. India]. Our audience is seated on one side of the street on the verandah of a house and we on the other. We do not feel at home shouting across the whole width of the road the message of Christ's love, and we beg them to let us come nearer, but they say, 'No, stay where you are,' and I know from experience that to approach them unbidden would only scatter our congregation entirely; so we have to make the best of it, and be glad to be counted 'pariahs' for Christ's sake."

Miss LING, in "India's Women and China's Daughters," March 1901, p. 55.

165. "Well Aimed and Well Hit."—"As I was preaching at Kashipura two country pundits came to argue. A few remarks having silenced them, they became very angry; they, in return, threatened to silence me. I replied, 'Do so, only do not interrupt me any more now.' As I went on speaking there came a handful of unsavoury black mud from a gutter close by, right into my mouth. I was silenced for some minutes. Some of the people pretended to be very angry, but when I exclaimed, 'Well aimed and well hit!' there



was a loud laugh. Silence and order were soon regained, and I went on preaching."

C. B. LEUPOLT, "Further Recollections of an Indian Missionary," pp. 102, 103.

*See also Index.*

### III.—NATIVE OPINION OF MISSIONARIES

166. James Gilmour. "He had the Likeness of our Saviour Jesus."—The grief in Mongolia [at the death of James Gilmour] was widespread. Even the Buddhists mentioned the name of "our Gilmour" in their prayers, and the little Christian Church at Ch'ao Yang wrote a letter of touching sympathy to the now fatherless and motherless lads in England. "Pastor Gilmour," they wrote, "in his preaching and doctoring at Ch'ao Yang, north of the Pass, truly loved others as himself, was considerate and humble, and had the likeness of our Saviour Jesus. Not only the Christians thank him without end, but even those outside the Church (the heathen) bless him without limit."

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 393.

167. "A Great Praying Woman."—The Rev. E. A. Douglas says of Mrs. Thomas, who died in 1899 at the age of eighty-eight, after sixty-one years of missionary work in Tinnevely: "She was, as one has well expressed it, 'a great praying woman.' 'Her eyes were homes of silent prayer.' Hers, too, was a very loving spirit. The last articulate word she spoke shows the current of her whole life. It was 'Love.' She loved much. She was wonderfully active too, and could not bear to be idle for a moment. . . . Whatever touched the life of the people interested her much, and she was known throughout the district as 'our mother.'"

*Church Missionary Intelligencer*, February 1900, p. 113.

168. Parsi Prayers for a Missionary's Recovery.—The Rev. A. R. Blackett, who reached Kirman, in Persia, shortly before

the death of the Rev. H. Carless, the well-known missionary, writes thus of the esteem in which Mr. Carless was held: "Mr. Carless spoke of the kind sympathy shown for him by the Parsi community, who *had held a special service of intercession on his behalf*, some of their leading men having been to his house to get burning charcoal from his hearth to use during their worship. Their interest in his welfare greatly touched him, but he never knew how much all classes of people, whether Mohammedans, Hindus, Parsis, or Jews, respected and loved him. Long before we reached Kirman we had met people on the road who knew him. The life and character of the Feranghi missionary had *told*."

*C.M.S. Report, 1899, p. 149.*

169. **Face-marks of Love.**—The Rev. A. Graftey Smith, Rabai, East Africa, tells the following touching anecdote: "An old woman, whose face was heavily seamed by tribal marks (a rough kind of tattoo), was asked by my wife why she thus disfigured her face. The woman replied that the marks were marks of beauty. 'But you do not see Europeans mark their faces in this way!' 'No,' replied the woman; 'nevertheless you Europeans *have* your marks—marks of *love*, for you feed us when hungry, clothe us when naked, and teach us about God.'"

*Awake! July 1901, p. 77.*

*See also Index.*

#### IV.—LONG SERVICE OF MISSIONARIES

170. **Sixty-one Years a Missionary.**—"The death of the venerable Mrs. Thomas, of Tinnevely, on December 4 [1899], removed the oldest link with the long past of that mission. Mary Davies was married to John Thomas in 1838, and shared in his manifold labours during the whole thirty years of his life at Mengnanapuram, the oasis, both physical and spiritual, in the midst of the sandy plains. After his

death in 1870 she continued to reside at Mengnanapuram, where, with her daughter, she carried on the Elliot Tuxford Girls' Boarding-School. She entered into rest in her eighty-eighth year, after sixty-one years of missionary life amongst a people who learned to love and honour her. For many years the pastoral and evangelistic work of the district has been entirely carried on by Tamil clergymen and lay teachers, Mrs. and Miss Thomas and Miss Vines being the only white people in the neighbourhood."

*Church Missionary Intelligencer*, January 1900, pp. 67, 68.

171. **Fifty Years a Missionary.**—The Rev. E. T. Higgens, of the C.M.S. Ceylon Mission, who retired in 1900, had been in the mission-field for fifty years.

Vide *Church Missionary Gleaner*, May 1900, p. 66.

172. **An Honorary Missionary Family.**—Mr. J. B. Monro, formerly Chief Commissioner of the Metropolitan Police, and previously of the Bengal Civil Service, has returned to India with his wife, sons, and daughter, one at least of the family being a fully qualified medical practitioner. They have settled down at Ratnagarh in Bengal, as missionaries at their own charges.

J. D. M.

*See also Index.*

## V.—DEATHS OF MISSIONARIES

173. **The Death of a Famine Hero.**—The Rev. C. H. Gill, C.M.S., Allahabad, tells the story of the death of the Rev. C. Stewart Thompson as follows: "Our dear brother Thompson has been taken from us in the midst of his arduous labours in behalf of the famine-stricken Bhils. His last letter to me contained these words, 'I am feeling worn out. The strain is very severe.' So it is not surprising that when cholera broke out in his district, the fell disease should have attacked his enfeebled frame and made him an early victim.

"Thompson has died as he lived, in the midst of the Bhil

people and the Bhil country, straining every nerve for their temporal and eternal welfare.

“He spent the first week of May at Kherwara, visiting with the Rev. A. Outram the neighbouring famine centres and arranging plans for the future. On May 7th he left Kherwara, travelling alone to visit his relief centres on the Gujerat side. It seems that he was taken ill at Baulia, one of his out-station schools between Bilaria and Lusaria. At 3 A.M. on May 19th he seems to have left Baulia, being carried on a *charpai*,<sup>1</sup> with the intention of making for Kherwara, about thirty or thirty-five miles distant, to obtain medical relief. Runners were also despatched from there to Kherwara. He apparently travelled a few miles, and then, overcome by weakness and the collapse attendant on the fatal disease, he was obliged to halt under the shade of a tree in the Bhil jungle. There he quietly commended his spirit to his heavenly Father and passed away at noon. His faithful Bhil servant Bhagwana caught the cholera from him and died a few hours after him.

“Mr. Outram met the sad procession at midnight and buried, just as the day dawned, the beloved burden they bore. It would be difficult to have selected a more appropriate resting-place for him than Kalbay (or Kanbai). It is in the centre of the mission-field, a place where three or four roads meet, and where one of the best of his schools is situated. On a hillside just opposite the school his grave will now be a prominent feature, a silent invitation to the Bhils to come to the Saviour, and a challenge-cry to the Church to carry on the work which he began.”

*Church Missionary Gleaner*, July 1900, p. 102.

174. **The Mother instead of the Daughter.**—“Some years ago Mrs. Dowling's daughter was most anxious to come and work with Mrs. Cain, but an early death prevented her, so the mother came instead of the daughter, and has laboured

<sup>1</sup> Native string bedstead.

there most bravely and faithfully since 1888. She has been the representative of a band of Christian friends in Australia."

The Rev. J. CAIN, Dummagudem, South India, in the *Church Missionary Gleaner*, June 1901, p. 88.

175. **German Missionary Enthusiasm.**—"To the glory of German Methodism, when the proposal [to occupy Dahomey] was put to the German Synod, six young men instantly stepped to the front and volunteered for Klein Poppo. Out of those six, Johann Mühleder, a capable and energetic man, was chosen; but after eighteen months he fell a victim to the malaria. True to their military instincts, the breach in the ranks was at once filled by Karl Ulrich, a man afflicted with a terrible disease, a terror to all half-hearted missionary subscribers—enthusiasm.

The Rev. J. D. SUTCLIFFE, in *Wesleyan Methodist Notices*, 1900, p. 175.

176. **The Comber Family.**—Six members of the Comber family laid down their lives as Baptist missionaries in Africa between 1879 and 1892—Thomas J. Comber and his wife, Percy Comber and his wife, Sidney Comber, and their sister, Mrs. Wright Hay. The last-named was a missionary at the Cameroons; all the rest laboured on the Congo.

*Vide* Rev. W. HOLMAN BENTLEY, "Pioneering on the Congo," vol. ii. pp. 116, 354, &c.

177. **Brother follows Brother.**—Mr. George N. Gordon, a native of Prince Edward Island, went out to the New Hebrides under the L.M.S. in 1856, and settled at Erromanga. In 1860 he and his wife were murdered by natives. He had a brother, James Douglas Gordon, who at once resolved to carry on the work in which George N. Gordon fell. He reached Erromanga in 1864, and after a time was murdered as his brother had been.

*Vide* "History of the L.M.S.," i. 409, 410; Steel's "New Hebrides," p. 203.

178. **A Wife's Devotion.**—Mr. and Mrs. John Houghton (United Methodist Free Church) were in 1886 stationed at Golbanti, Eastern Equatorial Africa. Their station was raided by the Masai. Mrs. Houghton saw them coming, but instead of seeking her own safety, ran to warn her husband. She was struck dead at his feet, and a moment later he himself was slain.

*Vide* Brewin's "Martyrs of Golbanti," p. 122.

179. **An Unconscious Prediction.**—"When in China I had the pleasure of being escorted from Tientsin to Peking by Mr. Norman, who was subsequently martyred—a journey of five days by boat. He was in Chinese dress, and at every place we stopped at he preached to the people the story of the Gospel. He told me that he so loved the Chinese that he would like to die among them, little thinking what the manner of his death<sup>1</sup> would be."

Mrs. BISHOP, Exeter Hall, November 22, 1900; *S.P.G. Mission-Field*, January 1901, p. 9.

180. **The Martyrdom of Bishop Patteson.**—"The sad event took place at an islet called Nukapu, about thirty miles to the north-east of Santa Cruz.

"We reached the islet on the 20th September, and were surprised to see four canoes hovering to windward, and not coming out to us as usual. The bishop accounted for this by saying that they were puzzled by the movements of the vessel, owing to the wind being southerly, which is rarely the case. As they still refused to come to us, the boat was lowered, and the bishop, the Rev. J. Atkin, Stephen Taroaniara of San Cristoval, and James and John of Mota pulled towards them. The tide being low, the boat could not get across the reef; the bishop therefore got into one of the canoes manned by two chiefs (Taula and Motu) with whom he was tolerably well acquainted, and was taken

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<sup>1</sup> The Rev. H. V. Norman was murdered by Chinese at Yung-Ching on June 2, 1900.

ashore. The boat was kept on and off, and one or two canoes remained by her. When the bishop had been absent about three-quarters of an hour, a man suddenly stood up in one of the canoes, saying, 'Have you got anything like this?' and immediately a flight of arrows was sent at the boat. The Rev. J. Atkin, Stephen, and John were wounded. James threw himself backwards, and so escaped unhurt. The boat sailed off to the vessel, and having put on board Stephen and John, the Rev. J. Atkin returned with the mate and others in quest of the bishop.

"The tide having risen, the boat pulled into the lagoon, where they found a canoe cast adrift with the bishop's body in it, stripped of clothes, but carefully wrapped in native matting, tied at the neck and ankles. The right side of the skull was completely shattered, and there was a deep wound on the back of the head, besides several arrow marks about the body. Into the folds of the matting upon the breast a palm frond was thrust, with five knots tied in it. The bishop's countenance was perfectly calm, and the eyes closed as if in prayer.

"A shout of triumph rose from the shore as the body was lifted into the boat. It was committed to the deep the following day. Seven days after the Rev. J. Atkin was taken from us, and on the morning of the 8th Stephen followed. They were buried at the same time."

"Historical Sketches," S.P.G., Melanesia, p. 10.

181. **The Lesson of the Graves of Missionaries.**—The Rev. G. R. Blackledge, a C.M.S. missionary to Uganda, said: "I had not been on the mainland of Africa more than half-an-hour before I stood by the grave of one of God's servants who had been called away. His name was Rebmann. A few days after that I stood by the grave of Pratley, and afterwards at the grave of Dermott. Then, again, I saw the grave of Dr. John Smith. In a few days I stood in that lonely little cemetery and saw the grave of Bishop Parker, of his chaplain Blackburn, and of Mackay. I have also seen

the graves of dear old Pilkington and of Hubbard, and just before I left Africa I saw the graves of Dudley Cotter and Mrs. Krapf. Why do I mention them? Do I do it to daunt you, to make you think that Africa is a very unhealthy place? I do it rather that your hearts shall burn within you to take up the work that has fallen from their hands."

*Church Missionary Intelligencer*, June 1900, p. 439.

*See also List of Martyrs, and Index.*



## F. CONVERSIONS

182. **Ten Years seeking for Peace.**—On Sunday, March 30, 1898, Babu Amrita Lal Nath and his wife and child were baptized at Christ Church, Calcutta. The following is their story: “For the past ten years Amrita Lal Babu has been seeking to know the truth. He has visited many shrines, and conversed with many Gurus, but could find no peace or satisfaction. Some years ago Mr. and Mrs. Gouldsmith and Miss Mulvany spent a few days in a rest-house at Diamond Harbour, near his village, and Mr. Gouldsmith gave a lecture in the schoolroom on the parable of the Prodigal Son. Amrita Babu interpreted it to the boys. A great impression was made on his mind at the time, and he looks upon it as one of the steps by which he was led to Christ, but he still visited Hindu shrines, and looked elsewhere for peace. On one occasion, when visiting Kali Ghat, he met with a Hindu-speaking Sadhu, and sitting down by him tried to learn from him. But he was silent, except when at times he cried out, ‘Now I am God.’ Amrita Babu begged him to explain what the sensation was that enabled him to say this, and how it was to be obtained, and questioned him very closely on the subject. At last he said, ‘If you will leave your home and live a life of meditation as I do, you will gain salvation; or if you cannot leave your family, go home and give alms to the Brahmans and feed the poor; but if you want to know the reason of things, you had better go and be a Christian.’ Such advice from a Hindu Sadhu impressed him much, and he went home determined to read the Bible. He did so, and met with Christian friends who helped and taught him; and after going through several phases of thought, he has

found rest and peace of mind. In his own words, he has found 'spiritual religion in the Historical Church,' and is satisfied. His wife was greatly distressed at the thought of his becoming a Christian, and did all in her power to prevent it, but God, in His mercy, has led her also to recognise our Lord as her Saviour, and she is now very bright and happy, and will be, we trust, a true helpmeet to him."

*C.M.S. Report*, 1899, p. 173.

183. **No Hope but in Christ.**—Mrs. Duthie, Nagercoil, Travancore, S. India, reports: "Yesudial [a native Bible-woman] gives another interesting case of a rich and influential woman, a bigoted Hindu, very zealous in the performance of all the appointed ceremonies, and a diligent reader of religious books. When Yesudial asked her what benefit she got from all this, and what hope she had for the future life, she replied: 'I have no hope. The Vedas, Sastras, and all our sacred books, I have read; I have visited all our sacred bathing-places, and done everything which the priest tells me is necessary for the salvation of my soul. Still, *I have no hope, and I am afraid to think of what will happen after I die.*' In earnest, pleading tones Yesudial besought her to put her trust in Christ. Step by step she has been led to believe in Him as her Saviour. Her constant prayer is, 'Jesus, save me!' 'Formerly,' she said, 'I tried to obtain salvation through my own efforts, but *now my faith is in Christ alone.* Formerly all was dark, but now I have light and hope and strength in my soul.'"

*L.M.S. Report*, 1898, p. 131.

184. **He heard that Gladstone read the Bible.**—"The Rev. Dr. A. Robinson, Professor in Hislop College, Nagpur, reports the baptism of a young Brahman graduate named R. P. Deshpande, B.A. This young fellow, who took a high place in the University of Calcutta examinations, entered the school in 1891, and though obliged to attend the Bible classes, was bitterly opposed to Christianity. He got into

bad company, and went very much astray. About this time he read the Life of Gladstone, and found it stated that *Gladstone always carried, and frequently read, a copy of the Bible.* This struck him, for Gladstone had always been a hero in his eyes, so he determined to read the Bible in earnest. He says, 'I began somewhere about the middle of St. Matthew's Gospel, and found food for my soul and comfort to remove the pangs of remorse. As I read my interest grew, and I read it all the more eagerly. Afterwards I commenced to read from the very beginning of the New Testament, and when I came to Christ's *Sermon on the Mount* it made the deepest impression on my mind, and *convinced me of the Divinity of Christ.* I was feeling a power rising within me to combat evil. This power was given to me from above. Then the path of salvation became clear to me, and I felt the need of a living Saviour.' The young man felt it his duty publicly to declare his faith in Christ. The missionaries were assured of his genuineness and baptized him, since when he has suffered much persecution."

*Missionary Record of the United Free Church of Scotland,*  
March 1901, pp. 115, 116.

185. **The Gosain and his Songs.**—"Thirty years ago a *gosain* (holy man) heard of Christ from Rev. Adam White. The word lay half buried all these years, yet it drew support here and there from the Christianity that is in the very air, so that when the man began to attend our street preaching meetings in 1898 he was half, or more than half, a Christian. He had a note-book filled with songs which he used to sing to his disciples, and half of them were conversations between Christ the Seeker and himself the seeking. When I returned from furlough I received a message that he was ill and wished to see me. He was lying in a Hindu temple, where he openly avowed himself a Christian. I went to the temple to find he had just died."

The Rev. JOHN TORRANCE, in *Foreign Missions Report,*  
*United Free Church of Scotland,* 1901, p. 19.

186. **Through a Handbill.**—"A young Rajput police-peon was blessed by reading a Tamil handbill, entitled *Spiritual Indifference*. I gave a copy casually into his hand one day on my way to Mylapur. He was on duty at the time, and thanked me for it, as he had leisure to read. After this he fell sick and went to the hospital. Here the thoughts impressed upon his mind by the perusal of the tract came home to him with increased power through the Spirit's teaching, and he determined, on his recovery, to find out more about Christianity. He discovered our address and came to see us often, asking for tracts and Gospel portions. He also came to know other Christians, and in one way and another he was helped, and received the truth as a little child. He was baptized on March 2, and his wife and child three months later, and has shown an earnest, loving desire to make known to others the life which he has found. You may imagine how thankful I am to relate to you these few facts, which speak for themselves. The man, whose name is Masih Dayal, told me directly that my giving him that tract was the cause of his conversion."

The Rev. H. D. GOLDSMITH (C.M.S.), in "Leaves of Healing in India" (Religious Tract Society).

187. **A Chinese Cornelius.**—The Rev. George Owen, of Peking, gives the following beautiful narrative of God's wondrous work in China: "A striking fulfilment of the promise, 'Cast thy bread upon the waters, for thou shalt find it after many days,' has come to my knowledge during the past year. About eight or ten years ago a well-to-do farmer in the Ku-an district, south-west of Peking, received a copy of the New Testament and of *The Peep of Day* from a foreign missionary. These he read with more or less diligence, and what he read found a lodgment in his mind, though it did not bring clear light or decided conviction. He was a devout man, and scrupulous in the discharge of his religious duties as he understood them, giving a good deal of money to the temples and to the poor; but his mind and heart were not

at rest. Last year he had a dream in which a heavenly person appeared to him, telling him to spend no more money on the temples, for they were unclean; and that on the twenty-third day of the seventh moon he would meet a man who would tell him what he ought to do. One of our Bible colporteurs, a simple-minded, earnest Christian, was selling books in the man's neighbourhood during that month; he too had dreamed that God had special work for him to do there. On the day mentioned in the dream the two men met. The former invited the colporteur to his house and kept him there three days, hearing from his lips the truth as it is in Jesus; and hearing, he believed. After an interval of two months the colporteur visited him again, and found him earnestly seeking after truth and God. They set out together for Peking, and after a short residence here the man was baptized on the Christmas Day, and returned rejoicing to his home."

From "Leaves of Healing in China" (Religious Tract Society).

188. **Illiterate Tsen.**—"Amongst those baptized in Han Chuan during 1888 were a group comprising Mr. and Mrs. Hu, their two sons, daughter-in-law, two grandchildren, and a cousin named Tsen. During 1887 a poor, half-educated man, also named Tsen, was baptized. Anxious to understand the Gospel, he spent a considerable time night after night in spelling over the pages of the gospels and other Christian books. Mrs. Hu, who lived next door, had her curiosity aroused, and made inquiry what books the half-educated neighbour was so anxious to learn. Mr. Tsen told her that he was seeking for salvation through faith in Jesus. She was at once interested, for she was striving to atone for her sins by observing the rigid rules of the Vegetarian Buddhists. Having paid a few visits to our chapel herself, she sent her son, who is fairly educated, to seek for fuller information. Both were convinced that Christianity is the true religion, and imparted their knowledge to father, brother, and sister-in-law. At this juncture Mr. Tsen, the cousin, turned up on

a visit. He had already heard the Gospel and accepted it as true, so he gladly joined with them in their request for baptism. Thus, from one illiterate man's spelling out of the Gospel, were eight led into the Church."

The Rev. G. CLAYTON, in *Wesleyan Missionary Notices*, 1900, p. 273.

189. **The Capsized Boat brings the Gospel to Mind.**—"[The following] is the spiritual history of one of our preachers, Liu Chung Chien: Whilst working in Shanghai he went into a chapel and heard that there is one God, who is omnipotent. He soon forgot what he had heard, but after his return home a boat in which he was travelling upset, and as he held to the side of the capsized boat, he remembered about God. He at once prayed that the God who was omnipotent would save him. He was rescued, and from that day to this has served God."

The Rev. G. CLAYTON, in *Wesleyan Missionary Notices*, 1900, p. 218.

190. **The Conversion of Mrs. Liu.**—Mrs. Burt, of Chang Chiu, in the Shan Tung province of China, tells the story of the conversion of a hostile old woman as follows: "Mrs. Liu is an old lady of seventy. Her son heard the Gospel two years ago while away from home, was converted, and, coming home early this year, tried to teach his mother and sister. The mother would not listen, and was much opposed to this new teaching. Her son came to see us, in great trouble because his mother would not learn, and even reproached him for doing so.

"When I went out to Chang Chiu I invited him to bring his mother and sister to stay with me, holding out as inducements that the big fair was on, and that they should see my sewing machine, some pictures, and so on. . . . At the end of a week, one evening when I was having prayers with my woman, Mrs. Liu came in and told me she wanted to become a Christian. She went on to say that it must be a good

doctrine that could make me leave my father and mother and come so far away. . . . She then asked me how she could be saved. I took the text, 'God is love,' and taught her to repeat it, and then explained it as fully as I had time. She was quite overcome, and said, 'I wish I could pray.' I just taught her to say, 'Jesus Christ, forgive my sins,' and she kept repeating this over and over again. The next day she went home, but on wishing me good-bye said she would pray every day. Some time later her son came to see us with his face beaming, and told me that his mother was a changed woman. He said that she was never happier than when listening to the Gospel. His sister, too, became converted, and now they are both here for these classes. I have been amazed at the progress Mrs. Liu has made; she seems to thirst after righteousness, and often puts me to shame by her ready faith and her earnestness. Yet this dear old lady, eight months ago, was actively opposing Christianity."

*B.M.S. Report, 1899, pp. 67, 68.*

191. **The Work of a Tract.**—"A tract was given to a [Chinese] man who was not at all favourable to Christianity. He took it home without reading it, and allowed it to lie about. The children playing with it soon dirtied and tore it. One day he picked up part of a page, and his eye caught the words 'chen shen,' or 'God'; also the words 'yung yüan,' 'eternal.' These words seemed at first of little import, but afterwards it seemed as if some one were speaking them in his ears, and the sound continued. Wherever he went he could not get away from the sound. At last he began to think as to their meaning. 'The true God eternal.' If there be a true God He must be eternal. The thought was different from any he had previously conceived. This God must be above all others. After awhile he met with some preacher of the Gospel, and became an inquirer. Further acquaintance with the truth led to belief and salvation."

*Report of the Religious Tract Society, 1893, p. 150.*

192. **Through the Influence of a Dead Father.**—"During 1888 a widow and her three sons were admitted into our Church at Hankow. The reason which led them to desire to join the Church is worth recording as showing how much of the good done by our missionaries' work is never tabulated in schedules. The deceased husband and father heard the Gospel preached in our Hankow chapel, was interested, and purchased copies of the Old and New Testaments. Returning to his village home he read these books till faith in Christ and the hope of heaven sprang up in his heart. When his illness became serious and he saw that there was no hope of his recovery, he told his wife and children that he was sure idols are false and Christianity true, and urged them to join the Church. After his death the widow and her three sons came to Hankow, where they attended our services and were all baptized."

*Wesleyan Missionary Notices*, 1900, p. 118.

193. **The Deaf Woman and the Tract.**—Miss K. M. Peacocke, of Tokio, Japan, writes: "A stone-deaf, nearly blind woman received a little tract after a meeting, at a village called Sugano, last spring. That tract has, under God, so changed her life that there can be no doubt as to the reality of the work in her heart. For many years she used to give way to fits of uncontrollable temper; and being a strong, big woman, was the terror of the neighbourhood from the small children up to the police themselves. Now, thank God, all that is changed, and in spite of some ups and downs, there is no doubt but that she is glorifying God in her home. Every one marvels at the difference in her life, and at her loving care and thoughtfulness for others. She often comes and spends Sunday with us in Tokio, and it is a great joy to her to go to church, though she cannot, of course, hear one word. Every Friday, too, as a rule, she walks to Ichikawa, a distance of several miles, to get a word of help from us; but her great Teacher is the Holy Spirit Himself, through the Word."

*Awake!* August 1900, p. 86.



194. **How a Japanese Shopwoman came to Christ.**—Miss A. P. Carr, of Tokio, Japan, writes: “I had been praying to be brought into contact with some who were really searching after Him. One day, when out with my Bible-woman, two of our boarders came with us as far as a shop, where we parted, they going to make purchases, we to visit a better-class family some distance off. On getting back, the girls came to tell me the woman serving in the shop saw us all, and asked if I was a missionary; if so, would I teach her. She had just been to church twice, when living in the country, and did not understand, but longed to know more. This resulted in her coming three times a week; she just drank in the glad news like a little child, praying earnestly herself each time. I shall not easily forget, when we came to the suffering and death of our Saviour, the difficulty of explaining, because she cried so, sobbing that He should have done so much for her. She knew it was in her stead, and yielded herself, accepting His forgiveness, having such a grasp of her exceeding sinfulness and His exceeding love. Her earnestness, and the wonderful way in which the Holy Spirit taught her the deep truths of God, have strengthened my faith and made me marvel at the way in which God does teach those who seek Him with their whole heart.”

*Awake!* August 1900, p. 88.

195. **Long-Joy's Conversion.**—“Long-Joy was a Japanese girl living in the town of Obama. She was brought up in the Monto sect of the Buddhist religion. If you could hear all the torments with which even the children are threatened in the future, it would make you long more than ever to tell them of the loving Saviour.

“From her early childhood she had been of a delicate constitution, and had often faced the thought in dread wonder, ‘If I should die, what will become of my soul?’ ‘Is there any place of future happiness?’ But whether she asked her mother or prayed to her idols, ‘there was no voice, nor any that could answer her,’ or give her any peace.

“ ‘What will become of the soul after death?’ she asked. ‘Is there any happy place?’

“ The mother, wishing, no doubt, to comfort her little girl, said, ‘If after I die I find there is a place of happiness, I will try to come in spirit and let you know.’

“ Shortly after this the mother died, calling upon Buddha to save her, and from then began even a sadder time than ever for her little daughter.

“ In this section of the Buddhist religion it is believed that the soul, after leaving the body, has to go on a long and toilsome journey before reaching any chance of rest. So little Long-Joy obtained some small consolation from being able every morning to offer up the necessary offerings of rice and other food which were supposed to be going to satisfy the hunger of her poor wandering mother. Every night she had the duty of lighting up the little rush-light in front of the idol-shelf to guide her mother's wandering steps in the journey of darkness and uncertainty through the spirit world. Perpetually, night and morning, she called—‘*Namu Amida Butsu! Namu Amida Butsu!*’ (‘O Eternal Buddha, save! O Eternal Buddha, save!’)

“ At last, one day to the village of Obama, God sent His true messengers of comfort to carry to them the message of the Gospel.

“ The father went home one evening from his daily round, and told his little daughter that he was going to take her with him to hear the teaching of a new religion. He had heard that the Jesus-religion was good, and such as might perhaps cause her some diversion of thought, if not bring her actual comfort. So she was to get ready and come with him and hear some preachers who had come to their village to hold meetings from that night for three days onward.

“ Little Long-Joy went to hear the good news of the Gospel for the first time in her life.

“ The *first* message from God's Holy Word which she heard with the ears of her soul were the words of our Lord Jesus Christ Himself: ‘I go to prepare a place for you, and if I

go and prepare a place for you, I will come again and will receive you unto Myself, that where I am, there ye may be also.'

"She exclaimed there and then, without any doubt, '*This must be the happy place that I have been seeking for!*'

"In the same way (only much more earnestly) in which she had hitherto attended to her heathen religion, she now set herself to search the Holy Book.

"So long as she kept her zeal and earnestness to herself, probably no one would have interfered with her, but this she could not do. It was not long before her elder brother began to use his most urgent persuasions to her father to make her stop this study of, and going to meetings to hear about, this 'new religion.' But the more they tried to keep her back and interfere with her faith, the more she felt she must press on until she could get close to Jesus.

"Her father, as little by little he saw how changed her whole life had become, raised no further objection, but when next a missionary was coming by that way, gave his consent gladly for her to be baptized."

*Church Missionary Gleaner*, April 1900, p. 60.

196. **Rafaravavy and the Idol-maker.**—"One morning she went to a well-known idol-maker to buy an idol. He had not one made at the time, and asked her to wait till the evening, which she did. Meantime he went out into the woods, cut down a branch and brought it home, using the stem for the idol, and reserving the branches for fuel. Then at the time of the evening meal he burned the branches to boil the rice. Rafaravavy partook of the food, paid her two dollars for the idol, and went home. But it happened that, a day or two later, a young Christian was reading in her house passages of Scripture, and among others this one out of the 44th chapter of Isaiah: 'With part thereof he roasteth roast, maketh a fire, warmeth himself, and with the residue thereof he maketh a God.' This singularly exact recital of what she had so recently witnessed at the house of the idol-maker astonished

Rafaravavy greatly. She began to read more, became a disciple, and subsequently a most devout and consistent Christian lady."

A Madagascar incident from "The Story of the L.M.S.,"  
by Rev. C. SILVESTER HORNE, p. 190.

197. **A sudden and total Change.**—Bishop Tucker of Uganda says of Nkodjo, brother of the King of Toro, Central Africa: "The story of his conversion is a very interesting one. Until he had heard the Gospel his life was very wild and unrestrained—drunkenness and debauchery were its main features. But Christ found him, and he was arrested in his wild and mad career almost with the suddenness of a Saul of Tarsus. It has not been merely a change in the outward life. It has been that—a complete abandonment of the old sins—but it has also been a great inward and spiritual change. A love of God's Word and work, a love for God's people and a zeal in His service, are the distinguishing marks of the new life. He has learnt to read, and is very earnest in getting others taught. He has built a church and maintains a teacher."

*C.M.S. Report*, 1899, p. 120.

198. **A Mohammedan Sheikh's Conversion.**—Dr. Hall, of the C.M.S. Mission Hospital in old Cairo, tells the following story of a patient: "When Sheikh — came first to the hospital he was much opposed to hearing the Gospel read or spoken in the ward, and he used to tell the ladies who spoke to him of Christ that if they had happened to be in his village and had dared to speak of the Son of God, the people, and he himself, would have killed them with a sword. By degrees the Word of God seemed to be softening his heart, and instead of refusing to listen to the teaching of Christ, he became an eager hearer, and at last was hardly ever seen without a Gospel in his hand.

"Miss Sells told him one day that the hospital was opened to extend the knowledge of Christ even more than for the

healing of bodily diseases, as we considered the preaching of the Gospel was the most important thing in the world. To this he replied, 'But what about those outside? How can they hear?' By the time Sheikh ——— asked the question I have quoted, he seemed to be a true believer in Christ as the Son of God, and confessed so to Miss Sells on the last Sunday that he was in the hospital, saying, 'How can I but believe now that I have read the Book.' 'But you didn't believe when you first came here; you were like the Mohammedans outside who refuse to believe in Jesus.' To this he answered, 'Ah, but then I hadn't seen your Book; they would believe too if they had read that.' When he left us he carried his Book with him, that he might continue reading it in his village, which was far away from the hospital.

"Since he left us three men from the same place have come to be healed of bodily disease, and each one has asked for a Book 'like Sheikh ——— had.' A fourth man came solely and simply for the Book's sake, and not for bodily treatment. He was given the Sermon on the Mount, which is published as a separate little book, and at once began to read it."

*C.M.S. Report, 1899, p. 133, 134.*

## G. CONVERTS

### I.—MISSIONARY ZEAL AND DEVOTION

199. **A Chinese Farmer-Evangelist.**—“In Shan-Tung there is a farmer. He has a little farm, about an acre and a half of ground. On that he has to keep his whole family. Now, by working hard himself, he can manage to eke a living out of that little ground. He is a magnificent man, an educated man, a thoroughly equipped man, and the missionaries want him. They need him everywhere, they need his wisdom and consecration; but he says: ‘Well, I would like to do it, I would like to spend all my time that way; but if I go away from home my family starve. If I leave them there, my son and my wife can manage to get some kind of a living out of the little ground without my work, but I can’t live myself. Now, I will do this: I will go wherever you want me to go, and I will try to do my best for the Lord’s cause, if you will just give me enough to buy a little food to eat and a little to pay whatever expenses I have for a donkey to ride.’ They do that, and that man has planted churches and done a glorious work all around, as every missionary of that section will tell you.”

The Rev. Dr. CHALFANT, Œcumenical Missionary Conference, New York, 1900. *Report*, vol. ii. p. 319.

200. **A Chinese Boy Hero.**—“You say the Chinese do not feel things. One day a rumour came from Yungshin that a lot of Christians had been taken by the Boxers, led out to a temple, and made to burn incense to the idols. My boy’s

father was the first. I went into school that day to lecture as usual, and found those boys speechless, broken-hearted. This particular boy said to me, 'I want to go down.' I asked why. 'I want to go and tell them they *must not do it.*' I asked him if he knew the risks he would run. Did he know what he was doing? Every one who came up told us the Boxers were holding all the cross roads. This boy had Christian writ large on his face, and would, I thought, have no chance of getting through. It seemed simply suicide for him to go. But in the face of what I considered was certain death he went, in order to tell those people that they must die rather than deny Jesus Christ! He wanted neither honour nor glory. He did not know I should be standing here to-day talking about him; he does not know it now. He went for one reason—his father was with them. Now if you have Christians like that in a Church, that Church will grow."

The Rev. ROLAND ALLEN, S.P.G., *S.P.G. Mission-Field*,  
April 1891, p. 155.

201. "**Grudged the Time spent in Meals.**"—Mrs. Burt, of Chang-chiu, Shan-Tung province, China, tells how three converted Chinese women brought in seven others, besides men:—

"Shortly after we got back four women came in to see me. I recognised them at once as women who had come to hear me while at one of the villages we visited. Two of them were suffering from some eye disease, and hearing of a wonderful doctor here came to have their eyes seen to. The other two had come to wait on them. I invited them to stay with me, and every day taught them of Christ and His mercy. When their eyes were quite well again, I asked them to stay a little longer with me, and three out of the four agreed. I kept them a fortnight, teaching them and praying with them daily. They went home all believing in the true God, and though but dimly understanding the new doctrine, had faith enough to cast aside their idols and trust

in Christ for salvation. This cheered me very much, and all the winter my husband and I prayed that they might so shine for Christ that others would begin to realise the darkness they were living in.

“In February Mr. Burt visited the two villages from which these women came, and found that there were *over ten women worshipping God*, and daily meeting for united prayer, *that many men, too, had been converted*. . . . The ten Christian women above mentioned came in a body to see me, walking some eleven miles, further from their homes than many of them had ever been before. They stayed with me two days, and eagerly drank in all the instruction they could get. They even *grudged the time spent in meals*, and although at the time there was a big annual fair being held in the city (a sight which is a great treat to women), they would not go outside the door to see it.”

*B.M.S. Report, 1899, p. 67.*

202. **The Spiritual Mother of many.**—Miss Kerr, of Yen San, writes: “Several years ago preacher Chang-rong-mao, of Yen San chapel [Pe-chih-li province of China], went to this village of Yang-Hsiao to see a man whom he believed was interested in the Gospel. Then Mrs. Li heard the truth, and after a few weeks took a journey to Yen San, and asked the preacher’s wife if she might stay with her for a few days to learn the doctrine. She was welcomed, and six weeks after returned to her village a Christian woman. But for a long time after this she had hardly any outside help. Her village was out of the way. She could pray, though only a few sentences, read most of the catechism, and sing a few hymns, and kept the fire of love to God alive in her heart by teaching a few of her neighbours all she knew herself. Two years ago, when we came to live here, I went to see this lonely Christian woman, who had already found me out in another village. When told she should at once begin to read a gospel, she was quite prepared to argue that nothing beyond the catechism was of any use to a



woman ; so she had been told, and so she believed. But to please her new friend she promised to try, and accepted an invitation to come to Yen San for a little quiet study, sharing the brick bed with her foreign sister, who felt the privilege of helping such an earnest seeker after truth. *At this time she had six disciples* who met in her room on Sundays, and often on week nights, and read and prayed to the true God. Soon she loved her Gospel as the starving love food, and from that time has grown in knowledge and love, so that her praise is in all the church. This woman has been not only the spiritual mother, but also the shepherdess of this little flock, which now well *fills a good-sized chapel*. Last autumn, at first very reluctantly, fearing her beloved home flock would suffer, she left them for a few weeks at a time, and *went out to four villages*, in each of which she has been much used of God in leading the women to decision for Christ."

*L.M.S. Report, 1898, p. 61.*

203. **A Boy Missionary.**—Miss I. Hughes, of Ningpo, Mid China, writes of a Chinese mission schoolboy: "We found in one house outside the west gate of the city that a little boy, aged eleven years, had been the means of interesting his father in the Christian doctrine. He is a pupil in the C.M.S. little boys' school at Ling-tseng, a village a few miles from Ningpo. After being in the school for a year or two, he of his own accord asked for baptism. He was duly tested, and after examination the pastor accepted and baptized him. When he went home for the summer holidays he talked to his father, who became so interested that he attended church regularly in order to learn more, and last Sunday week was himself baptized. The Bible-woman tells me that at night he gathers the household together and teaches them. The household consists of a very old father and mother, a sister, wife, and five children. The old father, who is seventy-nine years of age, is also truly inquiring after the truth. He will undoubtedly find it, for he is truly seeking. But his wife, who is not so interested, is afraid that his spirit, after death,

will go to the spirit-temple near by, and there be starved if she does not perform the idolatrous rites and attend to it."

*The Round World* (C.M.S.), January 1901, p. 14.

204. **Ninety-seven brought in by an uneducated Convert.**—[The Rev. S. Macfarlane was on a tour of the mission stations in New Guinea.]

"Passing on to Milne Bay a strange spectacle presented itself. Drawn up in lines three deep were ninety-seven men and women and twenty-one children. What were they there for? To confess that they had renounced the old revolting ways of heathenism, and to ask baptism in the name of Christ. Does any one ask by whose instrumentality this extraordinary revolution has been accomplished? Mr. Macfarlane answers 'an uneducated native convert.' Yet if their knowledge was small it was found that the meaning of the abandonment of heathenism had been made very clear to their minds."

"The Story of the L.M.S." by Rev. C. SYLVESTER HORNE, p. 407.

205. **"Where there are Men, Missionaries are bound to go."**—[The Rev. S. Macfarlane of the L.M.S. was sailing along the coast of New Guinea, with a view to stationing native teachers. The party arrived at Darnley and Murray Islands.]

"A native was bent on frightening the new-comers out of their resolve to go on to Murray Island. The story has become famous, but it illustrates excellently the spirit of these crusaders. 'There are alligators on Murray Island,' said the native, 'and snakes and centipedes.' 'Hold,' said the teacher, Tepeso, 'are there men there?' 'Oh yes,' was the reply, 'there are men of course, but they are such dreadful savages that it is no use your thinking of living among them.' 'That will do,' said Tepeso, 'wherever there are men, missionaries are bound to go.' Tepeso was one of the first native missionaries to lay down his life for the

people. He, his wife, and child were all swept away by fever."

"The Story of the L.M.S.," by the Rev. C. SILVESTER HORNE, pp. 397, 398.

206. **A New Guinea Hero.**— "Kone was a chief and a rain-maker. He accompanied Mr. Chalmers on many journeys, acting as interpreter and manifesting the warmest sentiments of affection.

"Heathen rain-maker as he was, he learned enough of the power of the new faith to be anxious to learn how to pray. Mr. Chalmers taught him to say, 'God of Love, give me light; lead me to Christ.' The light he prayed for he received, light to do his duty. If it is martyrdom to die for others, Kone died as a martyr. One night a chief, Laoma by name, took his spears and went out to kill a Naara man. Kone watched him and divined his purpose. Just as Laoma was about to hurl his spear Kone caught the Naara man and thrust him behind him. The spear passed through Kone's own breast. He was carried home in agony, and there died."

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 406.

207. **"Ready to die if need be."**—"The report for 1894 contains the tragic statistic that since the mission was established twenty years ago, *over one hundred and twenty* had died of fever or been poisoned and massacred in New Guinea. And yet more volunteers had only to be asked for and there was a quick, glad, eager response. 'Those who are living and working in the island to-day,' is the testimony borne to them, 'are just as ready to die, if need be, as those that have passed away.'"

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 410.

208. **Enthusiasm of Lifu Students.**—"It was in the year 1870 that the Directors [of the L.M.S.] sanctioned a movement forward on New Guinea, and selected as pioneer the

Rev. S. Macfarlane of Lifu. The Christians of that island manifested extraordinary enthusiasm for the enterprise. When volunteers were asked for the work, and its privations and perils pointed out, *every student in the institution and every native teacher on the island proffered his services.*"

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 395.

209. **The Heroism of two Teachers.**—"As Mr. Murray and Mr. Macfarlane, with the two teachers, were making their way to their destination, a boat met them and a letter was handed out which contained the news that two teachers and their wives had fled in terror from Dauan, and that they believed that their comrades had been murdered. Thus early were the prospects of the New Guinea mission clouded; but the darkness of the situation was relieved by the simple heroism of the two teachers who remained with the missionaries. 'We know,' they said, 'that your heart is very heavy on account of the sad news you have received. We have been talking and praying over the matter, and this is what we wish to say: *If we find when we return to Dauan that the people have killed the teachers we want to take their place; and if we find that they are not killed, then we will take the place of the two who have run away from their post.*'"

"The Story of the L.M.S.," by Rev. C. SILVESTER HORNE, p. 399.

210. **Pao, the Rarotongan, the "Apostle of Lifu."**—"Pao had made some voyages in whaling vessels, was naturally of a bold and ardent spirit, to which considerable native shrewdness and sagacity were added; and, after a few months at our Rarotongan training institution, he was left at Marè to become acquainted with the work of the teachers there before going on to Lifu. This was in 1842. He should naturally have remained there until the missionary vessel returned, and he could be formally and influentially introduced by the European missionary to his new home and his heathen host.

“But Pao could not wait. Persuading some of the teachers from Marè to accompany him, he entered a canoe, and ‘with his Rarotongan Bible, and a few clothes tied in a bundle and stowed away in the end of his small craft, spread his mat sail to a gentle breeze one fine morning, and made for Lifu.’ Great success now attended his labours: schools were instituted and chapels built. In 1852 the deputation visiting the island was able to speak most warmly of the progress made. A large chapel had been built. War and cannibalism had been stamped out, and in many instances polygamy had been abandoned.”

“The Story of the L.M.S.,” by Rev. C. SILVESTER HORNE, pp. 214, 215.

211. **From Books thrown away.**—“From Honan Mr. Robert Powell has sent a striking story. In Kai-fung Fu, some fifteen years ago, an old colporteur who attempted to sell Scriptures in that notoriously anti-foreign and anti-missionary city was assaulted, and had his ‘foreign devils’ books scattered broadcast. Some of these books were picked up by a man named Chu, who read and learned to love them. From them he saw something of the Truth, and began to worship God. More than twelve years passed before he had an opportunity of learning the way more clearly. Then, on a journey, he met a missionary, by whom he was carefully instructed, and ‘on returning home,’ to quote Mr. Powell’s words, ‘he fell in with another man who had heard the Gospel in other parts, and the two got quite friendly and started worship in Chu’s house, meeting every Sunday and inviting the neighbours in as well. For the past two years this little congregation has been meeting in a city considered almost impregnable. Mr. Chu is a fine, warm-hearted, strong character. One would think from the way he speaks of his little gathering, that he had been a pastor all his days.’”

*British and Foreign Bible Society Report, 1900, p. 249.*

212. **How the Truth spreads in Korea.**—“Kim Sundal and I moved to Songdo a little over two years ago. Then there

was not a single Christian in this section of country. We set to work selling the Word which shall not return void: and as a direct result of Bible Society work we have enrolled nearly one hundred probationers. This Kim Sundal one day sold a Gospel to Choi Senyeng, who afterwards came ten miles every Sunday to church. About a year ago Kim Sundal and I visited Choi's house, and would have spent the night there, had it not been that his wife was so boisterous in reviling him and the Christianity he had embraced. With tears in his eyes he escorted us on our road to the next village. We exhorted him to have faith in God, and promised to pray for the conversion of his wife. In less than a fortnight she knelt by his side and sought peace with God. Some months later his father returned home from the Chulla province and turned him and his family out of doors because he was a Christian. About this time I employed Choi as a colporteur. Some three months later he visited his home and persuaded his father to read the New Testament. As a consequence his father's heart was changed towards him; he invited him to return home with his family and to instruct him in the way everlasting. A few days ago I heard that through the reading of a Gospel his grandmother had also become a Christian. Who shall estimate the value of the sale of that Gospel by Kim Sundal to Choi? Choi in his turn is a faithful colporteur, though what some would call a dull man. One day when travelling some miles from here, along a river's bank, I was surprised to see three people kneeling in the middle of the road. When I reached the group I found that a young man had attempted to drown himself. Choi had jumped into the water and rescued him. Now he was kneeling beside him and his mother, who had followed him from the city at a distance, seeking to save them from another death."

The Rev. C. T. COLLYER (Methodist Episcopal Mission, South), in *British and Foreign Bible Society Report*, 1900, p. 279.

213. **The little Dwarf Woman.**—"A little dwarf woman, bent nearly double with spinal disease and abscesses, living in the Beggars' Hotel not far from us, is very earnest in persuading others to give up their idolatry and believe in the true God. With her Gospel, a printed sermon of Mr. Andrews', and other precious books and leaflets tied up in a handkerchief in one hand, and her stick in the other, she goes to people's houses to tell them the good news. One man amongst those confirmed was brought in through her efforts."

From a letter from Mrs. COLBORNE, Hakodate, Japan, in *Church Missionary Gleaner*, October 1899, p. 150.

214. **His only Desire.**—The Rev. J. Batchelor, C.M.S. missionary among the Ainu, the aborigines of North Japan, writes: "There is one young man working among his fellow-countrymen who was listening to some others one day talking about trade and making money, and when his turn came he said, 'I have only one desire—to preach the Gospel till I die.'"

*Church Missionary Gleaner*, 1901, p. 6.

215. **A Native Medical Missionary "Canonised."**—"When the district called the Derajat, on the north-west frontier of India, was first visited by Bishop French in the early sixties, he found there John Williams, son of a Hindu convert of the Gorakhpur Mission, who, having the official medical qualification, was working as a Government doctor. He was actually *holding prayer-meetings and Bible-readings for the English soldiers* quartered in 'the desolate little fort built out in the howling waste.' It was proposed to him to become a missionary, and though the military authorities were reluctant to spare him, he left Government service and *joined the mission on a lower stipend*. At first he taught in the Dera Ismail School, but in 1868 the Deputy-Commissioner offered to erect at his own expense a dispensary at Tank, a little town at the foot of the frontier mountain-barrier, if a native missionary doctor were stationed there; and to this im-

portant outpost John Williams was appointed, and did a grand work for over a quarter of a century. He was ordained by the Bishop of Lahore in 1872, and obtained an extraordinary influence over the wild hill people who visit Tank, and over the inhabitants of the town and villages around. *When the town was burnt and looted by the Waziris some years ago, the mission-house and hospital, which stand right in the middle of the city, were not touched.* The Waziris would not harm the man who had made himself their friend. Now these ignorant wild people come and lay flowers on the grave of the man they loved, whom they have already 'canonised.' ”

*Church Missionary Gleaner*, December 1900, pp. 192, 193.

216. **How Amrita won his way.**—The Rev. P. T. Biswas (native pastor), of Christ Church, Calcutta, writes: “Babu Amrita Lal Nath has long been convinced of the truth of Christianity, but on account of his wife and other members of his family did not come out boldly to accept Christianity by baptism. He prayed much to God to remove his difficulties, and to smooth his way to Christianity, and give him strength and courage to confess Christ his Saviour before his countrymen. His prayer was at last answered. His wife, who was very much against Christianity, promised to accept it. Amrita, herein seeing God's work, did not hesitate for a moment to come out and stay with the Christians to be taught. . . . After the baptism Amrita was truly filled with power and the Holy Ghost. He tries with his whole heart and strength to bring his own people and countrymen to Christ, not only heartily praying for them, but taking occasional leave from his office, he goes and visits his people at Diamond Harbour, teaches, preaches, and persuades them to become Christians. He first brought one of his near relations, Babu Bamacharan Nath, and introduced him to me. After some days' talk and reasonings, Bamacharan once fled away for some weeks, but could not be at rest, and at last came back, being determined to receive baptism. We



persuaded him to bring his wife first and then both be taught in the way of truth, which he did ; but when his wife knew that Bamacharan wanted her to become a Christian, she strongly stood against the thought of it, and refused to take any sort of food with her husband. Indeed, for two days she lived without any kind of food or drink. But Amrita and Bamacharan failed not to pray for her. Myself and the ladies also did the same, and our prayers were at last answered. She joined the little company in its joy and happiness, spoke favourably with her husband, and became a humble servant of Christ. In the meantime her father, hearing all this, came to see her, being very much enraged with Bamacharan, and tried to use force to take away his daughter. But he was persuaded to stay with them one day, and he consented, and argued with them, at first very angrily ; but his manner was soon changed when he saw their Bible-readings, prayers, and humble Christian conduct. He further promised to read for himself the Christians' holy Book, and departed, allowing his daughter to embrace the Christian religion. After a due course of reading and teaching they both received holy baptism, and are still very faithful to their profession. These two converts are very willing and zealous for furthering the kingdom of God to their own people. Both of them had to face persecution and even beating from their own people, yet they are not discouraged, but labour for them as before."

*Church Missionary Intelligencer*, February 1900, p. 106.

217. **An unwilling Tribute.**—Mrs. Chorley Hall, of the C.M.S. Mission in Egypt, narrates the following anecdote : "One of the catechists, Malam Athanasius, who has been a long time in mission work in Old Cairo and the surrounding villages, was crossing a ferry, and there met a man who knew a woman who had been in the hospital. She came from a village some way off.

"After some conversation, the man said, 'Your hospital is a very nice place, and people get healed there, but we

have one thing against it. *You make all the people Christians.'*

"Malam Athanasius said that unfortunately this was not so.

"'Oh, but it is,' persisted the man. 'A woman from our village went there. She was a very good Moslem when she went, and now that she has come back to her home she will not pray the Moslem prayers, and *is always talking about Jesus, the Messiah.'*"

*Church Missionary Gleaner*, June 1900, p. 90.

218. **South American Examples.**—"A young chief returning to his people came to a missionary and said, 'I want instruction in the "words" that I may be able to preach to my followers on my arrival home.' He has taught his people what he himself has learnt, and conducts evening prayer at his village. They learn in small sections, one piece at a time, and repeat that piece till it is thoroughly known. The same young fellow, talking to a native Christian, said, 'I am accustomed (trained or able) to the name of Jesus Christ, but I am not accustomed yet to the Holy Spirit.' . . .

"Another young fellow deserves the praise and prayers of the supporters of the mission. He bears the name of Pot-striker, and hails from the north-western village of Redwater. He is a thick-set, strong young man, under thirty, but is in every way a contrast to Manuel, Philip's brother. He is dull and heavy, and much patience is required to teach him even simple truths. Though slow to understand, he is swift to make known to others what he has grasped. In this way he has surprised us all. Not only when he has the moral support of the missionary at his side, but in season and out of season, among his own people and in the midst of strangers, he is the same simple, earnest, and natural evangelist. Quite as a matter of course he will go through the usual etiquette of a visitor on arriving at a toldo, talk and smoke, and then proceed to give out the 'news' of the Gospel in the same naïve manner as if he were telling the every-day doings

among his own friends. After a missionary has spoken, he will sometimes very quietly explain in his own way what the whole matter was about, smoking a pipe or drinking maté at the same time. His life corresponds to his teaching, and in his simple way he is doing a great deal of good."

Rev. J. HUNT (South American Missionary Society),  
"Missionary Progress amongst the Indians of the  
Chaco," pp. 39, 43.

219. **One Negro's Work.**—"In the Volta district a negro (who afterwards became a presbyter of the Wesleyan Church) determined to know for himself what the Scriptures really taught. After learning to read Gâ, he bought one of our Bibles in that language, studied it carefully, and became wise unto salvation. Nothing would then satisfy him but that his neighbours should hear of it, and calling them together week by week he opened unto them the Scriptures. Afterwards he built a church and school with his own money at Kpong, on the banks of the Volta, and another church at Addah, through his conviction that the Bible was a necessity for his nation."

*Report of British and Foreign Bible Society, 1899, p. 171.*

220. **A Caretaker's Work.**—A native clergyman on the river Niger, in West Africa, writes of the way God has blessed a caretaker's work. He says: "A few years ago a small house was erected at the little town of Ugbolu, originally designed to be a rest-house between Asaba and Akwukwu [two C.M.S. stations on the river Niger]. About two years ago Charles Mbanugo was sent there as a caretaker of the house, with instructions to do what he could with regard to the preaching of the Gospel. After a few months' residence he was obliged to come away owing to the war in the hinterland. Towards the end of January 1899, when the war was over, he went back. In March, when I visited Ugbolu, *about seventeen persons publicly gave up idolatry*, and their idols, charms, and medicine-pots were publicly destroyed.

Thus was Charles Mbanugo, the caretaker of the material building, taught of God to care for the souls of men. To God's Name be all the praise!

"There are now over *thirty inquirers and readers*, some of whom are earnestly applying for baptism. When going on my regular visits to the out-stations, I generally stay here a day or two at a time to help in instructing the inquirers. A house of prayer that is in course of erection by the inquirers is well-nigh completed, and I trust that at its opening some will be baptized."

*Awake!* 1900, p. 107.

221. **A Sailor taught by Indians.**—"I have at the present time a candidate for baptism, a sailor who has tasted of every sensual vice, and who had a conscience rendered almost nerveless and dead. He came to me for instruction and help; when I inquired where he had obtained these new desires and new life, I found it had come from the evangelistic efforts of the Indians."

The Rev. B. APPLEYARD, of Caledonia, *S.P.G. Report*, 1897, p. 170.

222. **An Eskimo Helper at Fort George.**—The Rev. W. G. Walton writes from Fort George, Moosonee, N.-W. Canada: "We have just received very sad news from the north. My Eskimo helper, Moses, has poisoned himself, his wife, and four children, by eating putrid meat, raw, when starving. This is not only a great grief to me, but also a tremendous loss.

"He was first brought to Christ, I believe, one Good Friday, while interpreting for me. During the address he simply broke down and wept like a child. That was indeed a blessed moment, and my heart went up in prayer to God that He would deepen the impression and keep poor Moses from a callous reaction. God heard that prayer, for Moses has been my right-hand man ever since. Last winter he held services daily for the people during our stay in England.

A Hudson Bay Company's employee told me lately that it was truly wonderful to see how well the people attended the services, and how Moses conducted the services and spoke to them after the reading of a chapter from the Gospels. He was the first to come out boldly and speak for his Master, and I pray that we may see many more yet do the same."

*Church Missionary Gleaner*, June 1901, p. 87.

*See also Index.*

## II. UNDER PERSECUTION

223. **Willing to lose all for Christ.**—Bishop Tucker tells of two Muganda teachers who left their country to go as missionaries to Mboga, on the borders of the Pygmy Forest, Central Africa. He says: "It would be impossible for me to speak too highly of both Apolo and Seduraka, our two teachers at Mboga. The former has suffered much for the cause of Christ. He has had false accusations more than once made against him; *he has been in the chain gang, as well as in prison; he has been beaten and suffered the loss of all his property. Actually, while in prison, he taught his fellow-prisoners to read.* He has given up the comforts of home and the comparatively luxurious life in Buganda for the isolation and hard living of a strange land—and all that he may bear his part in the work of evangelising the heathen.

"Nor is Seduraka one whit behind his brother in evangelistic zeal. When he visited Buganda a short while since his friends said to him, 'Surely you are not going back to such an out-of-the-way place as Mboga?' 'Yes, I am,' he said; and when he persisted and commenced to make preparations for his journey, *they seized him and tied him, declaring that he was a madman.* He managed, however, to escape from their clutches, and is now at work at his old station. I would that there were many such madmen in the world as Apolo and Seduraka. It is largely owing to their steadfastness and zeal, to their courage and fidelity to their Master, that the

work at Mboga has assumed its present dimensions and is so bright with hope for the future."

*C. M. S. Report*, 1899, p. 123.

224. **A Brave Chinese Christian.**—"In a village not far from Yen San a young man recently became a Christian. His old father got very angry, and tried various plans to get him to give it up, but all in vain. At last he told his son that, if he still persisted in following Christ, he would bury him alive, and fixed a date for his son to make up his mind by. This burying alive is not very uncommon, and a Chinese father has the old Roman father's right to do as he pleases with his children. Thus a daughter who has been an unfaithful wife, or has dishonoured her father's name before marriage, is quite likely to suffer death at her father's hands, or to be made to commit suicide by him; and I have heard of fathers burying alive, in one case a grown-up idiot son, and in another a son who gambled and in other ways was a disgrace to the family.

"Well, the day arrived, and the young fellow was led by his old father to the edge of the deep hole, which was to be his grave if he refused to give up Christianity. A sorrowful group of relatives stood round, who had tried in vain to shake the old man's determination. 'Will you give it up?' 'No, father. You can bury me in there if you like, but I can't give up Jesus Christ.' Unexpectedly, the old man burst into tears. The family group returned home, and we confidently await results. Thank God for young fellows like that out here in heathen China!"

Dr. A. W. PEILL, in *News from Afur*, 1900, pp. 57, 58.

225. **He would not pay "Idol Dues."**—"When I reached the Peach Mart at midnight, Saturday 9, Mr. Lo Yin-Shan told me that the three years' persecution of members ten miles off had reached a climax in an attempted murder of our most patient member, Li, a young blacksmith and former theological student. One of the local 'gentry' had himself

led a band of roughs to Li's house, one of them armed with a butcher's knife. They asked for idol dues. Li declining, the armed man hit him a blow to make him turn his back, then made a cut at his head. Li put up his elbow to save his head, and it was cut to the bone near the elbow."

The Rev. A. W. CORNALY, in *Wesleyan Missionary Notices*, 1900, p. 267.

226. "**Ordinary**" Persecution.—The public is aroused to interest when massacres on a large scale take place. They do not realise that minor but still severe persecution is very prevalent, though little heard of. Here is an example by the Rev. A. W. Cornaly, W.M.S., Han-yang, Central China: "Hard by several have had to suffer severely this year, because legal pressure was not used the spring before. One was attacked and beaten, another was threatened by several armed with swords; they were not allowed to draw water at the common supply; their paths were dug up; Mr. Lo's life was threatened if he should come to class (as he did); and the gentry of the neighbourhood have calmly assured him that it is no use the members standing out, as forty swords have been purchased and sharpened, and bloodshed is imminent."

*Wesleyan Missionary Notices*, 1900, p. 213.

227. **A Humble Martyr**.—"I deeply regret to tell you that one of our dear converts in a village near, not very far from Fuh-chow, has been brutally martyred.

"For a year now, or a little more, our Church of over one hundred adherents in this village have had to endure the most persistent persecution from Romanists and heathen combined. The poor people have been beaten and plundered by these men under one plea or another.

"During the last month this persecution had become much worse, if possible. Two or three days ago a party of the persecutors attacked four of the Christians as they were reaping their rice harvest and killed one of them on the spot, and seriously wounding the others.

“The man who was thus killed was a young man and a most earnest Christian, recently baptized. His elder brother is also a Christian. Though his aged father has not yet given up his heathenism, he sometimes attends the services in the church, and is in a very hopeful state of mind.

“This persecution has kept many of the adherents away from the services, but between twenty and thirty of the men are standing up nobly for Christ, and now one of them has laid down his life for the Lord's sake.”

Archdeacon WOLFE, Fuh-chow, South China, in *Church Missionary Gleaner*, October 1900, p. 151.

228. *An Old Man's Courage*.—“On May 14 [1899], a party of five might have been seen wending their way down to the river on their way to the service at Heung Shan [near Hong Kong]. One of these is the headman of the village of Hang Me, seventy-eight years old, but showing little the weakness of age. To-day he is to lose for ever the influence he has possessed so long, as the decider of every dispute, the father of his clan. No longer will he be permitted to share in the family portion in the ancestral banquet. He is on his way to be baptized in the Christian chapel at Heung Shan. As he passes the ‘ancestral hall’ of the township he sees the placards urging the people to kill him and the other Christians in the place, but he keeps on his way unheeding. One sad thought might make him hesitate: his wife, the partner of many years, is not with him. She bitterly resents the step he is taking. At Heung Shan, five miles down the river, a hearty reception awaits the little party. All know the danger the old man incurs, and those with him, but their hearts are cheered with the remembrance of answered prayer, and that the aged elder of the village, who has so long resisted the truth and the entreaties of his son, is now willing to confess Christ in baptism.

“What would become of the little party on their return home? Earnest prayer was offered up that the powers of evil might be restrained. *The petitions were answered*, and



they were allowed to return in safety, owing to some of the anti-Christian party not being willing to adopt extreme measures at once; and in the meanwhile, through the influence of the Consul acting on the Chinese magistrate, soldiers were sent to keep the peace. This step, however, did not put a stop to the persecution or the loss of all their family rights by the converts."

The Rev. C. BENNETT, Hong Kong, in *Awake!* 1900, p. 101.

229. **Father and Son Murdered.**—"The work in Cheung Po had an interesting beginning. A schoolmaster, spending his holidays in this remote village, occupied his time in preaching and teaching the natives the Christian truths, with the result that in the spring of the year four men presented themselves for baptism at one of our country stations.

"I found them well informed and very eager to be baptized, one of them, an old man well read in the Chinese classics, pleading, 'We may not know much doctrine, but we *do* believe on Jesus and desire only to serve Him.'

"Sad to record, one of the four baptized was informed on his return to his native village that he could no longer have a share in the family inheritance, consisting of rice fields. He patiently submitted to the loss of the spring crop, but in the autumn, on his attempting to take his share, he was set upon by twelve men and beaten to death. His only son also was seized, thrown into a dung-pit, but subsequently taken out when all but suffocated and taken away to some place unknown to his relatives. His mother, in great distress, applied to the mandarin for help, and he is now inquiring into the matter.

"Notwithstanding the opposition, however, twenty-three have been baptized during the year in this district."

The Rev. C. BENNETT, Hong Kong, in *Awake!* 1900, p. 101.

230. **Beaten to Death by his Parents.**—"In the spring of the year a sad occurrence happened at Kong Mun. A young

man, twenty-seven years of age, was beaten to death by his father and mother because he refused, as a Christian, to have anything to do with the gambling carried on in the house, and 'thus did not bring in enough money.'

"Before the mandarin the woman pleaded guilty to the charge, but urged as an excuse that the son was 'unfilial,' in other words, refused to obey her when commanded to gamble. In other respects he was acknowledged to be a good son.

"To his fellow-Christians he was known as an inoffensive and consistent Christian, and his death caused much sorrow, not to say alarm, at what might follow in other families when it became known that the mandarin was powerless to punish, and that under Chinese law the parents had perfect liberty to put their children to death if they disobeyed them, however wrong or absurd the command might be."

The Rev. C. BENNETT, Hong Kong, in *Awake!* 1900, p. 101.

231. **Persecution and Martyrdom in Pok-lo.**—"Pok-lo is a town of about 15,000 inhabitants (in 1862), and distant one hundred miles from Hong Kong. In 1856 Dr. Legge (L.M.S.) reported the conversion of Ch'ea, an elderly man of Pok-lo. He had been awakened to the Truth by instructions he had received from a colporteur of the British and Foreign Bible Society, and came to Hong Kong for counsel from L.M.S. missionaries. He was admitted to the privileges of the Church, and shortly afterwards returned to his native town. Until 1861 he came yearly, bringing with him fresh converts. In May 1861 Dr. Legge and Mr. Chalmers visited Pok-lo, received upwards of forty additional converts, and made arrangements for opening a chapel for native Christians. In October the native authorities, influenced by the Governor of Canton, began to persecute the native Christians. On October 13 Ch'ea was carried off by a party of ruffians to a village not far off, and hung up all night by the arms and feet to a beam. During the two following days he suffered

much torture and insult, and on the 16th he was taken to the river side, and on refusing to renounce Christianity, was put to death, and his body thrown into the stream. Ch'ea was the first convert in Pok-lo."

Foster's "Christian Progress in China," pp. 88-90.

232. **Korean Female Evangelists.**—"It is a new thing for Korean women to turn evangelist. They have had to endure suspicion, obloquy, and abuse; but, as one report says, 'they do not comment on the difficulties which beset their calling.' Rather do they manifest the spirit of those women who followed the Lord Himself and ministered to His wants. 'One of them,' says Mrs. Scranton, 'when her feet became very sore and much swollen, remembered her Saviour's feet were pierced with nails, and she was glad to go forward in His service.' This is the spirit of many of them."

*Report of British and Foreign Bible Society, 1899, p. 223.*

233. **The Shinto Priest and his Trials.**—"We had two baptisms at Choshi last year, one being that of a Shinto priest.

"The Shinto priest has had to pass through a long time of persecution. He was the adopted son through marriage with the daughter of a family, and as priest he earned about twenty *yen*<sup>1</sup> a month. Of course, when he gave up his work his pay stopped too, but the family was well-to-do, and he had plenty to live on without this.

"However, there was a family council, and they said to him: '*Where is the money you get for being a Christian? Of course we know that you must be getting more than formerly, for no one would give up twenty yen a month for nothing, so why do you not bring the money home?*'

"No arguments would satisfy them. They arranged that if he did not give up Christianity he must be divorced. His wife had been a 'hearer' for some time, but now got quite opposed. The end was that he was divorced and turned out

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<sup>1</sup> Dollars.

of the family, losing wife and property and all. But he said he felt ever so much better then, with deep, true peace of heart, being quite free, and he soon got employment as head of a gang of coolies working for the railway. To these he speaks of God, and endeavours to teach them."

The Rev. W. P. BUNCOMBE, Tokio, Japan, in *Awake!* July 1900, p. 77.

234. **He never denied Christ.**—Miss Phillips, of Baghdad, tells of a Mohammedan convert who stood firm under persecution: "A man was converted through reading the Bible at a bookshop of the Arabian Mission. He came to Baghdad on military duty, and was very bold, going frequently to the Rev. J. T. Parfit's house, and coming openly to church. Of course he was soon arrested and imprisoned. His wife came to see us, and it was most touching to hear her tale, how the soldiers surrounded their house, entered, and seized him. 'Ah, lady! they loaded him with irons and carried him to prison; the officials tried to frighten him, but he was not afraid. He never denied Christ, he never denied Christ,' she kept repeating. 'They threatened to crucify him if he dared say in their presence that he believed in Christ, but he answered, 'Crucify me if you will; but I am a servant of Christ, and will not deny Him.'" We all knelt in prayer together, that he might be strengthened and delivered from his persecutors."

*C.M.S. Report*, 1899, p. 161.

235. **The Great Persecution in Madagascar.**—"Queen Ranavalona (the Queen Mary of Madagascar), with all the force of her strong will set herself to destroy the new religion. 'It was cloth,' she said, 'of a pattern she did not like, and she was determined none of her people should use it.' The victims of her fury form a 'noble army of martyrs,' of whom Madagascar is justly proud.

"The proto-martyr of the island was Rasalàma, a young woman who was put to death at Ambôhipôtsy on August 14, 1837. She quietly knelt down to commend her soul to God,

and while she was still praying her life was taken by the spear of the executioner.

“The measures taken to destroy Christianity were not at all times equally severe. The years that stand out with special prominence in the annals of the persecution are 1835–37, 1840, 1849, and 1857. . . . In 1849 what may be called the great persecution took place. Not less than 1900 persons suffered punishment of various kinds—fines, imprisonments, chains, or forced labour in the quarries. Of this number, eighteen suffered death—four of noble birth by being burnt at Fàravòhitra, and fourteen by being thrown over the great precipice of Ampamarinana (*lit.* the place of hurling).

“It is not easy to estimate exactly the number of those who suffered the punishment of death in these successive outbursts of persecution. The most probable estimate is that the victims were between sixty and eighty. But these formed only a small portion of the total number of sufferers. Probably hundreds of others died from the burden of their heavy iron chains, or from fevers, or severe forced labour, or from privations endured during the time they were compelled to hide in caves or in the depths of the forest.

“Notwithstanding the severity of the persecution, however, much quiet Christian work was carried on in the lulls between the storms. Meetings were held in secret, sometimes far away in the forest, sometimes on hill-tops, sometimes in lone country houses, sometimes in caves, or even in unfinished tombs. Thus was the story of the Covenanters repeated, and the impossibility of destroying Christian faith by persecution again shown. Through the long years of persecution the Christians were constantly receiving accessions to their ranks, and the more they were persecuted, ‘the more they multiplied and grew.’”

The Rev. W. E. COUSINS, “Madagascar of To-day,”  
pp. 97–99.

236. **The Church grows under Persecution.**—[When the missionaries of the London Missionary Society were allowed to return to Madagascar in 1862, after more than twenty-five years' banishment from the island, the first communion service was held at Ampàribè.] "There were present between 700 or 800 communicants. When the first mission was broken up in 1835 the number of communicants was estimated at about 200. For twenty-five years had Queen Ranavàlona been persecuting the Christians; many had died as witnesses for Christ, and many more had suffered in other ways for His sake; but now, a year after the Queen's death, there were nearly four times as many professed followers of Christ in the capital alone as there had been in all the churches when the first missionaries were compelled to leave the island.

"The probable number of Christians in Madagascar on our arrival in 1862 was between 5000 and 7000; and there were, in addition to the three city congregations, about twenty or twenty-five small gatherings in different towns and villages around."

The Rev. W. E. COUSINS, "Madagascar of To-day," pp. 103, 104.

237. **In Mutiny Days.**—"At the C. M. S. Gorakhpore Station, on the eve of the Indian Mutiny, the number of the Christians, orphans included, was about 250. When the mutiny broke out in 1857 a friendly Mohammedan warned them that they were to be murdered. They fled for their lives, and after four days of wandering met a British column. The mutiny over, they returned to Gorakhpore, a new village was built, and their numbers were increased to 518."

The Rev. C. B. LEUPOLT, "Further Recollections of an Indian Missionary," pp. 327-329.

238. **Walayat Ali.**—"In 1883 the writer was in Delhi, and there met the widow and family of one of these martyrs, Walayat Ali by name. The story as then given to me was this: When the city of Delhi fell into the hands of the

mutineers, Walayat Ali's first thought was for the safety of his missionary brother, M'Kay of the Baptist Mission. He called his family about him, and said: 'I am going to the mission house to do what I can to save our missionary.' He prayed with his family and then proceeded to the mission house. His poor wife could not bear the thought of his going, but determined to follow him to see what would follow. As he passed through a bazaar in the city he was surrounded by four Mohammedan Sepoys. The soldiers said to him, for they knew him by name: 'Ah, Walayat, we have you now just where we want you.' Then, with drawn swords, they said: 'Now, deny Jesus or die.' Walayat did not hesitate one moment, but lifting his hand to heaven, he replied: 'Deny Jesus I never will. Strike!' And they hacked him to pieces right there."

Dr. HALLAM, Œcumenical Missionary Conference, New York, 1900, *Report*, vol. i. p. 514.

239. **The Murder of Chondamma.** — Chik Ballapur is a town in Mysore, South India. Mr. R. A. Hickling writes: "In the persecution and death of that splendid girl, Chondamma, the town of Chik Ballapur is responsible for a most shameful deed, and yet it has honour in that one of its daughters was found willing to lay down her life for the Truth. Chondamma knew well the risk she ran, and more than a year before her death she was told repeatedly by Mr. Rice that the price of faithfulness would probably be life itself. To think how she was hunted down, tormented, and finally poisoned, is enough to turn one against his species, but the thought of her heroism gives us new heart and hope for Chik Ballapur. God surely has other sons and daughters in the place that produced Chondamma, and may He bring them to Himself as He did her."

*L.M.S. Report*, 1898, p. 110.

240. **Houses burned down.** — Attankari in the Nagalapuram district of Tinnevely, South India, was visited by the bishop

in August 1899, and he spoke to a mixed congregation of Christians and inquirers. "A number of them declared themselves desirous of being instructed in Christianity. Two nights afterwards fire was set to one of their houses and twenty were burned down. Some of the men ran over to Nagalapuram, their faces haggard with their night's work of fighting the fire and trying to save their little all. They threw themselves at the bishop's feet in their sorrow, and he spoke words of sympathy and encouragement to them. He asked if this would cause them to go back. They replied, 'No, they would cling to Christianity.'"

*S.P.G. Report, 1899, p. 78.*

*See also List of Martyrs and Index.*

### III.—CONSISTENCY OF LIFE

241. **Why we must not expect Converts to be perfect.**—To quote the Rev. James Sadler: "Chinese human nature is certainly no better than Western, and young converts have as many ailments as young children."

*L.M.S. Report, 1898, p. 37.*

242. "If all Christians were like them. . . ."— "An offshoot of the work at Injeram is at Turkalagudem, ten miles lower down the river, where K. Samuel is at work with his wife Amelia. Of these two some caste people remarked some time ago, 'Ah, if all Christians were like them we should all soon become Christians.'"

The Rev. J. CAIN, Dummagudem, South India, in *Church Missionary Gleamer*, June 1901, p. 90.

243. **An old Christian's Honesty.**—The Rev. J. M. Ure gives the following instance of consistency which occurred near Gooty, in Madras Presidency: "And sometimes, where least expected, fruits of a gradually maturing Christian character were gathered. In one village an old man, who had been a Christian for some years, borrowed a sum of money from a



neighbouring farmer, and gave him a stamped document to the effect that he would pay it in such and such a time. Meanwhile the farmer's house was robbed, the box containing the document being among the stolen articles. One who knew the circumstances came tempting the old man, saying : ' Now is your chance, your document is stolen, deny you ever got the money, and you will never require to pay it.' To get rid of his tempter, the old man replied : ' I shall think over the matter and tell you to-morrow.' And he did think over it, and to good purpose too, for early next morning he set off to the proper authorities, had a new document made out, which he handed to the robbed farmer, and, better still, he continued paying the debt in accordance with its terms."

*L.M.S. Report, 1898, pp. 101, 102.*

244. **Prem Masih and his School-room.**—The Rev. J. M. Challis, Agra, N.-W. Provinces of India, narrates the following of a convert who was baptized in 1897 : "Prem Masih set himself to work for his Saviour in a most devoted and zealous manner, throwing up his means of livelihood, cloth weaving, and devoting his whole time to learning to read, and to building a mud school-room, in which he hoped to see first his own household baptized, and afterwards many others. God has blessed this man's faith and his efforts in a wonderful way, and on Friday, May 13, we had the joy of baptizing his aged father and mother, and also his wife, in the school-room, which was all ready for use.

"Prem Masih in the first place is a very poor man ; secondly, he is of a very low caste ; thirdly, he is decidedly wanting in common sense and intelligence, and at times is so extremely erratic as to be considered a bit 'soft' in the brain. When he started to build a school-room, without even consulting the *Padri* or any of his friends, the villagers protested, and said that he should not do it, and the matter was laid before the *zemindar* of the village, who both knew and respected Mr. M'Lean, the missionary. The *zemindar* not only gave his consent to the building, but also gave the

land on which it should be built, and further, gave leave that timber might be cut to build the roof and doorway. This was a great concession on the part of a high-caste Hindu. Also, this zemindar has led us clearly to understand that we are at liberty to teach and baptize any of the people in his villages, and that he will not turn out of employment any who become Christians."

*C.M.S. Report, 1899, p. 200.*

245. **Christianity changes the Face.**—Dr. A. H. Browne, of the C.M.S. Mission Hospital, Amritsar, Punjab, India, writing of some baptisms, says: "One of the baptized was a Mohammedan widow (of the better class) whose only boy, about ten years old, was operated upon. The wound was a long time healing, and for several months the lad was brought as an out-patient by his mother about thrice weekly, and each time amongst the other out-patients the two heard the Gospel preached. In the long run the woman wished to be prepared for baptism with her boy, and in due time both were baptized. About a couple of months afterwards at one of our out-stations I saw the woman for the first time since baptism, and the thing that struck me most was the complete change of expression. For months previously, as I saw her day by day at the hospital, her countenance was dull and inanimate; but afterwards it became a bright, winsome face, looking full of gladness. Later on her relatives seized her, beat her, and locked her up; but she afterwards managed to escape, and now glories in having been allowed to suffer for the sake of her Saviour."

*C.M.S. Report, 1899, pp. 219, 220.*

246. **A Convert who might have made Money by being Worshipped.**—"Babu Yuhanna was a bold believer. By birth he was a Bengali Brahman of the highest caste. Although a high Brahman, he was willing, when an inquirer, to earn his bread by his own hands. One day, as he was carrying some wood, a Bengali Babu from Government College came to pay

me a visit. On seeing Babu Yuhanna, whom he knew, he threw himself on the ground to kiss his feet. Yuhanna exclaimed, 'Stop! do you know that I intend to become a Christian?' 'A Christian!' the Babu exclaimed in astonishment; 'do you? and pray what are you doing?' 'Carrying wood to earn my bread.' The Babu, unable to repress his surprise, turned to me and said, 'What a fool this man is! If he were to sit in a corner in the Bengali Tolath and would allow the people to touch his toes, he would obtain more money in a few hours than he could otherwise earn in a week.' 'True!' Yuhanna replied, 'and you know I used to do so, and thereby deceived the people. I shall do so no longer.'"

The Rev. C. B. LEUPOLT, "Further Recollections of an Indian Missionary," p. 144.

247. **"The Prayer-Room, the Glad Room."** — At the girls' boarding-school at Cotta, in the island of Ceylon, there is a room set apart, where the girls may meet when they wish for prayer. A missionary writes: "Pointing to this room a little child said, 'That is the prayer-room, the glad room.' 'We prayed' is often the glad response when news is brought of a language examination passed by one of our mission party, or a journey safely accomplished. This habit does not pass away when the girls leave Cotta, to judge by the letters we receive constantly mentioning how the school and all in it are remembered before God."

*Awake!* 1900, p. 136.

248. **A Child's Retreat for Prayer.**—A lady missionary of the C.M.S., working near Jerusalem among Mohammedans, writes: "One little boy, who attends our schools regularly, and is a most diligent, faithful little scholar, lives in a poor home, with just one small room for the whole family. His father is a carpenter, and from what I have heard, must be a harsh, unkind man. The mother (who told the story to a friend of ours) noticed that every night, even in the cold and

rain, the little lad went out of the house before lying down to sleep, and remained away for some time. One night she remarked on it to him, and asked him where he went; he told her that he liked to go, and she could get little more out of him, so she determined to follow him and find out where he went. On reaching the door of the room, to her surprise she saw him not far off under a tree, with hands folded and eyes closed, praying! Had he dared to pray in the house, she said that his father would probably have flung one of his tools at him to make him stop."

*C.M.S. Report*, 1899, p. 138.

249. "Slave of the Christ."—"A sheikh in a Moslem city is asking for baptism. He earns his living by keeping a little buffet, and has put over it as the name by which he desires to be known, the words 'Slave of the Christ.' It is not safe to indicate where this man lives" [*i.e.* because if the attention of the Mohammedan authorities were attracted to him his life would be endangered.—ED.].

*Church Missionary Gleaner*, November 1900, p. 170.

250. **A Thirst for Teaching.**—Miss Stuart writes from Julfa, Persia: "It is now more than two years since I first knew Ganhar. The name means 'a jewel.' God grant that she may be one when He maketh up His jewels! She had been staying at the hospital with one of her little girls who had got a needle into her knee, and was there for treatment. Ganhar used to come constantly to see me, and very soon began to ask for teaching. She was at that time an extremely ignorant woman, but seemed to have grasped the idea of the need of a Saviour, and her thirst for teaching was almost insatiable. She continued to come to Julfa at intervals to be taught, and on our frequent visits to her village for a week at a time she would spend all her time with me. Her boy she committed to us for schooling, as her great desire was that he should have a Christian education, and be able to read the Gospel always to her; so we boarded him

with an Armenian, and he attended the Persian school daily. . . . Ganhar being largely dependent on her own exertions for support (she weaves canvas and cloth for the women's *chaddars*), has not been able to spend more than a month at a time in Julfa for instruction; but she has managed to learn a great many verses by heart, and also to read a little from the New Testament, and has improved so wonderfully in intelligence that she herself says that she considers that is God's miracle for her, that He has given her the power to understand. She has even been able so far to instruct her husband that he too is now desiring baptism. She has had to suffer a great deal of persecution of late, having been turned out of one house, and again nearly turned out of another by the animosity of the neighbours. If her little girl goes to drink water from the well they say she is defiling it. However, none of these things have shaken her determination to profess Christ and be received into His outward and visible Church.

*C.M.S. Report*, 1899, pp. 152, 153.

251. **The only Christian.**—"When I walked into the village of Wang-cheng, I never dreamed of seeing the simple faith I found there. A-luoi, as soon as he saw me, took both my hands in his, and the tears coursing down his cheeks, led me through the crowd of jeering natives out of the house. We passed down the street, through a large door, which was unlocked to let us in, upstairs and through another locked door, when we found ourselves in a large granary. Here, in a well-swept corner, were hung the Ten Commandments and a picture scroll, and near it stood a solitary bench where we seated ourselves, and then A-luoi told me his story. He was the only believer in the town, and for some years he had witnessed to the Truth, warning every soul in the place, and urging them to trust in the Saviour; but they laughed at him, calling him crazy, and he remained the only one to believe. Reaching above a rafter, he took down an old well-worn prayer and hymn book, and

told me how every Sunday, and frequently on other days, he came up to this little spot alone to worship God.

“How my heart did praise God for this example of simple trust! We knelt together at the bench, and A-luoi prayed, as he had no doubt prayed scores of times before, with tears and heart-burning sobs, that ‘the good Lord would give grace and mercifully pity the people of that village who had spurned His love.’”

The Rev. W. C. WHITE, Fuh-kien, South China, in *Awake!* August 1900, p. 86.

252. **A Chinese Teacher.**—Mr. W. Kitley wrote some months ago from Chong-pa, in West China: “At our side, ready to take his turn at preaching, stands one who when we came was a heathen, but who now is very decidedly a Christian, and is holding on and growing in grace in spite of much persecution from his parents and neighbours, namely, our teacher, Mr. Chang. We do thank the Lord for him. He took up this preaching without being asked, and we never ask him at any time to do so. He says, ‘I know the truth now, and I want them to know.’ We know he is witnessing in his home, because of the persecution.”

*Awake!* 1900, p. 143.

253. **A Noble Wife.**—The Rev. W. S. Moule, of the C.M.S. College, Ningpo, Mid China, gives the following account of a Chinese Christian woman: “The writer of the following letter is a poor woman, first married to a Christian, but after his death sold by an avaricious father to a heathen. Her present husband is one of nature’s unfortunates, who never succeeds in anything. They have several children, and bare existence is a daily problem.

“We were looking out for schoolmistresses, and as she had had some education as a girl we thought she might come into the women’s school for a year’s training, and be very useful afterwards, at the same time that it would be a real help to her.

“She was delighted at the prospect, but the husband

would not hear of it. If he had been doing anything to support her one would not have pressed it, but I told the catechist plainly that I thought she had the right to choose for herself if he did nothing for her, and I said much the same to her when I met her afterwards. A few days ago I received her final reply.

“She wrote, after thanking us for our sympathy, ‘Alas! my sins are many, I cannot obtain that happiness. Please pray for me, that I may escape the bonds and difficulties of my sins, and live without these trials, so that I may serve the Lord according to His will. With regard to coming to the school, I truly cannot do as I wish, it truly cannot be helped; it must be God’s will for me still to suffer. Of course I could decide for myself, but for two reasons, after thinking it over and over, it is better not to do so: first, because there are not many Christians in my village, I very much hope that many will follow me (in being a Christian), lest they stumble; secondly, I earnestly hope that my husband will become a Christian. I cannot bear to leave him; for this reason I can only obey him at present. Your kindness towards me it seems that God does not allow me to receive at present. Please pray earnestly for me and for my husband. I think God will certainly open a way for me. I cannot write more, only my repeated thanks to you and Mrs. Moule. (Signed) The foolish one, wife of ——.’

“I must say this letter was a rebuke to me. Surely this is the Holy Spirit’s work. This is the woman whose conscience was so wounded by her husband’s share in gambling, in spite of her protest, that she abstained from Communion on his account. Yet he only carried money to gamblers.”

*Church Missionary Gleaner*, December 1900, p. 178.

254. **How a Wife was converted.**—The fruits of godly living were seen in the case of Mrs. Li, of Hwang Shih Kang, whose husband is now a preacher. When he first began to study the truths of Christianity she was most violent in her opposition. She would stand outside the room where Mr.

Prothero was living, cursing him and the native brethren who first led Mr. Li to hear the Gospel. She beat her husband and stirred up others to do the same, and even threatened to commit suicide. Her husband gave up drinking and gambling, carefully managed his business, and bore her taunts and assaults with patience, and at last the day came when Mrs. Li said, 'I opposed the doctrine through ignorance. The report that the preachers made converts and then plucked out their eyes, and scraped out their brains, and pulled out their hearts for medicinal purposes, I firmly believed. Having, however, seen the effects of this doctrine in reforming my husband, I now know such reports to be false, and that the one object the missionary has in view is the conversion of men.' From the time of this declaration her attitude changed, and she was in due course baptized."

*Wesleyan Missionary Notices*, 1900, p. 55.

255. "Oh, for God's Grace."—"During 1885 a man named Hsiung Pin Lan was baptized at Hanyang. Mr. Scarborough asked him what had led him to think of joining the Christian Church. He replied that about six years previously a pedlar had come to the village where he lived, and had called at the houses trying to sell his wares. At one house a man cursed the pedlar and swore at him. The pedlar made no reply, but murmured to himself, 'Oh, for God's grace! Oh, for God's grace!' Hsiung said to him, 'Why do you not thrash the man who is cursing you?' The answer was that, being a Christian, the pedlar could not do such things because Jesus bids us, when reviled, not to revile again. Hsiung was so struck with this answer that he made inquiries about the Christian religion, and finally joined our Church. The pedlar, it should be added, was a member of the London Mission" [*i.e.* the L.M.S.].

*Wesleyan Missionary Notices*, 1900, p. 56.

256. **Forty-six Years a solitary Christian.**—In 1899 the Rev. G. Clayton, W.M.S., visited the town of Pao An, in



China, and was the guest of a Mr. Wang. The following is Wang's story: "In the year 1853 a native preacher from Kiang Su came preaching the Gospel at Nankin, the southern capital of China. The great rebellion had already begun in the south of the Empire and was rapidly spreading towards the north. Among the Imperial troops at Nankin was a young officer — this Mr. Wang. He heard the native preacher, whose name was Yang, preach the Gospel, and his heart responded to the Truth. But within a few weeks the successful rebel army had captured the town, the preacher had fled for his life, and Wang was left without Christian instruction. But so deep was the impression which the Truth had made on his mind that whenever, during the next thirteen years, he went into a battle or skirmish he invariably prayed as best he could for Divine protection, and it is a remarkable fact that during all the fighting he did not receive one wound. When Gordon's 'Ever-Victorious' army had completed its work and the rebellion was over, Mr. Wang returned home as a gunboat captain, and since 1865 he has lived at Pao An. He was thus a resident in the town before David Hill and William Scarborough paid the first visit, and he accounts for not having seen them by his duties calling him to various parts of the great lake which his gunboats patrolled. Some fifteen years ago he saw Mr. Prothero on one of his visits, but one may practically say that during the forty-six years between his conversion and the beginning of our work at Pao An he was without human Christian instruction. He never went back to idolatry, and, as has been said, was known through the town as a Christian. Such is the story of the man who welcomed us to his house. Let us say in passing that his is but one of many similar cases where the seed has found a lodging in men's hearts, and influenced their lives for long years before they are known to the missionary or tabulated as church members."

257. **Heathen View of Japanese Converts.**—"The estimation in which Japanese Christians are held may be illustrated by the application of a nobleman (not a Christian) to a missionary to find him a Japanese Christian to be governess for his adopted, motherless daughter."

Bishop AWDREY, of S. Tokyo, *C.M.S. Japan Quarterly*, January 1901, p. 3.

258. **Not distrusted by Authorities.**—"A few years ago the congregation in Fukuoka were rejoicing that one from their numbers had been admitted a member of H.I.M. the Emperor's bodyguard. A like honour has befallen the son of our catechist, Yamamoto San, his son having been enrolled in the Imperial Foot Guards."

REV. A. B. HUTCHINSON, *C.M.S. Japan Quarterly*, January 1901, p. 19.

259. **Integrity of African Christians.**—"We could quote many instances of the integrity of native Christians; of a bank manager who is glad to know that his natives have one of our Christians as foreman, and can tell of very remarkable acts of honesty; of the Commandant of native police, who speaks of our Christians as the finest members of his force; of Bishop Knight Bruce, who declared that his Christian men were of the greatest help, and he would travel with none other; and some of our Colonial Churchwomen."

CANON FARMER, "The Transvaal as a Mission-Field," p. 123. (S.P.G.)

260. **Christian Negro Intelligence.**—"One of the most striking instances I think I have ever known of an indigenous civilisation was in the centre of the Sudan, where I found a man who was able to translate the Gospel of St. John from Arabic into the Haussa language in ten days' time, and write it out. And yet that was done by an African in the heart of Africa, who had never, I suppose, seen an Englishman before, and the only white men he would have

seen at all would have been some Arabs. That is just a sample of the intelligence of some of those people. As soon as we are able to give them the Gospel in their own tongue we are able to reach them."

Dr. C. F. HARFORD BATTERSBY, Ecumenical Missionary Conference, New York, 1900, *Report*, vol. i. p. 471.

261. **A Story of Lapse and Recall.**—"Many years ago . . . a young man . . . embraced Christianity, under the influence of the French Protestant Mission, and showed great zeal and devotion to his faith. He was for years the right-hand man of the missionary, his constant friend, and, perhaps one may say, companion.

"Alas! he had several daughters, but no son—a want so great that amongst the Basuto it amounts almost to a crime. For a long time he hoped on, but no boy came, and it seemed unlikely that his wife would have any more children. Then came the struggle. What was he to do? Persevere as a Christian, and brave the disgrace of being a sonless man amongst his people, and go to the grave leaving no one behind him to continue his family?—for girls never count in such matters. Or should he go back to his old heathen life, and do as all around him did—take a concubine?

"The fight went on for a long time, till the craving for a son became too strong. He lapsed from Christianity by taking a concubine, who bare him sons. But he had fallen from his good estate, and one step downwards led to another and yet another, which were not checked till he had taken three concubines; when, to his astonishment, not many years after his sad fall, and before he had gone completely down the ladder, his first wife bare him a son.

"He said, when telling me his history, 'God rebuked me for my sin by giving me a son; but I had fallen, and so I fell lower and lower. But I can assure you I have never been happy since I took the first false step! It is now many years ago, but I have always longed to put my matters right, and that is why I have come to you. I want to return to

God and His service ; and I am glad to say that all my wives wish to come with me.'

"Before this conversation he had formally released two of his concubines, and they had already come forward as candidates for baptism. His first wife, who had long lapsed from the faith, and to whom he had never been married by Christian rites, said she placed no obstacle in his way, and was glad he had listened to the voice of his conscience and returned to God's service.

"I pointed out to him that, of course, I must make inquiries about him, and then, if satisfactory, bring his case before the bishop. To this he assented. After keeping him waiting for some time, and having good accounts of him from both European and native sources, I put his case before the bishop, who gave me full directions how to act.

"He is the headman of his village, so when he had made all arrangements, he publicly promised me before the people that he would in every way care for and protect the wives he had already formally released. He further added that he publicly professed his penitence for his past sin, and earnestly desired to return to God's service. He was later on publicly received into the Church, and duly prepared for Confirmation and Holy Communion."

The Rev. J. DEACON, *S.P.G. Report*, 1899, pp. 139, 140.

262. **Twenty-five Years a leading Christian.**—The Rev. Howard Williams, Molepolole, British Bechuanaland, thus sketches the character of an old Bakwena Christian: "Ramoshoboro was for a quarter of a century one of the most trusted and respected men in the whole of the Bakwena tribe. Although his social position would be regarded as somewhat inferior, yet his faithful service to the church, and genuine Christian character, gave him a prominent position among the people. For twenty-five years he was a teacher in the day-school, and a deacon of the church for the same period. I never once had reason to doubt his sincerity. Whether in the church, the school, or tribal assembly, his

voice was always on the side of right. I sometimes think of how he used to come to me unknown to any one else and pour out his heart when the tribal divisions seemed to threaten the very life of the church. When the revival came—as it did come—no one was more devoutly thankful than he. He left several grown-up children, and, as showing his strength of character, he succeeded in preventing any of them from entering the demoralising ceremony of the *Bogvena* or *Bojali*. Instances like this are to be met with in all our churches, but whenever you find them it means that the man's Christian profession is dearer to him than some of the most cherished traditions of the tribe."

*L.M.S. Report*, 1898, p. 158.

263. **Stuck to his Colours.**—The Rev. Howard Williams, Molepolole, British Bechuanaland, tells the following anecdote of a Christian Bakwena: "Kgasi-nchu was a good man. His life had been equally consistent. I remember on one occasion his daughter was to have been married to a grandson of the chief's uncle—the leader in all the heathen practices of the tribe. Kgasi-nchu refused, as a Christian man, to receive the *bogadi* (equal to our marriage settlement, but which is proscribed by the Church, on account of its heathen requirements). A great meeting was held, at which I was present. Feeling ran so high that I was advised not to speak. Kgasi-nchu was present, and I remember how his life even was threatened at that very meeting, but he stuck to his colours, and eventually won. We do thank God for such men."

*L.M.S. Report*, 1898, p. 158.

264. **"In Prayer you are an Example to me."**—Notessi Jaza, an elderly Kaffir woman of Tembuland, became converted: "Thenceforward she set herself resolutely to put down all heathen customs. She gave herself also to prayer, so much so that Nomatafa, wife of the evangelist, said to her, 'I am a much older Christian than you; but in prayer you are an

example to me.' . . . Being the first in her village to become a Christian, she had to endure much persecution, but she was enabled to bear it all meekly. Though a widow and a grandmother, she attended school, and set herself to learn to read, that she might be able to read God's word. And so earnestly did she apply herself that by the end of a year she was able to read the New Testament. Then she at once began to hold prayer-meetings, and try to lead others to the Saviour. In that work she spared not herself, sowing the seed beside all waters. And God caused it to prosper; for a considerable number were led to Jesus by her."

R. YOUNG, "Trophies from African Heathenism," pp. 103, 104.

265. "**Love has Strong Arms and Long Legs.**"—"During the Kaffir war of 1846 the Rev. Henry Calderwood, a Free Church of Scotland missionary in South Africa, had occasion to pass through a district which was infested by hostile Kaffirs. A body of converted Kaffirs offered to escort him, and did so at the risk of their lives. When asked how they had dared to come for the purpose, they replied: 'When we were coming for our father we were bold and strong; love has strong arms and long legs; make haste and come.' When the journey was completed in safety Mr. Calderwood offered them some money. They declined it, saying, 'Why should we take money from our teacher? What have you not done? What have you not suffered for and with us? You stood by us in danger. You have done for us far more than money can do. You have brought eternal life to us. We may not take money.'"

R. YOUNG, "Trophies from African Heathenism," pp. 40-44.

266. **The Complaints of the Enemy.**—"Towards the close of January 1835 one of the [Madagascar] Queen's officers presented a formal complaint against the Christians, comprising the following six points:—

"1. They despise the idols of the land.

"2. They are always praying; they hold meetings in their own houses for prayer, without authority from the Queen; and even before and after meals they pray.

"3. They will not swear by the opposite sex (according to the usual custom of the country), but, if required to swear, merely affirm that what they say is true.

"4. Their women are chaste, and therefore different customs from those established in the country are introduced.

"5. They are all of one mind respecting their religion.

"6. They observe the Sabbath as a sacred day.

"Happy the people against whom no worse charge could be laid!"

The Rev. W. E. COUSINS, "Madagascar of To-day," pp. 93, 94.

267. **How the Baganda treat their Bibles.**—"I wish you could see how very much the people [of Uganda] value the Bible. They always bring it to church. They wind it up most carefully in strips of calico and put it in their goat-skin as a bag, and so carry it to church.

"When they get into the church they open out the goat-skin and sit on it, so that it serves the double purpose of a bag and a seat. During the service, if the clergyman (one of themselves) refers to a passage, a rustle is heard all through the church, made by the people turning over the leaves."

*Awake!* 1900, p. 137.

268. **Eagerness to Buy the Word of God.**—Mr. Hattersley, of the C.M.S. Uganda Mission, gives the following striking illustration of what the Baganda will do to obtain a book: "Four men came from Ngogwe, thirty-four miles away, carrying in loads of sixty-five pounds weight, and agreed to carry similar loads back to Ngogwe from Mengo. I paid each man 800 cowrie shells, and two of them at once walked off to the bookseller's hut and paid 700 shells each for a Prayer-Book, a third spent all his 800 on a New Testament,

and the fourth was much disappointed because the hymn-books were run out of stock, as he wanted to buy one."

*Church Missionary Gleaner*, May 1900, p. 76.

269. **A Bright Death-bed.**—Dr. A. R. Cook, of the C.M.S. Hospital, Mengo, Uganda, Central Africa, writes: "The man's case was very pathetic—a bullet had carried away much of his mouth and the fore-part of his tongue, breaking the lower jaw. For seven days before reaching us he had taken nothing but water, and he arrived in an indescribable condition. Careful nursing fanned the flickering flame of life for a little longer, and he was, at his special request, baptized before he died. One evening shortly before he was taken I bent down and asked him if he was afraid to go. I had to listen attentively to catch the hardly audible answer made by the poor mutilated tongue: 'I rejoice very, very much.'"

*C.M.S. Report*, 1899, p. 110.

270. **A Converted Fetish Priest.**—"During a recent visit to Ikole, in the Ekiti district, Yoruba country [West Africa], the Rev. T. A. J. Ogunbiye, of Akure, was accompanied by a sincere member of his flock named Ajagbani, once well known in Ikole and the surrounding towns as a chief of fetish priests. This convert availed himself of the opportunity to go round the town to preach the Gospel to every one he came across, particularly to those he had 'consulted fetish' for; thereby showing the people that the unbelieving and persecuting Saul is now a believing and reconciled Paul. Having sought and obtained pardon from God, he is now trying to rectify his misdeeds if possible."

*Church Missionary Gleaner*, December 1900, p. 192.

271. **What "Wolf Collar" gave up.**—The Rev. H. W. G. Stocken, of the Blackfoot Mission, North-West Canada, joyfully records the confirmation of a former medicine-man as follows: "Wolf Collar is a man of close upon fifty years of age, a native chief, and a prominent medicine-man. Before



his confirmation he gave up the whole of his heathen and medicine paraphernalia, saying that he was conscious that they represented nothing but evil, and that he was desirous not to be a half-hearted Christian. He wished God to clean his heart thoroughly and to keep it entirely. You will understand a little the reality of his conversion when I tell you that on giving up his heathen medicine practice he really sacrificed his wealth, for as a medicine-man he obtained from one to six ponies for a single case. Horses are the Indian's riches."

*Awake!* July 1900, p. 80.

272. **Slave Christians in the Bahamas.**—"The Rev. William Hammett, of the Methodist Church, Baltimore, visited the Bahamas in the last decade of the eighteenth century, and found the ground occupied by one Daddy Paull, a slave, who, with his companions, worshipped in a little chapel in the western suburb of Nassau. This building was erected by the slaves themselves, and remains to this day."

*Wesleyan Missionary Notices*, 1900, p. 133.

*See also Index.*

#### IV. REGARD FOR THE LORD'S DAY

273. **"I am Able to Starve for God."**—"I heard a story of quiet heroism on the part of a Christian man in another village that seems worth passing on. This man is very strict in his observance of the Lord's Day. He will never work thereon for castemen or any other. Yet his daily wage is barely sufficient for his daily food. The evangelist said to him, 'You don't work on Sundays, I am glad to say. But how do you manage for food that day?' 'Sir,' he said, 'I am able to starve for God!' When I heard this story I felt much humbled, and had a strong desire to punch the head of any one who dared to say 'Indian Christians cannot be saints.'"

C. H. MONAHAN, in *Wesleyan Missionary Notices*, 1900, p. 299.

274. **A Sabbath-keeping Chinese.**—"A member at Wuchang, named Hung Kwang Fu, had been without employment for some months, and was feeling the pinch of poverty. He was offered employment in a confectioner's shop, but the master would only promise him one free Sunday each month. Hung was severely tried, but finally decided that, poor as he was, he could not accept a place which involved Sunday toil. Thereupon the master offered a compromise, which Hung accepted, that he should be allowed to worship every Sunday, the Sunday's wages being deducted and divided amongst his heathen co-workers.

"Some time after the above incident occurred Hung became the owner of a small confectionery business. At first he yielded to the wishes of a relative and attended one service on the Sunday, opening his shop during the rest of the day. His conscience gave him no rest, and at last the victory was won. 'Pastor, pray for me; I am weak, but I'll risk it; I'll shut my shop on Sundays; I'll put up a notice.' So the notice went up, but it was soon torn down. Hung cheerfully replaced it, with an added sentence, that any one who wanted to know the reason of his conduct would be welcomed for a talk about the Gospel."

The Rev. G. CLAYTON, in *Wesleyan Missionary Notices*, 1900, p. 365.

275. **The African "Boy" and the Englishwoman.**—Miss Bazett, C.M.S., Mombasa, East Africa, writes: "I had a beautiful testimony given me the other day to the consistent Christian life of one of our mission boys while journeying up country. It was given by an Englishwoman who, with her husband, travels up and down country doing transport business. This boy is her personal servant, and she said that if she happened to forget when Sunday came round, this boy would invariably come and remind her and say, 'Mistress, we must not travel to-day, it is God's day;' and she said that in camp, if ever this lad had a few minutes to spare, he would be seen with his New Testament in his hand reading."

*C.M.S. Report*, 1899, p. 90.

276. **Would not Hunt on Sunday.**—A striking illustration of the conscientiousness of many of the people of Sagalla, East Africa, was given in January 1899, when, at a time of famine and great distress, they refrained (although Mr. Wray, the C.M.S. missionary, did not forbid them) from hunting a herd of elephants which appeared on a Sunday. Mr. Wray says: "Here was a chance of once in a lifetime, the ivory of seven elephants under their very eyes, untold riches to them, and they had only that morning been robbed of their corn by locusts. . . . Sooner than break the Sabbath they let the chance go."

*C.M.S. Report*, 1899, p. 96.

277. **An Indian Clerk's Example.**—The Rev. A. C. Kestin, of the C.M.S. Calcutta Mission, said: "I can tell you of a man, a letter of whose I hold in my hands to-night, who was baptized in 1896, and who *sent a fifth portion of his month's pay to the Mission* for our new chapel in Calcutta. He now works as a clerk on a ship, and I will read you a part of his letter—you will excuse his broken English: 'At Calicut,' he writes, 'I went to church. When the service over one of our officer told me to come and let us go to the hotel and wait till this evening for the evening service. I agreed on him, and when we went there he wants me to play billiards with him. I said, "To-day is Lord's Sabbath day; we should not play." On this all our officer and engineers asked me to prove from the Bible. Well, I showed them, viz, Isaiah's chapter lviii., verse 13 and 14. They says, "This chapter do not prevent us from playing billiard on Sunday." There you have a three-year-old convert teaching our countrymen, who have long lived and been brought up under Christian influences."

*Church Missionary Intelligencer*, June 1900, p. 440.

## V. THEIR LIBERALITY

278. **How an old Preacher built a School.**—"Last year Mr. Leung, the old Sha-Ki preacher, took Miss Wells to his village, Iu Ku [near Canton], to visit his family. He said

then that his great desire was to open a school for girls in his village, and he pointed to an old wood-house which might be pulled down and a school built on the ground. He said it would cost 300 dollars, but Miss Wells did not feel that she could undertake the responsibility of building. Nothing daunted, the old man set to work himself, pulled down his wood-house, and on the spot, at a cost of 400 dollars in money, and of considerable trouble to his family in personal labour, in supervision of the workmen, and in catering for them, he raised a fine, large, bright, well-ventilated school of two storeys. *His salary is only 20 dollars a month*, and the family have but few fields, and many claims upon them. Their gift is, therefore, a very generous one, yet the family think nothing of the cost to themselves, and regard it as a free gift of God to them. Nothing, writes Miss Wells, hurts them more than to speak as if they deserved praise for it. In August Mr. Leung invited Miss Wells to visit them again, informing her that the school was finished."

*L.M.S. Report, 1898, p. 34.*

**279. Paraguayan Converts send Money to India.**—Mr. Seymour H. C. Hawtrey, missionary of the South American Missionary Society in the Paraguayan Chaco, in sending a contribution to the Church Missionary Society for the Indian famine, says: "I told the natives here about the famine, and showed them pictures in the magazines. I told them that our Saviour had said, 'If you see anybody without food or without clothes or sick, do not withhold your money or your food from them, but give them what you can.' And I said, 'If you like to give some money to these people, as we are doing, it will be a good thing; we will send it with ours. If you don't want to, you can please yourself.'"

"I explained to them that if they saw these poor people, they would want to give them what food they had, but they couldn't because it was too far away. But they could send money, which would go to English missionaries, who would buy food and distribute it to the people with black skins.

“Philip said he had no money, but he would like to give three goats, another ‘boy’ gave one (valued at 2s. 6d.), one or two more gave ostrich feathers, and others gave our paper money.

“The total amounted to about £1 in English money, which I explained to them would feed ten men for two months.

“Those who gave, gave freely, and without any pressure. I don’t think they gave their money to please us, because though they all heard, yet some who I expected to give something did not do so.”

*Church Missionary Gleaner*, December 1900, p. 189.

280. **A generous Native Teacher.**—The Christians of Niue or Savage Island, in the South Pacific, give large sums for the support of their own pastors and to the funds of the L.M.S. The Rev. F. E. Lawes writes: “The contributions of this teacher Ikifana, wife, and family amount to £4, 16s., whilst his salary for the year is estimated at £23, 3s. 9d.

*L.M.S. Report*, 1898, p. 173.

281. **A Delhi Woman’s Offerings.**—“She is one of the most consistent Christians in the compound, and though getting very small wages (only Rs. 5 per month), never gives anything but silver at the collections in church, saying she cannot offer anything but silver to God. At the collections for the commemoration of the Bicentenary of the S.P.G., when all were asked to give a day’s salary or income, she gave eight annas, and hardly thought it enough.”

*S.P.G. Mission-Field*, May 1901, p. 192.

282. **Magila Christians send Help to Rovuma.**—Christmas at Magila was marked amongst other things by an incident which speaks volumes for the practical effect produced upon the natives by the famine relief funds. Writing on January 10, 1901, Miss Dunford says: “When we heard of the famine which is so bad in the Rovuma district, we told the girls we hoped they would try and do what they could

to help, and that we should be glad to receive anything which they could bring. The first to come forward was one of the orphans; but all the school-girls responded very willingly, and brought contributions of money varying from one to sixteen pice, so that on Christmas Day I had a nice little sum to hand to the archdeacon to forward to the Rovuma country as the Magila Girls' School contribution. The school-girls also willingly gave up their Christmas feast, so that the money I had reserved for that purpose might also go to help those in distress. This shows that the children have not forgotten the horrors of the famine. Our church offerings on Christmas Day were devoted to the same fund, and over fifty-eight rupees were collected—a large sum for so poor a congregation."

*Report of the Universities Mission to Central Africa, 1900, p. 27.*

283. **The Melanesian Lads' Gift.**—"Yesterday a deputation of boys came, headed by the two deacons. I was rather afraid something was wrong, but I was happily undeceived. On Advent Sunday I had spoken of the duty of preparing the way of the Lord both in our hearts and lives, and we must also give what we could. They took it up among themselves, and Pantutum produced a handkerchief full of silver to the amount of £5. Was it not cheering? They do not get much in the way of shillings and sixpences, for odd jobs for us about the gardens or houses, and their own people are harpies upon them at home, so they lay by everything till they are going away. This really, therefore, represents a good deal of self-denial on their part."

"Historical Sketches, No. V., Melanesia," p. 24. Extract from Bishop PATTESON'S letter from Norfolk Island, December 1883.

284. **From the South Seas.**—"It was suggested to King Pomare [of Tahiti], and warmly approved by him, that free-will offerings for the sustenance of the mission should be sent to the [London Missionary] Society's Directors in London;

and accordingly a vast mass meeting of the natives was held, and Pomare explained to them the nature of the proposal. 'Six times,' says Mr. Nott, 'he repeated that all gifts were to be voluntary.' No one was to feel obliged to contribute. But the idea was enthusiastically welcomed. All sorts of curious donations began to flow in. Pigs, oil, arrowroot, cotton, and so on, were most cheerfully offered.

"Huahine and Raiatea followed the example of Tahiti, and held similar meetings. When the offerings of the first year came to be sold in London, they realised the noble sum of £1700."

"The Story of the L.M.S.," by the Rev. C. SILVESTER HORNE, p. 43.

285. **A Japanese Leper's Zeal and Joy.**—"Tanaka Kisoda San for nearly twenty years was a leper. Kisoda has the beautiful meaning of 'all great joy.' When sympathised with as to the suffering and trouble through which he had been called to pass he would reply that his life was 'just filled with God's blessing,' and he never seemed to have any room for murmuring. This man, of truly 'great joy,' was baptized about thirteen years ago by the Rev. H. Evington (now Bishop of Kiushiu), and so great was his earnestness and desire to win others to Christ that some four or five years later he presented a site for a church, and also part of the money for its erection, in the village of Honjo, near to Tomioka, where he was a large landed proprietor. This church, which was consecrated by Bishop Bickersteth on March 6, 1891, bears the name of 'Ei Sei Kwaido' ('the Everlasting Life'). Miss Ritson says: 'It is quite like an oasis in a desert, after going through village after village of heathenism and temples on the way from Tokushima to Honjo, suddenly to come upon this neat little church standing out boldly amongst the rice fields to point out to the many hundreds of labourers passing day by day that here they may learn the true way of everlasting life.'"

*Church Missionary Intelligencer*, January 1900, p. 55.

286. **A Catechist gives his whole Capital.**—"When the present Emperor began to reign, and simultaneously the feudal system disappeared from Japan, the Samurai class (military gentry) received pensions, and later on lump sums in commutation of them. A catechist's salary does not go very far, and the commutation money which Nakamura San had received was a great stand-by for them. But a mortgage falling due in connection with their church, Mr. and Mrs. Nakamura saw no way to save the situation but by *withdrawing their whole capital from the bank*, which they did, though they personally were in no way involved by the realising of the mortgage. It was done solely for Christ's sake, and to carry out the injunction: 'Bear ye one another's burdens.' From that time life pressed somewhat heavily on the household, and in times of illness there was no reserve to draw upon for extra necessities for the delicate mother. But no word of regret has ever been heard from either, and the only reply to the expressed regrets of friends has been, 'It was given for the Lord Jesus Christ.'"

*Church Missionary Gleaner*, July 1900, p. 109.

287. **The Gond Orphans' and Lepers' Gift.**—There was a Famine Fund collection amongst the Gond Christians at Patpara on Good Friday. The Gonds are for the most part very poor, but they gave most liberally. The most touching gifts were from the orphans and the lepers. Mr. Walker thus writes to the *North India Gleaner* :—

"The procession of orphans arrived showing every apparent token of having something worth offering, for each had a little bundle, and every face was smiling all over. . . . Where did the orphans, who get their day's allowance each morning, procure the rice they brought to church? *They fasted on the Thursday, and kept their 'daily bread' in order that they might be able to offer something to God as a thank-offering for rescue from the famine, and to give something for the relief of the poor and suffering of the present famine.*

"Mr. Peters—the boys' friend—said when he heard of the



self-denial, 'Oh, that accounts for the languid and inactive mood of the boys on Thursday.' This unselfishness was certainly not imposed on them by the missionaries; it was their own choice.

*"The lepers in a similar way denied themselves and brought their gifts to the church door."*

*Church Missionary Gleaner*, September 1900, p. 139.

288. **What Rura gave.**—Mrs. Ball, of Karachi, North India, recently told the following anecdote about an Indian Christian. She said: "It does make a wonderful difference to these people whether they are heathen or Christian. Some people say, 'Native Christians! I don't believe in them, they are all bad.' I wish some of those people who talk like that would go and be introduced to some of our workers. I know one man of our congregation named Rura. The missionary had been talking about the duty of giving, and that the Christians ought not to be content with giving a tenth of their substance, as did the Jews. Rura came next morning to the study in the mission house, knelt down, and laid a parcel at the missionary's feet, and said, 'I have brought this that it should be given to the Lord.' *It contained seventy rupees*, which he had saved in the course of a good many years' work. *His pay was ten rupees, or about 13s. 8d., a month*, and he brought these savings that they might be put, as he said, into 'God's bank,' that is, into the missionary box."

*Awake!* February 1900, p. 23.

289. **They support their own Missionaries.**—The Santals are an aboriginal tribe in Bengal, some thousands of whom have become Christians. The *Church Missionary Gleaner* (July 1900, p. 107) says: "Notwithstanding the comparative poverty of the Santals, each of the ten pastorates of the district support, or partly support, a preacher as their 'Own Missionary' to the surrounding heathen."

290. **A Santal Christian Colony.**—"The Santal Christian colony at Santalpur is some 250 miles distant from any of the other pastorates, and is situated on the borders of Bhutan, at the foot of the Himalayas. Owing to the Santal country being too strait for the Christians, a number of them emigrated to this tract of uncultivated country, which was set apart for them by the Government. The colony, consisting of 848 Christians and about 150 heathen, is managed by the pastor and the headmen of the villages, assisted by elders chosen by the villagers themselves. The colonists have recently built a new church. *They now support their 'Own Missionary' to the heathen tribes around them.*"

*C.M.S. Report, 1899, p. 185.*

*See also Index.*

## VI.—SAYINGS OF CONVERTS

291. **A Tamil Christian's Prayer.**—"Lord Jesus, let us be Thy sandals, to go wherever Thou goest and to be always on Thy feet."

*Awake! March 1900, p. 32.*

292. **Withstanding a Brahman Priest.**—Mrs. Duthie, Nagercoil, Travancore, South India, reports: "One of the women whom C. Yesudial [a native Biblewoman] visits, though not a Christian in name, is a constant reader of the Bible. On one occasion a Brahman priest came to see her, and, in no mild tones, asserted that her husband's early death was due to some great sin she had committed in a former birth. He threatened her with terrible punishment in a future existence unless she would conform to certain required ceremonies. But these threats did not in the least intimidate or disturb her. 'Sir,' she answered, 'it is not in this way that my sins will be forgiven. Already the Saviour whom I love, and in whom I believe, has forgiven me, and granted me peace of mind such as many who have both husband and children do not possess. My troubles have, I believe, all been sent me for the salvation of my soul.'"

*L.M.S. Report, 1898, p. 130.*

293. **“Like a Bird on the Wing.”**—Mrs. Briggs writes from Mamboia, in East Africa, that an inquirer prayed not long ago, “O Lord, let Thy Word go abroad over this land like a bird on the wing.”

*Christian Missionary Gleaner*, May 1901, p. 75.

294. **She died praising.**—The Rev. E. M. Lijadu, pastor at Ode Ondo, Yoruba, West Africa, tells of the joyous death of a Yoruba Christian woman of that place: “Some twelve days before her death she earnestly besought us to remove her from the midst of her heathen relatives, in whose hands she said she could not die happy. We removed her therefore to a Christian’s house, who ministered faithfully to her last wants. Here, as the critical hour approached, she repeated a series of Psalms; then a few minutes of whispered prayer, and lastly, in loud tones she exclaimed, ‘O Saviour, Thou art very beautiful indeed!’”

*Church Missionary Report*, 1899, p. 70.

295. **An African Convert’s Prayer.**—“One of the tutors at the Fourah Bay College, Sierra Leone, carried on an excellent work among the Temnés [heathen from the Sierra Leone Hinterland], in which he was helped by some of the men. Nine converts were baptized, the fruit of this work. One of them, a woman, when praying for her husband, said, ‘O God, my husband is like a little boat on the stormy sea without an anchor. Grant that he may soon have the anchor, Jesus Christ.’”

*Church Missionary Report*, 1899, p. 52.

296. **A Christian Widow’s Sayings.**—“On October 21 we were rejoiced by ten baptisms in St. Stephen’s—four men and six women. One of the women, a widow lady from Ch’iu-chau, was really converted there, but not baptized. Our Bible-women found her out, and we prepared her for baptism. When I asked her if she really wished to be baptized, she replied, ‘If they should say to me, “We will

kill you if you worship Jesus," I would reply, "You may kill my body, but you cannot hurt my soul."

"We told her to come early to church. 'No need to tell me that,' she said; 'I shall be up with the break of day.'"

Miss A. M. JONES, Hong-Kong, in *Church Missionary Gleaner*, May 1901, p. 70.

297. **The Truth buried in the Heart.**—"An instance of a man who had the truth so well buried in his heart that the destruction of his Christian books could not hinder his trusting in Christ is that of Chang Pao Yuen. The gentry of the neighbourhood where he lived carried off his New Testament and other Christian literature. The reply he gave to this was, 'You may take the books out of my house, but you cannot take the Gospel out of my heart.'"

The Rev. GEO. CLAYTON, in *Wesleyan Missionary Notices*, 1900, p. 218.

298. **A Chinese Girl's Prayer.**—"Miss Roberts, of Chi-chou, Mid China, relates the story of a little girl who had read part of the catechism and learnt several hymns. To the surprise of all one night she said that she would pray at the meeting. She commenced a few sentences in her own simple way, and then came to a sudden stop, saying: 'Lord, how is it that Thou art so good?'"

*L.M.S. Report*, 1898, p. 64.

299. **A Death-bed Letter.**—The Rev. Sing Eng Teh, pastor of San-poh [Dz-poh], Mid China, died in August 1899, in his seventy-third year. On his death-bed he wrote a letter to Bishop Moule of Mid China, which shows his truly devout spirit. The following are some sentences from it:—

"To the Right Rev. Bishop Moule:—

"I respectfully state that now in my extreme sickness I am directing my son Tsacseng to write a few sentences to you at my dictation.

"Through the great kindness of the Church, and of yourself, having been chosen a minister these forty odd years, I

have not dared to grow slack or to swerve from my first purpose, which I shall carry beyond death.

“It is wholly of the Divine strength that my purpose was [once] fixed, and that my conduct has been genuine.

“I have already offered up my children Tsaeseng and Tsaeling to God, to serve the Church their lives long; and I exhort my son Tsaetsong to serve God with all his heart.

“That my six daughters are all married in the household of the Lord is of God’s infinite goodness to me. I thank Him more than I can express.

“I know certainly that God is about to call me to His own place, and though I cannot bid you farewell in person, I shall surely see you again hereafter, my body with the Lord freed from all suffering and in perfect enjoyment of all bliss. I shall then be able at once to behold my Lord’s face and to enjoy infinite felicity.”

*Church Missionary Intelligencer*, January 1900, pp. 16, 17.

300. “I will be a Christian out-and-out.”—“The Rev. W. Andrews, a C.M.S. missionary working in the Northern Island of Japan, writes thus of a native voluntary teacher: “He is a farmer, and goes away in the spring and summer, and earns a little money, and then comes home to his hut for the winter, and invites the Ainu boys near him to come to learn—all gratis, and simply for the good of the boys. . . . I was so glad to have the privilege of baptizing him last September. To his question, ‘Are not all the English Christians?’ I was very glad of the opportunity I had of impressing on him and some others the importance of being out-and-out Christians, and not only Christians in name. He then said, ‘I will be a Christian out-and-out. I will, with Christ’s help, be true to Him till death.’”

*Church Missionary Gleaner*, January 1901, p. 6.

301. **A Korean Woman’s Prayer.**—“One woman, who could not read when I last saw her, gave a testimony in regard to her manner of praying, which showed that she had been

learning some wonderful things from the Book. A neighbour said, when questioned, that 'she could not pray.' She had no skill with her lips, and furthermore, she had no time. The other replied, 'Am I not also a busy woman, and yet I pray! When I get up in the morning I say, "My Heavenly Father, you have given me these garments with which I clothe my naked body. Without them I should be ashamed. Now please clothe my soul, that it may never be ashamed or afraid." When I wash my face and hands, I pray that I may be made clean inside as well as on the outside. When I make the fire, if I put on much wood it burns brightly, and I ask that the Holy Spirit may kindle just such a fire in my heart. Then I sweep the room, and I say, "Please sweep away all the bad there is in and around me." When I cook the rice, I pray that heavenly food may be given to my soul, to keep it from starvation and death. When I wash the clothes, I ask again for a clean heart. When I iron them—and you know when we are ready to do this work, if we find there are spots remaining, which in our bad washing we failed to remove, we have to do our work all over again, so I ask that God will be merciful to this sinner, and take away all the bad and black spots from my soul which He sees there.' Has not this one woman, at least, learned to read to some purpose?"

Mrs. SCRANTON [Korea], *Bible Society's Reporter*, April 1901, p. 89.

302. **Dying, but not Afraid.**—"A missionary worker in Palamcottah gives the testimony of a heathen woman to Christianity. One of the school children was dying, and the woman said, 'She knows she is dying, yet she is not afraid, but is so bright and happy; if being a Christian makes one so happy when dying, I want to be a Christian.'"

*India's Women* (C.E.Z.M.S.), December 1900, p. 280.

303. **A Contrast.**—A missionary writes: "I wish you could see an ordinary Chinese girl side by side with one from

any mission school. One is wooden, doll-like, painted and empty ; the other is a different being, able to take an intelligent interest in things in general, has a mind awakened, and is ready to receive into it something more than that momentous question of embroidery. . . . There is very little the Christian girls do without asking the Holy Spirit's help—even to taking obnoxious medicine."

*The Round World* (C.M.S.), January 1901, p. 12.

304. **Chhong knew God.**—"When visiting a heathen mother of one little [mission school] girl who had died of plague, Miss Carling [Chiang Chiu, near Amoy, South China] was cheered by hearing this woman say, '*I do not know God, but Chhong did.* Chhong was a good obedient child, and when I did wrong she used to say to me: "Mother, you must not do so, God does not like people to do so."'"

*L.M.S. Report*, 1898, pp. 42, 43.

*See also Index.*

## VII.—A FEW DISTINGUISHED CONVERTS

305. **The Christian King of the Bechuanas.**—"In September 1872 Khama was elected chief. He began his official career by emphatically and publicly discrediting heathen usages and superstitions, and proclaiming his belief in the Word of God.

"The reign of this Christian chief has resulted in notable advantage to the Bamangwato. They have a unique position in South Africa—a position that must be strengthened by the break-up of the Matabele power. One of Khama's greatest achievements was in 1890, when, as water was scarce in Shosong, he removed his capital to Phalapye, and there built a town of very remarkable character. In the centre is a Christian church that cost £3000. But an even greater achievement than this has been the consolidation of the Bakalaharis, a wandering tribe who throve miserably on the scant sustenance of the Kalahari desert. These wretched

savages Khama looked upon with Christian compassion, drew them from their vagrant life, and settled them on adequate land, and as Mr. Selous says, 'commenced the work of converting a tribe of miserable nomadic savages into a happy pastoral people.' He has, moreover, resolutely protected his people from strong drink. He himself sought British protection for his subjects, and he unhesitatingly ascribes his position to-day to the influence of Christ's Gospel brought to him by the agents of the L.M.S.

"The Story of the L.M.S.," by the Rev. C. SILVESTER HORNE, p. 255.

306. **Some Distinguished Indian Converts.**—“Enough has been said of the rank and file of the Christian army in India, but before leaving this head some mention should be made of the leading men who have risen to rank and influence among them as native pastors or as Government officials. The first important name in India is that of Abdul Masih, who owed his conversion to H. Martyn. He was an official in the Court of Oudh, baptized in 1811, carried on the mission work in Agra, and was ordained by Bishop Heber in 1825, one of the first native clergy in India. Shortly after two Brahmans were converted at Meerut: one was ordained as the Rev. Anund Masih; the other was a non-commissioned officer in a native regiment, and was dismissed by the Government because they feared to retain a Christian in the regiment. Krishna Mohan Banerjea was one of the first-fruits of Dr. Duff's Missionary College; he was baptized in the early thirties, and rose to a high position under the Government as translator and examiner, and in the Church as examining chaplain to the bishop, and the president of this Congress wrote of him in 1877 that he still survived, to be in his old age one of the brightest ornaments of the Indian Church. In 1852 the conversion of a Brahman in Madras, named Sreenavasa, led to the important decision of the Supreme Court that the old law under which a Hindu by change of religion became legally dead, and forfeited his property and all family rights,



was no longer in force. About the same time two notable Brahmans were baptized in Benares, and afterwards ordained; one of them, Nehemiah Goreh, was well known as a man of great devotion and subtle intellect. In the Punjab, too, several men of leading were converted. Among them may be named Shamaun, a Sikh priest in Amritsar; Abdulla Athim, who had been a leader in Mohammedan controversy in Karachi, and rose to be an extra Assistant Commissioner under the Punjab Government; and Dilawar Khan, who had been a brigand on the border, and afterwards became an officer in the famous corps of the Guides, a fact which shows how far the Government had travelled since the days of the Meerut Sepoy in its attitude towards the conversion of a member of the native army. In 1856 Paul Daniel was ordained in Madras, of whom it was written: 'If such sermons as Paul Daniel preaches were delivered in any church in London, it would be crowded to overflowing.' But his promising career was cut short by cholera four years afterwards. In 1864 and 1866 two remarkable Mohammedans were baptized at Agra, Maulvis Safdar Ali and Imad-ud-din, who had taken a share in the great religious discussion between Dr. Pfander and the Agra Maulvis in 1854. Both when Moslems were sincere seekers after truth; both 'failed to find rest in bodily austerities and external observances; both were brought to the light by the study of the New Testament, and both found great peace in Christ.'"

Sir C. A. ELLIOTT, K.C.S.I., at Newcastle Church Congress, 1900, *Record*, October 5, 1900, p. 959.

307. **Kharak Singh, the Christian Pundit.**—A faithful witness and evangelist of Jesus Christ, the Rev. Pundit Kharak Singh died at Amritsar on February 5, and was buried the following day in the village of Udduki, the *lumbaradari* (chieftianship) of which had been in his family for seven hundred years. He was born about 1821, and when a youth of eleven he left the Sikh religion and became a *Sadhu* (religious mendicant), taking the Hindu name of

Narain Das. During the Indian Mutiny he became a soldier in his father's cavalry regiment, and fought against the mutineers. He received two medals, one of which was for saving an officer's life. The first person from whom he heard of Christ was the late Rev. Nehemiah Goreh. He went solely to confute him; and in order more effectually to oppose Christianity he bought a Hindi New Testament, and began to study it. Ever seeking after God, he found one text which he afterwards said absolutely suited his case: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." Before this he had read the Bible merely to try to find flaws in it and to contradict it, but now he read it to find peace with God and rest for his soul. He yielded himself to the teaching of Christ, and was baptized by the Rev. R. Clark in Amritsar on March 1, 1874. He subsequently studied at the Divinity School, Lahore, and was ordained by Bishop French on December 21, 1887.

*Church Missionary Gleaner*, April 1900, p. 59.

308. **The Death of Imad-ud-din.**—"We are grieving to-day," writes Miss E. Wauton from Amritsar, in the Punjab, on August 29, 1900, 'over the loss of our good Padri.

"He said to his attendants when they were trying to place him in a position where he would be able to rest, 'Don't lay me on this side or that side. *I want to have my face looking upward towards the Gate of the City*, so that when the call comes I may go straight in.'"

"And so we saw him on Monday evening with a calm expectancy on his face, as if he were just listening for the call to come. When it did come, they say he opened his eyes and looked with a glance of happy recognition as if seeing some one he knew, and then passed peacefully away.'

"In such Christian calm, at the age of about seventy-five, passed away the Rev. Imad-ud-din, D.D., pastor of the C.M.S. congregation in Amritsar, once a leading Mohammedan preacher and fakir, and for more than thirty years

the most prominent Indian champion of Christianity as against Islam. 'I question,' writes the Rev. P. Ireland Jones, 'if there has been any more remarkable convert from Islam, one who has done more by voice and pen for the cause of Christ's truth.' As long ago as 1884 Archbishop Tait conferred upon him the degree of Doctor of Divinity for his learned writings."

*Church Missionary Gleaner*, November 1900, p. 162.

309. **Nerwa's Death-bed.**—"On my last visit to Nerwa [the old chief of Aniwa], his strength had gone very low, but he drew me near his face and whispered, 'Missi, my Missi, I am glad to see you. You see that group of young men? They came to sympathise with me, but they have never once spoken the name of Jesus, though they have spoken about everything else. They could not have weakened me so if they had spoken about Jesus! Read me the story of Jesus; pray for me to Jesus. No, stop; let us call them and let me speak with them before I go.' I called them all round him, and he said, 'After I am gone let there be no bad talk, no heathen ways. Sing Jehovah's songs and pray to Jesus, and bury me as a Christian. Take good care of my Missi, and help him all you can. I am dying happy and going to be with Jesus, and it was Missi that showed me this way. And who among you will take my place in the village school and in the Church? Who amongst you will stand up for Jesus?' Many were shedding tears, but there was no reply; after which the dying chief proceeded, 'Now let my last work on earth be this: we will read a chapter of the Book, verse about, and then I will pray for you all, and the Missi will pray for me, and God will let me go while the song is still sounding in my heart.'"

"Life of Dr. John G. Paton," pp. 399, 400.

## H. SPECIAL MODES OF WORK

310. **Revisited after Fifty Years.**—“A most interesting story was told me not long before I left India by a missionary of the Orissa Province. He was out travelling round the villages in the winter time, when missionaries can very well become acquainted with the people outside their immediate circle of converts and their central church. He came upon a village in a very remote part of the district, in which he found, to his great surprise, a small body of professing Christians. He had never heard of them before. They were in connection with no Church and no religious organisation; they had no priests and no deacons; but they read the Bible and they had a Church service. They called themselves Christians, and they professed to believe in the doctrines of our Christian faith. He found that the history of them was that, just fifty years before, his own father, who was a missionary in the same place, had made a tour similar to that which he was then making among the villages, and had stopped three days at this place and talked to the people there. He had left the Bible, and he had left other Christian literature amongst them, and this passing visit, together with the permanent seed sown among them, had produced this admirable effect.”

Sir CHARLES ELLIOTT, at the Bible Society Anniversary,  
the *Record*, Friday, May 7, 1897, p. 442.

311. **The Bible: Attraction of.**—“A distinguished convert said immediately after his baptism, ‘The first day I was brought into contact with the Bible in that Christian college I was attracted to it;’ and from that day he continued to be a devout student of it, till at last it called him forth into

the ranks of the followers of Christ. I have known men of high caste, and men reared in the strictest superstition, Brahmans, brought so under the power of the Bible that what no human persuasion could do was accomplished. They have broken the sacred thread; they have cast away their idols; and they have come out as followers of Jesus Christ.

The Rev. Dr. MACKICHAN [Bombay], at Bible Society Anniversary, *Record*, May 3, 1901, p. 437.

312. **Bible: Influence of.**—"Several new Zenanas have opened during the year. Some doors were closed on account of the conversion of two Mohammedan pupils, one in our mission—an unmarried girl of eighteen—and the other in the American Zenana Mission—a married woman. The latter, sad to say, was almost at once dragged back by her relatives. When one of our teachers went round in that district—for she, too, had pupils there—of course the people were a good deal excited, and kept saying over and over again, 'No, we are not going to read with you any more; our men say you come and take us away.' In one of the houses an old Mohammedan lady made a most striking remark: 'It is not they who take our women away and make them Christians; it is their Book. There are such wonderful words in it—when they sink into the heart nothing can take them out again.'"

Miss FALLON, of Allahabad, *Zenana Bible and Medical Mission Report*, 1900, p. 46.

313. **The Gospel on the Café Table.**—"Mr. Barnard, one of our colporteurs, and a member of the North Africa Mission, were together in Fez, when a stranger suddenly accosted one of them by name. He told them that he had been lodged and kindly treated at the Refuge when a stranger in Tangier some time before, and that he had there seen the missionary with several others whom he also named. While at Tangier he found, lying in a café, a small Arabic Gospel. The owner of the café said it had been given him by Christians, but it was of no use, and he might take it if he liked.

He did take it and read it eagerly. After further questions he told them that at the Refuge he had been taught words from the Injil, 'Christ died for our sins according to the Scriptures.' These words, along with what he read in the Gospel, took hold of his mind, and he said that all the way back from Tangier to Fez he was thinking of them, with words from the Koran with just an opposite meaning, 'They did not kill Him, nor did they crucify Him, but one that appeared like unto Him.' *He felt all the way as if Jesus Christ and Mohammed were fighting for him within his own heart, and he was greatly delighted to see his former teacher again.*"

*Report of British and Foreign Bible Society, 1900, p. 171.*

314. **How a Gospel bore Fruit after Thirty Years.**—The Rev. G. A. Clayton tells the following: "When old Doctor Tan of the Ta Ye Circuit first met Mr. Protheroe he was seventy-four years of age, but still hearty. Thirty years previously, when travelling in Sz-Chuan, he received a copy of St. Matthew's Gospel from a man who had bought it but found nothing of interest in it. Mr. Tan read it again and again, year by year, till twenty-eight years had passed, and there was still much that he did not understand. Then he met Doctor Chid, then one of our inquirers and now a member, who explained much to him and introduced him to Mr. Protheroe, who had the joy of receiving him into the Church after fuller instruction."

*Wesleyan Missionary Notices, January 1900, p. 23.*

*For other illustrations of Bible Work, see Index.*

315. **Persian Remedies.**—"A Hāji's baby had convulsions. The parents took it to the *mullāh* (teacher), who said the child was possessed; the only remedy was to measure the child's height and buy a prayer exactly the same length, strap it down to the child's back, and then read it aloud, when the spirit would depart. The parents in that particular case finding the *mullāh* would charge five *tomans* (£1) for the

prayer, decided as the baby was a girl she was not worth so much. In April 1897 a young woman suffering from suicidal mania was brought. Her friends had taken her to the doctors, who said it was no case for them, but for the *mullāhs*, who must exorcise the demon. The *mullāhs*, after the payment of £1, wrote one verse of the Koran on a tiny slip of paper, rolled it up and ordered it 'to be buried in her flesh in such a way that the demon might not see it.' So the doctor made an incision in her arm two inches long, and deep enough for the paper to be inserted and the wound stitched up. But, alas! the place suppurated instead of healing, and the woman was no better: yet so strong was their faith in the remedy that they would not permit Dr. Carr (who by that time was in charge of the medical work) to remove it."

"Persian Women and their Creed," by MARY R. S. BIRD, p. 44.

316. **Indian Surgery.**—"All sorts of cases are brought to the dispensary, some of which it is impossible to deal with. Not long before we left, a boy was brought whose legs were terribly bitten by a crocodile. For some days Mrs. Cain dressed the wounds and saw that one of the legs needed amputating, an operation which she had never performed. However, she was soon relieved of her responsibility, for the parents called in a man who professed to be able to cure more quickly, and he at once chopped off the crushed leg with an axe."

The Rev. J. CAIN, Dummagudem, South India, in *Church Missionary Gleaner*, June 1901, p. 89.

317. **Doctoring under Difficulties.**—"At this time there was quite an epidemic amongst the children and young folks—a kind of mumps, which when lanced quickly healed, rheumatic fever, and pneumonia. These latter cases are rather difficult to treat in a snow hut and on a snow bed, with only a deer-skin between the snow and the patient, and with not enough oil to heat the den. In one case there was no door. This den was so small that I could not get in when both parents were in, so pushed aside the old cotton skirt

which served for a door and looked in when I wanted to give the sufferer medicine or food. The patient died."

Extract from letter from Mr. C. G. SAMPSON, Cumberland Sound, Blacklead Island, near the Arctic Circle, in *Church Missionary Gleaner*, January 1899, p. 2.

318. **Difficulties of Medical Missionaries in China.**—Dr. Ethel Tribe, Amoy, South China, writes: "One of our difficulties in working amongst the Chinese is that many of them only come to the doctor once. The motive of some is just curiosity, and that being satisfied, they do not care to come again. Others think there is something of the nature of charm in our treatment, that it is almost a 'cure-while-you-wait' business, and they expect the single visit and the one bottle of medicine to do all they want, and, if it does not, they conclude there is no efficacy in it, and return to their own doctors, or call in the help of an idol. But other patients come regularly, and the faith of some of them is quite touching. A young woman came a short time ago with an old un-united fracture of the thigh, and said we might do anything if only we would cure her. She even said she would be glad to let us 'cut' her. This many of the Chinese seem to think is what the foreign doctor's heart most delights in."

*L.M.S. Report*, 1898, p. 40.

319. **Medical Work, "The Sowing-Seed Country."**—At Fuhning, Fuh-Kien, China, there is a mission hospital. Miss Thomas writes: "The hospital is at the west gate. The native doctor calls it the 'Sowing-seed Country.' Going about in the district and prefecture we find flower and fruit of this same seed. Constantly it means barriers broken down, a basis laid for further teaching, and confidence in and regard for the foreigner established."

*Church Missionary Gleaner*, August 1900, p. 122.

320. **Fruits of a Medical Mission.**—"I will mention one thing that I learnt in talking with the American missionaries



there [at Hang-Chow, Mid China]. They told me—several, if not all of them—that they scarcely ever met with a person interested in Christianity, or a Christian inquirer, in the villages within a radius of 150 miles from Hang-chow, who had not been brought to be interested and to inquire through the means of Dr. Main's teaching in his hospital."

Speech by Mrs. BISHOP, F.R.G.S., at St. James's Hall,  
May 11, 1897.

321. **Change wrought by a Medicine Chest.**—The Rev. R. Hack, C.M.S., Central Provinces of India, narrates the following instructive experience: "The people received our party most churlishly, refusing to give one of our number a drink of water or to supply the ordinary necessities of our camp. Before our preaching commenced I noticed that the rajah's father-in-law was suffering from fever and in some pain. I at once attended to him, and sent for the medicine chest. Almost immediately everybody seemed to change his attitude towards us; chairs were brought out, profuse apologies given for all the inconvenience to which we had been put, and not only had we an attentive audience, but also a ready sale for all our books."

*C.M.S. Report, 1900, p. 210.*

322. **"You give Medicine for the Love of God."**—Miss E. A. Cooke, C.M.S. missionary at Ramleh, Palestine, tells the following incident which occurred at the mission dispensary at Lydd: "We have pictures and large Arabic texts round the rooms in which we receive them, and opposite the door are the words, 'God is love.' The other day a poor woman came in from a distant village. I saw she was looking at the text, and talking earnestly to her friend, and when I spoke to her, she said, 'Oh! is that it? My husband came here and you gave him medicine, and he told me that it was written on the wall that *you gave all the medicine for the love of God.*' I told her it was true, though the words did not mean quite that."

*C.M.S. Report, 1899, p. 142.*

323. **Gratitude to a Missionary Doctor in Manchuria.**—Dr. A. M. Westwater of Liao-yang, Manchuria, reports: “The people not only acknowledge but exaggerate the service I rendered the city, and universally credit me with saving both their lives and property. At my return to the city, *the heads of the native guilds* called on me and expressed their gratitude, at the same time offering me the choice of a number of compounds for a temporary house and hospital, also to pay all expenses of rent, alterations, and even medicines. . . . Not only have they given me these temporary premises, but spontaneously offered to rebuild the Medical Mission premises in the spring, and said there would be no difficulty in getting the money for this purpose.”

*Missionary Record of the United Free Church of Scotland,*  
March 1901, p. 117.

*See also Nos. 66, 100–103, 108, and Index.*

324. **Had not worshipped Idols for Twenty Years.**—How many believers there are of whom the missionaries hear but little. The Rev. G. A. Clayton tells the following story of a Chinese: “On one of his journeys Mr. Miles was invited into a house occupied by three brothers named Lieh, who were anxious to learn more about the Christian religion. They told Mr. Miles that their father, who had died a few months prior to Mr. Miles’ visit, had not worshipped idols for twenty years, because he had read some Christian books and was convinced that idols were false. It may seem strange to our readers that he never joined the Christian Church, but they must remember the fewness of the workers sent out, and the vastness of the field.”

*Wesleyan Missionary Notices,* January 1900, p. 23.

325. **Books for Students.**—“Every three years 20,000 students and visitors flock into Wu-chang, Central China for the triennial examination. The L.M.S. missionaries distributed in 1897, 10,000 packets of books to the students as they were leaving the examination hall.”

*L.M.S. Report,* 1898, pp. 51, 52.

*For other illustrations of Tract and Book distribution see Index.*

326. **A Mohammedan's Testimony to Mission Schools.**—Mrs. Blackett, C.M.S., Kirman, Persia, speaking of her husband's mission school, says: "A leading Mujetihid [Mohammedan preacher], brother-in-law of the Imâm Juma', said to the son of Asâfu'douleh, 'Why do you help that man? Every boy who goes to his school becomes a Christian.' Now that is exaggeration. We *think* four boys besides the convert are 'smoking flax'; we *hope* a fifth is under good impressions; and we *trust* the false faith of the rest is shaken, or will be shaken one day, and destroyed. And we don't think because some are interested, even deeply interested, that the work of grace is done; but these poor Mussulmans, with their bitter feelings, cannot know better."

*Church Missionary Intelligencer*, January 1900, p. 16.

327. **Results of Higher Education in India.**—"It was Robert Noble's aim so to reach men of power among the natives that they should become native pastors, and be the pillars of the native Church when he had passed away. In this view it is impossible to over-estimate the importance of the conversions of which I have spoken, and whose number seems so small. Exactly opposite to the Noble School there stands the native court-house. The judge, who daily administers impartial justice in the name of the British Government in that court-house, is a converted Brahman from the native school. The magistrate in the adjoining district is another; the minister of the native congregation and missionary in charge of the district of Masulipatam is another; two of the headmasters of our Anglo-vernacular schools and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. One of them edits the native Christian magazine, and all our translating, writing, teaching, guiding, and directing the work of the native Church is in the hands of that small but steadfast community. Therefore, I repeat, judging not by their numbers, but by their importance, it is impossible to thank God too much for

the blessing which He has vouchsafed to the work of the Noble High School. We find that wherever the district missionary goes, if he meets with the pupil of the missionary school, there he has a friend made ready to hand, if nothing more. No language of mine can convey an idea of the numberless cases which have been brought under our personal notice of secret disciples, of men convinced in heart, but still unable to throw off the shackles of their iron bondage. I wish I could convey to you some idea of the influence which a mission school of this character has throughout the whole district as being a centre for information."

From speech of the Rev. A. W. POOLE (C.M.S. missionary at Masulipatam, afterwards bishop in Japan), at C.M.S. Anniversary. *Church Missionary Intelligencer*, June 1883.

328. **Higher Education saps Hinduism.**—"When Dr. Duff founded his mission school in Calcutta, he gave utterance to his intention in these memorable words: 'While you [he said to the preaching missionaries] endeavour to detach from the great mass as many precious atoms as the stubborn resistance of the material will allow, we will, by God's help, direct all our attention to the making of a mine and the laying of a train, which shall one day explode and rend Hinduism to its centre.'"

From speech of the Rev. A. W. POOLE (C.M.S. missionary at Masulipatam, afterwards bishop in Japan), at C.M.S. Anniversary, 1883. *Church Missionary Intelligencer*, June 1883.

329. **Missionary Work in a College.**—"We read a few verses of God's word, and we give a short address for ten minutes or so to the boys, and then we close with prayer, and go to our respective class-rooms for the Bible lesson. Thus the first hour in the morning, when we are all fresh, we devote to the study of the Bible. All these Brahmans and Mohammedans and Hindus have prepared their lessons in the Bible—whether in the Old Testament or the New, or verses from the Gospels or Epistles—and we sit down and talk over it, and discuss their difficulties, and try to make them

understand it. One hour of the day's studies we devote to the study of Jesus Christ and His religion. Now if that is not missionary work, I do not know what is. Don't you think, my brethren, if I could get you before the day's work began to come and devote an hour to the Word of God—don't you think you would soon have a thorough knowledge of its teaching? Do you think these young men can come to us day after day, and listen to the words of Jesus Christ and the story of the Gospel, and not be deeply affected in their minds?"

From speech of the Rev. C. W. A. CLARKE, C.M.S. missionary, at C.M.S. Anniversary, 1892. *Church Missionary Intelligencer*, June 1892.

330. **A Child's Lessons bring his Mother to Christ.**—"Mrs. Mukerji, one of our teachers, was baptized in 1896, and after two and a half years' careful training came to us. It was through her little boy repeating to her the lessons he learnt at school that she was brought to believe on the one Saviour."

Miss J. M. PUCKLE, Aligarh, North India, in *Awake* 1900, p. 106.

*For other illustrations of Educational Missions, see Nos. 4, 13, 21, and Index.*

331. **How Work among Out-castes Pays.**—Mr. H. T. Wills, Trevandrum, Travancore, South India, remarks: "With regard to the work among these out-caste folk, I may here state that it pays in many ways. We shall sooner reach the caste Hindus through the elevation of these people than these through the caste men. The Hindus note the change coming over their slaves, and wonder at it, as they are supposed to be scarcely human. Interest has been shown by caste men actually taking up work for the out-castes, one school for Pulayars being started and maintained by a son of a late Dewan and some of his friends, with one of our Christian boys as teacher. The Hindus often ask us about this work, and in other ways show a growing approval of it. The very quick and sure progress made by these degraded people, when once the Gospel reaches them, is a powerful

argument in favour of Christianity with men who can only appreciate some sensible sign. Our care for the out-castes is by degrees *breaking down the rigid exclusiveness of caste.*"

*L.M.S. Report, 1898, pp. 136, 137.*

332. **A Mission Boat on the Ganges.**—"Speaking of the mission boat *Tara*, the Rev. A. W. Young, who is general superintendent of the Isamutti and Bongong district, reports that this most useful vessel travelled between 1500 and 2000 miles on the great waterways of that part of Bengal. Much interest was excited by her visits. Thousands of people living in the towns and villages on the river banks heard the Gospel preached again and again, and had much Christian literature distributed among them and sold to them in the form of tracts and Gospels."

*L.M.S. Report 1898, p. 74.*

333. **The Gambler and the Lantern-slide.**—The Rev. J. Hawksley, who is working among the Indians of the Klondyke region, writes: "A magic-lantern was shown during the winter with one direct result. A view of 'Christ cleansing the Temple' was thrown on the sheet. An inveterate gambler was so struck by the attitude of Christ that the words in explanation went to his heart with power. He said, 'If Christ was so angry with those who did such things in the earthly temple, what hope was there for one who did things like them of ever entering heaven where Jesus always lived? I will give up the cards and gambling.' Thank God! he has kept his word."

*Awake! 1900, p. 128.*

334. **The Lantern as an Evangelistic Agency.**—Mr. P. H. Shaul, C.M.S., of Bollobhpur, Bengal, thus enumerates the advantages of the lantern as an aid to preaching:—

"1. Darkness. All eyes fixed on pictures illustrating the life of our Saviour, and no one wondering what the Sahib's hat is made of, or how much he gave for his boots.

"2. Teaching by the eye as well as the ear. Again and

again, when alluding to the events illustrated, people have remarked, 'Oh yes! the Sahib showed us that,' and forthwith have described the scene.

"3. Solemn silence, and no attempts at argument or discussion during the recital of the last scenes of our Lord's life, and rapt attention as the need and doctrine of the Atonement is presented.

"4. Two or three hours of connected preaching and singing, leaving a knowledge not easily effaced.

"5. Being able to reach all sorts and conditions of women, from the lowest to the highest castes. Often I have showed the lantern in the houses of the rich and educated, the women folk being kept in purdah the other side of the screen.

"6. The people coming to invite you instead of you with difficulty having to seek them out."

*C.M.S. Report, 1899, p. 180.*

*For examples of Women's Work in Missions, see Nos. 58-63, 67, 71, 90.*

## I. COMITY OF MISSIONS

335. **Denominational Differences lost Sight of before the Enemy.**—"Bishop John Selwyn told me that he learnt as a principle of work from his father never to interfere with the really good work of missionaries of other denominations. It is noteworthy that where the London Missionary Society or the Scottish Free Kirk or others were working, there John Selwyn, as far as I know, did not attempt work. He never grudged praise to those earnest men he found working in ways different from his own. No doubt that is an instance of his large-heartedness, but is it not also a proof that our denominational differences are lost sight of when we are really face to face with the enemy? The great question—'Are you for Christ or against Him?'—so transcends all others in importance, when the real conflict with the blackness of heathendom is entered upon, that one may well hope the time will come that as men realise what striving for Christ's sake means, they who are Christians will cease to strive against each other."

The Bishop of Bath and Wells, speech at C.M.S. Centenary, April 13, 1899. See *Church Missionary Intelligencer*, 1899, p. 835.

336. **Comity of Missions.**—"On reaching Rangoon [two Wesleyan Methodist missionaries] met a band of nearly one hundred American Baptist missionaries, and told them of the hope they had of founding a new mission in Mandalay. One in reply, with apostolic fervour, exclaimed, 'We wish a hundred of you were coming,' and with these words ringing in their ears they entered the upper country, and, arriving at



Mandalay, a city of 180,000 souls, they decided to make it the headquarters of the new mission."

*Wesleyan Missionary Notices*, 1900, p. 328.

337. **Missionary Fellowship.**—The Rev. J. D. Sutcliffe said at the Wesleyan Missionary Society's Anniversary, 1900: "At Abeokuta, with its 100,000 people, the Church Missionary Society joins hands with us in our work, thank God, or else I do not know where the heart of our missionaries would be. We have one European missionary, one native minister, half-a-dozen catechists and day school teachers representing Methodism to that mass of 100,000 heathens. Scores of pagan villages lie round about, and in the greater part of them no missionary work is going on."

*Wesleyan Missionary Notices*, 1900, p. 174.

*See also No. 4.*

## J. MISSIONARY PROGRESS

338. **“For Myself, I want Crops.”**—Dr. Griffith John, Hankow, Central China, says: “A flippant critic, writing of the missionary work in India not many years since, said: ‘A great deal is being said by the missionaries about unseen influences, leaven, seed-sowing, and what not. For myself, I want crops.’ Now that seems very smart. ‘For myself, I want crops.’ Wonderful! I should like to know who does not want crops. We all want crops. But the husbandman sows the seed, and then ‘waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.’ The husbandman wants crops, but he does not expect to sow and reap on the same day. Though there were not a single convert in China, I should still go on ploughing and sowing; for well I know that they who ‘sow in tears’ shall, sooner or later, ‘reap in joy.’ But, thank God, it is not all sowing with us in Central China now. We are beginning to reap a goodly harvest. Still the reaping of the present is inseparably connected with the sowing of the past, and the one is not a whit more real or more divine than the other.”

*L.M.S. Report, 1898, p. 47.*

339. **Missions in China: Changes of Feeling.**—“A year ago the British Consul in Pakhoi warned a medical missionary from setting foot in a village not more than three miles from the city, because of the known hostility of the people. In that village there are to-day only six baptized Christians, of whom two or three are children; yet the state of public opinion has been so altered that the villagers will not suffer

even the children in the streets to shout after a foreigner the mild abuse of 'foreign devil' without visiting the offence with a sound thrashing."

The Rev. ROLAND ALLEN (S.P.G.), *Cornhill Magazine*  
February 1901, p. 211.

340. **A Teacher's Success.**—Miss E. J. Harrison, Ko-sang-che, Fuh-kien, South China, visited an island called Tong-sen in 1899, and makes the following report: "I examined the church-roll and found, to my joy and astonishment, that sixty-two names were enrolled of men, women, and children, who were most regular attendants at the Sunday services. It is the best church-roll for regularity which I have seen. I heard, too, that there are *three* weekly prayer-meetings in which the men take part; and that many women, who have been taught a great deal of what they know by a boy of seventeen, are regular in their attendances at Divine service. Last year when I visited the island there were *four* men who seemed in earnest and no women."

*Awake!* August 1900, p. 94.

341. **A Bengali Brahman's Testimony.**—"One Brahman said: 'A few years ago on no account was a Padre Sahib allowed in our village, in fact we used to turn him out. But the Padre persisted in coming, and by being able to give medicine, gradually won his way into the village, so that now he is as one of ourselves. He can go about the village, enter any compound, and can converse with the women without any one fearing or suspecting him.' Catching up the opportunity, one of our number promptly asked the reason of this. 'Because he is a Christian,' was the reply."

*C.M.S. Report*, 1899, p. 182.

342. **A Brahman's Prophecy.**—The Rev. F. Bower, Kunnankulam, Cochin, writes: "The other day an influential and highly educated Namburi Brahman, who had received a Malayalam Bible from us about two years ago, on being asked

if he had read it, readily replied in the affirmative, and said very emphatically, 'The contents of that Book are all true, and I admit the truth of Christianity. I have noticed the signs of the times, and see how things are changing. You need not trouble yourself about instructing us in these matters, for after a while there will be but one religion in this country, and that religion will be Christianity.'

"This was said in the presence of several other Namburi and Pattar Brahmans, and not a word was uttered against his opinion."

*Church Missionary Gleaner*, May 1901, p. 74.

**343. Emptying a Temple of its Worshippers.**—From Medak, in the Nizam's Dominions, the Rev. C. W. Posnett sounds the following triumphal note: "A few days ago we had a bit of a triumph in Railamudugen, where there is an out-caste temple to Rajashvaradu. His chief work was to give children to the barren, and the women used to lie prostrate, with face to the ground, all around, for seventy-two hours, hoping for his coming. The priest meanwhile was tearing sheep, goats, and hens with his teeth. We have at last almost emptied this temple of its worshippers. We have baptized its last two priests, and there are only about one or two families left to do homage.

"The last student I sent out to work was once a priest of this very temple. The church I have built was built right on the ruins of the out-castes' temple in Serjarna! Thus we camp day by day on the enemy's ground as we drive him from trench to trench."

*Wesleyan Missionary Notices*, 1900, p. 139.

**344. A Fetish built into a Chapel.**—A letter from a Wesleyan station in West Africa says: "At Ingricarsoo [West Africa] the Word of God has come with such power that, on the visit of the superintendent minister, the chief and several of the Sunday-school scholars took the fetishes of the town, threw them into the sea, and burnt down the fetish

hut, declaring with one mind that there is no salvation in them. One of the fetishes—a stone—was taken to Bayin and placed in the wall of the chapel, then in course of erection, as a memorial of the event.”

*Wesleyan Missionary Notices*, 1900, p. 202.

345. “**Am I a Failure?**”—The Bishop of Ossory and Ferns, speaking at the Annual Meeting of the Church Missionary Society, said: “It was my great privilege some thirteen years ago to hear the saintly Bishop Crowther give a very short address, and in that address he, in his own simple, gentle, modest manner, made use of a statement that, if coming from any other speaker, might perhaps be considered an exceedingly egotistical one. He said: ‘You ask sometimes here at home, Are missions to the heathen a failure?’ Then, with the old man’s gentle simplicity, he added, ‘May I ask you, Am I a failure?’” (*Church Missionary Intelligencer*, June 1900, p. 421.) [Bishop Crowther was a Yoruba, a heathen, sold as a slave boy, rescued by a British cruiser, educated as a Christian, and finally made bishop of the country where he was born.—ED.]

346. **The Gospel in Bunyoro.**—The Rev. A. B. Fisher thus sums up some of the results of the mission in Bunyoro, Central Africa: “Slavery banished; freedom to all. Ritual of devil-worship (including teeth-extracting, burning, and self-mutilation) stopped around stations. Witchcraft and burning on the decrease. In a word, a great blow has been struck at the works of the devil.”

*Church Missionary Intelligencer*, April 1900, p. 291.

347. **How the Work Spreads.**—“Native soldiers buy a good many Portions, especially when going on leave. Two soldiers of the Baluch Regiment, who had been in Uganda, astonished me by coming and demanding Bibles. They said they had seen what Christianity was doing in Uganda, and

that a Mem Sahib had told them they could get a Bible from us."

Dr. SUMMERHAYES (C.M.S.), of Quetta, Indian frontier,  
*Report of British and Foreign Bible Society, 1900, p. 208.*

348. **Missionaries as Peacemakers.**—"Mr. Gill's third Sabbath at Port Moresby was of a widely different character. Two deaths had occurred: one of a warrior who had been ailing for some days, another of a youth accidentally wounded by a friend. The former, though very weak, had conversed with Mr. Lawes in the morning. It appears that his lady friends had made up their minds that he would die; so they—his wife taking the lead—threw themselves upon him in their grief, and literally squeezed him to death. In the other instance 'payment for blood' was required and paid; but the friends of the deceased were not satisfied. At the close of the morning service came the rumour that a fight was imminent between the tribe to which the deceased lad had belonged and the relatives of the homicide. Life must be sacrificed in payment for life. A message was sent by Messrs. Lawes and Chalmers to the chiefs to keep the peace. But, as we were sitting down to dinner, mingled with the laments over the squeezed warrior rose the defiant shouts of battle. Helter-skelter ran the missionaries into the *melée*. Mr. Chalmers seized the lad whose life was sought by the arm, and dragged him out of the fray. A friend then took him to the mission-house, where he was perfectly safe. Heathen-like, knowing that he was to die, he had ornamented himself with the utmost care. His face was painted with plumbago, an enormously long-nosed jewel was inserted in the septum, two frontlets of wallaby-teeth were put on, also armlets and anklets; bow and arrows in hand, he resolved (though trembling all over) to die bravely. Meantime Messrs. Lawes and Chalmers stood between the opposing parties, by turns scolding, entreating, and threatening, until at length spears, clubs, bows and arrows were put aside, and a definite promise given by the chiefs that no

blood should be shed. The promise was kept. A new and heavier 'payment for blood' was sent to the friends of the deceased and accepted."

CHALMERS and GILL, "Work and Adventure in New Guinea," pp. 257-65.

349. **A Change among the Maoris.**—The Rev. A. O. Williams, writing of the Maoris of Whanganui, says: "Twelve years ago a funeral, opening of a Maori house, or, in fact, a large gathering of any kind, was a scene of drunkenness and debauchery; now drink is never allowed nor seen in any shape or form."

*Church Missionary Intelligencer*, April 1900, p. 303.

350. **The Missionary as Indian Chief.**—Bishop Stirling, writing of the work of the South American Missionary Society amongst the Indians of the Paraguayan Chaco, said: "The missionaries are the accepted chiefs of the Lengua tribe, and exercise a most beneficent sway over them. Mr. Grubb is naturally their great chief, but, so far as I could gather, each member of the mission has an acknowledged authority and control. Murderers and murderers every one, under the influence of witchcraft, these Indians are turning aside from this cruel dominion and beginning to accept the law of Christ."

*South American Missionary Society Report*, 1899, p. 23.

351. **Progress in Formosa.**—"With more than two thousand confessed followers of Jesus Christ now in the churches of North Formosa, who were born, most of them, in the darkness of heathenism, and with the social and moral life of the people impregnated with Christian ideas, am I to be told by some unread and untravelled critic that mission money is wasted, that missionary success is mere sentiment, and that converts do not stand? I profess to know something about foreign mission work, having studied it at first-hand on the ground, and having examined it at the distance of half the globe's circumference. I profess to know some-

thing of the character of the Chinese, heathen and Christian, and something of men in other lands than China. And I am prepared to affirm that for integrity and endurance, for unswerving loyalty to Christ, and untiring fidelity in His service, there are to-day in the mission churches of North Formosa hundreds who would do credit to any community or to any congregation in Christendom. I have seen them under fire, and know what they can face. I have looked when the fight was over, and know that it was good. I have watched them as they lay down to die, and calmly, triumphantly, as any soldier-saint or martyr-hero, they 'burned upward each to his point of bliss.' Tell me not that they will fall away. Four hundred of them have been counted worthy and have entered into His presence, the first-fruits of the harvests now ripening in the white fields of North Formosa.

G. L. MACKAY'S "From Far Formosa," p. 338.

*See also under "Statistics," "Conversions," "Converts," &c., and consult Index.*



## K. PRAYER AND ANSWERS TO PRAYER

352. **Prayer and Missions.**—"Prayer is to missionary work what air is to the body—the element in which it lives. Missions were born in prayer and can only live in the atmosphere of prayer. The very first duty of a Church in organising its foreign missionary work is to awaken, maintain, and sustain in its members the spirit of prayer."

The Rev. G. H. C. MACGREGOR, *Life*, p. 230.

353. **Prayer the most Important Part of Mission Work.**—Miss K. A. S. Tristram, a missionary in Japan, said: "Not long ago a missionary in Japan was talking to me about a special mission which was just going to be held, and I said I would pray for it. He said very quietly, 'Thank you; you have undertaken *the most important and the most difficult part of the work.*'"

*Church Missionary Intelligencer*, June 1900, p. 435.

354. **Ingathering in Answer to Prayer.**—Mr. A. Wilson, of Iganga, Busoga, on the great Victoria Nyanza, tells in his annual letter of the ingathering of the first-fruits into the Church from nearly every station in Busoga. He adds a piece of information which should be noted: "The Lord poured out of His Spirit, and gave the increase, I have no doubt, in answer to prayer. *Our friends in Uganda were praying*, and the Stillorgan Gleaners, who adopted me as their missionary, had agreed together to pray for an outpouring of the Holy Spirit on Busoga—not only in their

usual gatherings, but also in their private daily devotions. This I found out later."

*Church Missionary Gleaner*, August 1900, p. 126.

355. **Prayer for Pomare.**—"A prayer-meeting was held to pray for the conversion of King Pomare [of Tahiti] and the triumph of Christianity.

"At the very time when this was taking place in England, Pomare came to the missionaries at Eimeo and asked for Christian baptism, declaring his purpose to forsake idolatry and all its practices and become a follower of Jesus Christ. This was in July 1812."

"The Story of the L.M.S.," by the Rev. C. SILVESTER HORNE, p. 35.

356. **The Fruit of One Man's Prayers.**—"Another encouraging thing is the reconversion of the Nyasas. Years ago, the first event in this district was the bringing a great number of freed slaves from Zanzibar to form a village. At first they settled near Masasi, they migrated to Newala, and gradually they fell away terribly, and many became just like heathen again; but for the last few years they have, one by one, been coming back to their religion, saying that they want to be true Christians, and not only saying it, but actually giving up their bad ways. There has been no visible reason for this, but we believe it is a direct answer to the prayers of one man especially who, when he knew of any trouble such as this, made a note of the people's names and prayed continually for them."

Universities' Mission to Central Africa, Report, 1901, *Church Times*, May 31, 1901, p. 665.

357. **The True Answer.**—The Rev. J. Holmes, L.M.S. New Guinea Mission, reported in 1897 a general revival in his district, and as many as eighty baptisms of adults. He says: "My one question at each village has been, 'Why this great change?' The one answer has been, 'Because we have prayed for it daily.'"

*L.M.S. Report*, 1898, p. 187.

358. **Healed in Answer to Prayer.**—Miss Oxley, writing from Deng Doi, South China, tells the following remarkable story connected with their dispensary work: "One especially interesting case was that of a doctor and fortune-teller. He could not cure himself, and as he was too ill to go up to Fuh-chow, it remained for me to do what I could for him. He had his fortune-telling idol chopped in half and his charms burnt. Several times people came to have their fortunes told, but he said, 'Now I worship the true God, and have nothing more to do with idols.' This was a great test, as he was at the time so badly off that he was pawning his goods. He moved to a distant village, and now after nine months he is still true, although he has no one to help him, and no church nearer than nine miles. *I believe his recovery and willingness to give up his idols was due to the earnest prayers of two missionary sisters who were staying with me at the time.*"

*Awake!* May 1900, p. 59.

359. **The Witch-doctors Defeated.**—The Rev. J. Batchelor, C.M.S. missionary among the Ainu, the aborigines of the North Island of Japan, writes: "During the late summer a good deal of rain fell, so that the Ainu were afraid of having another flood such as that of last year. Three women witch-doctors, living in three distinct villages, gave it out among the people, all at the same time, that I was the cause, because I taught the people to give up their old religion and customs, and because so many had become Christians. I believe these women had a private meeting so as to decide about delivering the same message of intimidation to the people. It was to the people a very serious charge, but to me intensely amusing.

"Well, some of the Christians in one village were quite frightened about it, so that, after having a preaching service, I prayed especially for fine weather. To the discomfiture of my three enemies the weather cleared up before morning, and it remained quite fine and bright for several weeks.

Indeed, it kept fine till the wheat and millet had been gathered in. The people have had better crops this year than they have had for many years past, and they are very delighted. What a grand answer to prayer!"

*Church Missionary Gleaner*, 1901, p. 6.

*See also Index.*

## L. GIVING AND OTHER HOME WORK FOR FOREIGN MISSIONS

360. **How to Give.**—"I asked the people to give as though they were putting the money, not into a collection-box . . . but *into the hand of Christ Himself.*"

*L.M.S. Chronicle*, 1900.

361. **A Sunday-school supports Five Missionaries!**—"The Metropolitan Tabernacle Sunday-school is quoted in *The Missionary Herald*: 'Five years ago the school raised with difficulty £200 a year for missions. That was without organisation. Then came the formation of a Young Christians' Missionary Union. Now we raise £550 a year for missions without difficulty, and this notwithstanding the great fire and the efforts of the rebuilding fund.' The Tabernacle school of about 1000 children is now supporting five missionaries in the field!"

*Church Missionary Gleaner*, January 1900, p. 15.

362. **A Maid-Servant's Gift.**—"A maid-servant one day told him [the Rev. G. H. C. MacGregor] she was saving a small sum to give to missions. A few months afterwards, at the close of a service, she slipped an envelope into his hand as she passed out, saying, 'Here is that money.' Being engaged at the time, he merely thanked her, and did not open the packet till he got home. When he did so, he found that it contained £20!"

"Life of Rev. G. H. C. Macgregor," p. 157.

363. **A Wrong Proportion.**—"The voluntary offerings of the diocese of Newcastle were returned at £69,500 per annum,

of which sum home work gets 18s. 11 $\frac{1}{4}$ d. and foreign work 1s. 0 $\frac{3}{4}$ d."

*Church Missionary Intelligencer*, February 1900, p. 154.

364. **How some Children raised Money.**—The following is a list of some of the ways in which children saved or earned money, which they devoted to the Centenary Funds of the Church Missionary Society:—

	<i>s.</i>	<i>d.</i>
For being a good girl . . . . .	1	2
For helping mother and minding baby . . . . .	0	3
Earned by goin' an harrant . . . . .	0	$\frac{1}{2}$
Four farthings out of my money, 1d., my mother gave me $\frac{1}{2}$ d. . . . .	0	1 $\frac{1}{2}$
Going without supper at 1d. each night for 16 nights, 1s. 4d. ; fines for elbows on the table, 1s. 9d. . . . .	3	1
Doing without sweets for a month . . . . .	1	6
Burying a rat, 1d. ; helping, 3 $\frac{1}{2}$ d. ; washing pots, 2d. ; burying another rat, 1d. ; doing messages, 3d. . . . .	0	10 $\frac{1}{2}$
Saved two weekly pennies ; earned 1d. for going a message ; 2d. for gardening ; 2d. for putting up an electric bell . . . . .	0	7
Good report, 1s. ; rink, 9d. ; sweets, 3d. . . . .	2	0
For hemming napkins, 2d. ; for hemming a dust sheet, 3d. ; for fagging for brother during month, 3d. ; for collecting cream jars, 1d. ; given 3d. . . . .	1	0
Doing without biscuits, 2d. ; tidying clothes, 1d. ; cleaning mother's boots, 1d. ; looking for a book, 1d. ; making a bag, 1d. ; for keeping quiet, 1d. ; cleaning the greenhouse, 1d. ; polishing silver, 1d. . . . .	0	9
Deniance of sugar, 3 $\frac{1}{2}$ d. ; deniance of sweets, 2d. ; earn 1d. . . . .	0	6 $\frac{1}{2}$
Self-denile—by doing mangleing, 3d. ; by going without sweets, 1d. ; out of my pocket-money, 2d. ; for picking a chicken, 3d. ; by cleaning boots, 3d. ; out of my bank holiday money, 4d. ; out of what I had give me, 2d. . . . .	1	6
$\frac{1}{4}$ of my money from March till June . . . . .	0	6
My brother gaive it to me to buy sweets . . . . .	0	1

For selling herbs from my own garden, 1s. ; for being a good boy, 7d. ; pocket-money, 3d. . . . .	1	10
For winding wool for mother, 2d. ; for going errands for a month, 6d. ; for cutting crocus leaves, 2½d. ; for buttoning mother's boots, 3d. (mother being an invalid) . . . . .	1	1½
I had given me 4s. ; tram fare, 1d. ; earned by dressing dolls, 1s. 6d. ; taking care of the fowls for a fortnight, 1s. ; cleaning the bicycle, 1d. ; saved from pocket-money, 4d. . . . .	7	0
For being a good girl . . . . .	0	1½
Earn it out of me wages . . . . .	0	1½
I earnt it . . . . .	0	0½

*Church Missionary Gleaner*, July 1899.

365. "A. L. M.—A Labouring Man."—A few years since, the Rev. P. B. de Lom, Association Secretary for the diocese of York, spent a Sunday for C.M.S. at the village of Great Ayton, amid the Cleveland hills. About the only piece of gold contributed to C.M.S. in the offertories that Sunday was the offering of an old working man.

Returning from a walk with the Vicar from Roseberry Topping, a letter was found awaiting the Association Secretary addressed in a shaky hand, on opening which there rolled out a sovereign and six shillings, and a note ran as follows:—

"DEAR SIR,—A-many of my fellow-workmen allow themselves 1s. a week as beer and tobacco money. Believing these to be unnecessary luxuries I forego them, and thus save on this head 52s. per annum. Half of this sum (26s.) I herewith enclose for you kindly to put in the C.M.S. collection for me to-night, and oblige,—Yours cordially, A.L.M."

*Church Missionary Gleaner*, March 1900, p. 45.

366. **A Bed-ridden Collector.**—The missionary-box secretary for a poor parish sends the following account of a bed-ridden collector:—

"I have been much interested in opening one of our mis-

sionary-boxes this year. It contained the sum of 14s. 7½d.—not a very large amount, you may say. Well, the collector is a poor, bed-ridden man, who has lain in his bed upwards of fourteen years, one side of his body quite helpless. Last June he wished to have a C.M.S. collecting-box, so he has it where he can see it from his bed, then he asks his friends to contribute, or else directs their attention to it, and he very rarely meets with a refusal. The amount collected is in small coins, the largest being one shilling, showing the *number* of persons who contribute to the box. I mention this to show what one poor, utterly helpless, deaf invalid can do, whose heart is right with God, and who is certainly doing what he can to forward the work of Foreign Missions. Can not other invalids do the same?"

*Church Missionary Gleaner*, April 1900, p. 62.

367. **A far better Investment.**—A contributor writes to the C.M.S.: "I am very thankful to be able to send you the enclosed money order, value £5, for the Society's 'Indian Famine Relief Fund.' I had intended putting it in the Savings Bank, but feel this is a far better investment."

*Church Missionary Gleaner*, July 1900, p. 112.

368. **Foregoing a Holiday.**—A warm-hearted Irish friend wrote to us some time ago enclosing £1 with the following letter: "I had saved up a few shillings for a holiday by hard work (I am a shoemaker) and thought I would like to see Killarney, but with this scene [*i.e.* of the Indian famine] pictured so vividly before me I could not spend the money, so I have taken two days nearer hand, and have great pleasure in sending you £1 for this work. It is only a little for His sake who has done such great things for me, whereof I am glad."

*Church Missionary Gleaner*, October 1900, p. 159.

369. **A Real "Mite."**—An old woman living on parish relief in an Essex village sends *one shilling* to a C.M.S.



Annual Meeting with the letter as below. She cannot write, and prints the letters taken out of books.

PLEASE . SIR .	THIS . IS . A . LITTLE .
WILL . YoU . GIVE .	To . HALP . FoR .
THIS . FoR . ME	CHRIST . SAKE
FoR . THE . MISSIONARV .	
I . WAS . THINK . To . GIVE	
AT . HUNDREDTH .	
BIRTH DAY . DUT . A LITTLE .	
MoRE . NoW . I . HoPE . IT . WILL .	
Do . A . LITTLE . GooD .	
I . HoPE . YoU . ARE . WILL . NoW .	

*Church Missionary Gleaner*, 1901, p. 16.

370. **Prayer with Works.**—"I enclose £20 for the General Fund of the C.M.S.," writes a Gleaners' Union branch secretary, "from one of the members of our Gleaners' Union, who says *she cannot pray for funds without doing all she can to help.*"

*Church Missionary Gleaner*, 1901, p. 16.

371. **Collecting Bones for Foreign Missions.**—"A most touching little account came from the North of England, where a Sowers' Band of very poor children *collect bones and sell them* for eighteenpence a hundredweight. 'They have to be scraped clean,' explained the secretary. 'The children are delighted to come and say, "Teacher, I have brought a bone!" With the money is bought material for aprons, which again are sold and the money sent to the [Church Missionary] Society.'"

*Church Missionary Gleaner*, November 1900, p. 175.

372. **A Missionary Hen.**—The following inscription is placed on a stone in what was formerly a parsonage garden at Falfield, which marks the spot where a hen was buried:—

"Here lies Tidman's Missionary Hen  
Her Contributions Four Pounds Ten  
Although she's dead the work goes on  
As she has left seven daughters & a son  
To carry on the work that she begun."

*Church Missionary Intelligencer*, March 1900, p. 234

373. **Sending out Others.**—"As he [the Rev. G. H. C. Macgregor] could not go himself, he tried to get others to go. It was a line of action which he was fond of recommending to those who found themselves too old or not strong enough to go, or who were prevented by home or other ties. His own influence in this way undoubtedly led a considerable number to give themselves. *He had first aimed at finding seven such 'substitutes for personal service,' and when this was attained, then seven more.* An ambition like this knows no limit of numbers."

"The Rev. G. H. C. Macgregor's Life," p. 222.

374. **Unwilling to let their Children go.**—"A mother, a Christian worker, and one who for years has professed interest in foreign missionary work, said of a daughter: 'She at one time talked much of giving herself to missionary work, and would like to have been trained for the medical missionary service, but *I think she has grown wiser lately.*'"

"Another, a clergyman, a spiritually minded man, pleading from the pulpit for more missionary zeal and for offers of personal service, invited into his vestry at the close of the service any who would like to speak to him on the subject. The first to present herself at the vestry door was his own daughter. He immediately answered, to her great astonishment, 'Oh no, *I did not mean you.*'"

*Record*, April 27, 1900.

*For other instances of giving, see under "Converts." For other modes of helping on the work, see Index under "Home Work for Foreign Missions."*

## M. NEED OF MORE MISSIONARIES

375. **Takes Six Years to get Round.**—Mr. S. J. Jessop, of Godda, in Santalia, Bengal, says: “We have thoroughly worked over an area of 250 square miles; but what is that in a year compared with the size of this immense district? At the above rate, including Bhagaya, it would take at least six years to evangelise the district once.”

*Church Missionary Gleaner*, February 1900, p. 26.

376. **A Year before they Hear the Gospel again.**—“Our two village workers have just returned, being driven in by the heat. They are full of praise for help given, and though at times the work has been difficult, still in *many* villages the women listened most attentively. A whole year must now pass before these village women are again able to hear of the Redeemer’s love.”

Miss J. M. PUCKLE, Aligarh, North India, in *Awake!* 1900, p. 107.

377. **A Sad Cry.**—“One poor woman cried out, saying, ‘How can we live a better life when we have only heard about Jesus once? We do not know how to follow Him.’ And this sad, sad cry comes from many hearts.”

Miss CHESHIRE, of Jaunpur, *Zenana Bible and Medical Mission Report*, 1900, p. 53.

378. **Hundreds of Unreached Villages.**—The Rev. T. Carmichael, who is working near Mussoorie, N.-W. Provinces of India, writes: “From the door of our Annfield mission-house we see—(1) to the east, within eight or nine miles, the commencement of the Tiri-Gahrwal country, containing a

population of 241,242 Paharis, into whose dialect we have already translated the Gospel of St. Matthew, but amongst whom we have, as yet, found no time for evangelisation; (2) to the north, within seven miles of us, the British territory of Jaunsar-Baur, in which our present evangelistic work has been begun, containing 50,000 Paharis, for whom we have translated St. Matthew's Gospel and a volume of hymns; (3) to the west, across the river Jumna, the independent State of Sirmur (belonging to his Highness the Rajah, the present owner of the Annfield estate), containing 115,000 Paharis, speaking a similar dialect to that of Jaunsar; (4) beyond these the independent States of Jubbal, with 19,196; (5) Laddi; (6) Besari, &c. It is impossible for me and my wife to do much more than cross the threshold of the far-reaching country now opening to us through the hand of God.

“We should not like to see such an important enterprise dropped through a mere failure in our health. At present we are trying to evangelise about 100 villages. But beyond these 100 villages there lie hundreds and hundreds more, which we ourselves cannot hope to reach, and which, though willing to receive us, are lying in the shadow of death.”

*C.M.S. Report, 1899, p. 208.*

379. **One and three-quarter Millions: a Handful of Missionaries.**—Referring to the vastness of the work in the great centre of Patna, the Rev. John Stubbs writes: “Patna is the general name for three big towns. Patna City, where the great majority of the natives reside, and where it is my privilege to labour; Bankipore, the European civil station, where our brethren Dan and Collier live; and Dinapore, the military station, where Mr. Patterson works; the three towns containing altogether 207,600 people. An hour's run by rail, or thirty miles off, is Arrah, containing 47,000 people, and where during the past year a native preacher and colporteur have been located; and about the same distance from Patna, but in the opposite direction, is the town of Behar, with about the same population, but

*without any witness for Christ.* All around the central station of Patna lies the district packed with villages. The Government census returns give the astonishing figures of 854 souls to the square mile. The population of the Patna district is nearly two millions (1,770,224). *We of the Baptist Missionary Society have the entire responsibility of evangelising the males of this great population.* The Baptist Zenana Mission and Zenana Bible and Medical Mission share with us the responsibility of evangelising the females. *The male workers sent out by the Baptist Missionary Society to evangelise this field I can count upon the fingers of one hand."*

*B.M.S. Report, 1899, p. 16.*

380. **A Fourteen Years' Task.**—The Rev. W. Carey, of Dacca City, writes: "‘And Jesus went about all the cities, and the villages, preaching the Gospel of the Kingdom.’ And the villages—that was the word that rang in our ears. How many villages would there be in this one district of Dacca? We looked at the map, unrolled it, and spread it on the table. It was just a black mass of names, and every name a village. Had these villages been visited with the Gospel? . . . We put the map in the pulpit, and there were great searchings of heart under the sermons it preached. The church took up the matter, and prayed and planned, and planned and prayed, till something definite was done. A letter was written, and printed, and addressed to the principal men in all the villages of a certain section of the district. It was a call to repentance and the fear of God, and it was followed by a band of preachers who spent a month going from village to village with the life-giving message of the Cross. They were well received. They sent in glowing reports as they went along, and the church sustained them with prayer. It was a new experience and a new joy. They went in the faith that God had prepared hearts in every place, and so it fell out. They visited *twenty-two villages, and preached to 2900 people, most of whom had never heard the way of salvation before.* But

if they continue the tour, *spending one day only in each village, and working all through the year, it will take them fourteen years to complete the task.*"

*B.M.S. Report, 1899, p. 18.*

381. **Unevangelised Parneah.**—"The Parneah district of Bengal has a population of 1,700,000, yet no European missionary has hitherto been set apart for work in it."

*Church Missionary Gleaner, February 1899, p. 21.*

382. **In Assam.**—"In the Sylket district of Assam, with a population of over 2,000,000, the *only* missionaries are workers belonging to the Welsh Calvinistic Methodists."

*See R.T.S. Missionary Manual, 1889.*

383. **Five Missionaries to a Million and a Quarter.**—"The province of Gharbiyeh [Egypt] contains a total population of 1,297,000 souls, of whom only 24,583 are nominal Christians, and 1,273,073, or 98·1 per cent., are Moslems! It is divided into eleven Governmental districts, with 2133 towns, villages, and centres of population, of which 384 exceed 1000, and 12 contain more than 10,000 souls.

"The missionaries in this province consist of one American missionary, his wife, two lady doctors, and one other lady. We can only say, 'What are these among so many!'"

*Church Missionary Gleaner, June 1900, p. 88.*

384. **Vast Distances.**—The Rev. Walter H. Stapleton, who was in charge of the station at Yakusu, on the Upper Congo, thus describes the vast distances between that remote post and the nearest missions: "Living here in the heart of the Dark Continent, the immense area yet untouched by evangelistic effort comes home to one with appalling force. Our nearest neighbours to the west are our brethren of Upoto, some 200 miles away. Cairo is 1800 miles to the north, and no Protestant missionary proclaims God's message in this tremendous expanse of country; to

the east the work of the C.M.S. stops 380 miles short of Stanley Falls. To the south-east the nearest missionary is the L.M.S. worker on Tanganyika [650 miles off, see p. 84 of same Report], whilst due south Arnot's nearest mission station is 700 miles away."

*B.M.S. Report*, 1899, p. 108.

385. **A Challenge to the Church.**—"Curios from Benin City, specimens of native workmanship in brass, &c., have been shipped home by the ton, articles in the papers regarding the atrocities of Benin have been eagerly read by hundreds and thousands of British readers; but now that the British flag waves over the city, who cares for the spiritual needs of her people? . . . It is heart-breaking work to visit such scenes, and to realise that Christian England cannot send forth a single man to undertake work in Christ's name. The British Government can send forth 200 officers and non-commissioned officers, picked men, for service in Lokoja alone, when British interests are threatened; but the Church of Christ cannot muster ten men either for Benin or the Hausa country; indeed, she cannot muster half that number."

Bishop TUGWELL, *Church Missionary Report*, 1899, p. 74.

386. **Not a single Christian.**—"In Ilorin, a city in Yoruba, West Africa, containing 50,000 inhabitants, there was in 1900 not a single Christian."

*Church Missionary Gleaner*, May 1900, p. 67.

387. **Did not See a Missionary for Thirty Years.**—The Rev. G. A. Clayton tells the following story of an inquirer: "A Chinaman was for five years an inquirer at the Roman Catholic Mission in Wuchang. Then came the great Rebellion, and the Christians fled in various directions. This man never returned to Wuchang and did not see a missionary for thirty years, but during that time he worshipped no idols and prayed a short prayer to God every morning."

*Wesleyan Missionary Notices*, January 1900, p. 23.

388. **One Small Church : 1,200,000 Heathen.**—" At Chiba [near Tokio, Japan] there is an independent Presbyterian Church, which is the sole representative of Protestant Christianity in this capital of the *Ken* [country]. There is no missionary resident here, nor indeed is there a single male missionary resident in any part of this great *Ken*, with a population of 1,200,000 souls. This little Presbyterian Church, though self-supporting, feel themselves quite inadequate for the evangelisation of the town and neighbourhood."

The Rev. W. P. BUNCOMBE, in the *Church Missionary Intelligencer*, June 1900, pp. 458, 459.

389. The missionary force in China (see No. 394, below) has been calculated at 2668, all told ; while the population of China has seldom been estimated at less than 300,000,000, and generally at a higher figure. In other words, the average is one missionary, male or female, old or young, experienced or inexperienced, healthy or sick, to more than 100,000 Chinese.

J. D. M.

389*a*. The Rev. C. H. Stileman, of the C.M.S. Persia Mission, said at a meeting at Exeter Hall on September 25, 1901 : " None of our C.M.S. stations in Persia are less than 200 miles apart ; and there are no others between them."

*See also Index.*



## N. OTHER STATISTICS

390. **The World's Population.**—In 1786, according to Carey, there were 731,000,000 people in the world; in 1901 it is calculated that the world's population must have reached 1,620,000,000. So much the louder call to the Church of Christ.

391. **The Missionary Forces of the World.**—The Rev. J. S. Dennis, D.D., the learned author of "Christian Missions and Social Progress," prepared for the Ecumenical Conference in New York, 1900, a series of elaborate tables of missionary work. He arrives at the following results:—

Number of societies . . . . .	449
Income from all sources, \$19,126,120, or roughly . . . . .	£3,800,000
Total number of missionaries, including—	
Ordnained missionaries . . . . .	5,063
Doctors, men . . . . .	484
" women . . . . .	218
Other lay missionaries . . . . .	1,470
Wives . . . . .	3,567
Unmarried women . . . . .	3,403
	—————
	14,205
Native workers—	
Ordnained . . . . .	4,053
Unordained, male and female . . . . .	72,999
	—————
	77,338
Native communicants . . . . .	1,317,684
Native Christian community, including the above . . . . .	4,414,236
Scholars of all kinds . . . . .	1,049,378
Native contributions, \$1,841,757, or roughly . . . . .	£368,000

392. Table showing Missionary Advance during the Nineteenth Century.

	1799.	1820.	1830.	1845.	1859.	1889.	1895.	1897.
Missionary organ- isations . . .	6	20	25	65	98	262	365	367
Income . . .	£10,000	121,756	226,440	632,000	918,000	2,130,000	2,365,662	2,902,794
Missionaries (men)	150	421	734	1,319	2,032	4,135	6,369	6,576
Missionaries (un- married women)	...	1	31	72	76	1,889	3,390	3,982
Native ministers .	...	7	10	158	169	3,327	4,018	4,185
Other native helpers . . .	30	166	350	3,152	5,785	41,754	61,124	67,754
Native communi- cants . . .	7,000	21,737	51,322	159,000	227,000	850,000	1,057,000	1,443,361
Native disciples or catechumens .	5,000	15,723	102,275	185,000	252,000	650,000	864,155	1,447,145

<sup>1</sup> This figure is obviously incorrect. Dr. Smith has since informed us that a figure dropped out, and that correct number is 1,447,145.

Dr. GEORGE SMITH, in the *Sunday Magazine*, 1898.

393. **The Century after Carey.**—"One hundred years after Carey made his sublime venture, Christendom is represented in heathendom by about 11,450 Europeans and Americans of both sexes. Of these about 4300 are ordained, something less than 1000 are unordained, 3650 are wives, and 2575 are unmarried women. With them are associated 4200 ordained and 43,000 unordained natives toiling as pastors, evangelists, teachers, &c. The entire missionary force numbers not far from 55,000. These messengers of the Churches are sustained at an annual cost of more than \$15,000,000. As a part of the ingathering, the mission churches contain not far from 1,000,000 *members*, and the mission schools as many pupils, while the adherents may reasonably be reckoned at a figure three or even four times as large."

LEONARD, "A Hundred Years of Missions," p. 415 (published 1895).

394. **Protestant Missions in China.**—Hartmann, in his "Survey of Protestant Missions in China," published in the *Allgemeine Missions Zeitschrift*, May 1900, enters into elaborate tables, of which the following are the totals: Male missionaries (ordained and lay), 1090; wives, 746; unmarried women, 710; male doctors, 122; women doctors, 59; native helpers of both sexes, 5112; stations, 524; out stations, 2289; communicants or church members, 95,943; scholars, 37,549. The number of adherents cannot be given, since some societies do not baptize and others do not give figures. Including baptized and catechumens, the number of Christians in China before the massacres of 1900 was probably not less than 250,000.

Upwards of forty societies are working in China.

395. **Wesleyan Progress in Wu-chang.**—"The number of Wesleyan Church members in the Wu-chang district of China was 521 in 1890, and in 1898, 906; the number of 'attendants on public worship' increased during the same period from 737 to 2757."

*Wesleyan Missionary Notices*, 1900, p. 250.

396. **Thirty-six Years' Progress in Hankow.**—Dr. Griffith John, the well-known L.M.S. missionary at Hankow, Central China, says: “Now let us compare this with past years. I began work in Central China in 1861. At the close of the first year there had been 11 baptisms; at the close of 1870, nine years later, there had been 295 baptisms; and at the close of 1880, nineteen years later, there had been 1104 baptisms. Thus, this year has given us more than twice as many baptisms as the first nine gave us, and these two years have given us nearly as many as the first nineteen gave us. The Wesleyan Mission and the American Mission also had a prosperous year. To all the missions in Hupeh the year 1897 has been an exceptionally good year. The accessions for the past year must be considerably above 1000, probably nearer 1500. Surely this is something to thank God for. There has been much sowing in this province during the past thirty-six years. The reaping time is come.”

*L.M.S. Report, 1898, p. 47.*

397. **The Manchuria Mission of the U.P. Church of Scotland** was begun in 1873. From the first a great blessing rested on it. After the China-Japanese war there was a marked advance. In 1897 there were 2114 additions of church members; in 1898, 3307; in 1899, 2494; and the members at the close of that year were 10,915.”

*United Free Church of Scotland Foreign Missions Report, 1901, p. 36.*

398. **Fourteen Hundred Baptisms.**—“The Rev. J. Batchelor, our well-known missionary to the Ainu of North Japan, now at home on furlough, mentioned to the Church Missionary Society's Committee on March 19 that in 1884 there was only one baptized Ainu. Since that time he has baptized 1200, besides 200 Japanese. Upwards of 1000 Christian Ainu remain alive. Very few have fallen back, but many have died. In view of the drinking habits of the race Mr. Batchelor refuses to baptize an Ainu unless he consents to become a total abstainer.”

*Church Missionary Gleaner, May 1901, p. 77.*

399. **Converts in India.**—“Our statistical knowledge of the number of those who have declared themselves Christians of all denominations is mainly derived from the Government Census Reports. The first general census of India was taken in 1871, and the number of native Christians then returned was 1,270,000. In 1881 the figure had risen to 1,600,000, and in 1891 to a little over two millions. In twenty years the native Christians have increased by nearly 60 per cent., while the general population has increased by nearly 20 per cent. Of these by far the larger proportion belong to the Roman Catholic and Syrian forms of Christianity, and are mainly the result of conversions made in earlier times. The Roman Catholics amount to 1,250,000, and the Syrians of the Malabar Coast to 200,000. This leaves us with about 560,000 Protestant native Christians; and the progress which has been made by Protestant Missions may be judged by the following statistics:—

NUMBER OF PROTESTANT NATIVE CONVERTS.

1851	.	.	.	.	.	.	91,000
1861	.	.	.	.	.	.	138,000
1871	.	.	.	.	.	.	224,000
1881	.	.	.	.	.	.	417,000
1891	.	.	.	.	.	.	559,000

The figures for the earlier periods are more or less based on estimates; but if we begin the comparison by starting from the first year of accurate statistics, 1871, we see that the increase since that date has been 235,000. While the general population has grown by 20 per cent. and the number of Christians generally by 60 per cent., the increase in the ranks of Protestant Christians has been 105 per cent. Out of this number of Protestants the Church of England claims about 200,000 adherents, affiliated to her through the S.P.G. and the C.M.S. The number of ordained native clergy of the Church of England who have been chosen among these converts as most suited by their earnestness and devotion for

the work of the pastorate was 16 in 1850, and is now about 280, and they are aided by a large body of probably about 9000 lay workers.

Sir C. A. ELLIOTT, K.C.S.I., at Newcastle Church Congress, 1900, *Record*, October 5, 1900, p. 958.

400. **A Needy Area.**—"The Salem district, 210 miles west of Madras, covers 3264 square miles, and has a population of 1,149,314, living in 1193 villages. To work these the L.M.S. has five missionaries and seventy-seven native helpers, men and women."

*L.M.S. Report*, 1898, p. 116.

401. **Growth in Mysore.**—The following are the comparative statistics of the Wesleyan Mission in the Mysore district of South India:—

Year.	Ministers, European and Indian.	Evangelists.	Local Preachers.	Members.	Baptized Adherents.	Chapels and Preaching Halls.	Day Scholars.	Sunday Scholars.	For the Sup- port of the Ministry.
1848	10	3	...	38	(?)	(?)	691	(?)	(?)
1856	9	4	4	200	(?)	9	1296	140	(?)
1876	14	17	8	443	(?)	31	4353	203	1954 rupees
1897	23	46	65	1667	4249	81	8924	2089	7688 ,,

This work is going on amongst a population of 5,000,000, inhabiting no less than 16,000 towns and villages.

*Wesleyan Missionary Notices*, 1900, pp. 358, 359.

402. **Multiplied Eightfold.**—"In 1870 the converts on the roll of the C.M.S. Telugu Missions, South India, numbered 1717; in 1899 they had increased to 14,897, though of course many must have died during that period. One particular district, that of Bezwada, had 38 on the rolls in 1870, and 3125 in 1899."

*Church Missionary Gleaner*, June 1900, p. 82.

403. **Missionaries' Deaths on the Congo.**—The Baptist Mission on the Congo was founded in 1879. From the beginning to the year 1900 seventy-five men and forty women have been connected with it. Of these no less than twenty-eight men and eight women have died.

*Vide* the Rev. W. HOLMAN BENTLEY, "Pioneering on the Congo," vol. ii. pp. 429-32.

404. "In Sierra Leone there are 3585 full members, 441 on trial, 1780 juvenile members, and 168 catechumens, a total of 5974 adherents. The income from native sources in 1898 was £6486, more than a pound a head!"

*Westeyan Missionary Notices*, 1900, pp. 261, 262.

405. **South African Christians.**—"The number of natives in Cape Colony, Natal, Basutoland, Bechuanaland, the Transvaal, and Orange Free State is estimated at 2,455,030. Of these 349,360 have been baptized, and 73,084 are communicants."

R. YOUNG, "Trophies from African Heathenism" (published 1892), p. 8.

406. **Nineteen Years in Uganda.**—The first baptisms in Uganda, Central Africa, took place in March 1882; at the end of 1900, though large numbers had died or been killed in the interval, there were 26,157 baptized Christians, of whom 27 were clergy, and 2026 lay teachers and evangelists. The adult baptisms during the year 1900 numbered 3180. The native Church is practically self-supporting, and the work of evangelization is chiefly in the hands of the Baganda.

*C.M.S. Reports*, 1883 and 1901 (p. xxv.).

407. **The Battas of Sumatra.**—"In 1834 two American pioneer missionaries, journeying from the coast of Sumatra to the interior, were murdered and eaten by the ferocious Battas. Twenty-seven years later the missionaries of the Rhenish Missionary Society from Barmen in Germany made their way there. In ten years they occupied as many stations, and had 1250 converts."

"Hester Needham and her Work," Preface by Miss S. G. STOCK, p. 8.

408. **French Occupation of Madagascar : Results.**—"The area of the Society's work has thus been greatly reduced by recent events. In Imerina six districts remain under its care out of eleven; in the Betsileo Province two have passed from it out of seven. Before the war there were in Imerina 900 churches, in Betsileo there were 335; of these 550 have been ceded to the Paris Missionary Society, and 14 have been handed over to the Norwegians, leaving still in the care of the Society 344 in Imerina and 244 in the Betsileo Province.

"In the past the Society has had, in addition to its mission in Imerina and Betsileo, work in various outlying districts. Before the war broke out there were about forty churches on the north-west coast, there were thirty-six among the Sihanaka, eighty-eight in the district connected with Tamatave, and sixty in the district of Ambahy or Farafangana. All the churches on the north-west coast appear, for the present at any rate, to be entirely dispersed, and if the work is recommenced it will have to be under very different conditions from the past."

*L.M.S. Report, 1898, p. 147.*

408a. **Thirty-six Years' Progress in Japan.**—In 1866 the first Japanese convert was baptized; in 1901 there were 42,000 converts, or, if all children of converts were counted, 54,000.

The Rev. H. LOOMIS, quoted in *Church Missionary Gleaner*, November 1901, p. 162.



## O. JEWISH MISSIONS

409. **A Moorish Rabbi's Ignorance.**—Mr. T. E. Zerbib, of Mogador, Marocco, writes: “A venerable rabbi from Taroudan, who is very much respected by the Jews of the south, after a conversation on the prophecies concerning Jesus, said to me: ‘I suppose that your Ten Commandments are something like ours?’ ‘Christians know only one Decalogue,’ I answered, ‘the one given to Moses on Mount Sinai.’ ‘Do you really listen to the reading of our Scriptures in your churches?’ asked the rabbi, astonished. ‘We are not contented with only hearing them,’ I replied, ‘but we try, with God’s help, to put them into practice.’ ‘Really, it is very interesting to listen to you,’ said the rabbi, ‘for Christians whom I have met with have not the veneration for our Scriptures that you have.’”

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 163.*

410. **“Men should keep to their Inherited Religion.”**—An Abyssinian evangelist thus describes his preaching to his Falasha fellow-countrymen, and their objections to the Gospel:—“We addressed the Falashas: ‘Dear brethren, we, too, were once Falashas like you, but God sent missionaries to us from a country beyond Jerusalem. These showed us, from Moses, the Psalms, and the prophets, that the promised Messiah has come in the person of Jesus of Nazareth, the Son of David and the Son of God; now we will show you how we believed, were baptized, and became Christians.’ The whole afternoon we spent in reading and explaining the Messianic passages. . . . One said, ‘Your words are good, but it is the will of God that men should

keep to their inherited religion.' We said, 'Abraham was the son of Terah, and when God revealed Himself to him, he left his father's faith and believed in God. We have followed Abraham's example and found rest. We invite you to follow Abraham's and our example.'"

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 161,*

411. **Modern Judaism : "We walk in Darkness."**—Mr. T. E. Zerbib of Mogador, Marocco, mentions the following sad confession of the darkness of modern Judaism: "After a conversation with several Jews on the prophecies, one of them said, 'We laid aside the Word of God a long time ago, and our religion consists in celebrating the feasts only and wearing our black caps! We have no longer the religion of the fear of God and of justice. We walk in darkness, and dare not take away the veil from our eyes and from our hearts, for fear of recognising that Jesus of Nazareth is truly the Messiah, and yet there is none other.'

"'And yet,' I replied, 'you will not decide to follow the Gospel!'

"'I cannot teach it in our synagogues,' answered the Jew, 'but I speak about it to every one I know, and, as you know, I am very much persecuted for doing so.'"

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 162.*

412. **"Rescuing from Rabbinical Slavery."**—Mr. T. E. Zerbib, of Mogador, Marocco, mentions the following encouraging conversation: "A Jew said to me in the Mellah: 'I do not see how you are going to succeed in destroying our superstitions and unbelief! but,' he continued, 'I pray for you, and wish you well, for you are doing a good work in rescuing our poor people from rabbinical slavery. Continue to do so,' he said, 'and God and His Messiah will help and bless you.'"

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 162.*

413. **Zionism and Christianity.** — “One of the most zealous readers of our publications is a Jewish Government official, Dr. ——. He was one of the most active leaders of the Zionists here, whom he always, in his lectures, urged to accept and take as their head Jesus Christ, in whom only, he said, this movement can succeed and prosper. He has now embraced Christianity by baptism, and become a member of the Lutheran Church here, and is not only prohibited by the Zionists from lecturing, but also excluded by them from membership, and from attending their meetings. All his repeated appeals to their assertions, that religion is to be entirely excluded from their Association, to which he had rendered so great services, were in vain. Such is the much-boasted tolerance of modern Zionism.”

M. ROSENSTRAUCH (L.J.S.), *Report of London Society for Promoting Christianity among the Jews, 1899-1900*, p. 55.

414. **Wife turns against Husband.** — The Rev. C. F. W. Flad, of Tunis, tells of the following instance of the trials of converts and of an answer to prayer: “D. M. A. has passed through a great deal of trouble. His wife, who has not yet become a Christian, but who till now had not hindered her husband, and even allowed him to have their little girl baptized, and came herself to the baptism, turned against him, when, after the birth of a boy in September, he sternly refused to have the child circumcised. His wife left him, and as he would not quarrel with her about the children, she took them away with her, and thus the happy family life was broken up. He took the whole trial as coming from God’s wise hand, and humbled himself. We all made the matter, just lately, a subject of prayer, and in answer to it the wife has come back with the children, and has even signed a paper whereby she acknowledges to her husband the right to bring up the children in his own religion. Let us hope that the mother will finally join them too.”

*London Society for Promoting Christianity among the Jews, Report, 1901*, p. 165.

415. **Persecution in Isfahan.** — The Rev. J. L. Garland, missionary at Isfahan, Persia, reports: "I returned to Isfahan on May 19, and found poor Joseph Hakim worn almost to a shadow, with worries connected with his house, of which his enemies were doing their best to deprive him. At last a mob destroyed the house, and now a mosque has been built there. Joseph Hakim and his family took refuge with me; a serious indictment was brought against him by false witnesses, and his life seemed in danger. So I sent him to the British Consulate for safety. An indictment was also brought against me, and I was urged to leave the Jewish quarter for a time, which I refused to do. Sermons of the powerful ecclesiastical firebrand, Sheikh Muhammad Ali (since dead; he once fined me forty gold pieces in defiance of treaty), and bad news from China combined to make our position an unpleasant one. My most trusted friends advised me to take Joseph, as soon as possible, to Burujird, where we had been invited to open a school. In the midst of this turmoil we were able to open a girls' school at Isfahan for a dozen girls, with a Christian Jewess as mistress, and on July 29 two young men, formerly in our school, were bold enough to confess Christ in baptism."

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 149.*

416. **A Medical Mission Hospital removes Prejudice.** — Referring to the Jewish Hospital in Jerusalem, Dr. P. D'Erf Wheeler writes: "There were 990 admissions into the Hospital. We have repeatedly had to refuse to admit patients for lack of beds. Many of the applicants came from great distances. The misery and destitution found in some of the houses, from which these patients come, would be difficult to describe. It is specially for these that the Hospital is intended. The comfort, attention, and sympathy shown them touches them very much, and a great deal of the prejudice—the barrier between Christ and His Jewish people—is broken down, and we note a marked difference in

the bearing of the Jews towards Christianity and its claims. In this practical way, His own way, is the love of Christ shed abroad among the lost sheep of the House of Israel. Many who have left the Hospital are afterwards visited in their homes, and thus the influence begun in the Hospital is maintained."

*London Society for Promoting Christianity among the Jews, Report, 1901, pp. 136, 137.*

417. **An Abyssinian Lydia and Mary.**—"We remained three days at Tababari, reading and preaching the Word of God to proselytes and Falashas. The Lord opened the heart of a Jewess, as once of Lydia, so that she believed, and said, 'Baptize me to-day.' I said she ought to be better instructed first, but she said, 'Philip baptized the eunuch as soon as he believed with his heart. I do believe with my whole heart that Jesus is the Son of God. Please baptize me!' Though we could not do so, she made us stay in her house as her guests. She did us much kindness, and we could not read and tell her enough of the glorious stories of the Gospel. After three days' stay we returned to Debra Tabor, where the Jewess followed us. I instructed her during eight days in the Word of God, and then she was baptized. Gratefully and joyfully she returned home.

"At Maqual a Falasha woman said, 'Let me sit near you, so that I can understand all!' She was like Mary, choosing the good part. Once in trouble for a guide, in an unknown country, a woman who had heard us preach offered herself to be our guide. She said, 'On account of the Kingdom of God, which I hope to inherit, I show you the way to Debra Mawi.' Two Falashas there were converted, found peace, and asked for baptism. We remembered St. Peter's words, 'Can any one refuse the water, that these should not be baptized?' Later on they were both baptized."

*London Society for Promoting Christianity among the Jews, Report, 1899-1900, p. 123.*

418. **Among the Falashas of Abyssinia.**—The work of the London Jews' Society among the Falashas of Abyssinia is

probably the most picturesque of Jewish missions. The labours of Mr. J. W. Flad have been much blessed, and Falasha converts now evangelise their fellow-countrymen. One of these, Debtera Hiob Negoosie, sends the following sketch of a controversy :—

“We came to Dschufim, and there being a wedding, many Falashas had come together, and there were priests too. We invited them to read the Old Testament with us. At first they would not, no doubt they felt like people who fear the light. The priests hate us, because they lose their income and revenues when the Falashas believe. Ezekiel has spoken of such in chapters xxxiv. and xxxv., and Jeremiah in chapter vi. 10, and viii. 7, and St. Paul in 2 Corinthians iv. 4. To those who came we read in Ethiopic and Amharic the Messianic passages. A priest said: ‘Show us from Moses a passage which says that the faith of Jesus takes away the faith of Moses.’ We replied that, according to Deuteronomy xii. 14, blood sacrifices may only be offered in one place, and since the Temple was destroyed and Christ offered for our sins, the blood sacrifices have ceased, and they are an abomination before God. We read Psalm xxii., Isaiah liii., Jeremiah xxxi. 31, and other passages. A priest said: ‘We do not receive the prophets; they are for your faith, not for ours. We only believe the Pentateuch.’ ‘Then,’ we said, ‘the prophets, the prophets of God, are liars?’ ‘No,’ they said. ‘But then,’ we rejoined, ‘you must receive their testimony.’ We read Isaiah lxvi. When the third verse was read one broke out violently and began to insult us. We said, ‘We do not mind insults, but the Word of God decides. The Word of God is our and your judge. Better give up one’s habits than despise the Word of God. God gave His Son for the reconciliation of the world. We preach you the way of life; if you believe your Bible, you will be saved through Jesus, but if you believe not, you will be lost. But you must know that we have done our duty, and have no responsibility for your souls on the day of judgment. We lay it all upon you, and God will then ask

all your own and these souls from you, their priests.' Upon this the man calmed down, sat still and listened, and then we were able to read to them passages about the Trinity, the Incarnation, the Sonship of Christ, His sacrificial death, and that the Father had given Him the Kingdom, that all who believe in Him should not perish, but have everlasting life. 'Dear fathers and brethren,' we said to them, 'once we were like you, enemies of Jesus Christ, people without peace. The blood sacrifices did not take away our sins. But in and through Christ we have peace with God, forgiveness of our sins, and a sure hope of eternal life, and love has brought us this long way. We can only entreat you, become what we are, and believe in the Gospel, else you will be condemned by Christ, who is your judge to come. Abraham believed in Him, Moses and the prophets believed in Him, where will you hide yourselves? What will you answer in the great judgment day, if you remain His enemies?' We remained till the evening, and spoke and contended until our voices were completely gone, and there was much crying on their part. Then we went, leaving them the consolation that we would return next year. 'May God kill you all before the year passes,' shouted one of the Falasha priests. The converts brought us back to their houses, and we spent with them a few more happy and blessed days."

*London Society for Promoting Christianity among the Jews, Report, 1901, pp. 159, 160.*

419. **The Effects of Reading the New Testament.**—Mr. T. E. Zerbib, of Mogador, Marocco, reporting on a tour in the interior of the country, says: "A Jew said, 'If my co-religionists read and believed in the New Testament, there would be no longer injustice; they would know and love God as they ought to know and love Him.'

"Another Jew said: 'I received one of these books (New Testament) at Merakesh; I have read it over and over again, and I am convinced that the Messiah, the Son of David, has already come, and that the Christians teach the truth. Offer

your books without fear. We all need to know the truth, and God and His Messiah will help you.' ”

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 163.*

420. **A School-girl's Answer.**—Miss Elizabeth Hoss, of the Jewish Girls' School, Tunis, writes: “Among my eldest girls I have noticed some who follow the Bible lessons with quite new interest. A. surprised me, when I asked about the sacrifices, with the answer, given quite spontaneously: ‘We need no more sacrifices, since the Lord Jesus died as our sacrifice.’ ”

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 166.*

421. **A Confession of Faith.**—Miss M. P. Baily, missionary at Teheran, Persia, thus describes a young Jewish girl convert's confession of faith: “Without any fear, after her baptism, she bravely stood up in a large meeting I was taking on a Saturday, to proclaim her faith in the Lord Jesus Christ. I was explaining the Creed, sentence by sentence, and had duly taken the first sentences with reference to God the Father. When the following Saturday came, I said to them: ‘Last week you were all quite willing to proclaim your belief in God the Father, that He is Almighty, and the Creator of heaven and earth; how many of you are willing to confess to-day, “I believe in Christ?”’ I waited silently in prayer. The room was very, very quiet, and, presently, the very first one to rise was my dear S. With flushed cheeks, but calm, clear voice, her face partly shrouded by her veil, she rose and distinctly said, ‘I believe in Jesus Christ.’ Again I said, ‘Thank God; are there any others?’ and four young lads repeated the same words, and in my heart I praised God. The silence in the meeting was very marked, and I felt the power of the Holy Spirit in our midst.”

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 144.*



422. "This Jesus must be the Messiah!"—Mr. T. E. Zerbib, of Mogador, Marocco, writes: "A Jew of Bzoo (north of Marocco) said to me, 'For a long time I would not read your small book (New Testament) because I was told it was a Christian book, but I was curious to know its contents, so I went every day under our fig trees to read it. Oh! how astonished I was to find that this dear little book spoke only of sin and of eternal life! This Jesus, who wrote it, must be the Messiah, for He says more than the prophets.'"

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 163.*

423. "I am His with all that I have."—Debtera Meherat, a Falasha evangelist of the London Jews' Society in Abyssinia, in the course of a preaching tour with some colleagues came upon a "pious believing convert" at Bahit, who "received us joyfully." "He is a refugee," writes Meherat, "from the days of the Dervishes (1889), and told us much of the trials he had to undergo, and the wonderful help of God. We found in this convert many fruits of love and faith. He said, 'My daily prayer to God is that until I pass this life's dark and bitter waters, and reach heaven, I may be steadfast in faith and be kept from sin, and, like Abraham, honour God through faith and the works of faith. He has redeemed me, poor sinner. I am His with all that I have.'"

*London Society for Promoting Christianity among the Jews, Report, 1901, p. 160.*

424. **Missions to the Jews chiefly Evangelical.**—"Evangelical Christianity has in Jewish missions displayed far greater zeal than the Roman and Greek Churches, and has, therefore, made much greater impression on the Jews, amongst whom the words 'Jewish Mission' is always associated by them with the thought of evangelical Christianity."

The Rev. J. F. DE LE ROI, quoted by Gidney, "The Jews and their Evangelisation," p. 104.

425. **Hebrew Christian Clergymen and Ministers.**—The Rev. J. M. Eppstein, an experienced missionary to the Jews,

of many years' standing, sent the author the following information on this point: "You recently asked me whether it was true that there are 100 or 150 Hebrew Christians in the ministry of the Church of England; I have taken the trouble to look through the Clergy List, and find more than 250 who have a right to claim their descent from the father of the faithful. I send you a condensed list of names, most of whom we both personally know, and these amount to 136. I think we may assert that there are 200 Hebrew Christian Clergymen."

The Rev. R. W. Harden ("The Church and the Jew," p. 3) says: "It is asserted, and I believe with truth, that as each Lord's Day comes round the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the recognised ministers of Christ in Great Britain are stated to be Hebrew Christians. Can such a return be shown in the records of missions to the heathen?"

The Rev. W. T. GIDNEY, "The Jews and their Evangelisation," p. 106.

**426. Statistics of Jewish Missions.**—In 1898 there were 28 Jewish missionary organisations in Great Britain and Ireland, Germany, France, Switzerland, Sweden and Norway, Russia, and the United States. Of these by far the largest were the 13 societies whose headquarters were in Great Britain and Ireland. Thus out of a total of 464 missionaries to Jews, 424 were supported by British societies, and only 40 by Continental and American bodies. Of single societies, the London Society for Promoting Christianity is the largest.

The bulk of the efforts of these societies is expended on the continent of Europe, where, indeed, the greatest number of Jews are still to be found. Only 8 societies were working in Asia and Africa in 1898, and had between them only 153 agents. Of these, 66 were in Palestine.

*Vide* the Rev. W. T. GIDNEY, *ut supra*.

**427. Jewish Population.**—"The number of Jews in the world is estimated (*Jewish Year-Book*, 1898-99) at 9,085,066,

of whom 7,701,298 are in Europe, 260,000 in Asia, 336,500 in Africa, chiefly in North Africa, and 772,000 in America, and 15,268 in Australia.

The Rev. W. T. GIDNEY, "The Jews and their Evangelisation," pp. 57, 58.

428. **Jewish Population.**—"Over 6,000,000 Jews, two-thirds of the whole Jewish race, live in Russia and Austro-Hungary—that is, Poland."

The Rev. W. T. GIDNEY, "The Jews and their Evangelisation," p. 57.

429. **Baptisms.**—"In the Episcopal Jews' chapels of the London Jews' Society, in London, 1842 Jewish baptisms took place between 1809 and 1895. In another church belonging to the same Society, Christ Church, Jerusalem, 587 baptisms took place in fifty years (1849-98). In a third church, Christ Church, Berlin, the late Dr. Cassel, a missionary of the same Society, baptized 133 Jews and Jewesses during the last five years of his ministry (1886-90), and the Rev. Dr. Ellis, also a missionary of the Society, baptized 302 Jews and Jewesses at Warsaw within a similar period.

The Rev. W. T. GIDNEY, "The Jews and their Evangelisation," p. 105.

## A MISSIONARY KALENDAR

[*The Missionary Speaker will often find the coincidence of a date in missionary history suggestive.*]

### JANUARY

- 1 Bishop C. F. Mackenzie, first bishop for Central Africa, consecrated, 1861. Baptist Mission to Cameroons begun, 1841.
- 2 C.M.S. Valedictory Meeting for Krapf's East African party, 1851. Moravian Mission in Ceylon begun, 1740.
- 3 China Inland Mission founded, 1866. Krapf landed in Mombasa, 1844.
- 4 First S.P.G. missionaries for India landed at Calcutta, 1821.
- 5 Robert Morrison born, 1782.
- 6 *Epiphany.* Bishop Hill died at Lagos, 1894.
- 7 Philip Quaque baptized at Islington, 1759. Carey landed at Serampore, 1800.
- 8 First recorded meeting of L.M.S., 1795.
- 9 Rev. T. Thompson, first missionary (S.P.G.) sent to West Africa, landed at Fort Gambia, 1752.
- 10 Mrs. Moffat died, 1871.
- 11 C.M.S. whole day devotional meeting, Exeter Hall, 1888. King Thakombau of Fiji baptized, 1857.
- 12 Bishop Horden (Moosonee) died, 1893. Once a year, on this day, the inhabitants of Shimabara, Japan, were made to trample on the crucifix, 1637-1868.
- 13 Henry Venn (Hon. Sec., C.M.S.) died, 1873. Robert Moffat reached Cape Town, 1817.
- 14 William Gill born, 1813. American missionaries first reached Smyrna, 1820.
- 15 Bishop Clifford (first Bishop of Lucknow) consecrated, 1893.

- 16 John Wesley appointed S.P.G. missionary in Georgia, 1736.  
 17 Badagry (West Africa) C.M.S. Mission begun, 1845.  
 18 First Confirmation Service in Uganda, 1891. Bishop  
 McIlvaine of Ohio born, 1799.  
 19 St. Wulstan, Bishop of Worcester, died, 1095. First  
 Moravian missionaries sailed for Greenland, 1733.  
 20 Hong Kong ceded to Britain, 1841.  
 21 St. Agnes martyred, 303. Murder of the Rev. A.  
 Brooks, L.M.S., in Central Africa, 1889.  
 22 Lord Northbrook born, 1826.  
 23 The Rev. G. Ensor, C.M.S., first English missionary to  
 Japan, landed, 1869. Joseph Neesima of Japan died,  
 1890.  
 24 E. Bickersteth sailed for Sierra Leone, 1816.  
 25 *Conversion of St. Paul*. First Girls' School for Natives  
 started in India, 1822.  
 26 Bishop Gobat born, 1799. General Gordon killed at  
 Khartoum, 1885.  
 27 First Circular Letter sent out by L.M.S., 1795.  
 28 H. M. Stanley born, 1841.  
 29 Constantius martyred at Perugia, c. 161.  
 30 First convert of Barmen Mission in China baptized, 1848.  
 31 First Valedictory Dismissal of C.M.S., 1804.

## FEBRUARY

- 1 Pionius and companions martyred at Smyrna, 107.  
 Madagascar discovered, 1506.  
 2 Bishop Milman (Calcutta) consecrated, 1867.  
 3 St. Blaise and others martyred at Sebaste, c. 316.  
 4 Bishop White (Pennsylvania) and Bishop Provoost (New  
 York) consecrated at Lambeth, 1787.  
 5 First convert baptized at Abeokuta, 1848.  
 6 Dorothy of Caesarea martyred, c. 303.  
 7 Hannington compelled to turn back on way to Uganda,  
 1883. First New Zealander publicly baptized, 1830.  
 8 A. M. Mackay died, 1890.  
 9 The Rev. W. F. Taylor (S.P.G.) landed at Tristan  
 D'Acunha, 1851.  
 10 James Gilmour ordained as a missionary, 1870. Henry  
 Venn born, 1796.

- 11 Religious liberty in Japan proclaimed, 1889.  
 12 Bishop J. R. Selwyn (Melanesia) died, 1898. Dr. Alexander Duff died, 1878.  
 13 Schwartz died, 1798. Lake Tanganyika discovered, 1858.  
 14 John Hunt accepted by Wesleyan Methodist Missionary Society, 1838.  
 15 Dr. John Wilson landed in India, 1828.  
 16 Bishop Butler preached his S.P.G. sermon at St. Mary-le-Bow, 1739.  
 17 Mr. and Mrs. Judson embarked for the East, 1812.  
 18 Henry Martyn born, 1781.  
 19 Gabinius of Rome martyred, 296. Mesrob, translator of the Bible into Armenian, died, 441.  
 20 Wesleyan Methodist Missionary work commenced, 1786.  
 21 Maurice and others of Apamea martyred, c. 298. First C.M.S. missionaries for India sailed, 1814. Queen Ranavalona II. of Madagascar baptized, 1869.  
 22 S.P.G. obtained possession of Codrington Estates, Barbadoes, 1712.  
 23 Ziegenbalg died, 1719.  
 24 *St. Matthias*. Bishop Patteson (Melanesia) consecrated at Auckland, 1861. Henry Martyn completed Persian New Testament, 1812.  
 25 Bishop Smythies (Universities' Mission) landed at Zanzibar, 1884.  
 26 Congo Free State founded, 1885.  
 27 The Rev. G. Keith, first missionary of the S.P.G., appointed, 1702.  
 28 E. Bickersteth died, 1850.  
 29 Oswald, Archbishop of York, died, 992. Berlin Missionary Society founded, 1824.

### MARCH

- 1 Hannah Marshman (first woman missionary in modern times) died, 1847.  
 2 The Rev. C. S. Volkner (C.M.S., New Zealand), killed, 1865.  
 3 The Rev. W. Welton (pioneer of C.M.S. Fuh-kien Mission) died, 1857.  
 4 Bishop Evington (first Bishop of Kiu-shiu, Japan) and Bishop Tugwell (West Equat. Africa) consecrated, 1894.

- 5 Graham Wilmot Brooke (C.M.S.) died, 1892.
- 6 First missionaries of L.M.S. reached Tahiti, 1797.
- 7 British and Foreign Bible Society founded, 1804.
- 8 S.P.C.K. founded, 1698.
- 9 First missionary exhibition (Cambridge), 1882. David Brainerd began his labours, 1743.
- 10 The Rev. Preb. F. E. Wigram (Hon. Sec., C.M.S.) died, 1897.
- 11 Bishops Sargent and Caldwell (Tinnevely) consecrated, 1877. Shergold Smith sailed for Uganda, 1876.
- 12 Gregory the Great died, 604. The Brahman Nilkanth ("Father Goreh") baptized, 1848.
- 13 Alfred Saker, pioneer of the Cameroon Mission, died, 1880. Convocation Committee appointed which led to founding of S.P.G., 1701.
- 14 Martyrdoms under Nero, 67. Fox and Noble sailed for India, 1841.
- 15 King of Toro (Central Africa) baptized, 1896.
- 16 Hilary and companions martyred, 285.
- 17 Dr. John Ogilvie appointed (S.P.G.) missionary to the Mohawks, 1748.
- 18 First baptisms in Uganda, 1882.
- 19 Livingstone born, 1813.
- 20 Carey and Thomas set apart, at Leicester, for Indian Mission, 1793.
- 21 Cranmer martyred, 1556. Turkish decree of religious toleration, 1844.
- 22 First American Board missionaries arrived in Ceylon, 1816.
- 23 Bishop Whitley (first Bishop of Chota Nagpur) consecrated, 1890. American Baptist Mission to Assam begun, 1836.
- 24 Livingstone appointed British Consul for Inner Africa, 1865.
- 25 Moffat finally left Kuruman, 1870. Slave trade abolished, 1807.
- 26 Bishop Parker, East Equatorial Africa, died, 1888.
- 27 Matthew of Beauvais martyred, eleventh century. Rupert of Worms, "Apostle of Bavaria," died, 696. First Manganja converts baptized in Livingstonia, Nyassaland.
- 28 Dr. Stewart (first S.P.G. missionary to China) reached Peking, 1863.

- 29 The Punjab annexed, 1849. First baptism on the Congo, 1886. First Greenlanders baptized, 1739.
- 30 Quirinus the Tribune martyred at Rome. Pastor Gossner died, 1858.
- 31 Uganda evacuated by British East Africa Co., 1893. First missionaries reached Hawaii, 1820.

## APRIL

- 1 Union Jack hoisted at Kampala, Uganda, 1893. William Chalmers Burns born, 1815.
- 2 Bishop Patteson born, 1827. H. Martyn landed in India, 1806.
- 3 Bishop Heber died at Trichinopoly, 1826.
- 4 Agathopus and Thedaloas martyred at Thessalonica, fourth century. William Chalmers Burns died, 1868.
- 5 First converts of S.P.G. New Guinea Mission baptized, 1896.
- 6 Supplemental Charter granted to S.P.G., 1882.
- 7 Francis Xavier born, 1506; left for India, 1541.
- 8 Herodion and others said to have been martyred, first century.
- 9 North German (Bremen) Missionary Society founded, 1836.
- 10 Centenary celebrations of C.M.S. began, 1899.
- 11 Antipas said to have been martyred at Pergamos, 92. Bishop Selwyn died, 1878.
- 12 C.M.S. founded, 1799. Adoniram Judson died, 1850.
- 13 Capture of Magdala, 1868.
- 14 C.E.Z.M.S. founded, 1880. First C.M.S. African communicants, 1816.
- 15 Maro and companions martyred under Trojan.
- 16 John G. Paton first sailed for the South Seas, 1858.
- 17 Bishop Milman received 7000 Kohls into English Church, 1869.
- 18 Livingstone buried in Westminster Abbey, 1874.
- 19 Alphege martyred, 1012.
- 20 David Brainerd born, 1718. First C.M.S. converts in China baptized, 1851.



- 21 Bishop Heber born, 1783.  
 22 Parmenas and companions martyred in Persia, 251.  
 23 St. George's Day. Adelbert von Prague, apostle to the Prussians, slain, 997.  
 24 Rev. G. Keith and Rev. P. Gordon, first two S.P.G. missionaries, sailed for America, 1702.  
 25 *St. Mark*. Alexander Duff born, 1806. Bishop Tucker (Uganda) consecrated, 1890.  
 26 T. G. Ragland born, 1815. Paris Missionary Society formed, 1824.  
 27 Colonial Bishops Meeting, 1841. First party of missionaries for Uganda sailed, 1876.  
 28 Seventh Earl of Shaftesbury born, 1810. Vaudois Missionary Society formed, 1874.  
 29 Imad-ud-din baptized, 1866.  
 30 George Bowen born, 1816.

## MAY

- 1 *St. Philip and St. James*. Livingstone died, 1873.  
 2 Robert Hall born, 1764.  
 3 John Houghton (United Methodist Free Church) slain by Masai, 1886.  
 4 First Public Annual Meeting of C.M.S., 1813.  
 5 Keshub Chunder Sen's Lecture on Christ, 1866. First Basuto converts baptized, 1835.  
 6 Elizabeth of Hungary died, 1338.  
 7 Bishop Caldwell born, 1814. Freretown founded, 1875.  
 8 Bishop Middleton (first Bishop of Calcutta) consecrated, 1814.  
 9 Medical mission dispensary opened in Kashmir, 1865.  
 10 Religious Tract Society founded, 1799. Indian Mutiny broke out at Meerut, 1857.  
 11 Ion Keith-Falconer died, 1887.  
 12 Pancras martyred, 304. Samuel Marsden died, 1838.  
 13 First church among the Ainu of Japan opened, 1895.  
 14 Bishop French died, 1891.  
 15 Dionisia and others martyred at Lanpsacus, c. 250. Kohlhoff the elder born, 1711.

- 16 Pomare II. of Tahiti baptized, 1819. First Karen convert baptized, 1828.
- 17 Rev. Philip Quaque (negro) appointed by S.P.G. missionary on the Gold Coast, 1765.
- 18 First women missionaries for Uganda (C.M.S.) sailed, 1895.
- 19 Dunstan, Archbishop of Canterbury, died, 988. Vasco da Gama landed at Calicut, 1498.
- 20 David Hinderer (C.M.S.) entered Ibadan—first white man to do so, 1851.
- 21 James Gilmour of Mongolia died, 1891.
- 22 Norwegian Theological College in Antananarivo opened, 1871.
- 23 Savonarola martyred, 1498.
- 24 J. B. Wood (Abeokuta) died, 1897.
- 25 Martyrdom of Uganda converts began, 1885.
- 26 Augustine of Canterbury died, 605. Venerable Bede died, 704.
- 27 Christian settlement of Metlakahtla, British Columbia, founded, 1862.
- 28 First native of Uganda ordained, 1893.
- 29 Bishop Anderson (first Bishop of Rupertsland) consecrated, 1849.
- 30 Bishop Vidal (first Bishop of Sierra Leone) consecrated, 1852.
- 31 Carey preached his sermon at Nottingham (on Isaiah liv. 2, 3), 1792.

## JUNE

- 1 First church opened at Mengo, Uganda, 1890.
- 2 The martyrs of Slandomer slain by Tartars, 1260. King Ethelbert baptized, 597.
- 3 Peregrinas and Laurence of Arretium martyred, c. 250. Moravian missions in Lapland begun, 1735.
- 4 Pilkington of Uganda born, 1865. First C.M.S. missionaries sailed for China.
- 5 Boniface of Mayence martyred, 755.
- 6 Schröder murdered by Zulus, 1883.

- 7 S.P.C.K. missions in South India transferred to S.P.G.,  
1825. Gossner Missionary Society founded, 1842.
- 8 Mohammed died, 632.
- 9 Wm. Carey died, 1834. B.M.S. missionaries reach the  
Congo, 1879. Wreck of the *Aden* and loss of many  
missionary lives, 1897.
- 10 Rebmann joins Krapf (C.M.S.) at Mombasa, 1846.
- 11 *St. Barnabas*. Keith, Gordon, and Talbot, first mission-  
aries of S.P.G., landed at Boston, 1702.
- 12 Ordination of Paulus Masiza (first native deacon in South  
Africa, S.P.G.), 1870.
- 13 Second L.M.S. party left Zanzibar for interior, 1879.
- 14 Bishop Corrie (first Bishop of Madras) consecrated, 1835.
- 15 Dalas of Zephyrinum martyred, fourth century. Vladimir,  
the apostle of the Russians, died, 1015.
- 16 S.P.G. Charter granted, 1701.
- 17 Judson landed at Calcutta, 1812. Zinzendorf founded  
Herrnhut, 1722.
- 18 Finnish Missionary Society founded, 1858.
- 19 C. H. Spurgeon born, 1834.
- 20 Bernard Mizeki slain by Mashona, 1896.
- 21 Tien-tsin massacre, 1870.
- 22 Slavery declared illegal in England, 1772. Paris Mis-  
sionary Society began work among the Basutos, 1833.
- 23 Clive's victory at Plassey, 1757.
- 24 *St. John the Baptist*. Bishop Hannington (East Equatorial  
Africa) consecrated, 1884.
- 25 Bishop Ridley (first Bishop of Caledonia) consecrated,  
1879.
- 26 Gericke landed in India, 1767.
- 27 First S.P.G. meeting held at Lambeth Palace, 1701.  
Moung Hau, first Burmese convert, baptized, 1819.  
Thomas J. Comber, B.M.S., died, 1887.
- 28 Allen Gardiner born, 1794. Lyman and Munson  
(American missionaries) killed in Sumatra, 1834.
- 29 *St. Peter*. Bishop Crowther (Niger) consecrated, 1864.
- 30 Raymond Lull martyred at Bugia, North Africa, 1315.  
Rev. F. T. M'Dougall, F.R.C.S. (first S.P.G. missionary  
to Borneo), landed, 1848. C.M.S. missionaries first  
arrive in Uganda, 1877.

## JULY

- 1 John Venn died, 1813. Congo Free State proclaimed, 1885. Gleaners' Union (C.M.S.) started, 1886.
- 2 Second Lambeth Conference met, 1878.
- 3 Third Lambeth Conference met, 1888.
- 4 South American Missionary Society founded, 1844.
- 5 Ion Keith-Falconer born, 1856.
- 6 John Huss martyred, 1415. Patagonian Mission formed, 1844.
- 7 Bishop Mountain (first Bishop of Quebec) consecrated, 1793.
- 8 Procopius (first Palestine martyr under Diocletian), fourth century.
- 9 First election of a bishop (Huron) by Colonial Synod, 1857. Ziegenbalg landed in India, 1706. First Moravian missionary to South Africa landed, 1737.
- 10 Calvin born, 1509. Dr. Joseph Mullens, L.M.S., died in Africa, 1879.
- 11 Cyndeus of Sida martyred under Diocletian, third century.
- 12 Erasmus died, 1536. Adoniram Judson landed in Burmah, 1813.
- 13 Duff College, Calcutta, founded, 1830.
- 14 First C.M.S. Uganda party started from east coast of Africa, 1876.
- 15 W. W. Gill sailed for South Seas, 1851. B.M.S. Congo Mission, first settlement, San Salvador, founded, 1879.
- 16 Schwartz landed in India, 1750. The great persecution in Madagascar ended, 1861.
- 17 Isaac Watts born, 1764. Henry Martyn sailed for India, 1805.
- 18 Williams, Bishop of Waiapu, born, 1800.
- 19 Ziegenbalg and Plutschau arrived in Tranquebar, 1706.
- 20 C.M.S. Children's Home, Limpsfield, opened, 1887.
- 21 Pioneer party of L.M.S. missionaries left Zanzibar for interior, 1877. Lovedale Institution (South Africa) opened, 1841.
- 22 Metlakahla mission village burnt down, 1901.
- 23 Moravian missions founded, 1731. Africaner baptized by Moffat, 1815.

- 24 Ringeltaube ordained, 1796.  
 25 *St. James.* Bishop Fulford (first Bishop of Montreal) consecrated, 1850.  
 26 First baptisms at Metlakahtla, British Columbia, 1861.  
 27 C.M.S. Niger Mission begun, 1857.  
 28 Samuel Marsden born, 1764.  
 29 William Wilberforce died, 1833.  
 30 Memorable missionary meeting at Keswick Convention, 1887. First convert baptized in Kashmir, 1863.  
 31 Church of Our Lord Jesus at Mandalay consecrated, 1831. Speke discovered the Victoria Nyanza, 1858. Robert Morrison died, 1834.

## AUGUST

- 1 Robert Morrison died, 1834. Massacre of missionaries at Hwa-Sang, Fuh-kien, 1895.  
 2 Bill transferring government of India to the Crown received royal assent, 1858. Emancipation of West Indian slaves, 1834.  
 3 Samuel Crowther and Henry Townsend (C.M.S.) entered Abeokuta, 1846.  
 4 Consecration of Bishop Strachan (first Bishop of Toronto), 1839.  
 5 Bishop E. Bickersteth (South Tokyo) died, 1897.  
 6 Bishop Smythies (Universities' Mission) born, 1844.  
 7 Bishop Pinkham (Saskatchewan) consecrated, 1886.  
 8 Cyriacus and others martyred at Rome, 303.  
 9 Robert Moffat died, 1883. Augustine landed in England, 597.  
 10 Bishop Harper (first Bishop of Christ Church, New Zealand) consecrated, 1856. The *Duff* (L.M.S. mission ship) first sailed for South Seas, 1796.  
 11 The Japanese Government abolished its official connection with heathenism, 1884.  
 12 Bishop Inglis (Nova Scotia), first colonial bishop of English Church, consecrated, 1787.  
 13 Rev. H. E. Fox appointed Hon. Sec. of C.M.S., 1895.  
 14 Rasalâma, first Madagascar martyr, slain, 1837.

- 15 S.P.G. began its inquiry into religious state of the colonies, 1701. Xavier landed in Japan, 1549.
- 16 George Maxwell Gordon (C.M.S.) killed at Kandahar, 1880. Leipzig Missionary Society founded, 1819.
- 17 William Carey born, 1761.
- 18 British Protectorate proclaimed in Uganda, 1894. Moravian missionaries arrived at Leh, Tibet, 1885.
- 19 Andrew the Tribune martyred, c. 303. Evangelical Alliance founded, 1846.
- 20 American Protestant Episcopal Foreign Missions Board formed, 1835.
- 21 Second *Allen Gardiner* launched, 1862.
- 22 Arabic Bible translation completed, 1864.
- 23 J. B. Thomson (L.M.S.) reached Ujiji, 1878.
- 24 *St. Bartholomew*. Rev. J. H. Leacock (first missionary, S.P.G., to Rio Pongas) died, 1856. Massacre of *St. Bartholomew*, 1572. Bishop Steere of Zanzibar consecrated, 1874.
- 25 First missionaries to New Zealand sailed, 1809.
- 26 Rev. G. W. Atlay (Universities' Mission) slain, 1895. Japan opened to missionaries, 1858.
- 27 British Protectorate proclaimed at Mengo, Uganda, 1894. Bishop Steere of Zanzibar died, 1882.
- 28 Augustine of Hippo died, 430.
- 29 Peace with China, 1842.
- 30 Wu-shih-shan riot, Fuh-chow, 1878. Gossner's "Christian Association," out of which grew the Basel Mission, founded, 1780.
- 31 Bunyan died, 1688.

### SEPTEMBER

- 1 Rev. W. Hey and Rev. J. Holding (first Anglican missionaries to Madagascar) landed, 1864.
- 2 Joseph Edkins arrived at Shanghai, 1848. Khartoum captured, 1898.
- 3 Bishop Hannington born, 1847. American Missionary Association organised, 1846.
- 4 Stephen Hislop died, 1863.

- 5 Allen Gardiner died in Tierra del Fuego, 1851.
- 6 Allen Gardiner sailed from Liverpool on last voyage, 1850.
- 7 Robert Morrison arrived at Canton, 1807.
- 8 Stephen Hislop born, 1817.
- 9 Fabricius landed in Tranquebar, 1740.
- 10 Mungo Park born, 1771.
- 11 T. V. French (afterwards Bishop of Lahore) sailed for India, 1850.
- 12 Bishop Selwyn visited New Caledonia, 1849.
- 13 W. Gray (C.M.S.) died, 1895. Berlin Mission House founded, 1838.
- 14 Cyprian martyred, 258.
- 15 First church in the Sandwich Islands dedicated, 1821.
- 16 Queen Kapiolani of Hawaii baptized, 1823. First Zulu converts baptized, 1837.
- 17 *Mayflower* sailed from Plymouth, 1620. First English Bible printed, 1471.
- 18 Rev. J. Beach returned to Connecticut, 1732.
- 19 Hudson Taylor sailed for China, 1853.
- 20 Bishop Patteson (Melanesia) slain, 1871.
- 21 *St. Matthew*. London Missionary Society founded, 1795.
- 22 Constitution of L.M.S. drawn up and approved, 1795.
- 23 C.M.S. deputation to Lord Rosebery on affairs of Uganda, 1892.
- 24 The *Duff* sailed from Portsmouth for the South Seas, 1796.
- 25 Rev. A. C. Shaw and Rev. W. B. Wright (first S.P.G. missionaries to Japan) landed, 1873.
- 26 Cyprian, Archbishop of Carthage. Bavarian Jewish Missionary Society founded, 1849.
- 27 First general convention of the American Church, 1785.
- 28 Establishment of the Rhenish Missionary Station, Pulo-petak, in Borneo, 1838.
- 29 *St. Michael and All Angels*. Rev. J. Langhorne (S.P.G.) arrived at Kingston, Canada, 1787.
- 30 Dedication of the first English church at Chemulpo, Korea, 1891. Robert Moffat ordained, 1816.

## OCTOBER

- 1 Conference of Australasian bishops at Sydney, 1850.
- 2 The Kettering Ministers' Meeting founds Baptist Missionary Society, 1792.
- 3 C. P. Scott (afterwards bishop) landed at Chefoo, 1874. L.M.S. missionaries first reach the capital of Madagascar, 1820.
- 4 First women missionaries (C.M.S.) reached Mengo, Uganda, 1895.
- 5 First Annual Report of L.M.S. issued, 1795.
- 6 Mrs. Williams (sailed for New Zealand, 1825), widow of first Bishop of Waiapu, died, aged ninety-five, 1896. William Tyndale martyred, 1536.
- 7 Ion Keith-Falconer sailed for Aden, 1885.
- 8 First Moravian missionaries set sail for St. Thomas, 1732.
- 9 David Brainerd died, 1747.
- 10 Heber landed in India, 1823.
- 11 Archbishop Benson died, 1896.
- 12 Second Revolution in Uganda, 1888. Columbus discovered America, 1492.
- 13 Bishop Whipple consecrated, 1859.
- 14 Indian Institute, Oxford, opened, 1884.
- 15 Rev. Jani Alli died, 1894.
- 16 Henry Martyn died, 1812.
- 17 G. A. Selwyn consecrated for New Zealand, 1841. Robert Noble died, 1865.
- 18 *St. Luke*. Bishop Poole, first bishop of the English Church in Japan, consecrated, 1883.
- 19 Bishop M'Dougall, first S.P.G. missionary to Borneo, consecrated, 1855.
- 20 Dean Hook died, 1875.
- 21 The Queen of Hawaii baptized, 1862. Mildmay Missionary Conference began, 1868.
- 22 T. G. Ragland died, 1858. Revocation of the Edict of Nantes, 1695.
- 23 Captain Maude, President of C.M.S., died, 1886.
- 24 Simeon baptized, 1759.
- 25 Hermannsburg Mission founded, 1849. Namaqua Bible completed, 1881.



- 26 F. E. Wigram appointed Hon. Sec. of C.M.S., 1880.  
Schwartz born, 1726.
- 27 Penn landed at Newcastle, Pennsylvania, 1682.
- 28 *St. Simon and St. Jude*. John Elliot preached first sermon  
to Indians, 1646. Bishop Moule of Mid-China conse-  
crated, 1880.
- 29 Bishop Hannington slain, 1885.
- 30 First party of Oxford Mission to Calcutta sailed, 1880.
- 31 St. Stephen's Hospital for Women, Delhi, opened, 1885.

## NOVEMBER

- 1 *All Saints' Day*. Universities' Mission to Central Africa  
founded, 1869. Bishop Corfe (first Bishop for Korea)  
consecrated, 1889. Mission to Haida Indians begun,  
1875.
- 2 Richard Hooker died, 1600. Dusseldorf Missionary  
Society founded, 1829.
- 3 Livingstone and Stanley met at Ujiji, 1871.
- 4 Meeting which led to formation of L.M.S., 1794.  
Murder of W. S. Fleming, C.I.M., 1898.
- 5 Bishop Smythe (first Bishop of Lebombo) consecrated,  
1893.
- 6 Garland Phillips and others (S.A.M.S.) slain, 1858.
- 7 First Anglican Bishop of Jerusalem consecrated, 1847.
- 8 First station of the Rhenish Missionary Society in  
Kaiser Wilhelm's Land founded, 1887.
- 9 Martin, Bishop of Truro, died, 401. First Christian *méla*  
at Lucknow, 1878.
- 10 Carey landed at Calcutta, 1793.
- 11 Massacre in Harput, Armenia, 1895.
- 12 Morrison and Milne's translation of the Chinese Bible  
completed, 1823.
- 13 First missionary subject brought before the Eclectic  
Society, 1786.
- 14 Bishop Seabury (first American Bishop) consecrated, 1784.
- 15 Stanley's letter (origin of C.M.S. Uganda Mission)  
appeared in *Daily Telegraph*, 1875.
- 16 Edmund Rich, Archbishop of Canterbury, died, 1242.
- 17 Zeisberger, "Apostle to the Indians," died, 1808.
- 18 Samuel Crowther received by Queen Victoria, 1851.

- 19 Bishop Carr (first Bishop of Bombay) consecrated, 1837.  
 20 John Williams martyred at Erromanga, 1839.  
 21 Noble High School, Masulipatam, opened, 1843.  
 22 Cecilia, martyr. Schwartz preached his first Tamil sermon, 1750.  
 23 C.M.S. resolved to undertake Uganda Mission, 1875.  
 24 John Knox died, 1572.  
 25 Solomon Cæsar Malan died, 1894. First English Church missionaries reached China, 1844.  
 26 Rev. T. Thompson (first S.P.G. missionary to West Africa) sailed from New York, 1751. Krapf died, 1881.  
 27 Baptism of the first converts of the Congo Balolo Mission, 1891.  
 28 Bishop Middleton landed at Calcutta, 1814.  
 29 Ziegenbalg and Plutschau embarked for India, 1705. *Day of Intercession for Foreign Missions.*  
 30 *St. Andrew.* Abdul Masih (first native clergyman in India) ordained, 1825. Edinburgh Medical Missionary Society formed, 1841.

### DECEMBER

- 1 John G. Paton "licensed" as a preacher, 1857. Miss Tucker ("A.L.O.E.") died, 1893.  
 2 First party of Oxford Mission to Calcutta landed, 1850. Xavier died, 1552.  
 3 Crowther's first sermon in Africa, 1843. Livingstone visited Cambridge, 1857.  
 4 Suttee in India abolished, 1829.  
 5 Titus Coan sailed for the Sandwich Islands, 1834.  
 6 Imad-ud-din (C.M.S.) ordained, 1868.  
 7 Patteson Memorial Church, Norfolk Island, consecrated, 1880.  
 8 Richard Baxter died, 1691.  
 9 Livingstone sailed for Africa, 1840.  
 10 Prince of Wales welcomed by Tinnevely Christians, 1875.  
 11 S. A. Crowther (afterwards bishop) baptized, 1825. George Lawrence Pilkington shot by Soudanese mutineers, 1897.  
 12 Vicelin, apostle of the Wends, born, 1154.  
 13 Shergold Smith and T. O'Neill (C.M.S.) slain, 1877.

- 14 Omdurman occupied by C.M.S., 1899. Pastor Gossner born, 1773.
- 15 Foundation-stone of Bishop's College, Howrah, Calcutta, laid, 1820. Vanderkemp died, 1811.
- 16 *Mayflower* reached Plymouth, Mass., 1620. First ordination of student from the Basel Missionary Institution, 1816.
- 17 Kohlhoff, after fifty-three years' labour, died at Tranquebar, 1790.
- 18 Slavery abolished in U.S.A., 1862. First missionaries land in New Zealand, 1814.
- 19 British officers at Peshawur meet to promote a mission there, 1853.
- 20 First Day of Intercession for Foreign Missions, 1872.
- 21 *St. Thomas*. T. Valpy French (first Bishop of Lahore) consecrated, 1877. Robert Moffat born, 1795.
- 22 Henry Budd (first Red Indian clergyman) ordained, 1850.
- 23 Bishop Tucker and party arrived at Mengo, Uganda, 1892.
- 24 The Earl of Chichester became President of C.M.S., 1834.
- 25 *Christmas Day*. First Sunday-school collection for C.M.S. (at Matlock), 1808. Samuel Marsden preached first sermon in New Zealand, 1814.
- 26 *St. Stephen*. Bishop Selwyn sailed for New Zealand, 1841.
- 27 *St. John the Evangelist*. Bishop Tucker first arrived in Uganda, 1890.
- 28 *Innocents' Day*. Krishna Pal, Carey's first Hindu convert, baptized, 1800.
- 29 Canton captured, 1857.
- 30 Bishop Gobat entered Jerusalem, 1846.
- 31 Rev. S. M. W. Brooks (S.P.G.) slain, 1899.

# CHRONOLOGY

OF

## SOME LEADING EVENTS WHICH HAVE INFLUENCED THE COURSE OF FOREIGN MISSIONS

[*In the compilation use has been made inter alia of Mr. Eugene Stock's encyclopædic work, The History of the Church Missionary Society.*]

505. Nestorian missionaries reach China.
535. Cosmas Indicopleustes issues his *Topographia Christiania*, giving descriptions of Christian missions in Ceylon and the East.
635. Olopun, Nestorian missionary for Syria, arrives in China.
781. Nestorian monument erected in Sgan-fu, China.
- 1096-1248. The Crusades.
1291. John of Monte Corvino, Franciscan, arrived in India.
1292. John of Monte Corvino received at the court of Kublai Khan, Emperor of China, and began his thirty-six years of missionary work.
- Raymond Lull, first missionary to the Mohammedans, landed at Tunis, being then fifty-six years old.
1315. Raymond Lull stoned to death at Bugia, North Africa, June 30.
1467. Moravians and others combine to form the *Unitas Fratrum*.
1492. Discovery of America.
1498. Re-discovery of India.
1542. Francis Xavier landed at Goa as head of Jesuit mission.
1549. Xavier introduced Christianity into Japan.
1552. Xavier died.

- 1555-56. Richier and Chartier, with twelve others, sent by Calvin to minister to the Huguenot colony in Brazil and to labour among the Indians.
1559. Missionaries sent to the Laplanders by Gustavus Vasa of Sweden.
1576. Master Wollfall, desiring to be a missionary to "the infidels," accompanied Frobisher on his voyage to find the North-West Passage.
1587. Christianity proscribed by the Shogun of Japan.
1588. First recorded English contribution to missions: Sir Walter Raleigh gave £100 to the Virginia Company "for the propagation of the Christian religion in that settlement."
1601. Ricci, an Italian Jesuit, entered Peking and began a successful mission.
1622. Dr. Donne, Dean of St. Paul's, preached a missionary sermon before the company about to sail for Virginia, November 13.
1632. Peter Heyling of Lubeck went to Abyssinia and translated the New Testament into Amharic.
1637. Suppression of Christianity in Japan.
1646. John Eliot began his work among the Indians.
1681. Malay version of the Gospels and Acts sent out through the agency of Dr. John Fell and others.
1698. Society for Promoting Christian Knowledge established principally through the agency of Dr. Thomas Bray, Rector of Sheldon, Warwickshire.
1701. Society for the Propagation of the Gospel founded.
1705. Ziegenbalg and Plütschau set sail from Copenhagen for Tranquebar.
1719. The first English missionary hymn written by Isaac Watts—"Jesus shall reign where'er the sun."
1722. Hans Egede arrived in Greenland.
1724. Christianity prohibited in China owing to Romish rivalries and intrigues.
1733. First Moravian missionaries sent forth to Greenland.
1736. John Wesley sent to Georgia as an S.P.G. clergyman.

1737. George Schmidt, Moravian, first missionary to South Africa.
1740. Moravian Mission to Ceylon begun.
1749. Schwartz went out to India.
1752. The S.P.G. sent a clergyman to the Gold Coast.
1765. The negro Philip Quaque ordained in connection with S.P.G.
1784. Baptist ministers of Northampton first broached subject of prayer for the spread of the Gospel "to the most distant parts of the habitable globe."  
Dr. Coke, first organiser of Wesleyan Methodist Missions, began his work in America.
1786. Eclectic Society first considered the subject of Foreign Missions.
1792. William Carey published his "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens."  
Baptist Missionary Society formed at Kettering, October 2. First collection—£13. 2s. 6d.
1793. Carey landed at Calcutta.
1794. Meeting which led to the formation of the London Missionary Society held through the agency of the Rev. Dr. David Bogue and others.
1795. London Missionary Society formed, September 21.
1796. First missionaries of the L.M.S. set sail.  
Edinburgh and Glasgow Missionary Society formed.  
New York Missionary Society formed.
1797. Netherlands Missionary Society founded.  
Ringeltaube, a Dane in Lutheran orders, first S.P.C.K., then L.M.S., arrived in India.
1799. Church Missionary Society founded, April 12.  
Religious Tract Society founded.  
Dr. Vanderkemp, L.M.S., first missionary to South Africa sent by any British society.
1800. The Northern Missionary Society of Scotland formed.  
Carey landed at Serampore.  
First Hindu convert, Krishna Chundra Pal, baptized.

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1802. Henry Martyn approached Church Missionary Society with a view to missionary work.
1804. British and Foreign Bible Society founded.  
Henry Martyn sailed for India as Company's chaplain.  
First two missionaries of the C.M.S. sent forth, to West Africa.
1807. Robert Morrison sent forth to China by L.M.S.
1809. London Society for the Promotion of Christianity among the Jews founded.  
First missionaries sailed for New Zealand.  
Ringeltaube began L.M.S. Mission in South Travancore.
1810. American Board of Commissioners of Foreign Missions established.
1811. Abdul Masih, Mohammedan convert of Henry Martyn, baptized at Agra.  
First Methodist missionary sent to Sierra Leone.
1812. Henry Martyn died at Tokat, Armenia.  
Adoniram Judson sent forth by the A.B.C.F.M.  
King Pomare II., first fruits of Tahiti Mission, baptized.
1813. East India Company's Charter modified so as to admit missions to India.  
First missionary "deputations" organised by the Rev. Josiah Pratt.
1814. American Baptism Missionary Union formed.  
The Rev. S. Marsden, with first missionaries, reached New Zealand.  
Robert Morrison's first Chinese convert, Tsai Ako.
1816. Basel Missionary Seminary established.  
Anund Masih, a Brahman, baptized at Meerut; afterwards ordained—first Brahman to become a clergyman.  
Matthew Prabhu-din, a Sepoy, dismissed from the Indian army at Meerut for becoming a Christian.  
C.M.S. Travancore Mission begun.  
W. A. B. Johnson began his labours at Sierra Leone.  
First West African converts of C.M.S. admitted to Holy Communion.

1817. Wesleyan Methodist Missionary Society formally constituted.  
 Robert Moffat, L.M.S., began his work among the Kaffirs.  
 John Williams ("of Erromanga") and William Ellis, sent out by L.M.S., arrive in the South Seas.
1818. L.M.S. Madagascar Mission begun.
1819. American Methodist Episcopal Missions established.
1822. Miss Cooke, of Calcutta, opened first mission school for Indian girls.  
 The Rev. John West, C.M.S., began mission to the North American Indians at Red River (Winnipeg).
1823. Morrison and Mylne's translation of the Bible into classical Chinese completed.  
 The Rev. John Smith, L.M.S., "the martyr of British Guiana," died in prison.
1824. Paris *Missions Evangéliques* founded.
1825. Ordination of Abdul Masih, first Indian clergyman.
1827. Fourah Bay College, Sierra Leone, probably the first theological college in mission lands, opened.
1828. Rhenish Missionary Society founded.
1829. Suttee abolished by the British Government in India.
1830. Alexander Duff sailed for India and founded his mission schools.  
 Dr. John Wilson (of Bombay) sailed for India.  
 Course of the Niger discovered by Lauder.
1834. Society for Promoting Female Education in the East founded—the first society for purely women's work.  
 Robert Morrison died.
1835. Christianity proscribed in Madagascar.
1837. Accession of Queen Victoria.  
 Sir Peregrine Maitland resigned command of Madras army sooner than enforce salute to idols. His act put an end to official patronage of idolatry.  
 First regular medical missionary, Dr. Kalley, goes out at his own charges to Madeira, &c.



## CHRONOLOGY OF LEADING EVENTS 327

1838. First L.M.S. medical missionary, A. Ramsay, goes to Travancore.
1839. John Williams murdered at Erromanga.
1840. First Irish Presbyterian missionaries sent out.
1841. First expedition up the Niger, accompanied by Schön and Crowther.  
Townsend went to Abeokuta.  
David Livingstone sent out by L.M.S.  
Many bishops joined the C.M.S.  
George Selwyn, first and only Bishop of New Zealand, consecrated.  
Henry Venn, the great missionary statesman, became honorary secretary of the C.M.S.  
Edinburgh Medical Missionary Society founded.  
Church of Scotland Mission to the Jews started.
1842. China first opened by Treaty of Nanking.  
Total number of Protestant communicant converts in China at this time—six.
1843. Disruption of the Church of Scotland. Its Indian missionaries joined the Free Church.  
Samuel Crowther ordained.  
Alfred Saker (B.M.S.) went out to the Cameroons.
1844. Krapf landed at Mombasa and began missionary explorations of East Africa.  
First C.M.S. missionaries sent to China.
1846. American Protestant Episcopal Church Missions started.  
U.P. Mission to Old Calabar started.
1847. William Chalmers Burns began his work in China.  
English Presbyterian Missions founded.
1848. First baptisms in Abeokuta, Yoruba.  
Melanesian Mission founded.  
Krapf discovered Mount Kilimanjaro.
1849. Punjab annexed by Great Britain.
1850. The Rev. Henry Budd, first Red Indian clergyman, ordained.  
T. Valpy French and E. C. Stuart (both subsequently bishops) went out to Agra.

1851. Queen Victoria received Samuel Crowther.  
 News of the death of Captain Allen Gardiner in Tierra del Fuego.  
 Formation of South American Missionary Society.  
 C.M.S. Punjab Mission begun.  
 Robert Clark went out to India.  
 John Horden, afterwards bishop, begins forty years' labour in North-West Canada, on Hudson's Bay.
1852. Outbreak of Taiping rebellion.  
 First Bishop of Sierra Leone consecrated.
1853. Hudson Taylor first sailed to China.  
 Visit of American squadron to Japan prepared way for treaty.
1854. Dr. Pfander's great discussion with Mohammedans at Agra.  
 Crimean War began.  
 S.P.G. Mission to Delhi started.
1855. First general missionary conference in India.  
 Erhardt constructed the famous "slug" map, which led to the discoveries of the Central African lakes.
1857. Indian Mutiny broke out.  
 C.M.S. Mission to the Tsimshean Indians, British Columbia, begun.  
 Livingstone arrived home from Africa and appealed to the universities.
1858. Lord Elgin's treaties opened China and Japan.  
 Universities' Mission to Central Africa founded in response to David Livingstone's appeals.  
 Speke discovered Victoria Nyanza.  
 Christian Literature Society for India founded.
1859. The first missionaries (American Protestant Episcopal Church) arrive in Japan.  
 Ludhiana missionaries issued their appeal for prayer.
1861. Mackenzie consecrated missionary bishop of the Zambesi, and died in Africa.  
 First C.M.S. converts at Fuh-chow baptized after eleven years of toil.

## CHRONOLOGY OF LEADING EVENTS 329

1861. National Bible Society of Scotland founded.  
Zenana Bible and Medical Mission finally constituted.  
Dr. Griffith John commenced his labours at Hankow.
1862. Dr. William Miller, the famous Principal of the (Free Church) Christian College at Madras, sailed for India.  
Coleridge Patteson consecrated Bishop of Melanesia.
1863. First Chinese clergyman of the Church of England ordained.
1864. Taiping rebellion in China finally crushed.
1865. Dr. James Stewart, founder of Lovedale, South Africa, began his labours.  
Friends' Foreign Missionary Association founded.  
The Rev. R. Bompas, since bishop, began his labours in Athabasca and Mackenzie River, N.-W. Canada.  
Dr. Elmslie opened first C.M.S. Medical Mission in Kashmir.
1866. First Japanese convert baptized.  
Imad-ud-din baptized.  
China Inland Mission founded.
1867. First Pan-Anglican Conference at Lambeth.
1869. Primitive Methodist Missionary Society founded, and began work on Fernando Po.  
The Rev. G. Ensor, first English missionary, landed in Japan.
1870. Tientsin massacre.
1871. Bishop Patteson murdered at Nukapu, Melanesia.
1872. Dr. John Ross (U.P. Church) went out to Manchuria.  
Day of Intercession began to be observed.  
Khama elected first Christian chief of the Bamangwatos.
1873. Livingstone died in Africa.  
Dr. John Ross's first visit to Korea.  
Anti-Christian edicts withdrawn in Japan.
1874. The Rev. R. Bompas consecrated Bishop of Athabasca; he has not since then returned to civilised regions.

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1875. Dr. Robert Laws of Livingstonia, Lake Nyasa, sailed for Africa.  
H. M. Stanley's letter in the *Daily Telegraph* led to the establishment of the C.M.S. Uganda Mission.  
First Keswick Convention.  
Livingstonia Mission (Free Church of Scotland) started on Lake Nyasa.
1877. C.M.S. missionaries arrived in Uganda.  
Valpy French and Stuart (see 1850) both consecrated bishops.  
First Missionary Conference at Shanghai.
1878. First L.M.S. missionaries arrived at Ujiji on Lake Tanganyika.  
C.M.S. Mission to the Gouds begun.  
Second Pan-Anglican Conference at Lambeth.
1879. Baptist Mission to the Congo begun.  
Dr. Joseph Mullens, L.M.S., died near Mpwapwa, East Africa.
1880. Church of England Zenana Missionary Society founded.  
George Maxwell Gordon killed at Kandahar.  
C.M.S. Mission in North China transferred to the new Bishop (Scott) under the S.P.G.  
Alfred Saker died.
1881. North Africa Mission founded.  
Death of Dr. Krapf.  
B.M.S. first reached Stanley Pool.
1882. First Baganda converts baptized.  
James Hannington went out to Africa.  
C.M.S. reoccupied Egypt.  
Bishop Steere of Zanzibar died.
1883. Congo Balolo Mission founded.  
Bishop Poole, first English bishop in Japan, consecrated.
1884. Hannington consecrated first Bishop of Eastern Equatorial Africa.
1885. First Uganda martyrs.  
Bishop Hannington murdered.

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1885. General Gordon killed at Khartoum, and the Soudan closed.  
The "Cambridge Seven" sailed for China in connection with the C.I.M.; great impetus to missionary interest.  
Congo Free State established.
1886. The great persecution in Uganda.  
C.M.S. Gleaners' Union formed.  
Student Volunteer Missionary Movement started in America.  
Archbishop's Mission to the Assyrian Christians started, 1886.  
Arnot founded the Garenganze Mission.  
First Baptisms (B.M.S.) on the Congo.
1887. C.M.S. Committee adopted the "Policy of Faith."  
Japan Episcopal Church (Nippon Sei-Kokwai) constituted.  
Cameroons Mission (B.M.S.) transferred to Basel Missionary Society.
1888. Third Lambeth Conference.  
Great Missionary Conference in London.  
Revolutions in Uganda; expulsion of missionaries.
1889. Bishop Corfe founded the Church of England Korean Mission.
1890. H. M. Stanley met Baganda Christians in Nkole and Alexander Mackay at Usambiro.  
Death of Alexander Mackay at Usambiro on Victoria Nyanza.  
G. L. Pilkington sailed for Uganda.  
Expedition of C.M.S. missionaries to Hausaland.  
Bishop Tucker consecrated.  
C.M.S. West China Mission organised.  
Khama removed his capital to Palachwe.
1891. Death of Bishop French at Muscat.
1892. Imperial British East Africa evacuated Uganda; British flag hoisted.  
Centenary of B.M.S.

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1892. English branch of S.V.M.U. formed at Cambridge.
1893. Death of Bishop Horden of Moosonee.  
Great spiritual revival in Uganda.  
Livingstone College opened.
1894. Death of Bishop and Mrs. Hill and other missionaries at Lagos.  
Missionary Conference of the Anglican Communion.
1895. Centenary of the L.M.S.  
First women missionaries (C.M.S.) arrived in Uganda.  
Massacre of the Rev. R. W. Stewart, his wife, and nine others, at Hwa-sang, Fuh-kien, China, on August 1.
1896. King of Toro baptized.  
Dr. Temple becomes Archbishop of Canterbury.
1897. Wreck of the *Aden* off Socotra.  
Diamond Jubilee of Queen Victoria.  
Fourth Pan-Anglican Conference.  
Great Indian Famine, especially in N.-W. and Central Provinces.  
Whole Bible in Luganda completed.  
Mutiny of Soudanese soldiers in Uganda; G. L. Pilkington killed.
1898. "Hut-Tax" insurrection in Sierra Leone Hinterland.  
Murder of the Rev. W. J. Humphrey (C.M.S.) and six American missionaries.  
Bi-centenary of S.P.C.K.  
Dr. Welldon consecrated Bishop of Calcutta.  
Defeat of Mahdi and recapture of Khartoum.
1899. Centenary of Church Missionary Society.  
Centenary of Religious Tract Society.
1900. (Ecumenical Missionary Conference, New York.  
Great massacres of missionaries, other Europeans, and native Christians in China.  
Bi-centenary of S.P.G. begun.
1901. Murder of Dr. James Chalmers and the Rev. O. Tomkins by New Guinea savages.

# SOME BRITISH MISSIONARY MARTYRS OF MODERN DAYS

## AFRICA

- Atlay, the Rev. George William, Universities' Mission to Central Africa. Killed by a marauding tribe in Portuguese Nyassaland, August 26, 1895.
- Brooks, Arthur, London Missionary Society. Shot by insurgents at Mkange, Central Africa, January 1, 1882.
- Greig, the Rev. Peter, Missionary to the Susus of the Edinburgh (afterwards the Scottish) Missionary Society. Murdered by the Foulahs, *circ.* 1798.
- Hannington, Bishop James, Church Missionary Society. Killed in Busoga, East Equatorial Africa, October 29, 1895.
- Hartley, Benjamin, Lay Agent of the Universities' Mission to Central Africa. Killed by slave-dealers, Usambara country, East Africa, February 15, 1864.
- Houghton, John, United Methodist Free Church. Killed by natives at Golbanti, East Africa, May 3, 1886.
- Humphrey, the Rev. W. J., Church Missionary Society. Killed at Sierra Leone by natives, March 25, 1898.
- Threlfall, the Rev. William, Wesleyan Methodist Missionary Society. Killed in Namaqualand by Bushmen, South Africa, 1825.
- Thomas, the Rev. James Stewart, Wesleyan Methodist Missionary Society. Killed by Pondos in South Africa, 1856.
- Willson, the Rev. Joseph, S.P.G., of Piet Retief, Cape Colony. Killed by Kaffirs, February 28, 1858.

## CHINA

- Argent, William, Wesleyan Methodist Missionary Society.  
Killed by a mob, June 5, 1891.
- Fleming, William Small, China Inland Mission. Killed at  
Pang-kai, Kwei-chau, November 4, 1898.
- |  |   |
|--|---|
| Gordon, Miss Mary Ann Christina.         | } Church of England Ze-<br>nana Missionary Society.<br>Killed at Hwa - sang,<br>August 1, 1895. |
| Marshall, Miss Elsie.                    |   |
| Newcombe, Miss Hessie.                   |   |
| Stewart, Miss Florence Lucy.             |   |
| Stewart, the Rev. Robert W.              | } Church Missionary Society.<br>Murdered by Chinese at<br>Hwa - Sang, August 1,<br>1895.        |
| Stewart, Louisa K., and two<br>children. |   |
| Saunders, Eleanor E.                     |   |
| Saunders, Elizabeth M.                   |   |
| Yellop, Lena (nurse).                    |   |
- Thomas, Robert Jermain, London Missionary Society. Sup-  
posed to have been murdered by Chinese in Korea,  
1866.

## Massacres of 1900

## 1. Members of the China Inland Mission :—

Bagnall, Benjamin.	Huston, Mary E.
Bagnall, Emily (Mrs.).	Kay, Duncan.
Barratt, David.	Kay, Caroline (Mrs.).
Burton, Elizabeth.	King, Annie.
Clarke, Mildred.	Lundgren, Anton P.
Cooper, William.	Lundgren, Elsa (Mrs.).
Cooper, Margaret (Mrs. E.J.).	Manchester, Etta.
Desmond, Josephine.	M'Connell, George.
Dobson, Edith.	M'Connell, Isabella (Mrs.).
Eldred, Annie.	Nathan, Frances Edith.
Glover, Flora Constance (Mrs. A. E.).	Nathan, May Rose.
Heaysman, Eliza Mary.	Ogren, P. A.
Hurn, Emma Georgiana.	Peat, William Graham,
	Peat, Helen (Mrs.).



Rice, Hattie.	Wilson, Christine (Mrs.).
Searell, Edith E.	Whitchurch, Emily E. B.
Sherwood, Edith.	Woodroffe, Alfred.
Stevens, Jane.	Young, John.
Thirgood, Emma Ann.	Young, Alice (Mrs.).
Thompson, David Baird.	Ward, G. Frederick.
Thompson, Agnes (Mrs.).	Ward, Etta (Mrs.).
Wilson, William Millar, M.B., C.M.	With twenty-two children.

## 2. Associates of the China Inland Mission :—

Carlesen, N.	Larsson, O. A. L.
Engvall, Miss J.	Lundell, Miss J.
Hedlund, Miss M.	Persson, S. A.
Johansson, Miss A.	Persson, Mrs.
Karlberg, G. E.	Pettersson, E.

## 3. Additional deaths, probable, but not absolutely confirmed :—

Aspden, Maria.	Smith, Margaret.
I'Anson, C. S., and wife.	And four children.
M'Kee, Stewart, and wife.	

## 4. Society for the Propagation of the Gospel :—

Brooks, Rev. S. M. W.	Robinson, Rev. C.
Norman, Rev. H. V.	

## 5. Baptist Missionary Society :—

Dixon, Rev. and Mrs. Herbert.	Remnant, Miss B. C. Stewart, Miss.
Ennals, Rev. S. W.	Underwood, Rev. and Mrs.
Farthing, Rev. and Mrs. G. B.	T. J.
M'Currach, Rev. and Mrs. W. A.	Whitehouse, Rev. and Mrs. F. S.
	And three children.

## 6. Sheo Yang Mission :—

Coombs, Miss.	Robinson, Mr. John.
Duval, Miss.	Simpson, Mr. and Mrs.
Lovitt, Dr. and Mrs. A. E.	Stokes, Mr. and Mrs.
Pigott, Mr. and Mrs. T. W.	And two children.

7. British and Foreign Bible Society :—  
Rev. and Mrs. W. T. Beynon, and three children.
8. Unconnected :—Rev. A. Huddle.
9. Also a number of missionaries belonging to the Christian and Missionary Alliance (twenty-three, and twelve children), the Scandinavian Missionary Alliance (one, and others missing), the Swedish Mongolian Mission (three, and others missing), the American Board of Commissioners of Foreign Missions (thirteen, and five children), and the American Presbyterian Church North (five, and three children).

**Note on the Massacres of 1900.**—In an outbreak of anti-foreign fanaticism, during which the missionaries, as the most accessible foreigners, were the largest sufferers, 127 adults and 44 children are known to have been killed out of the force of Protestant missionaries. In addition to these, the fate of a considerable number must for a long time remain uncertain, though the worst is to be feared. The murder of the Rev. S. M. W. Brooks, of the S.P.G., preceded the others by six months. The rest fell, for the most part, in June, July, and August, 1900. With them were martyred a vast multitude of Chinese Christians, estimated at many thousands, many of whom might have purchased their lives if they had consented to abjure their faith. Thus the last year of the great century of missions bears the record of martyrdoms more numerous than any since the great persecutions of the primitive Church. The China Inland Mission was the greatest sufferer, with a loss of 52 adults and 16 children, to which number 6 more adults and 4 children should in all probability be added. The most terrible single event was the murder of 44 missionaries and children at T'ai-yüan-fu, Shan-si Province, in the *Yamen*, and by the orders of Governor Yü-hsien. The massacres took place in the provinces of Shan-si, Chih-li, Shan-tung, Cheh-kiang, but principally in the first two of these. Riots, without loss of

European life, took place in other provinces, and mission work was nearly everywhere suspended. The European legations were besieged in Peking, and rescued by a combined force, which took terrible vengeance throughout the Chih-li Province, while Manchuria was also devastated.

### INDIA

Cockey, the Rev. Henry Edwin, S.P.G. Killed by mutineers at Cawnpore, on or about June 27, 1857.

Haycock, the Rev. W. H., S.P.G. Killed by mutineers at Cawnpore, on or about June 27, 1857.

Hubbard, the Rev. Alfred Roots, }  
S.P.G.

Jennings, the Rev. M. J., S.P.G.

Koch, Louis, S.P.G. Catechist.

Mackay, the Rev. J., Baptist Mis- }  
sionary Society.

Sandys, Daniel Corrie, S.P.G }  
Catechist.

Killed at Delhi by mu-  
tineers, May 11, 1857.

Hunter, the Rev. Thomas, Missionary of the Church of Scot-  
land. Killed at Sialkote by mutineers, July 9, 1857.

Hunter, Mrs., his wife, who fell with her husband.

### MADAGASCAR

Johnson, William, Friends' Foreign Mission Association.

Killed by natives at Arivoninamo, November 22, 1895.

Johnson, Lucy S., his wife, who died with her husband.

### NEW ZEALAND

Volkner, the Rev. Carl Sylvius, Church Missionary Society.

Killed by Maoris, March 2, 1865.

Whitely, the Rev. John, Wesleyan Methodist Missionary  
Society. Killed by Maoris, 1869.

## SOUTH AMERICA

- Fell, Captain, of the South American Missionary Society's schooner *Allen Gardiner*. Killed by natives at Woollya, Tierra del Fuego, November 6, 1859.
- Phillips, Garland, Catechist, South American Missionary Society. Killed at Woollya, Tierra del Fuego, November 6, 1859.

## SOUTH SEAS

- Atkin, the Rev. Joseph, Melanesian Mission. Wounded on September 20, at Nukapu, and died of the wound on September 27, 1871.
- Baker, the Rev. Thomas, Wesleyan Methodist Missionary Society. Killed by natives in Fiji, July 21, 1867.
- Bowell, Daniel. } London Missionary Society. Murdered  
Harper, Samuel. } by natives at Tongataboo, South Seas,  
Gaulton, Samuel. } May 10, 1799.
- Chalmers, James, and Tomkins, New Guinea. Murdered by natives, April 8, 1901. The following account is that given by prisoners taken by the Government expedition sent to inquire into the massacre :—
- “The *Muir* (with Messrs. Chalmers and Tomkins on board) arrived off Risk Point on April 7. Next morning a great number of natives went off and crowded the vessel in every part, refusing to leave when told to do so. Finally Mr. Chalmers said he would go ashore with them, and told Mr. Tomkins to remain on board. The latter declined, and went ashore with Mr. Chalmers, followed by a large number of canoes. When they got ashore the whole party were massacred, and their heads cut off, the boat being smashed, and their clothes distributed. The bodies were also distributed and eaten. Mr. Tomkins was eaten at the village of Dopima, where the party were all killed, and Mr. Chalmers at Turotoro, where his body was carried. Mr. Chalmers was killed

by the fighting chief of that place. No remains of the bodies could be found, but we discovered Mr. Chalmers's hat and pieces of the boat."

*Record*, July 19, 1901, p. 719.

- Gordon, the Rev. George N., Free Church of Scotland Missions. Killed by natives at Erromanga, May 20, 1861.
- Gordon, Helen C., his wife, who fell with him.
- Gordon, the Rev. James D., Free Church of Scotland Missions. Killed by natives at Erromanga, 1872.
- Harris, James, London Missionary Society. Killed at Erromanga by natives, November 20, 1839.
- Nobbs, Edwin, Melanesian Mission. Died on August 5, 1864, of a wound received at Santa Cruz.
- O'Neill, Thomas, Church Missionary Society. Murdered at Ukerewé by natives, December 13, 1877.
- Patteson, J. C., Bishop of Melanesia. Killed at Nukapu, September 20, 1871. (See p. 172.)
- Smith, Lieutenant Shergold, R.N., Church Missionary Society. Killed by natives on the island of Ukerewé, December 13, 1877.
- Williams, the Rev. John, London Missionary Society. Killed at Erromanga by natives, November 20, 1839.
- Young, Fisher, Melanesian Mission. Died on August 15, 1864, of a wound received at Santa Cruz.

## CONSPECTUS OF PRINCIPAL BRITISH MISSIONARY ORGANISATIONS

[*The list given below is not complete, but includes the more important missionary agencies in the United Kingdom, with such recent statistics as were available. They are arranged in alphabetical order.*]

**The Baptist Missionary Society** was the pioneer of modern British missions, and still holds a leading place. It has missions in Bengal (at Barisal, Calcutta, Dacca, Serampore, &c.), in Orissa (at Berhampur, Cuttack, &c.), in the North-West Provinces (at Agra, Bankipur, Delhi, Muttra, Monghyr, &c.), in Ceylon (at Colombo, Kandy, &c.), in China (in the Shan-tung, Shan-si, and Shen-si provinces), in Palestine, in the West Indies, and on the Congo (at San Salvador, Wathen, Stanley Pool, Bolobo, Monsembe, Bopoto, Yakusu, &c.). The statistics for 1900-1901 show 135 European missionaries, 110 wives and lady helpers, 27 native and assistant missionaries, 1083 evangelists, colporteurs, &c., 3022 persons baptized during the year, 53,882 church members, 18,519 scholars. The medical work was under four fully qualified medical men and women, and comprised 354 in-patients and 17,810 out-patients. The income for 1899-1900 was £77,642. *Organs*—*The Baptist Missionary Herald* and *Juvenile Missionary Herald*. *Secretary*—A. H. Baynes, Esq. *Office*—19 Furnival Street, Holborn, London, E.C.

**The British and Foreign Bible Society** exists for the translation and dissemination of the Bible in all lands, and is the largest organisation of its kind in the world. In the year 1900-1901 it issued 845,597 Bibles, 1,308,176 New Testaments, and 2,760,586 portions—a total of 4,914,359 copies.

It supported 812 colporteurs and Bible-women in thirty countries. The income received during the year was £221,535, of which £133,424 was from subscriptions and other similar sources, and £88,111 from sales. The expenditure on translation, revision, printing, grants to home and foreign missionary agencies, &c., amounted to £236,541. The total deficit of the society during three years, including 1901, amounted to £34,332. Matters relating to 150 different languages and dialects came before the editorial committee in the year; and the society's issues are in some 300 versions. The society is the great source of the supply of Scriptures to most of the leading missionary societies. *Organs*—*The Bible Reporter* and *Bible Gleanings for the Young* (juvenile). *Secretaries*—The Rev. J. H. Ritson, the Rev. A. Taylor. *Office*—Bible House, 146 Queen Victoria Street, London, E.C.

**The British College Christian Union** is incorporated with the Student Missionary Volunteer Union, which exists as a bond between those students who have taken the pledge of purpose to engage in missionary work if God permit. The S.M.V.U. has 1698 members, of whom 676 have sailed, 426 have left college and are in further preparation, 428 are still in college, 102 are hindered from going out, and of 66 nothing has been heard for five years. The Union urges its members to missionary and Bible study, and its leaders continually set the example of going out into the mission-field. *Organ*—*The Student Volunteer*. *Offices*—22 Warwick Lane, London, E.C.

**The China Inland Mission** is a non-denominational society which works in China only, and apportions its workers to separate spheres of labour according to the sect to which they belong. It has missionaries in fifteen of the provinces of China. On January 1, 1901, they numbered 745, and included 303 men, 242 single women, 181 wives, and 19 widows. In the massacres in 1900 the C.I.M. was the greatest sufferer (see pp. 334–336). The statistics for the previous year showed 774 native helpers, 8557 communi-

cants in fellowship, 1202 baptisms in the year, 1995 scholars; 6 hospitals, 18 dispensaries, and 46 opium refuges. The income for 1900 was £42,149 raised at home, and £11,215 in America, Australia, and China. *Organ*—*China's Millions*. *Secretaries*—The Rev. J. Hudson Taylor (founder and director), Marcus Wood, Esq. *Office*—China Inland Mission, Newington Green, London, N.

The **Christian Literature Society** for India supplies Christian literature in eleven languages, besides maintaining "circle" vernacular schools with an attendance of about 8000 children, and training 77 students every year at its institution in Ahmednagar. In the year 1899-1900 the C.L.S. issued 134 new works and 124 reprints—in all, 1,392,900 copies. The receipts were £11,741, and the payments £11,970. *Secretary*—The Rev. G. Patterson. *Office*—7 Adam Street, Strand, London, W.C.

The **Church of England Zenana Missionary Society** works in close sympathy with the Church Missionary Society, and chiefly at or near the stations of the latter society. Thus it has fourteen stations in Calcutta and Bengal, nineteen in the Punjab, fourteen in the Madras Presidency, four in Travancore, two in Ceylon, and nine in the Fuh-kien province of China. Bangalore, Trevandrum, and Singapore are the chief stations not also occupied by C.M.S. The C.E.Z.M.S. has many schools and several large women's hospitals in addition to its work in zenanas. In 1901 it had 226 women missionaries, 108 assistants in local connexion, 880 native helpers. It reckons 13,226 pupils in the zenanas and 10,439 in its schools. In its hospitals there were 3114 in-patients during the year. Its income was £57,642, and its expenditure £51,187. *Organ*—*India's Women*. *Secretaries*—The Rev. G. Tonge and R. G. Macdonald, Esq. *Office*—27 Chancery Lane, London, E.C.

The **Church Missionary Society** for Africa and the East is the largest missionary society in the world. It has mis-



sions in West Africa (at Sierra Leone, in Yoruba, the Niger, and Hausaland); in East Africa (at Mombasa and the neighbourhood, and Usagara); in Uganda and the adjoining countries; in Egypt; in Palestine; in Persia and Turkish Arabia; in many parts of India, particularly the Punjab, North-West Provinces, Bengal, Madras and Tinnevely, and Travancore; in Ceylon and Mauritius; in the Kwang-tung, Fuh-kien, Cheh-kiang, and Si-chuan provinces of China; in Japan; in several dioceses of North-West Canada and British Columbia, and in New Zealand. It undertakes every form of missionary enterprise, and, in particular, has more medical missionaries than any other society. To it have belonged such famous missionaries as Hannington, T. V. French, Pfander, Krapf, Samuel Crowther, and Alexander Mackay. It has its own training institutions and missionaries' children's home.

For the year ending March 31, 1901, the following statistics are given: Missionaries, 12,960, including 413 clergy, 4 clergy who were also doctors, 42 medical missionaries (male), 107 laymen, 340 women missionaries (of whom 4 were medically qualified), and 350 wives; native Christian helpers, 7896, of whom 377 were clergy; adherents (baptized and catechumens), 281,584, of whom 76,370 were communicants; baptisms during the year, 19,083, of which 8142 were those of adult converts; schools and seminaries, 2337, with 104,755 scholars. In the hospitals and dispensaries of the medical missions there were 11,887 in-patients and 747,839 visits of out-patients. The income of the society was £374,000, of which £323,000 was available for the year's expenditure. The expenditure was £369,000. The deficit was partly met out of funds in hand. *Organs*—*The Church Missionary Intelligencer* (official), *The Church Missionary Gleaner, Awake!* (popular), *The Round World* (juvenile), *Mercy and Truth* (medical auxiliary). *Secretaries*—The Rev. H. E. Fox, (Hon.); the Revs. B. Baring Gould, F. Baylis, G. B. Durrant, J. S. Flynn, G. Furness Smith, D. H. D. Wilkinson; Eugene Stock, Esq., D. Marshall Lang, Esq. *Office*—Salisbury Square, Fleet Street, E.C.

**The English Presbyterian Church** works in China (at Amoy, Swatow, and among the Hakkas), in Formosa, at Singapore, and at Rampore Boalia in Bengal. The last two are comparatively small missions. There are in all 92 missionaries, including 20 clergy, 13 medical men, 4 teachers, 4 lady doctors, 24 unmarried women, and 27 wives; 256 native preachers and teachers; 7157 communicants; total membership of adults and children, 11,800; 5254 male and 1296 female in-patients in the hospitals. The income of the year 1900 was £8400. *Secretary*—The Rev. J. T. M'Gaw, D.D. *Offices*—7 East India Avenue, London, E.C.

**The Established Church of Scotland** has missions in India, British Central Africa, and China. The India missions are in Calcutta, Madras, the Punjab (Sialkot, Jammu, Gujrat, Wazirabad, Chamba, Daska, and Jalalpur), and at Darjeeling and Kalimpong. The African stations (Blantyre, Domasi, Zomba, and Mlanje) are in the Shiré highlands, between Lake Nyasa and the Zambesi. In China the city of Ichang is occupied. The Women's Association, in addition to work at the above stations, has schools and medical mission at Poona. The Church has agreed to take over the East African Mission endowed by the late Sir William Mackinnon, and now at work at Dagoreti on the Uganda Railway.

The total number of European missionaries of both sexes at the end of 1900 was 90, of whom 26 were clergymen, 9 were medical men, 10 lay agents, and 45 women. In the above we have not included 27 wives of missionaries or the thirteen women assistants appointed abroad. There were 11 ordained native ministers, and 807 other native Christian helpers. There were 10,393 baptized Christians in the mission, of whom 1072 were baptized in the year. Communicants numbered 2520, and scholars 13,047. The income, including about £7856 raised abroad, amounted to £36,123, and the expenditure to £37,159. The Women's Association had an income of £15,569.

The Jewish Mission of the Church of Scotland had, in

1900, an income of £6290. They employed 10 missionaries (9 of them married), 5 women missionaries, and 8 Christian assistants. They had 3260 children in their schools. They work in Alexandria, Beyrout, Constantinople, Salonica, Smyrna, and Glasgow.

**The Friends' Foreign Missionary Association** has missions in India (at Hoshangabad, Sohagpur, Itarsi, in and near the Nerbudda valley); in Madagascar; in Syria, near Mount Lebanon; in the Si-chuan province of West China; and in Ceylon. The total number of missionaries in 1901 was 82, of whom 31 were men (including 4 doctors), 25 single women (including 1 doctor), and 26 were missionaries' wives. The mission had 969 native helpers, 2725 "members," 2075 other adherents, 19,521 scholars; 75 members were "added by confession" during the year. The income for the same year was £18,870, and the expenditure £21,361. *Organ—Our Missions. Secretary—*Dr. William Wilson. *Office—*15 Devonshire Street, Bishopsgate Without, London, E.C.

**The Industrial Missions Aid Society** is intended to assist industrial missions by providing employment on a commercial but Christian basis for converts from heathenism. The society has already a carpet factory at Ahmednagar, workshops at Nasik, a shop at Cuzco, in Peru, &c., and is rapidly taking up other enterprises, while the value of its operations is being recognised increasingly. *Organ—The Industrial Missions Record. Secretary—*W. H. J. Hatch, Esq. *Office—*10 Paternoster Row, London, E.C.

**The Irish Presbyterian Church** works in Gujarat and Kathiawar (Surat, Ahmedabad, &c.), and in Manchuria. *Secretary—*Dr. D. G. Barkley. *Office—*12 May Street, Belfast.

**Livingstone College** was established for the purpose of giving a course of practical medical study to missionaries and intending missionaries who do not propose to become fully qualified medical missionaries. It began work in 1893, and

has received students from a large variety of missionary societies. A medical mission is worked by the students in Bethnal Green, and there are other subsidiary agencies. *Address*—Knott's Green, Leyton, London, E. *Principal*—Dr. C. F. Harford-Battersby.

**The London Missionary Society** works in China, at Hong Kong, Canton, Amoy, Shanghai; on the Yang-tze river, at Hankow and Wu-chang; in West China, at Chung-king; at Tientsin, Peking, &c., and in Mongolia. In North India the L.M.S. has stations at Calcutta, Berhampur, Benares, Mirzapur, Almora, &c.; in South India at Belgaum, Bellary, &c., Gooty, Jammulamadugu, &c., Bangalore, &c., Salem, Coimbatore, Madras, Vizagapatam; in Travancore, at Nagercoil, Neyoor, Pareychalcy, Trevandrum, &c.; in Madagascar; in Cape Colony, Bechuanaland, Matabeleland; on Lake Tanganyika; in Demarara; in the Hervey Islands (Rarotonga, &c.), Niue or Savage Island, the Loyalty Islands (Maré, Lifu, &c.), in the Samoan Islands, and in New Guinea. The L.M.S. has had an exceptionally long roll of famous names upon its list of missionaries, such as David Livingstone, Robert Moffat, Robert Morrison, John Williams of Erromanga, James Gilmour, &c. Its most conspicuous triumphs have been in Madagascar and the South Seas. The L.M.S. had in 1901, 207 male and 67 women missionaries; 5811 native agents, of whom 879 were ordained; 58,059 church members; 182,710 native adherents; 76,292 scholars. Its medical mission work is carried on by 28 fully qualified doctors and 4 missionary nurses, with native helpers. There are hospitals in Hong Kong, Hankow, Wu-chang, Almora (North India), Neyoor (Travancore), &c. There were 5314 in-patients during the year. The income for 1900–1901 was £184,503, and the expenditure £194,206, in addition to which previous deficits amounted to £26,905. *Organs*—*The L.M.S. Chronicle* and *News from Afar* (juvenile). *Office*—Blomfield Street, London, E.C. *Secretaries*—The Revs. R. Wardlaw Thompson, W. E. Cousins, A. N. Johnson, L. H. Gaunt.

**The London Society for Promoting Christianity among the Jews** has stations not only in nine centres in England and thirteen on the Continent, but at Constantinople, Damascus, Hebron, Jaffa, Jerusalem, Safed, Smyrna; Isfahan and Teheran; Abyssinia, Algiers, Egypt, Marocco, and Tunis. The work in Jerusalem comprises a Jewish medical mission (with 990 in-patients at the hospital), boys' and girls' schools, a house of industry, and other agencies. The missionary staff employed by the society consists of 28 ordained, 18 medical, 32 women, and 19 lay missionaries, and 97 colporteurs, teachers, &c. Thirty-three of the missionaries are married. The receipts for the year ending March 31, 1901, were £46,338, of which £43,468 was available for the general purposes of the society. The expenditure amounted to £36,910, and the surplus was devoted to the reduction of an outstanding deficit. *Organ*—*The Jewish Missionary Intelligencer*. *Offices*—16 Lincoln's Inn Fields, London, W.C. *Secretaries*—The Revs. W. T. Gidney and F. L. Denman.

**The Missionary Leaves Association** is an auxiliary to the Church Missionary Society, having for its object the supply of the missionaries of that society with details of all kinds such as are not provided by the C.M.S., such as church and school furniture, the support of orphans and cots in hospitals, &c. It also puts isolated missionaries into communication with correspondents at home. Its income during the year 1900–1901 amounted to £9892. *Organ*—*Missionary Leaves*. *Secretary*—H. G. Malaher, Esq. *Office*—20 Compton Terrace, Islington, N.

**Moravian Missions** as a whole do not, strictly speaking, come within our survey. The London Association in aid of Moravian Missions raised £13,070 in the year 1900–1901. *Organ*—*The Moravian Quarterly*. *Secretary*—The Rev. W. Welton Cox. *Office*—7 New Court, Lincoln's Inn, London, W.C.

**The North Africa Mission** is a non-denominational society working in Marocco, Algeria, Tunis, Tripoli, and Egypt. On January 1, 1900, it had 30 male missionaries, 21 wives, and 49 single women, with 17 helpers, distributed over eighteen stations and out-stations. The mission makes a strong feature of medical work, and has five qualified doctors, besides others with considerable though not complete medical training, included in the staff as stated above. The income at the same date was nearly £11,000. *Organ*—*North Africa*. *Hon. Secretary*—E. H. Glenny, Esq. *Office*—19, 21, and 29 Linton Road, Barking, London.

**The Primitive Methodist Missionary Society** has thirteen missionaries engaged on the West Coast of Africa (Santa Isabel, Santa Carlos Bay, Banni, Bottlenose, Archibongville, and Jamestown), in South Africa (at Aliwal North), and in Mashukulumbweland, near the Zambesi. The amount raised for foreign missions in 1900 was £8214, and the expenditure £3425. *Office*—77 Freegrove Road, Holloway, London, N. *Secretary*—The Rev. R. W. Burnett.

**The "Regions Beyond" Missionary Union**, in addition to the training afforded at Harley House, &c., has stations on the Congo (Balolo,) on the upper waters of the Congo, in South America (Peru, Argentina), in Central America (Costa Rica), and in India (Behar). The work on the Congo is the most important. The total receipts up to September 30, 1900, were £14,849. *Organ*—*Regions Beyond*. *Address*—Harley House, Bow Road, London, E. *Secretary*—H. Grattan Guinness, M.D.

**The Religious Tract Society** is a great religious publishing society. All salaries and expenses are paid out of trade funds, and all subscriptions are applied without deduction to the philanthropic and missionary agencies. The society has issued grants of books and tracts, and of money and paper, for the local production of Christian literature in native

languages. Since its formation in 1799 the society has expended £745,949 in thus assisting the missionary societies, and 237 languages have been employed. Bunyan's "Pilgrim's Progress," for instance, has been issued in ninety-two languages and dialects. The foreign missionary grants of the Religious Tract Society for the year ending March 31, 1901, amounted to £25,353, of which £13,752 was met by subscription, and the remainder was provided out of the general funds of the society. *Secretaries*—Rev. Preb. L. Borrett White, Rev. Richard Lovett, J. Bowden, Esq. *Offices*—56 Paternoster Row and 65 St. Paul's Churchyard, London, E.C.

**The Society for the Promotion of Christian Knowledge**, founded in 1698, is best known as a publishing society. In addition to its operations at home, it produces religious and educational works in many languages for the use of foreign missionary societies, and makes grants of the same. It does much for the spiritual care of emigrants. It fosters medical missions by assisting women students in their training; and it makes money grants for church and missionary purposes abroad. The "General Account" for 1900 shows £58,480 on either side of the account, but the total "turn over," including that of the home publishing business, was much larger. *Organ of the missionary section*—*Monthly Reports*. *Secretaries*—The Revs. W. Osborn B. Allen and E. McClure. *Office*—Northumberland Avenue, London, W.C.

**The Society for the Propagation of the Gospel in Foreign Parts**, the oldest missionary society in England, devotes itself to work among colonists and non-Christians alike, so that it is impossible to separate the one side of its work from the other. It has stations in India, at Calcutta, the Sunderbunds, and Ajmere, Chhota Nagpur (including the Dublin Universities' Mission), Cawnpore, Roorkee, Delhi; at many stations in Madras, Tinnevely, and Madura; at Bombay, Ahmednagar, &c; in Rangoon, &c.;

in Ceylon; in Singapore, Labuan, and North Borneo; in North China and Korea; in South Tokio and Osaka, Japan; in Cape Colony, Kaffraria, Zululand, Natal, Orange River Colony, Mashonaland, the Transvaal, Lebombo; in Madagascar, St. Helena, Rio Pongo (Sierra Leone); in Canada, Rupert's Land, and British Columbia; in the West Indies. The gross income of the society for the year 1900 was £178,396. The number of ordained missionaries on the society's list, including 12 bishops, was 770, of whom 184 were natives. There were also in the missions 2900 lay teachers; 3200 students in the society's colleges; and 38,000 children in mission schools. The other totals are not stated. *Organs*—*The Mission-Field* and *The Gospel Missionary* (juvenile). *Office*—19 Delahay Street, Westminster. *Secretary*—The Right Rev. Bishop Montgomery.

**The South Africa General Mission** is a non-denominational society working in Cape Colony, Basutoland, Natal, Gazaland, Zululand, Pondoland, Swaziland, Tembuland, Tongoland, and the Transvaal. Including the work among soldiers and sailors, it had, in 1901, 95 missionaries, of whom 20 were wives and 32 unmarried ladies. The income was £13,887. *Organ*—*The South African Pioneer*. *Secretary*—Arthur Mercer, Esq., 17 Homefield Road, Wimbledon, S.W.

**The South American Missionary Society** is a Church of England society labouring in South America. In addition to various chaplaincies, it has mission stations to the heathen near Cape Horn, in Tierra del Fuego, on the Falkland Islands, in the Paraguayan Chaco, and among the Araucanians in Southern Chile. It has (1901) 12 clergy, 49 laymen, 1 medical missionary, and 39 women workers on its lists. The income was £11,767 raised in England, together with £4239 raised and expended abroad. Expenditure exceeded income by £1549. *Organ*—*The South American Missionary Magazine*. *Secretary*—The Rev. E. P. Cachemaille. *Office*—1 Clifford's Inn, Fleet Street, London, E.C.



**The United Free Church of Scotland** carries on its missions in Old Calabar, Kaffraria, Natal, on the western shore of Lake Nyasa, at Aden, on Mount Lebanon, in India (Rajputana, Santalia, Calcutta, Bombay, Poona, Madras, &c.), in Manchuria, in the West Indies, and on the New Hebrides. In 1901 the number of ordained European missionaries was 110; medical men, 34; women, 96; lay evangelists, 52; making a total of 292, not including 114 missionaries' wives. The 2363 native agents included 38 native pastors. There were 42,133 "members in full communion," 13,282 candidates or catechumens, and 57,677 scholars. The foreign missionary income raised in Scotland amounted to £109,645, in addition to £75,035 raised at the stations abroad. *Organ*—*The United Free Church Missionary Record*. *Secretaries*—The Rev. James Buchanan, Dr. George Smith, C.I.E. *Office*—United Free Church Foreign Mission Offices, Castle Terrace, Edinburgh.

**The United Methodist Free Church** has missions in West Africa among the Mendis of Sierra Leone; in East Africa, at Ribé, Mazeras, and Tana; in Jamaica; in Central America; in China, at Ningpo and Wenchow. The U.M.F.C. has also workers in the Australian colonies, but these do not come within our present purview. Excluding the latter, the statistics for 1901 are: Missionaries, 45, of whom 3 are medical men and 2 are unmarried ladies; itinerant preachers, 29; local preachers, 300; church members, 8680; on trial, 3850. The foreign expenditure in 1901 amounted to £7393, in addition to £4313, "foreign local income and expenditure." *Organ*—*The Missionary Echo*. *Secretary*—The Rev. H. T. Chapman. *Office*—Newton Grove, Leeds. Publications at 119 Salisbury Square, London, E.C.

**The Universities' Mission to Central Africa** has stations at Zanzibar, on the adjoining mainland, in the Rovuma and Usambara districts, and on the east side of Lake Nyasa. The work is under the care of 2 bishops, 30 English clergy, 21 laymen, 46 ladies, 13 African clergy, 165 native readers and

teachers. In the schools, homes, and workshops there are 4100 children. The communicants on Easter Day 1900 numbered 3400, and the adult catechumens, baptized, &c., reach a total of 10,990. Its income for 1900 was £29,344, and its expenditure £32,880. *Organ*—*Central Africa. Secretary*—The Rev. D. Travers. *Office*—9 Dartmouth Street, Westminster, London, S.W.

**The Welsh Calvinistic Methodist Church** has devoted itself with remarkable success to work in Assam, and particularly to the Khasia, Jaintia, and Lushai Hills. It has, in addition, a mission in Brittany, of which no account is here taken. The statistics for 1900 show: Missionaries, 24, of whom 5 have medical degrees and 7 were unmarried ladies; native helpers, 242; church members, 15,048, of whom 4650 were communicants; "hearers," 19,335; scholars, 7269. The income raised at home amounted to £5823. The expenditure was £13,397. The difference was met by drawing on the Jubilee Fund, now nearly exhausted. *Secretary*—The Rev. Josiah Thomas, 10 Pearl Buildings, St. John's Lane, Liverpool.

**The Wesleyan Methodist Missionary Society**, in addition to its work on the continent of Europe, has missions in Ceylon (in and round Colombo, Kandy, Galle, and Jaffna); in South India (in the districts of Madras, Negapatam, Trichinopoly, Hyderabad, and Mysore); in Calcutta, Oudh, Bombay, and the Punjab; in Burma; in the Canton and Wu-chang districts of China; in the Transvaal, Swaziland, British Bechuanaland, and Rhodesia; in Sierra Leone, Gambia, the Gold Coast, and Lagos; in Honduras and the Bahamas. The statistics for 1901 (which include the work in Europe) give the principal stations or circuits at 319; missionaries and assistant missionaries (no distinction being drawn as to nationality, sex, ordination, or otherwise), 364; other paid agents, 3241; unpaid agents, such as local preachers and Sunday-school teachers, 6102; full church members, 48,748; on trial for church membership, 13,622; scholars, 96,363. The home income amounted

to £127,121, the total income to £135,494, and the expenditure to £136,466. *Organs*—*Wesleyan Missionary Notices, Work and Workers, &c.* *Secretary*—The Rev. Marshall Hartley. *Offices*—Wesleyan Mission House, Bishopsgate Street Within, London, E.C.

**The Zenana Bible and Medical Mission** (formerly called the Indian Female Normal School and Instruction Society) is non-denominational, and works in India only, on lines similar to those of the Church of England Zenana Missionary Society described above. Its most extensive work is in the North-West Provinces, at Patna, Benares, Allahabad, Gorakhpur, Lucknow, &c., and in the Bombay Presidency, at Bombay, Nasik, Poona, Jalna, &c.; it also has stations in Lahore, &c. Its three hospitals are in Patna, Benares, and Lucknow. In 1900 it had 105 European missionaries, 51 assistants, 289 native helpers, 2883 pupils in zenanas, and 3739 in schools, and 1527 in-patients in hospitals. 1035 villages were visited. The income was £20,634, not including £3747 raised in India, and the expenditure was £21,547. The debt to the bankers was £5000. *Organ*—*The Zenana Office*—2 Adelphi Terrace, London, W.C. *Secretaries*—The Rev. A. R. Cavalier and Mrs. Firth.

**The Archbishop's Mission to the Assyrian Christians** is a mission founded by the late Archbishop Benson for the assistance of the East Syrian Christians of Armenia, between Lake Van and Lake Urmi. The object of the mission is to raise the spiritual and educational standard of the Assyrian (or Nestorian Syrian) Church by schools, the printing press, and other means, proselytising being expressly disclaimed. There are stations at Qudshanis (or Kochanes), Tyari, Urmi, &c. In 1900 there were three clerical and two lay missionaries, and 640 children in the schools. There is a long list of works in Syriac issued from the press. The receipts for the year were £2591, and the expenditure £2666. *Secretary*—The Rev. A. H. Lang, Church House, Westminster, S.W.

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