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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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Rev. J. C. Dudley Ryder,
Dr. W. R. S. Miller,

Bishop Tugwell.

Rev. A. E. Richardson,
Mr. J. R. Burgin.

THE HAUSALAND PARTY.

(See pages 59 and 68.)

CHAPTER II. — THE MOUNTAINS.

THE MOUNTAINS.

THEY were now in the middle of the mountains, and the snow was deep and soft. The horses were weary, and the men were tired. They had to go on for several days, and the snow was deep and soft. They had to go on for several days, and the snow was deep and soft.

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1917
The Authors
1917

THE
CHURCH MISSIONARY INTELLIGENCER.

THE KING'S HIGHWAY.

BY some of our Indian Mission stations there runs a railway, one of those great engineering works which binds together the Queen's Empire in the East and which links up the widely scattered portions of that Empire. In the diversities of the land through which it runs we have an interesting study with regard to our own work.

The first section that we will consider runs over a perfectly level, almost barren plain, which presented no difficulties to the engineer; there were no rivers to be bridged, no cuttings to be made, and no tunnels to be bored. To make the railway here, it was only necessary to prepare the track and to carefully lay the rails. The work was done in parts at the rate of a mile a day, and it was done by numerous coolies, gathered mostly from the country round, trained and directed by a small staff of English engineers and supervisors. The rails were, of course, brought from England, but all other materials were to be found on the spot.

The next section that suggests thoughts to our mind consists of a bridge, one that has few to compare with it in any part of the world. It is stretched across one of the world's mightiest rivers, and has a span of something less than a mile. To lay the railway track over this mile took, not one day's labour, but years of careful thought and hard work. The materials were all made in England, and were there all carefully fitted together, giving employment to thousands of English hands. The cost in England alone was enormous. Then when the materials were brought to the spot, they were erected under the supervision of a large staff of highly-trained English engineers, and there is no part which was not put into place under direct European care. This one mile cost as much as the thousand miles on either side of it. Yet it could not have been dispensed with, for it is a necessary part of the Imperial highway.

The third section bears the same character as the first, and need not here be enlarged on.

The fourth section runs up through barren mountains, and is diversified by many a bridge and viaduct and tunnel. This section has been virtually laid twice over. At first a route was chosen which apparently required less labour and less expense, but sufficient allowance was not made for the violence of the mountain torrents which sweep down the valleys, and after the track had several times been swept away a more expensive route was chosen and the whole track was relaid. Here again years were often spent laying only a few miles, and the expenses were great, as nearly all the labour required, as well as much of the material,

B

had to be brought from a distance. The inhabitants of the district were not favourable to the railway.

The fifth section is a short one, and in reality forms part of the fourth. It consists of a few miles of railway along the base of a mountain, but from first to last it has cost large sums, and has needed much care and thought on the part of European engineers, for the mountain seems to be loosely put together, and landslips are very common. When these occur, they often in one hour sweep away the labour of years, and the so-called permanent way has to be once more relaid.

Once laid, the line has been largely worked by native labour, i.e. by native station-masters and drivers, &c., though every section has its European supervisor, and at all important bridges there is a resident European engineer.

To a student of missionary reports—not merely of the published reports but of the written reports—there is a remarkable parallel between this railway and our work.

First, though we talk of covering a country with railways, this is not the aim of the Government in any country. The desired object is, however, to put a railway within easy reach of every part of a country, so that it may be made available to all who wish to take advantage of it. So while we talk of covering the world with Christianity, we are gradually coming to the conclusion that that is not the work we have to do, but in every country to build up a Christian Church which will, without covering the land, bring the blessings of Christianity within reach of every one who chooses to avail himself of it. We cannot compel men to travel by the King's Highway in any country, but we can take heed that in every country there is a section of that highway laid by which, if the people see fit, they can travel.

In building this highway, in making the rough places smooth, in levelling obstructions, in bridging difficulties, the King's engineers meet with various kinds of surface in different countries, and have to adopt different methods to overcome these difficulties; and the experience of work done in one part is not necessarily a guide as to how the work should be done in another. If we compare reports from different Missions, we shall find that nearly all the sections of our railway to which we have drawn attention have their representatives.

In some lands the work progresses as in our first section: believers are annually gathered in by the thousand, and not only is the line thus laid at a rapid rate, but nearly all the material and workers needed are to be found on the spot. Some English supervision is needed, and in most cases the most important feature of the highway, i.e. a translation of the Word of God into the language of the country, though the translation is made on the spot, is printed in England and sent out to the country, just as in our first section the actual rails on which the trains are to run are made and sent out from England. To name one section of our mission-field only, the work in Uganda, at present, seems to belong to this section.

In other parts the work seems to make miserably slow progress, as compared with such a favoured section, and converts, instead of being

counted by the thousand annually, are only to be reckoned by hundreds and tens. In such sections the cost to the English Missionary Society is often enormous, and it seems that the whole work has to be done by English money and English effort. Native workers, when found, have for a long time to be supported by funds from England. Moving about England on deputation work, one sometimes finds a disposition on the part of certain good people to blame the workmen and to say, "Why do not you work on the same lines as the Uganda missionaries? and then you would see the same results." Is the slow progress, however, the result of negligent workmanship, or does it lie in the difference of the surface over which the line has to be laid, a difference as great as that between the first and second sections of the railway from which we are drawing our illustrations?

If we remember right, the letter of Mr. H. M. Stanley, as he then was, which twenty odd years ago gave rise to the Uganda Mission, described the people as having lost their faith in their own religion, and as prepared to accept either Mohammedanism or Christianity, if that could be brought to them, and he urged the Churches of England not to let Mohammedanism step in and get possession. In the opinion of such an observer as Mr. Stanley the ground was prepared, and it only needed the workers. Events have shown that his judgment was fairly accurate. But does our work in India lie over a prepared level surface, or would it not seem to compare more with the second section of our line? We have to throw our bridge across one of the broadest streams of Heathenism to be found in the world, and this stream of Heathenism was not dried up, as it nearly was in Uganda, but was flowing on in mighty volume when the work was commenced.

Nor have we been able to find our materials close at hand, as in Uganda, or to use native labour to the same extent. The work has been more difficult, more costly, and infinitely slower. What is more to the point is that it requires very different methods from those employed in such a land as Uganda. A casual observer may not see the progress, but there is much. Foundations have been deeply and carefully laid, the stream itself has been partly brought under control, as has always to be done when in reality a bridge is built, and native workers from the country are being carefully trained to lay the superstructure when the time comes, and to complete the permanent way. Would an engineer engaged on such a work wish to be transferred to another part where the work was more quickly done? And yet we have known a missionary in India long to be transferred to an easier sphere. All that we ask is that our friends at a distance, and our fellow-workers in other parts who have not the same difficulties as we have to contend with, would not jump to the conclusion that the slowness of our progress proves some mistake in our methods. Our methods are not of our own devising, but have been adopted under the advice of the great Master Builder, whose fellow-workers we all are. Much of our work, no doubt, is like scaffolding, which will be swept away when the work is completed. In the first section no scaffolding is required; in our section it has been.

Sections three and four need not much comment. Sometimes, as in section four, a mistake has been made in the original plan of the work. Perhaps the first aim of the workers has been to reach the cultivated classes, much as it would appear that the Master's first efforts were among the more cultivated classes of Judæa, and it was not until they rejected Him that He turned to the ignorant peasantry of Galilee. In such cases it has often been found that a mistake has been made, and then the missionaries have turned to a different part of the population round them, and have relaid their line on a different track. Such a mistake can only be learnt by experience on the spot. Certainly in India the earlier efforts were more devoted to the large towns, whereas now, without relaxing our efforts in these, we are expending more labour among the agricultural classes.

Section five, however, needs a word. We find some parts where the work has to all appearance been done, and well done, and then there has been a landslip, and all, or nearly all, has to be done over and over again. To take one tract of our mission-field as an example, it would appear to the writer that this is the case now in Tinnevely. Well as the work was originally done, the foundations appear, judging from recent letters, to be slipping, and great care has to be used to keep the permanent way in working order, and from time to time to relay it. This is through no fault in the original workmanship, but the cause lies in the nature of the soil. Do we not in our own personal experience find such landslips? How much more should we expect to find them in congregations only recently won from Heathenism? Further experience will show the remedy, and will show what special methods must be adopted to counteract the tendency of the soil to slip. The same tendency is to be found not only over a large tract of line like that in Tinnevely, but here and there in different congregations and isolated congregations. A great part of the writer's first few years in India was spent in relaying a line, and in endeavouring to do so in such a way that such a catastrophe should not again overtake that particular part of the line.

In conclusion, let every one take heed to his own part of the work, and see that he is doing it wisely, thoroughly, and well, and this even if our work is in England and consists in sending out men and material for the work; and let us be more sparing of our criticisms on the work of others, especially when we judge their work by the results only as they appear to us. We cannot command progress. "It is the Lord that giveth the increase." Yet a little while longer, and the King's Highway will be completed to a witness in all kingdoms of the world. The travellers may, at first, be few, but the line, the Way of Holiness, will be there for all who want to use it, and it will be within the reach of every one. When that is done, we may expect the King to come and make His Royal progress over the line and show the people how to use it. Then, when they see Him, they will flock to use the road built up for them in all lands. Whatever our work may be, to Him be all the glory. He laid the foundation. He will induce the people to use it. Of Him, through Him, and unto Him are all things. B.

THE HISTORY OF THE LONDON MISSIONARY SOCIETY.*

THE London Missionary Society celebrated its Centenary in 1895, and in the course of last year the History of its first hundred years issued from the press, written by the Rev. Richard Lovett, a Secretary of the Religious Tract Society. The two massive volumes of about 800 pages afford ample corroboration of the author's assertion in the Preface regarding the "patient research, the weary plodding through letters, reports, books, and material of many kinds, and the prodigal expenditure of time" which the task of preparing "a full and complete history" of the first century of the L.M.S. must necessarily have involved. We are sure it would have been a much easier task, as he says, to have written six volumes than two, and we can quite believe that the anxious problem of deciding what should be omitted often cost longer time than the task of preparing and adjusting what was inserted.

The plan adopted is a very simple one. First, the author deals in two chapters with the Origin and Formation and the Early History (up to 1820) of the Society at home. Then in succession the stories of the Missions in Polynesia, Africa, Madagascar, India, West Indies, and China are given. And, lastly, two chapters deal with Home Affairs from 1821—the period when they were left in Chapter II.—to 1895. Each volume concludes with Appendices and an Index. The former give a complete list of the missionaries of the Society who have laboured in the several Missions, with the years of arrival in and leaving the field; the Plan and Constitution which the Society adopted in 1870; and the Analysis of the Income and Expenditure of each year of the century, the former under the heads of Subscriptions and Donations, Special Objects, Legacies, and Dividends, and the latter under those of Missionaries and Missions, and Administration.

Regarding the above plan, we think it is open to the criticism that it does not adequately fulfil the promise of the title. We have a History of the Society's Missions rather than a History of the Society itself. Apart from the Appendices and Indices there are over 1500 pages of letterpress, and little over 200 pages are devoted to the story of the development and growth of the marvellous instrumentality which has sent its agents to the four quarters of the world, and has had a leading share in exciting and maintaining and increasing at home the missionary spirit on which missionary operations in the field depend. The history of a society and that of the operations for which it exists are, of course, inseparable, but they are not identical, and we think the author has perhaps too exclusively fixed his attention on the branches and the fruit to the detriment of the main trunk.

On the other hand, the author's plan, by focusing attention mainly on the mission-fields, has this advantage—it provides a treasury of unique value to the student of missionary methods and missionary policy.

* *History of the London Missionary Society*, by Richard Lovett, M.A. London: Henry Frowde.

Indeed, we are of opinion that the lasting value of these volumes will be found mainly in this direction, and we do not think we could well give expression to a more favourable judgment regarding them. That they teem with illustrations of Heathenism, both as it was found in its primitive and original state, and as it has become through contact with godless white men; of courage and devotion manifested by men and women in all climes and conditions for Christ's sake; and of trophies won through individual conversions and the regeneration of communities,—this goes without saying. There are pictures of constancy and heroism, of joyful suffering and martyrdom, which lay hold on the imagination and linger in the memory, rehearsing again and again their testimony to the Gospel's reality and power. These, however, are features in the stories of the Missions which have been known long ago, and regarding which, in the nature of the case, little that was new could be said. We repeat, therefore, that the chief value of the work lies in another direction. To use the words which express the author's aspiration when he undertook the work, it is "not merely a record of noble achievement in the past, but also a stimulus, and a guide through the somewhat intricate problems of the present-day missionary administration."

We have only space to intimate what appear to us some of the most important points on which a careful study of these volumes should prove helpful. We will start with one which has always a deep interest, and which has lately come into some prominence in C.M.S. circles through the action of one of our missionaries in China, viz. the evils arising from reproducing in the missionary churches the divisions which exist, unhappily, at home. The History before us should have some specially valuable lessons for the Church of Christ on this subject. From the first year of its existence the L.M.S. has cherished as a guiding and fundamental principle the following statement which was adopted by the Directors at a meeting held in the Castle and Falcon on May 9th, 1796 :*—

"As the union of God's People of various Denominations, in carrying on this great Work, is a most desirable Object, so, to prevent, if possible, any cause of future dissention, it is declared to be a fundamental principle of the Missionary Society, that our desire is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be differences of opinion among serious Persons), but the Glorious Gospel of the blessed God to the Heathen: and that it shall be left (as it ever ought to be left) to the minds of the Persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government, as to them shall appear most agreeable to the Word of God."

The author states† that the adoption of this "fundamental principle" was one of the strong influences which led to the formation of the C.M.S., because it was felt by many Episcopalians who were otherwise willing to co-operate with the L.M.S., that "as Christian communities gathered from the Heathen became ready to be organized into churches, the question whether they were to be Episcopalian, Independent, or other, must arise." We are not, of course, discussing the principle itself, nor even attempting to indicate all that these volumes can teach us as to

* Vol. i. pp. 49, 50.

† Vol. ii. p. 259.

its practical working. We content ourselves with pointing out this mine of valuable experience which is open to the searcher. We may, however, be allowed to quote a few lines in which the author summarizes the results in India, and to add a word of comment in justification of the founders of the C.M.S. In an important chapter on "The Native Church in India," Mr. Lovett says:*

"The great bulk of the London Missionary Society's agents have been Independent, and of the remainder almost the whole have been Presbyterian. The consequence of this has been that their mission churches cannot show the compactness of those connected with the Episcopalian and Wesleyan and Presbyterian Societies. The Society has made no attempt in India, for example, to build up an Indian Congregational Church. But it has formed, wherever possible, Native Christian churches, and these have almost necessarily, as the missionary influence is bound to be very considerable, been organized upon Congregational lines, with here and there a leaning towards Presbyterianism."

"Almost necessarily on Congregational lines"; precisely, in fact, as the Episcopalians above mentioned foresaw. A few pages later, in the same chapter, the author quotes from a paper read by Dr. Chamberlain, of the Arcot Mission of the American Reformed Church, at the Decennial Conference of 1892. Dr. Chamberlain is quoted as follows:†—

"We have not yet seen, I profoundly believe, that Church organization and polity that will be the Church of India and bring India to Christ. We are in a tentative stage. We are endeavouring each to contribute of our best to the Church of the future in India, but I regard none of the existing Churches as a finality. More than fifty organizations have planted Missions in India. These are from England, Scotland, Ireland, Wales, Germany, Denmark, Scandinavia, Switzerland, Holland, France, the United States of America, Canada, and Australia. Each naturally models the Native Church it founds, more or less, after the pattern of that home Church which sent it to India. We thus have very great diversity in the organization of the different Native Churches, in the different Missions, in the different provinces, and the different languages of India. There is unquestionably some good, and not all harm, in such diversity as an incipient stage. But no stereotyped plan, cast in Occidental moulds, will prove to be the enduring Church for the Orientals. As a missionary who has already passed one-third of a century in the service of India, I have one great aspiration that fills my mind, and on which I think much in my quiet hours. It is this:—May this great land with its myriads of people be won, not for Presbyterianism, not for Independency, not for Episcopacy, not for Methodism, but FOR CHRIST AND IN HIS WAY, and with such organization as He by His Spirit may bring out of our united efforts, we working always with teachable and expectant mind."

These sentiments we hope and believe are shared by nearly all thoughtful missionaries, but surely Mr. Lovett is mistaken when he assumes that they are identical with the "fundamental principle" of the L.M.S. The difference is very great indeed. The founders of the L.M.S. aimed at sending the Gospel to the Heathen, unaccompanied by any of the forms of Church Order and Government existing at home. Dr. Chamberlain, on the other hand, realizes that this is not practically possible, but he looks forward nevertheless, as we do ourselves, with hope and desire to a future Church in India united in one organization selected under the guidance of the Holy Spirit.

If the writer of this History has slipped into some degree of confusion as to the precise nature of the "fundamental principle," it is not to be surprised at that we find it referred to here and there by missionaries in

* Vol. ii. p. 260.

† *Idem*, pp. 279, 280.

the field in relation to circumstances with which it certainly had nothing to do. To take one illustration. After Tahiti had become a French Protectorate a law was passed, in 1852, which bestowed the power of electing pastors to the congregations on the chiefs in the several districts, by whom also the district governors and the members of Parliament were elected. In the event of foreign missionaries being elected, the approval of the governor, the Commissioner of the Republic, was necessary. Two missionaries who were acting as ministers were called upon to acknowledge in writing the sanction of the Government for their appointments. They declined to do so, and resigned their districts, justifying their action by saying that to do otherwise would be contrary to the "fundamental principle" of the Society. Their reason was a bad one, and shows how possible it is for a term to acquire currency without its purport being clearly perceived. But with their action, if we may trust our judgment on the author's presentation of the facts of the case,* we are wholly in sympathy, and we are surprised to find that the Directors of the Society at home "appear at first to have doubted the expediency of this step." Ultimately they gave it their approval, but they also sanctioned another missionary retaining his post under the altered conditions. It must be remembered, however, that it was a case of "Yield or Go," with an emphasis on the *Go*: this is the explanation of the author's pronouncement on the missionaries' action as a "great blunder," judged, that is, "in the light of expediency or of after results." He evidently thinks that anti-State-Church principles (the two missionaries in question were, he mentions, very strong in their adhesion to these principles) may carry a man too far. If that were all we could easily agree with him. But there are States and States, as well as Churches and Churches. Where the Government was represented, in the last resort, by Frenchmen and Roman Catholics, as it was in Tahiti, the interference should have been resisted, it seems to us, at all costs, on grounds of principle which left no room for compromise.

Our illustration has led us to another subject on which the history of the L.M.S. affords valuable examples for the student of ecclesiastical polity; that, namely, of the Church's relations with the State. No other Mission of modern times has been confronted with this problem on so large a scale as has the L.M.S. in Madagascar. In the spring of 1868, Queen Ranavalomanjaka ascended the throne, and immediately the attitude of the Government towards Christianity became favourable. This naturally affected the attendance at the services, and some 30,000 were added in a few months to the regular hearers of the Word. There seemed every prospect of a national adoption of Christianity. The spiritual dangers incident to such conditions are always exceedingly grave, and the missionaries who have to deal with them need the fullest sympathy of the people of God. Nevertheless, or rather, all the more, it is to be deprecated that questions of expediency should be magnified into questions of "fundamental principle," as it appears to us is done in the following quotation from a letter of Messrs. Briggs and W. E. Cousins, written home in the spring of 1869:†—

"Were it not for the presence and influence of the missionaries, it is almost

* Vol. i. pp. 331—333.

† *Idem*, pp. 729, 730.

certain that the whole work of the churches would fall at once into the hands of the Government and high officers, and that without the least demur on the part of most of the Natives. We make these remarks in order that you may clearly understand that in endeavouring to keep the Church in Madagascar from state patronage and control, the missionaries can look for no help from the Native Christians. As you are well aware, we missionaries are all Nonconformists, and we are anxious that Nonconformity in respect to state-churchism shall be the principle of the Church in Madagascar. We have been from the first, and are now, striving to make it so, but we do not expect to be able to carry out our principles in all their purity, and you must not be surprised if in some points we fail. You must not forget that we are a handful of foreigners fighting against what may be regarded as the tendency of the whole nation. The Malagasy are not English, and know nothing of liberty political and religious as Englishmen understand it. The tendency in Madagascar is to conformity as a general principle. This tendency (at least in respect to state-churchism) we are trying to stop, and to turn it in the opposite direction; a work which requires great caution and no lack of judgment. The only way in which we can hope to be successful is by quietly teaching our principles, instilling them into the minds of the people, and there leaving them to work their way. Were we to take up a position of antagonism to the Government we should defeat the very object we are seeking to gain, and adopt the readiest means of bringing about an established Church."

We are not criticizing the course adopted. It affords a striking illustration of consistency to cherished convictions, and we accord to it our most sincere respect. Our only fear is lest an opportunity may have slipped away, perhaps never to recur, of establishing relations between Church and State in Madagascar on lines which would have been advantageous to the State without fettering the independence of the Church. For the missionaries to plead in such circumstances and in the face of such an opportunity that they are "Nonconformists" seems to us, we must admit, incongruous. In this attitude, however, they were faithfully carrying out the policy inspired from home, for the Directors had written to them a few months before: "We deprecate all interference on the part of the Government in the management of the churches. We wish no help, no advice, no rule; and we trust all our native brethren will wish the same. In Europe the older nations are fighting their way back from establishments of religion to the Free Church in a Free State. In England the contest has begun in earnest; and we trust that not only yourselves, but your people also, will view with jealousy every attempt on the part of the State in any way to touch the work, the worship, or the position of Christianity. We trust they will heartily agree with you, not only 'to render faithfully unto Cæsar the things that are Cæsar's, but also unto God the things that are God's.'" The motive for these instructions or counsels is beyond all exception, but we cannot suppress an apprehension, which, indeed, their own words suggest, that the good men who expressed them were, in no small degree, under the influence of a semi-political movement which was specially active just then in this country—a movement whose tendency was the very opposite to that which the "fundamental principle" had been formulated to promote.

Whatever verdict may be pronounced on the Society's use of its opportunities in relation to the Native Government in Madagascar and elsewhere—and it is with profound self-distrust that we have ventured to adumbrate an opinion on so difficult and complex a question,—its claim both to sympathy and admiration is beyond doubt in the trials

which political events have brought upon its work and the spirit of courage and faith in which they have been faced. In the story of the conquest of Tahiti by France,* and that of French aggressions, resulting in annexation, in Madagascar,† a painful sameness of Roman Catholic intrigue and of overbearing and unscrupulous interference is unmistakable. In Samoa also there has been much to bear of opposition and calumny from ecclesiastics of the Church of Rome. We earnestly hope that the recent agreement which assigns the islands of Uporu and Savaii to Germany may not prove detrimental to the Mission in the same degree, and our own experience and that of the Universities' Mission in East Africa warrants the hope. It must nevertheless be a disappointment comparable to the other two that where British commercial interests were far in excess of those of the rival Powers—as they were also in Polynesia and in Madagascar—and where the great work of teaching and civilizing and evangelizing the people has been effected by British missionaries, our country should have been led to cede its claims. But we think these successive trials may partly be regarded as a signal mark of God's favour. As in the case of Abraham, He reserves his great temptations for those of His servants to whom He has given great faith. Their trust was not in the patronage of the great, but in the living God, and He has chosen to vindicate in them, before the world, the principle of His supremacy and His sufficiency.

It is creditable, both to the author of the History and to the Society which in some sense endorses his words by publishing these volumes, that Roman Catholics in Madagascar are referred to in the following charitable and generous terms:‡ “They have had many devoted agents. . . . It is the more to be regretted that Rome cuts herself off from all fellowship with other Christian bodies in the island, as her own record is honourable. It should never be forgotten that Rome was first in the field.”

It would be easy to go on and to extend almost indefinitely our list of missionary topics of great interest and importance on which these volumes afford both excellent examples to be imitated and warnings to be avoided. The author is severe in his censure of the policy of sending out untrained or inadequately trained men and women to the mission-field, and traces to that many of the early disappointments of the Society. He dwells again and again on the enormous waste of resources caused by the practical adoption, in the first years of the Society's work, of the view that “godly men who understand mechanic arts” make ideal missionaries.

But we must draw our remarks to a close, and we cannot do so more agreeably to ourselves and our readers than by noticing some of the allusions to the C.M.S. in these volumes, allusions which are frequent and are always in the kindest and most appreciative spirit. The first reference to it in the archives of the L.M.S. (a singular slip of the pen on page 98, Vol. I., assigns 1801 as the year of the origin of the C.M.S.) is quoted as follows from the Annual Report of 1801: §—

“Among other acceptable proofs of an increasing zeal for the introduction of our Saviour's Kingdom among the Heathen, we notice with satisfaction the

* Vol. i. chap. viii.

† *Idem*, chap. xxxvi.

‡ *Ibidem*, p. 783.

§ *Idem*, p. 99.

association which has lately been formed by several pious and respectable clergymen and other eminent members of the Church of England for promoting that object. These worthy characters being of opinion that their exertions as a separate and distinct society might be more beneficial than by an union with ours (which comprehends other denominations as well as members of the Establishment), have accordingly formed a Missionary Institution, whose operations are intended to be more especially directed toward the continents of Asia and Africa; our most ardent prayers shall be offered for a distinguished benediction on their zealous endeavours, and we trust we shall have to unite our thankfulness and joy on account of their abundant success."

A lengthy note occupying three pages is devoted to the conduct of the C.M.S. in withdrawing from Madagascar rather than be chargeable in a breach of the comity of Missions. The author says: "Throughout the whole course of affairs the Church Missionary Society displayed a consideration for the just and reasonable claims of other Churches, and a recognition of their rights and responsibilities as welcome as it is rare. What a world of needless controversy, heartburning, and hindrances to progress would have been avoided during the last fifty years over the mission-fields of the world, had the action of the Committee of the Church Missionary Society in this and in other cases been imitated by all other missionary governing bodies." The writer refers to the resolution of the C.M.S. Committee of 1887 (the author says "1888") not to refuse or keep from the field any suitable missionary candidate on financial grounds as having had much to do with the initiation of "The Forward Movement" among supporters of the L.M.S. in 1890; and to the success of the Gleaners' Union, formed in 1886, as having encouraged the L.M.S. to organize "The Watchers' Band" in February, 1892. Some interesting points of contact abroad—the respective fields of the two societies are for the most part wide asunder—are noticed. The meeting of Henry Martyn and Dr. Vanderkemp at the Cape in 1806, the former on his way to India, the latter driven into Cape Town by the Boers, is not strictly in point, as Martyn was not an agent of the C.M.S., but it is worth recalling just now that he watched the battle of Blaauwberg which decided the supremacy of British over Dutch at the Cape, and that he received from Vanderkemp a Syriac Testament as a remembrance. In East Africa, Mackay's celebrated waggon-road from the coast to Mpwapwa was found serviceable by the L.M.S. pioneer Mission party in 1877; and, a little farther up-country, in July, 1882, the pathetic death of Dr. Southon, cared for with brotherly solicitude by a C.M.S. missionary, occurred at Urambo. The doctor's gun had exploded, passing through his arm near the elbow, and an amputation was necessary. Under his instructions his missionary brother performed the anxious operation, and made an excellent job of it. Nevertheless a second operation proved to be needed, and the patient, after enduring tortures from physical pain, succumbed. In the thirties two remarkable men were connected with the L.M.S. Madras Mission, one of whom, John Bilderbeck, joined the C.M.S., and the other, Robert Caldwell, the S.P.G., both in 1841.

May God raise up for the L.M.S. a constant succession of men like those whose names have graced its roll in the course of the past hundred years, names the praise of which is in all the churches; and may its beneficent work be more and more richly fruitful in all the fields of its operations!

G. F. S.

OPPOSING FORCES IN A PERSIAN CITY.

LETTERS FROM MRS. A. R. BLACKETT, KIRMAN.

Karmán, Sept. 14th, 1899.

SHALL I describe to you some Sunday services at Karmán? Karmán is the most eastern of the C.M.S. stations in Persia, not very far from the terrible Dast-y-Lut Desert—that desert which only a few Europeans have traversed, and on which for five days' march you would see neither habitation, tree, nor water.

Karmán is a walled city of, it is computed, 60,000 inhabitants. About ten minutes' walk from the chief entrance is a large garden, just on the edge of desert land; indeed the desert winds last winter blew down several parts of one side of the garden wall, and the sand lies inside the wall in hillocks of twenty and thirty feet high.

But this is a fine bright Sunday, and what do we see outside the picturesque old mud entrance-gate? Two separate crowds, one of men, many coloured in their garments—yellow, green, and blue coats are in the ascendant; the other of white-chuddared women. The numbers increase till the bolts are withdrawn and the crowds enter. The men turning to the left, *run* down a walk that leads straight to the door of a larger, rather sunken room between three other rooms. At one end are a few *gileems*, in the centre of which is placed a small travelling-table with desk, on which lie Bible, Prayer-book, and hymn-books, with portions and tracts. There is a chair, such as can be bought at Teheran or Isfahan, at the table, and four other chairs are near; these four are generally used by the scholars who choose to come to the Christian service. The congregation sit on the *gileems*, or on the few school forms to be seen at the sides of the room.

But where are the women? Oh, they turned to the right on entering the gate, and quickly rushed down a parallel walk leading to a room—just behind the chair of the missionary—from which the sound of a hymn being played is heard. There is a great scramble to obtain places near the player and her young daughter. The room is filled to overflowing, the verandah or *tálár* being also crowded. A wide curtain hangs outside the *tálár* to protect the women from the sight of outsiders, for we know that these great gatherings to hear the

Ferangi Mujetihid are rousing the deep ire of the Mohammedan priesthood. There is deep attention on the part of some, amusement on that of others, interest and puzzled wonder on the faces of the rest, but greater quiet as the service of our Prayer-book, lessons, and sermon proceed. After the blessing, portions of the Bible and tracts are distributed to those who can read.

In a few months these rushing, running crowds are changed. The Mujetihids have decided that such gatherings cannot continue. The people have first been warned by a sermon preached by a Mujetihid who has chosen to pose as the enemy of the Christian. In that sermon the city has been told that if they go to the house of the Angilisy and listen to the preaching and praying, they will be cut off from social privileges, no Mujetihid will marry them or suffer them to feast with their friends, &c.; the people of Kerbelin and Isfahan are to be roused to give directions; the Prime Minister is to be approached on the subject; the great Aga (living here), cousin of the late Shah, who numbers adherents from India to Istamboul, and who has a personal following of a thousand in this city, will be the leader; finally the people are advised, if they come to our house, to destroy our furniture and goods. When we hear this from a regular visitant who has notes of the sermon, we know that sooner or later a great struggle will come. And in a way we are thankful, for the Holy Spirit must be working deeply when such opposition is being planned. There are now no great crowds on Sundays; people gather in twos and threes and small groups, and walk soberly from the gate to the house; indeed for some Sundays the services are very, very sparsely attended, then they increase a little, then they fluctuate. About this time we started a sort of lending library of portions of the Bible, carefully testing the reading capabilities of those women who professed to be Moollahs, or learned in reading and writing. It was touching to see the care with which many brought back portions and eagerly asked for others.

During this stage of the work—about seven months—many friends were made among ladies, wives of merchants, &c.,

from this lending of the Scriptures and distributing of tracts. The usual costume of the women of Karmân is a wide white cotton *chuddar*, so that a crowd, or even one of them would startle English children; but ladies are distinguished by their wearing of black *chuddars*. In coming to the services, ladies generally disguised themselves by wearing white cotton. The numbers fluctuated, but in both men's and women's rooms it was observed how greatly the interest was deepening, women putting their ears to the curtain separating the two rooms, men drinking in every word, those who could read asking for portions, and I have even seen a lady trying to make her maids understand the words above their comprehension. So feeling the work to be blessed, we "thanked God and took courage" for those who were willing to brave the anger of their priests and fanatical relatives by coming.

One young girl in a black *chuddar* specially attracted my attention. For about two months, every Sunday she sat at my left-hand side, earnestly following every word in Prayer-book and Bible, and listening carefully to the sermon; soon she began to bring companions with her, and always carried away a fresh portion from our Biblical lending library. One Sunday afternoon she brought two young brothers with her—they evidently of a different spirit from herself; then we saw her no more till last Sunday.

During these months we visited as we were able in the town. Leading people were exceedingly polite, but we easily saw that those really interested did not like us to go to their houses—it marked them publicly—but preferred to come here themselves, they being able to elude observation in ways we could not. We saw also the storm was brewing, and that the Mujetihids were waiting a good opportunity for working their will. The school-work was going on very well, four of the boys much impressed.

Mr. Blackett also tried to visit some near villages twice a week, besides having a Wednesday morning service for the poor and starving—generally about a hundred present. This service is short prayer, Bible-reading, and pointed address, then relief by means of ticket. Oh, the starving babies at their mothers' dry breasts is a heart-rending sight. So with the two services on

Sunday the work has not been light, especially as some of the boys asked that they might receive lessons through the holidays. This request my husband granted, feeling that the state of the work demanded he should make use of every opportunity.

Now I will tell you of last Sunday, premising a few facts. A Russian officer, calling himself a doctor, arrived in the middle of July. We then noticed a change in the leading people; it was apparent they no longer needed us, for they had a Ferangi doctor unconnected with us. A house was chosen for him near important people, and at the order of the *Imâm Juma'* the owners had to go out. *Asâfu'douleh*, an enlightened friendly governor, who had encouraged boys to come here, and given 10*l.* to be divided among them after seeing their examination last Christmas, had been recalled, and Amir Nizâm arrived to take his place on August 25th. This governor has the reputation of being a bigoted Mussulman; he was tutor to the present Shah and has been governor of Tabriz.

Shortly after this governor's arrival, our house-boy, on his way from the city to our house, was taken by a *Farrash* into the *Arq* (governor's residence), and has remained there ever since. He had been with us about ten months, was very useful, and knew more about our ways than any one else; but we thought it well just to "take the wrong."

On September 7th, one of the school-boys told Mr. Blackett that Amir Nizâm had issued a proclamation forbidding any one to come to a service here on pain of being beaten, fined, and punished. We watched for further developments, for many lying reports circulate.

On Friday, September 8th, a young scholar lately taken into Government training came, saying the governor had ordered him to tell Mr. Blackett neither to *pray*, nor to *preach*, and not to allow people to come here. This youth also said the governor had ordered the *Kalantar* to write to Mr. Blackett telling him he could not be allowed to pray or preach; and inquired what he meant to do. "The same as usual." Had he received the letter? "No." Nor did the letter come next day, nor has it come. We prepared for Sunday, noticing the two first lessons, 2 Kings xviii. and xix., and waited.

Early on the 10th, a clergyman might have been seen wending his way along a now solitary path. He reached the gate and climbed the steps leading to its roof. Six Farrashes were outside, ready to strike and take to prison any one going out, and to drive away those who were coming. A young Mussulman who had been trafficking with the chief gardener appeared, was instantly seized and carried off to prison. From a window my little girl and I had seen two men hiding and peeping, evidently spies from their demeanour. As no one dared venture near the gate, Mr. Blackett returned. Afterwards the windows were all opened and there was praying and preaching as aforesaid. A servant, a Parsi, who had been having his eyes daily bathed, a young man of whom we have sad doubts, and one of the men seen from the window, composed the congregation. In the afternoon fifteen women got in. The soldiers at the gate, whom we have had since the interregnum of governors, that the property in the house might be formally under protection of the Shah—told them it was forbidden, but they would enter. Mr. Blackett was at the gate, but saw no one else. To my joy the dear young girl who had been so long away was among the fifteen, disguised in a white *chuddar*, bringing back the Gospel of Mark and two tracts, and attended by several maids. She knew it was forbidden to enter the garden, but had come. From one of the number we learned it was reported we were going away. After service a Bible was given to the dear girl, and, as all were afraid, I walked to the gate with them. A mounted servant of the general of the forces was near. I asked for him to be moved farther away. A servant of ours, who had chosen to walk with me, said it was the will of the English Khânum he should move back; very angrily he turned round and rode off. So the brave fifteen got out quietly, and were well along the road to the city when the mounted one with a companion came round a corner. But they were among the *kanâts*, where riding is dangerous, and their horses were tired, so they acted as though they considered discretion the better part of valour, and took up their position just inside our gate, whilst I had the satisfaction of watching the women enter safely.

Next day the soldiers declined to go for bread for us, saying the governor

had forbidden food to be sold to us. A servant who had visited his mother on Sunday night returned, saying a Farrash had been to the house to tell his parent to take him from us, as the governor had ordered that no one should serve us. On the same day, from two sources, Mr. Blackett learned that the governor had forbidden boys to come to school. Still, four do come. After school, Mr. Blackett sent for an Indian Mussulman, told him of our state for food, and engaged him to get supplies for us with his own. In the afternoon our house was so surrounded with officials, their horses feeding and their servants lounging, that this Indian exclaimed, "Sahib, your house is like a prison." The gate of prayer, however, was open, and the gate of praise, too, so that our spirits have been kept in peace. And one of the new boys bought a Testament; the other had bought a Prayer-book a short time ago, and bought a Testament to-day.

Mr. Blackett wrote to the governor with regard to the message brought by the scholar on September 8th, calling attention to the irregularity of communicating on an important matter in such a manner, and requesting that further communications might come through the British Consul, and that only a responsible official of his own should be the bearer of such messages as he found it necessary to send. No reply has come yet, but yesterday (13th) evening our messenger was told that the governor was ill, but a letter would be sent in the morning—it is now afternoon.

Will the people of our Lord everywhere pray for the work here, and for us? We have no means of making the state of affairs known but by letters, which all take several weeks to reach their destination. We do not think the governor can write or act openly against us, for we do not think he can obtain proof that we have infringed the English and Persian treaty; but we do think that he can prevent our getting food and service, that he can let the Mujetihids excite the people against us, that he can make the place untenable without writing at all. That being so—and we do not expect a letter from him (Mr. Blackett's letter was really to be taken as a protest)—our whole trust and confidence is in the God of our Lord Jesus Christ, the God of Hezekiah, who can as easily drive away Amir Nizâm from us and those here who have the

words of Life planted "in good soil," as He turned back Sennacherib from Hezekiah and all Jerusalem. But, oh,

In a covering letter Mrs. Blackett writes :—

Let it be used to obtain prayer for these poor blinded Mussulmans who sin against the Lord. They do not know what they are doing. May they obtain mercy, and Karmân yet become a garden to the Lord! Things may be worse than we know, but "He that sitteth in the heavens shall laugh," for we have often asked Him to give Karmân among "the uttermost parts of the earth" for the possession of His Son.

Amir Nizâm is reported as saying, "If Mr. Blackett remains here, every Rijat will follow the English faith and the English way." When Mr. Blackett's horse, saddle, boots, &c., &c., were stolen in April, and he wrote asking the Government kindly to cause the things

to be returned, a leading Mujetihid, 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.

In haste, trusting I may soon write to tell you of a gracious deliverance.

After the above was in type, another letter was received from Mrs. Blackett, dated September 28th, telling of the "gracious deliverance" which she had hoped "soon to announce":—

Deliverance came! After the letters were sealed on the 14th inst. two Farrashes appeared bearing a missive from Amir Nizâm. It accused us all of unbecoming conduct during Divine worship and while outside the house, and ended with a serious but ambiguous threat. Mr. Blackett considered such a letter should be laid before the Consul, who is now somewhere in Seistan, on the north-western frontier of Afghanistan. A messenger was obtained and sent with a statement of our position, and a copy of the Amir's letter, on the 19th inst. That afternoon a courier, from a young English officer travelling here from the Consul, arrived, bringing a budget for Mr. Blackett, asking him to get a house, arrange for an interview with the governor, &c. A letter was written to the Amir, who acceded to the request, naming Saturday, 9 a.m., as the time. But the broker sent for said at no price could a house for an Englishman be obtained; the city was too frightened by his determined attitude against us; "You must yourself give him rooms." The next morning the governor sent a verbal message by a confidential servant asking after Mr. Blackett's health, desiring he should not be afflicted at the previous Thursday's letter, and requesting a cabbage or *teereh*. Mr. Blackett declined to receive a verbal message, and the same afternoon wrote

to that effect. Before evening a fulsome letter arrived, full of desires to show honour, &c.

On Thursday Mr. Blackett brought the officer to rooms near our gate, so he was received in the C.M.S. house. He thought matters so serious for us that he, by the day's post, wrote in his private capacity to our Minister at Teheran.

On Friday, 22nd inst., the officer, with as much state as he could command—he had not his uniform with him,—took Mr. Blackett through the city. On Saturday he requested Mr. Blackett to accompany him to the governor's, who received them in great state and with much civility, and on discovering that the servant of the officer had difficulty in obtaining supplies, ordered the head Farrash to conduct him through the bazaars, commanding food to be sold to the Englishman. Then, on his visitors leaving, ordered a guard of honour to escort them outside the gates.

Thus were we publicly reinstated in honour. Our brave young friend left us on Saturday evening to rejoin his regiment in Quetta. We can now buy, and the servants behave better. And people came to the number of sixty to the services last Sunday.

Has not God been gracious?

THE LATE REV. SING ENG-TEH.

LETTER FROM BISHOP MOULE.

MY dear departed brother in the Lord and in His ministry was reputed to be in his seventy-third year, just a year my senior. Originally an artist, employed long ago as such by Messrs. Cobbold and Russell, he heard and received the Gospel from them, and was baptized in the year 1857.

When I reached Ningpo in March, 1858, Sing Sinsang was already a catechist of great energy, of ready if rough utterance, and, as I gathered, sincerely a Christian. A few months later he married an intelligent pupil of Miss Aldersey's, whose influence during their long married life has been always for good, and who has brought up her six daughters at home with such "nurture and admonition in the Lord" that they are real help-mates to the three presbyters, the two medical assistants, and the catechist, to whom they have recently been married. The two elder sons passed through the Ningpo College and Theological School under Mr. Hoare (now Bishop of Victoria), and are now respectively senior master there and pastor in Hang-chow. The third son, after some time in the College, was sent to the C.M.S. Anglo-Chinese School at Shanghai, out of which he passed by examination into the service of the Imperial Customs, and is now chief clerk in the newly-opened Post Office at Hang-chow. He is married to a Christian wife, and is a regular communicant.

When, in my early days, my honoured friend Mr. Russell thought it time for me to begin attending a mission-room, not so much that I might give religious instruction as that I might learn a little colloquial rhetoric, he told off as my first companion and guide Sing Eng-teh. My first public effort, my carefully-prepared address having completely disappeared from my memory, was a stammering attempt to tell the story of "the Great Love"—the self-sacrifice of the Russian serf that his master's children might escape the wolves. To my joyful surprise, when I had stumbled to my close, my dear Sing Sinsang showed that he at any rate had made something of my broken sentences, by telling the tale over again to the roomful of listeners, and applying it as I had wished to do. Through many a year afterwards—before he was ordained,—with me, with my dearest brother and fellow-labourer, and for a few happy years my Archdeacon, A. E. Moule, with the late Mr. Valentine, as well as with Russell, and Gough before us, he laboured much and gladly in the Lord. In 1876 he received Priest's Orders along with the present Bishop of Victoria, and from that time till he died in harness he has been pastor of Dzpoh (*alias* Sanpoh). *Requiescit, procul dubio, in pace. Laus Deo!* G. E. MOULE.

Translation of a letter dictated on his death-bed, within two days of his departure, by the Rev. Sing Eng-teh, senior pastor of the Native Church in Mid China :—

To the Right Rev. Bishop Moule :—
I respectfully state that now in my extreme sickness I am directing my son Tsaeseng¹ to write a few sentences to you at my dictation.

Through the great kindness of the Church, and of yourself, having been chosen a minister² 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 Tsaeling³ to God, to serve the Church their lives long; and I exhort my son Tsaetsong⁴ 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.

Knowing that I could retain the

breath of life only a short time I yesterday caused to be assembled the wardens of Ming⁶ [ngoh Dziang] and [Kwunhæ] We, and a vestry meeting to be held, deputing my assistant and son-in-law, Song Vi-sing, to act as chairman for the nonce; to wind up the Church accounts, and commit to him the temporary charge of the Church, pending the Council's determination in that respect.

To-day I have called my family together and given them my testamentary charge, that they should serve the Lord faithfully without sloth or carelessness.

I cannot express a ten-thousandth part of the kindness I have received from the Missionary Society. I beg you, my Bishop, to make a point of conveying to it my thanks, and to express my heartfelt sense [of gratitude].

After receiving, with my children, kindness at the hands of you, my Bishop, for so long, it is a great grief to me that I cannot take my leave of you and thank you, in person. I can but bid my son Tsaeling offer my earnest thanks to you, Sir, and my lady, earnestly praying that the Kingdom of Heaven may soon come, and the power of Evil shrink away; and though no longer on earth to see it, yet in the Garden of Bliss I shall eagerly look out for it.

Further, the Rev. Mr. Hodges,⁶ of

Explanatory Notes by Bishop Moule.

¹ The Rev. Sing Tsaeseng, senior native master, Ningpo C.M.S. College; eldest son of deceased.

² "A minister." The "forty odd years" include some twenty-five years in orders, as well as, perhaps, some twenty more as a catechist.

³ The Rev. Sing Tsaeling, now pastor of Hang-chow, formerly catechist in T'ai-chow, Chuki, &c.

⁴ Mr. Sing Tsaetsông, chief clerk in the Imperial Post Office, Hang-Chow, formerly pupil in the Anglo-Chinese School, Shanghai; third son, as Tsaeling is second son, of the deceased.

⁵ "Ming We," as they stand in the letter, are abbreviations for the great market town Ming-ngoh Dziang, and the ancient walled city Kwunhæ-we, where assistant and pastor respectively have lived.

⁶ The Rev. H. C. Hodges, M.A., Chaplain at Shanghai, has for some years past maintained the assistant pastor, Song Sinsang, out of the Cathedral offertory.

⁷ The Rev. Song Vi-sing, son-in-law to the deceased, in a touching letter of the same date, after relating the call of the vestry meeting, and the last charge to the family, adds:—"This parochial district, by God's grace, is now in a hopeful condition. In my own chapel there are twenty-one *men* and two *women* who have received tickets as catechumens; there are two *men* at Kwunhæ-we, besides several inquirers not yet admitted catechumens."

The Rev. Sing Tsaeling and his elder brother, Tsaeseng, wrote on Sunday, August 27th, two days only after their venerable father's farewell letter, as follows:—

"With all respect to the Right Rev. Bishop, we have to state with all reverence that our father, at 1.30 a.m. this day, was called by the Lord in all tranquillity

to ascend to the heavenly home. As he drew to his end he bade us read some places of Holy Scripture. And accordingly we read Revelation *xxi.*, *xxii.*, and also *vii.* When we had finished he proposed to receive the Holy Supper. As the bread and wine were being made ready, he departed with a smile on his face. After such a peaceful home-going our father is doubtless at rest in the Garden of Bliss; and we ought indeed to thank God's great grace which has released our father from the toils of this life, and caused him to enjoy the everlasting felicity of heaven. Yet for our mother, and our brothers and sisters, the grief is inexpressible. And we beseech you to pray for us, that through the consolation that comes from God we may be comforted. This is respectfully for your information.

“Your disciples SING TSAESEN and TSAELING with tears of blood make obeisance.

“*Aug. 27th.*”

LETTER FROM ARCHDEACON A. E. MOULE.

I gladly add a few words, at my brother Bishop Moule's suggestion, to his account of the faithful life and farewell testimony of our dear and honoured friend the Rev. Sing Eng-teh, who has left us, but only for a little while.

My brother knows well how I loved and valued that dear friend, and brother in the Lord, and colleague through many happy years of work for Him in the cities and towns and villages which cover the plains and hills of the Ningpo and Sanpoh districts. I owed most of my knowledge of the Ningpo colloquial to my life and work with Mr. Sing; that dear language which would come back to me like my native tongue, could I but hear it spoken round me day by day as of old.

My memory of our friend stretches back over thirty-eight years; and I cannot ever remember him out of touch and harmony with the Divine spiritual work in which we professed to be engaged; and I am sure that all our dear friends and colleagues who knew him would bear the same testimony.

In the year 1865, Mr. Sing was at death's door from low fever. When he was convalescent, I took him home to his Mission station, Tsóng-gyiao, in our mission boat. I well remember his earnest, solemn, glad words when we talked together of his illness, and of God's mercy in his recovery. “Yes,” he said, “I know what it means to have touched the hem of His garment by faith.” He referred not only to the grace of God in restoring him to life and work once more for Him; but also and specially to the consciousness during his illness, more fresh than ever before, of pardon, acceptance, new life, and sanctifying power, in the Lord Jesus and by the Spirit of God.

I add one word still of personal remembrance and connexion with our friend. His eldest son, the Rev. Sing Tsæ-seng, has been for several years past a much-valued helper and brother and friend of my son, the Rev. W. S. Moule, in the Ningpo College; and his eldest daughter, married to the Rev. Dzing Kyi-doh, now pastor of the Native Church at Shanghai, was greatly valued by my wife for her work amongst the women and girls during our life in Shanghai. Both she and her husband were true and whole-hearted fellow-labourers to the Kingdom of God; and they are working still, thank God as true helpers to our friends, Mr. and Mrs. Elwin and Mr. and Mrs. Symons.

May much prayer be offered for *all* the sons and daughters of our dear departed friend, and for his widow, a true and earnest fellow-helper with him in the Lord for so many years; that they may walk worthy of the holy vocation with which they are called, even to the end—the glad awakening, the glad reunion, the ushering in of the glories of that endless life to come, begun already here, for those who believe and obey the Gospel of Christ by the quickening power of the Holy Spirit of God.

THE METROPOLITAN OF INDIA AT ALLAHABAD.

THE Bishop of Calcutta, who since his arrival in India in January last has visited many of the large cities, was in Allahabad, in the Diocese of Lucknow, in November. On Sunday, the 5th, he preached in the garrison church (St. David's) and in the Cathedral. On the following day he addressed a large gathering in the Mayo Hall on "Missions." The Bishop of Lucknow presided. In addition to other functions, on the Tuesday evening, at Muirabad, the Christian village, an address was presented to the Metropolitan by the Indian Christian community of Allahabad. We give below (i.) the greater part of Bishop Welldon's address in the Mayo Hall, as reported in the *Pioneer* newspaper of Allahabad; and (ii.) his reply to the address of the Native Christians:—

I. Bishop Welldon on Missions.

It is with a certain feeling of diffidence that I rise to address so large a meeting upon the subject of Christian Missions. I indeed entertain no doubt as to the value or the beneficence of Missions, but I had not been long in Allahabad before someone quoted to me an authority highly recognized here, that it is doubtful if anything worth listening to had ever been said in India by a Bishop. I have always thought that it is not impossible to present the subject of Christian Missions in such a way as would commend them to the judgment of all thoughtful and reasonable men, except those who are opposed to Christianity and religion altogether. I will go so far as to say that I believe that the case might be presented without the employment of a single word that would give offence or pain to persons professing other religions than the Christian. It is my sincere conviction that, if the cause could be adequately stated, those persons would themselves admit that it is the duty of all Christians to do what in them lies for the spreading of their religion; nay, that they would come to look upon missionaries as being in fact as well as in intention the true and enlightened friends of this great country. I will try to put before you the case for Christian Missions in the sober and rational spirit in which I have often tried to put it before myself. The first principle is that truth is in itself something that is not stationary, but must be diffusive, expansive, and progressive. The law which regulates missionary action is not something distinct in itself. It is the same law which moves in all human affairs for which men care greatly. In the realm of science and art there are votaries and missionaries. In the realm of politics, the man who

holds strong convictions tries to make converts to his views. The Imperialist, animated by the spirit that now so largely fills the heart and impulse of Britons, is anxious for all Britons to become Imperialists. It is in exactly the same principle, but with a higher motive, that Christians desire to spread throughout the world the faith of Jesus Christ; and I assert, without fear of contradiction, that whoever believes the truth—and in proportion as he believes the truth—of Christianity will essay to make that truth known as widely as he can.

If it is true that that is the nature of Christian Missions, I will urge that 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. . . . [The Bishop mentioned several eminent men to illustrate his argument.] It is almost certain that India would have lost these men if they had not come as missionaries of the Gospel. There is the testimony of laymen fully acquainted with the circumstances of India—testimony which no honest men can afford to disregard—which places missionaries in the position which I respectfully claim for them of eminent benefactors of the country to which they have given their lives. . . .

I do not know if my argument

commends itself to you, but if it does you will not dissent when I say that Christian Missions are highly valuable because they evoke in human characters that romantic, that heroic element which is itself an inspiration to human lives. The world can ill-afford to dispense with the achievements and examples of missionaries. . . . 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.

For my part, when I reflect upon the duty which England owes to India, a duty that is hardly ever absent from my thoughts nowadays, it would seem to me that that duty is comparatively poor and ignoble if it be wholly divorced from religion. No doubt it is something, but in my eyes it is not all, that England should send to India her arms, and her arts, and her civilization; but if she is to stand aside from the vital interests of humanity, if she is not by the genius of her sons and her daughters, their voluntary genius, to do something for the souls as well as the bodies and minds of the people of India, the mission of our country in this is not so sublime, it is not so sacred, as I, at least, would wish it to be. The presentation of the Christian faith to the Natives of India should not be accompanied by one thoughtless or unsympathetic word. I who plead the cause of Christian Missions recognize in the Natives of India the same title to their opinions as I claim to my own, but I claim no less the privilege, as I acknowledge the duty, of asking them to hear—and my experience is that they are perfectly willing and glad to hear—the reasons which move me in the conduct of life. And if any Native of this country were to offer himself as a convert to Christianity on any motive of fraud or of force I would scorn him, yet it is my hope and my confident belief that as the years and centuries pass, the cultivated and refined Natives of this country will more and more learn the true issue of their destiny in allegiance, a perfectly independent allegiance, to the faith of my Divine Master. That is my conviction, and when my fellow-countrymen tell me, as they sometimes do, that it is well to leave the Natives of India in their own religious convictions, that never seems to me a very flattering assertion to the Natives of India, unless indeed the beliefs which

are regarded as good enough for the Hindus are equally regarded as good enough for Englishmen. I wish to put the Natives of India on the same platform as myself. I do not say one religion is good enough for me and another for the Natives of India. I would secure my religion to them also without for a moment compromising their independence of judgment. I offer to them my respectful opinion that, as in other affairs so in religion, I look forward to the time when they and we shall be one. Of course, it is easy to find fault with the methods of Christian missionaries. I am not now dealing with methods, I am dealing with principles, and I cannot help stating that I have never heard any argument adduced against the evangelization of India which might not have been adduced—and I dare say was adduced—many centuries ago against the evangelization of that part of the world, then the most distant and difficult of all the regions of the earth, the part which is now called Great Britain.

I should like to say a few words on the stages of missionary progress in India. The subject has long been interesting to me, and I think it is well worthy of study. Christians are apt to be a little censorious of the Government of India. It is so easy to reflect the convictions of the present back upon the past, but we have now had the experience of Christian Missions in India for a century. We know we are justified in asserting that the teaching of Christianity is not fraught with danger to the security and tranquillity of India, but it was not altogether unreasonable that the statesmen and administrators who were first confronted with the question of evangelizing India should have felt doubtful of the wisdom of presenting the people with a religion so alien to their own thoughts and habits of mind. Therefore, when I find, as is so well known, that just a century ago William Carey was looking for a home where he could rest his feet in India, and at last found such a home, not upon British soil, but in the Danish settlement of Serampore, I do not so much blame the East India Company. It was not until the year 1813 that the responsibility of the Company towards its subjects in the matter of religion was first recognized in the resolutions which then passed

the House of Commons. You who may be familiar with Mr. Wilberforce's Diary will recall with what enthusiasm he looked forward to the passing of these resolutions. The first of these resolutions, carried not without great opposition, prescribed that it was "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." That is the charter of Christian Missions in India. It was followed by the appointment of the first Bishop of Calcutta—Dr. Middleton,—and from that day to this the Government of India has not refused, although it has sometimes limited, the opportunities afforded to missionaries to settle and teach in India. I think the Governor-Generalship of Lord William Bentinck, which began in 1828, marks the next stage in the recognition of missionary enterprise. His Governor-Generalship was a time of great sympathy with the moral needs of the people of India. I should like you to notice that a step of great importance was taken shortly after the Governor-Generalship of Lord William Bentinck, in the very first year of Her Majesty the Queen-Empress's reign. Until that year it had been the custom for the British troops in India to lend their services to certain non-Christian and even idolatrous festivals, but in that year Sir Peregrine Maitland, in Madras, resigned his high position rather than sign an order for an act of worship of a heathen idol. It was an act of great courage, and it put an end to the established usage of the army, but it was an act which Mohammedans and Hindus would as conscientiously approve as would Christians. It was a monstrous thing that the troops of the Queen or the Company should be engaged in performing actions against which their consciences revolted. The Natives of India respect Englishmen who respect themselves, they do not believe in men who do not believe in their own religion, and the best service which Englishmen, or Scotchmen, or

Irishmen can render to India is to show that their religion is as dear to their conscience as the religion of the Native of India is or can be to his. It is when we show the intensity of conviction with which we cling to the religion of Christ that we shall be most likely to win others to believe in Christ. It would not be right to neglect to mention how the great crisis of the Mutiny awoke in men's minds the responsibility for preaching the Gospel in India. It was felt that our country had been too much ashamed of her religion, that she would occupy a noble and better position in the eyes of the people of India if she would see that the religion of Christ should be presented, if men and women willed to present it, in moderate and reasonable terms to the people of India. I sometimes think that the day of sympathy in India—of sympathy between classes and creeds, between Christians and non-Christians—may be held to date from the Queen's Proclamation in 1858.

If the cause of Christian Missions is God's cause, as I hold it to be, it is quite certain to prevail, and if it is not God's cause, who is there that would wish it to prevail? But if ever my heart sinks in contemplation of the difficulties before Christian enterprise, I try to look back a century and think how William Carey led down his one convert to be baptized in the Hooghly, and I ask myself, what he would think now if he could see in every great city, and in many a rural district, too, the religion of Christ, I do not say in possession, but it is at least *in* India, and the Natives of India, free as they are to accept or reject it, cannot say that its claims are not offered to their reason and their conscience. Think how only a century ago, not only India, but China, Africa, and the isles of the sea were sealed to the Cross. There is not one that is not open to-day, not one in which the Church is not daily achieving conspicuous victories. And when I recall our Lord's great declaration that the Gospel should be preached throughout the world, that it should be, not accepted, but taught to all men, I cannot doubt the succeeding ages will see the fulfilment of that promise in a way which to those who first heard it must have seemed incredible if not absolutely unintelligible.

Whatever may be thought of Christian Missions, there is no doubt that

great changes are passing and will pass over India. It is not the Church alone, it is the whole organization of Government, which is affecting the minds and the hearts of the people of India. . . . I do not presume to anticipate what changes will in the future come to pass, but it is beyond question at least that the influence of Christianity, by its very presence in the midst of this country, will modify the religious sentiments of the people. There is in the Old Testament a pathetic passage, found in the Book of Judges, where one who had suddenly lost the emblems of

his religion says: "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?" There is something that ails the people of this country: they are not satisfied with their own faith, they do not yet know the glory of ours; but there is no Christian in this room who, out of the love that he bears to India, will not pray that the people of this land may find the sovereign remedy for that aching of their hearts where alone it can be found, in the Cross of Jesus Christ.

II. The Bishop's Address

Gentlemen,—You have presented to me two addresses, one from the Indian Christians who are members of the Church of England in Allahabad, the other from the local League of the general Indian Christian Association in the North-West Provinces and Oudh. I accept them both with pleasure, and certainly not with less pleasure the address which represents the kindly feelings of the Indian Christians without as well as within the Church of England. For I desire, so far as I may be permitted, to claim an interest in the welfare of all who in India bear the name of Christ, and to be not only the Bishop of a certain section of Christians in a single Indian city, however important, but in some true sense, as my title implies, the Metropolitan of India as a country.

Gentlemen who are members of the Church of England, I rejoice to recognize in our common Christianity and our common Churchmanship a bond of intimate union between you and myself. I know something of your efforts, your difficulties, your aspirations, your achievements, for Christ's sake. I welcome your recognition of the sound principle that a Christian community should, as far as possible, support its own churches and its own ministers of religion. It is in my eyes a happy augury of your future influence that some of your members should look forward to entering the profession of Holy Orders. For it is certain that Christianity in India must be not English but Indian Christianity; it must develop upon national lines in accordance with the capacity and character of the nation; nor is there any probable events of Christian history which could afford me a keener pleasure than if I should live to see the be-

to the Native Christians.

ginning of a Native Indian Episcopate. For it is my conviction that India is destined under Providence to enrich the shrine of Christian learning and piety with a contribution hardly less valuable, and it may actually prove even more significant, than the different nations of Europe, as they became Christianized, successively laid upon its altar

And now, if I may, as I gladly will, expand my vision, let me address all by the name which I love best, not as Churchmen or Presbyterians or others, but as Christians. It is a part of my office to sympathize with the cause of Indian Christians, to consult their interests, if need be to plead for their rights, to seek the redress of their grievances, and approve myself as their spokesmen, and represent the justice of their obtaining in administrative and executive employment the position to which their ability, education, and character fully entitle them. The remarkable catalogue, which I heard last night, of the successes achieved by Indian Christians in many departments of the national life is a demonstration that they can meet and often beat their fellow-citizens who are not Christians in the field of intellectual activity.

Gentlemen, may I say in conclusion that I discern in Christianity the secret of an ultimate sympathy between your nation and my own in India? The loyalty of the Indian Christians to the Empire has often impressed itself upon my mind as a lesson taught once and for ever by the Mutiny. To encourage that sympathy and to corroborate that loyalty, as the patent results of Christianity in India, is the object which is dearest to my heart, and to it I shall gladly devote, if it be God's will, the best years of my life.

THE CENTENARY FUNDS.

IT is time that our many inquiring friends should have some account of the Society's Centenary Funds. It is, indeed, not possible to present any complete statement as yet. Money is still coming in, not only direct to Salisbury Square, but also through the Associations. Many Associations, too, although they may have remitted the amount of their collection, have not sent detailed particulars of it. Special forms have been supplied to them for this purpose, and many have yet to come back filled up. If this is because the collections are not yet finished, that is all to the good; and no doubt some, quite rightly, are keeping the accounts open until the financial year is over, i.e. March 31st next. In some cases the Treasurer of a large County or Town Association has himself not received the details of the amounts paid to him by the various contributory parishes and branches. Meanwhile the promptitude and accuracy with which many accounts have been sent in are gratefully acknowledged. It is important that the remaining Associations should send, as quickly as possible, a separate and clear statement of Centenary contributions, in order that the heavy work of disentangling and arranging the lists, both ordinary and Centenary, from all parts of the country, may be facilitated. It is desired to produce the Centenary Volume some time this year, and this will not be possible, as an extra and additional task, if the special contribution lists are not sent in early. And as to the contributions themselves, it should be understood that none can be acknowledged in the Centenary Volume which are not actually paid in by March 31st.

The total amount actually received, up to November 30th, is 125,932*l.* Of this sum, 53,659*l.* has been paid direct to Salisbury Square, and 72,273*l.* has come through Associations. There is also 4900*l.* in outstanding promises, including the portions of gifts to be paid in instalments which are not yet due. This makes the total 130,832*l.* But it is probably more than that; for the Association receipts not specified as "Centenary" are considerably larger than in the preceding year, and it may be assumed that a portion of the increase is due to Centenary gifts not yet separated from the ordinary funds.

But there is another fact to be carefully borne in mind. When the Three Years' Enterprise was announced, in April, 1896, the Committee definitely stated that the contributions, weekly, monthly, yearly, in connexion with that Enterprise, would eventually be added to the thank-offerings made in the Centenary Year itself, and that the whole together would form the Centenary Funds (*not Fund*). Now the "T.Y.E." contributions (as they came to be called) amounted to 58,005*l.* The CENTENARY FUNDS, therefore, up to November 30th, 1899, have reached a total (including the promised 4900*l.*) of 188,837*l.*, to which will have to be added what has still to come in before March 31st, and what has really come in from the Associations, but is not yet distinguished.

Now, it will be remembered that the Committee, from the first, distinctly declined to name a particular total sum to be aimed at. To do so, they considered, would be either (1) to court disappointment if the figure were not reached, or (2) to limit the liberality of our friends if it were reached. But in one of our earlier comments on the subject of Centenary Funds, a year or two ago, we ventured to make a rough guess at what amount might fairly be expected. We observed that the Jubilee Fund of 1849 amounted to just about two-thirds of the average ordinary annual Income at that time; and that if a similar proportion should be the result of the Centenary effort, the amount should be about 200,000*l.* It now seems very likely that this anticipation will prove fairly correct.

But it may be said, "You can't reckon the T.Y.E. funds: you have spent them." Certainly we have! and why not? When the Three Years' Enterprise was announced, the Committee distinctly stated that they would be used to cover the actual additional expenditure upon missionaries sent out in the three years; and this is precisely what has been done. And what should be done with the later contributions given in direct connexion with the Centenary? How ought they to be used, if not in sending out more missionaries? That is the very purpose for which the Society exists! A part of the Centenary Funds (other than "T.Y.E.") has already been devoted to clearing off the adverse balances of the past two years; and what does that mean? It means that the part of the Centenary Funds so used has been used to send out missionaries; for it was the increase of missionaries that caused the adverse balances. It is true that there are some other purposes to which the Funds will also be applied; but the increase of the staff and development of the work are surely the most suitable objects to be aimed at. As to counting the "T.Y.E. funds" as Centenary Funds, we know that many people gave to the former with the full intention and belief that they were making Centenary offerings. Some, for example, gave 1*l.* a month, for three years, over and above their old regular subscriptions; and they did this distinctly as a Centenary offering. To omit these from any statement of Centenary Funds would be quite unjust.

It will be remembered that in the first Circular issued by the Society respecting Centenary Thank-offerings, a list of special objects was given, to which gifts might be made. Subsequently it was resolved to invite rather gifts that should not be designated to particular objects, but be devoted to the Society's general work at the discretion of the Committee. The event has proved that this modification of the original plan was right. The immense majority of the contributions have been given without appropriation. Friends have been glad to contribute generally to "the Centenary" without inquiring what was to be done with the money. But considerable sums, amounting probably to nearly 10,000*l.*, have been designated to some of the special objects originally announced, such as the paying-off of the remaining old mortgage on the Society's House, the increase of the Working Capital, the Disabled Missionaries Fund, &c., and to various specified Missions. One of these objects has been achieved, the increase of the Working Capital. No large business can be carried on without such a Capital, least of all a "business" depending upon voluntary contributions. It is the safeguard against running into debt. Now the Society has never once been in debt since its Capital was put upon a reasonable footing in 1842. The bankers and other financiers who then advised the Committee stated that the amount required to be always kept intact was about one-third of the average Annual Income. In 1880, when the Income was approaching 200,000*l.*, the Capital was raised to 60,000*l.*; and now that the Income has exceeded 300,000*l.*, it is clear that 100,000*l.* is the minimum amount required. Owing to favourable sales and purchases of the Consols and other securities in which the Capital Fund is kept, it proved only necessary, in order to effect the desired increase, to draw from the Centenary Funds 29,998*l.*

Let us now proceed to examine the sources of the Centenary contributions. In doing so, let the following considerations be carefully borne in mind:—

(a) The "T.Y.E." funds are not included in the present Notes. But they will be included, of course, in the Centenary Volume.

(b) These Notes only embody such facts as were known up to Nov. 30th, and are therefore necessarily imperfect.

(c) A vast number of smaller contributions swell the lists; but it is only

here attempted to indicate the larger sums. Under the head of Associations, 50*l.* is the ordinary limit adopted; and very many Associations, though sending less than 50*l.*, have really done as well or better than those that find mention, in proportion to their means.

(*d*) Most of the donations paid direct to the Society might have been paid through Associations; and if they had been, several of the Associations would be seen to have raised much larger sums than appear. For example, East Herts stands for 737*l.*; but it is believed that the total really received from that half-county is not far short of 4000*l.*

(*e*) Similarly, the sums contributed by Branches of the Gleaners' Union *as such* are entered separately. These also would swell the Association amounts if included in them, though to a smaller extent.

(*f*) Nearly half of the total received was paid in before March 31st last, and was included in the published accounts in the last Annual Report. The amount there acknowledged as "Centenary" was 53,260*l.*, but some 4700*l.* of Association contributions there credited to the General Fund proved, when the accounts came in which did not arrive till the books for the year had been closed and audited, to belong to the Centenary Funds.

Let us begin our enumeration with the contributions paid direct to Salisbury Square, which include large and small gifts of all kinds, from both home and abroad.

Two of the large donations were to be paid in instalments, viz., one of 5000*l.* and one of 1000*l.* One-fifth of the former and two-fifths of the latter have been received. Reckoning the separate payments as distinct gifts, one of 1000*l.* and two of 200*l.* each are added to those actually received. So reckoning, there are eleven benefactions of 1000*l.* each, one of 800*l.*, eighteen of 500*l.*, four of 300*l.*, fourteen of 250*l.*, ten of 200*l.*, three of 150*l.*, seventy-nine of 100*l.*, two of 75*l.* and 70*l.*, eighty-one of 50*l.*; making a total, from these larger gifts paid direct to the Society, of just over 40,000*l.* Then we count nine gifts of 40*l.* or 30*l.*, forty of 25*l.*, twenty-eight of 20*l.*, one hundred and five of 10*l.*, and two hundred and fifty-one of 5*l.*, including a few in guineas; making about 4200*l.* (Many others, however, have come through Associations: so far as already known, one of 1000*l.*, three of 500*l.*, two of 300*l.*, one of 250*l.*, six of 200*l.*, one of 150*l.*, forty-eight of 100*l.*, two of 80*l.* and 70*l.*, and twenty-six of 50*l.*; and a very large number of 25*l.*, 20*l.*, 10*l.*, and 5*l.* gifts, which we have not counted.)

At the other end of the scale there are a great many offerings of peculiar interest. The "Sums under 10*s.*" paid direct to the Society amount to no less than 258*l.*, which is the more remarkable because this sum can only include a small proportion of such little offerings. The vast majority of them would naturally be given through local collectors and secretaries, and pass through the Association accounts; or, even if paid in direct, would not come separately, but form items in larger collections. For instance, if eleven people give 1*s.* apiece, and pay the 11*s.* in together, it is entered as a collection of 11*s.*, and is not included in the "Sums under 10*s.*"; so that little gifts of the kind must be very far more numerous even than appears. All the more notable is the figure of 258*l.*

Most of the small collections do exceed 10*s.*, and those paid in direct appear separately. They come from branches of the Y.M.C.A. and Y.W.C.A., branches of the Gleaners' Union, Sowers' Bands, Bible-classes, &c. Here is one, just as a simple specimen:—"Class of Poor Girls, Wolverhampton," 14*s.* Among other interesting collections we observe the following:—"Collection on board the R.M.S. *Carisbrooke Castle*," 20*l.* 3*s.* 6*d.*, collected on the Centenary Sunday, and sent by the commander, Captain

Robinson, who writes, "Let us have the C.M.S. blessing on our ship." Also, "C.M.S. House Staff," 10*l.* 11*s.* 8*d.*; "The Olives," 5*l.* 15*s.*; "The Willows," 7*l.* 12*s.* 1*d.*; "Home and Colonial Training Institution," 4*l.* 14*s.* 11*d.* About 1130*l.* comes from Gleaners' Union Branches.

Among other contributions of interest we notice, "Family Thank-offering, June 24," 20*l.* 7*s.* 6*d.*; "G.U. 78,151, 'My First Cheque,'" 5*l.*; "Thy Need is greater than mine, for Kwan-tung," 300*l.*; "Hundred Days' Service," 54*l.* 16*s.*; "In remembrance of our father, born June 22nd, 1799, a zealous C.M.S. worker," 10*l.*; "Thank-offering for Forty Years' Mercies," 40*l.* A great many missionaries' names appear, but we will only mention one who has since died, Archdeacon Warren, 50*l.* There are also entries such as "Old Missionary and his Wife," 4*l.* 15*s.*; "Chinese Missionary," 10*l.*; "Old Missionary in India," 10*l.*; "Missionary's Widow," 10*s.*; "Niger Missionary," 5*l.*; "Uganda Missionary," 10*l.*; "Thank-offering for unnumbered mercies received during 47 years of missionary work in the Punjab," 6*l.* 13*s.* 4*d.* We have noticed the names of eighteen bishops, and have probably missed some.

There has been a great deal of generous giving in the mission-field, not only by the missionaries, but by Native Christians. Their funds, however, have generally been devoted to special local objects, and do not come into the Society's accounts. We much hope that the materials may be supplied to us for a full statement of these local Centenary funds hereafter. Meanwhile, it is interesting to see what has been sent home to the Society's own Centenary Funds from the Missions. From Sierra Leone comes 32*l.*, viz., 12*l.* from the mission agents, teachers, and students, 10*l.* from the Grammar School, 5*l.* from the Girls' School, and 5*l.* from the parish of Regent. With this may be grouped the liberal gift of 64*l.* from Cape Coast Castle and Accra, where there is no C.M.S. Mission, but where a Sierra Leone Negro clergyman is the chaplain. The Yoruba Mission and Native Churches send 186*l.*, of which 132*l.* is from Lagos, 34*l.* from Abeokuta, and 12*l.* from Ibadan. The Niger stations at Lokoja, Onitsha, and Brass, send together 48*l.* From Palestine comes the largest total, 320*l.*, raised by missionaries, native congregations, and schools. From Persia, 15*l.* India sends 238*l.*, viz., Calcutta, 71*l.*; North-West Provinces, 18*l.*; Allahabad Divinity School, 3*l.*; Kotgur, 5*l.*; Batala Native Christians, 3*l.*; C.E.Z. Mission House, Sukkur, 2*l.* 11*s.*; "South India Mission," 50*l.*; Madras, Zion Church, 7*l.* 15*s.* 6*d.*; Masulipatam District, 10*l.*; Nilgiri and Wynaad, 16*l.*; Tinnevely Scripture Union, 6*l.* 13*s.* 4*d.*; Travancore and Cochin Mission, 63*l.* From Ceylon we notice Cotta District, 21*l.*; Haputale, 10*l.*; and Tamil Coolie Mission Native Christians, 126*l.*—perhaps the most remarkable of all Centenary contributions. Mauritius sends 54*l.* From China we have, "Hong Kong Mission Members, one day's allowance," 4*l.* 11*s.* 4*d.*; Fuh-chow Mission, 32*l.*; Fuh-chow British residents, 4*l.*; Mid China Mission, 56*l.* From Japan, Osaka and Tokushima, 5*l.*; South Tokio Jurisdiction, 7*l.*; Hokkaido, 3*l.* From North-West Canada:—Rupert's Land Diocese, 100*l.*; Mackenzie River Diocese, 147*l.* (one item is "Hay River School Children, Self-denied Puddings," \$10); Moosonee, 50*l.*; Onion Lake, 3*l.*; Battleford, 2*l.* 9*s.* 4*d.* Metlakahtla sends 160*l.*, to be specially appropriated to the Stickine River Mission; and Alert Bay, 10*l.* Most of these gifts are here stated in pounds only. The total exceeds 1800*l.*; and if to this is added the direct contributions from missionaries, we get an aggregate of something over 2200*l.*

Some contributions from foreign countries and colonies—not mission-fields—have been received, viz., 87*l.* from Cannes, 37*l.* from San Remo, 18*l.* from Davos, 28*l.* from Castellamare, 14*l.* from Clarens, 10*l.* from Pau,

7l. 15s. 3d. from Oporto ("100 British residents, 500 *reales* each"), 4l. from Tavano Grande, Trinidad, 2l. 14s. 1d. from Nova Scotia, 150l. from South Africa.

Let us now turn to the regular Associations, County and Town, Diocesan and Parochial, in the United Kingdom. Their total, so far as at present known, is, as already stated, 72,273l. Let us begin with the metropolis.

Of the churches in and around London, St. Paul's, Onslow Square, stands first as usual. It sends 1190l., made up for the most part of about one hundred and fifty donations, including two of 200l. each and one of 100l.; but the Juvenile Association and other subsidiary organizations take their part. Bromley seems to come next, with 540l., including one 200l., and 150l. in offertories. Hampstead sends 870l. from the two or three churches that usually work together. The bulk of this was in offertories, 218l. from Christ Church, 137l. from Trinity, and 400l. from St. John's Chapel. The 400l. was contributed in the fixed boxes at the doors on the Centenary Sunday (including a few sums sent by absentees) as a thank-offering. It is one of the largest church collections made, and is from a congregation neither large nor wealthy. The Hampstead total also comprises two donations of 100l. and one of 200l. Christ Church, Barnet, sends 429l. (including 391l., proceeds of a Centenary Sale). St. Matthew's, Bayswater, stands for 381l., including three 100l. donations. From other Paddington churches comes 225l., including one 100l. In Marylebone, the chief contributor is Portman Chapel, with 330l., the particulars of which are yet to come; but it is interesting to see 30l. from St. Peter's, Vere Street, a church identified with the name of F. D. Maurice, and not ordinarily a supporter of C.M.S. From Kensington, St. Jude's sends 148l. as a "birthday offering," and St. Barnabas 148l. (including one 100l.). The Islington Association contributes a total of 1052l., from twenty-six of the churches in the deanery. Among these, St. Augustine's, Highbury, stands first with 337l., of which 206l. comes from a special Centenary Sale of Work. St. Paul's, Canonbury, is next, with 138l., the details of which show that this is one of the parishes that made special efforts to interest young and old, rich and poor (though indeed there are none there that can be called rich), in the Society's hundredth year. Among the items are "House to House Collection," "Gleaners' Thanksgiving Service," "Children's Cardboard Boxes," "Vestry Hall Classes," "Sale of Work," &c. At St. George's, Tufnell Park, 126l. was contributed, almost entirely by offertories. The only other amounts over 50l. in the Islington list are 89l. from St. James's, Holloway, and 73l. from Christ Church, Highbury. St. John's, Blackheath, sends 210l. as a "Centenary Birthday Gift," without details. One church at Sydenham, Holy Trinity, sends 168l., including one 50l. From Wimbledon comes 154l., including one 100l. Among other contributions are, from Beckenham, 94l.; Chislehurst, 54l.; Blackheath, 140l.; Greenwich, 80l.; Upper Norwood, 62l.; Penge, 50l.; Peckham, 66l.; Streatham Common, 200l.; Tulse Hill, 162l.; Wandsworth, 78l.; Clapham, 54l.; Ealing, 138l.; Finchley, 82l.; Muswell Hill, 61l.; St. Michael's, Chester Square, 109l.; Eaton Chapel, 47l.; West Ham, 160l.; particulars of many of which are not yet to hand.

Some conspicuous churches on both sides of the Thames which support C.M.S. are, it will be observed, absent from this enumeration. Probably their contributions have not yet been paid in.

In reviewing the contributions from the Provinces, it is not possible at present to arrange them under dioceses or counties, except in a few cases

where the remittances from a whole diocese or county have come through one local treasurer. Of these, by far the largest is from Norfolk, 3743*l.*, of which we have as yet no details; and this is exclusive of 248*l.* from Great Yarmouth and 100*l.* from Lynn. Not that Norfolk stands first among the counties. Lancashire, Yorkshire, Hants, and Kent, are evidently before it—as indeed they ought to be,—though their figures are not yet complete. The next largest amount from one Association is 2694*l.* from the “Devon and Exeter,” and this does not include 240*l.* from Plymouth and Devonport, which towns always send separately. Details are not complete, but one donation of 700*l.* is included. An Association covering half a county is that of Newcastle and South Northumberland, which has sent 1850*l.*, but 1000*l.* of this is a single donation, and 372*l.* half-profits from an Exhibition. The particulars of the rest are only partly given as yet; and the amount does not include 55*l.* sent from Tynemouth. Other large Associations whose full accounts are not to hand are, East Suffolk, 1175*l.*; East Kent, 995*l.*; East Herts, 737*l.* (including Broxbourne and Hoddesdon, 270*l.*); Dorset, 1224*l.*; this last amount not including 228*l.* from Canford (two 100*l.* donations), and Wimborne 189*l.* The Herefordshire Association sends 717*l.*, the details of which show earnest work. More than forty parishes, besides the city of Hereford, contribute, mostly by offertories or “collections” (whether in church or personal does not appear); and there is only one large donation, of 100*l.* The Diocese of Chester remits 840*l.* without details (but including 224*l.* from Birkenhead); and from the same diocese come 200*l.* (in three donations) from Lindow; 50*l.* from Edgeley; and 56*l.* from Congleton. The Durham Association sends 540*l.*, comprising one 100*l.*, one 50*l.*, and a large number of offertories—many churches in the diocese having thus observed the Centenary; and this does not include 95*l.* remitted separately from Sunderland, 162*l.* from Gateshead and some other sums. The Gateshead contribution includes one 100*l.*, and the rest is chiefly from “Centenary Boxes.” The Berkshire Association sends just 1700*l.*, 1300*l.* of which is from Reading, and two donations (300*l.* and 50*l.*) from Bucklebury. The Reading contributions comprise one gift of 500*l.*, one of 200*l.*, two of 100*l.*, and one of 50*l.*; and many donations from St. John’s and from St. Mary’s Episcopal Chapel.

Two of the most important of the large Associations are the Liverpool Diocesan and the Manchester and East Lancashire. The total from Liverpool Diocese is 3370*l.*, but 620*l.* of this comes separately from Southport. In Liverpool itself, and its suburbs, there do not seem to have been many collections of small sums. The larger donations include one of 250*l.*, three of 100*l.*, and one of 50*l.* But the bulk of the amount consists of a chief share of the profits of the very successful Missionary Exhibition, 1360*l.* The Manchester Association sends 1172*l.*, particulars of which are yet to come, but it includes 155*l.* from St. Paul’s, Kersal. Among other Lancashire towns (with their surrounding districts), Blackburn stands for 170*l.*, Accrington for 165*l.*, and Bolton for 130*l.* Of the Yorkshire towns (also with surrounding districts), Sheffield and Leeds take the foremost place. The latter sends 970*l.*, including five gifts of 100*l.*, and four of 50*l.*, with several offertories, &c. Sheffield has not sent in its account, but one 100*l.*, one 50*l.*, and two or three small sums, were acknowledged in the last Annual Report. The York Association sends 358*l.*; Halifax, 165*l.*; Bradford, 100*l.*; Huddersfield, 60*l.* (mainly in penny, halfpenny, and farthing collections); Doncaster, 130*l.*; Driffild, 50*l.*; Ripon, 79*l.*; Wakefield, 64*l.*; and some other substantial sums will be mentioned presently. While we are in the North, we may note 166*l.* from Kendal, 109*l.* from Carlisle, 57*l.* from

Millom, 42*l.* raised in small sums by Gleaners at Ambleside, and 66*l.* from the Isle of Man.

In the chapters in the *History of C.M.S.* which notice the Contribution Lists at different periods, it is remarked how largely the great watering-places and holiday resorts have come to the front in the later years of the century. They certainly take a conspicuous place in the Centenary Lists. First of all stands Tunbridge Wells, with 2800*l.*, including Broadwater and Southborough. Particulars of the greater part of this are not yet to hand, but some items appear in the last Annual Report: among them 263*l.* from Southborough, 116*l.* from St. Mark's, Broadwater Down, simply marked "C.M.S. Birthday," and 408*l.* from churches in Tunbridge Wells proper, including one 100*l.* Later intimations include 997*l.* and 572*l.* from Trinity Church, the latter a "Birthday Offering." Among other *inland* watering-places, &c., we observe that Leamington sends 640*l.*, the amount comprising a great many donations; Cheltenham, 500*l.*; Harrogate, 280*l.*; Bath, 135*l.*; Malvern, 110*l.*; Ilkley, 87*l.* Details of most of these are still wanting.

The *coast* watering-places are more numerous. In the North, we find Southport sending 620*l.*, and Bridlington Quay 605*l.*; in each case a 500*l.* donation being included. Scarborough was evidently well worked, friends of all classes taking part. Its total is 380*l.*, including one 100*l.* Penmaenmawr sends 180*l.*, including two 50*l.* gifts. Coming to the South, we find Weston-super-Mare with 150*l.*; Clevedon, with 60*l.*; Torquay, with 1015*l.*, comprising two 100*l.* donations and a long list of smaller ones. This last amount forms part of the Devon and Exeter total already mentioned; and it is very likely that other Devonshire watering-places will appear in the full lists when received. The last Report acknowledged 200*l.* from Axmouth and 100*l.* from Northam. Similarly, we are unable at present to trace the contributions of the Kentish watering-places included in the 995*l.* already mentioned from the East Kent Association, except 221*l.* from Folkestone, 170*l.* from Holy Trinity, Margate, and 150*l.* from Christ Church, Ramsgate, the latter sum mainly gathered by a diligent canvass by Gleaners and district visitors; and we suspect that a considerable part of Norfolk's large total will prove to be traceable to Cromer. Southsea sends 162*l.*; Sandown, 347*l.* (two 100*l.* gifts); Ventnor and Bonchurch, 104*l.*; and here we may add the Channel Islands, Jersey 130*l.*, and Guernsey 58*l.* In Sussex, Worthing stands for 60*l.*; Hastings and St. Leonard's for 545*l.*; Eastbourne for 1127*l.* This last amount comprises a very large number of individual donations, including two of 100*l.* and three of 50*l.* Five parishes in Eastbourne itself, and five in the surrounding district, shared in the effort. Brighton sends 1210*l.*, the greater part of it from three churches. The contribution from St. Margaret's, 522*l.*, is at present unspecified. St. George's and Christ Church lists, making 323*l.* and 153*l.* respectively, are very interesting. There are a few donations (one 100*l.*, and one 50 guineas), but the bulk was raised on a plan suggested from Salisbury Square, viz., collections of one hundred coins. Of the Christ Church total, 105*l.* was obtained in this way, three collections of 100 4*s.* pieces producing 20*l.* each, two of 100 farthings making 2*s.* 1*d.* each, and others of florins, shillings, pennies, and halfpennies, coming in between. The St. George's collections were mostly of the copper coins, but there were more than two hundred of them, showing widespread interest in the effort.

But the only coast watering-place to rival Tunbridge Wells in its total is Bournemouth (including Boscombe), with 2332*l.* St. John's, Boscombe, sent in 892*l.*, without details. The Bournemouth return, on the other hand, gives particulars of its 1440*l.* Of this sum, 637*l.* comes from

St. Paul's, including three 100*l.* donations, 193*l.* from offertories, and all the parochial agencies, Gleaners' Union, Sowers' Band, Schools, Mothers' Meeting, &c., uniting to raise the rest. Holy Trinity sends 387*l.*, comprising offertories and many donations (one of 100*l.*). St. Michael's, West Cliff, sends 255*l.*, also including one 100*l.* But in addition to these and other smaller parochial contributions, a number of zealous lady collectors canvassed the town, a work involving (writes the Secretary) "great house-to-house labour," and raised in this way 156*l.*

Among other towns prominent as C.M.S. supporters, we find Bristol, with 1475*l.*; Bedford, with 320*l.*; Birmingham, with 850*l.*; Cambridge, with 560*l.* (notable for the large number of churches giving offertories); Wolverhampton, with 265*l.* (mostly in donations, including one of 50*l.*); and Salisbury, with 302*l.*, which includes 47*l.* collected at four special services in the cathedral, collections of all sorts at Fisherton (amounting to 176*l.*), several village offertories, and many donations. The Birmingham total includes one of 100*l.*; but the particulars of most of these amounts are not yet to hand. Lincoln sends 590*l.*, made up of donations, including one of 150*l.* and four of 100*l.* Three notable donations appear from other Lincolnshire parishes: one of 200*l.* from "Legbourne and Cawthorpe"; and two from Louth, entered "Thank-offering for 80 years' mercies, 80*l.*," and "Thank-offering for 70 years' mercies, 70*l.*" But before all other towns except Tunbridge Wells, Bournemouth, and Liverpool (where the Exhibition did the bulk), stands Nottingham—the Association of which, however, includes a considerable part of the county. Its total is 1510*l.*, which comprises one donation of 300*l.*, three of 100*l.*, and two of 50*l.*, besides parochial contributions, among which Holy Trinity leads with 108*l.* and All Saints' with 98*l.*, in both cases gathered through all the parish agencies, Sunday-schools, Bible-classes, &c., as well as by individual gifts. Particulars of others are yet to come.

The suburban and rural parts of Surrey show some good contributions, but details are in several cases still waited for. Croydon takes the first place with 967*l.* (St. Matthew's, 508*l.*, Emmanuel, 281*l.*, St. Mary Magdalene, 115*l.*, &c.); then Red Hill, with 537*l.* (all one church). Among the others are Brockham, 74*l.*; Bookham, 118*l.* (one 50*l.*); Dorking, 221*l.*; Ewell, 99*l.*; Farnham, 87*l.*; Gatton, 62*l.*; Guildford, 88*l.*; Limpsfield, 124*l.* (mostly in donations); Nutfield and South Nutfield, 295*l.* (three 50*l.* donations); Reigate, 82*l.*; Richmond, 104*l.*; Surbiton, 87*l.*; Woking, 257*l.* The Red Hill list, which is to hand, is very interesting. The plan of collections of one hundred coins, above referred to in connexion with Brighton, was also followed here, with the following result:—one collection of 100 half-sovereigns, 50*l.*; two of crowns, 50*l.*; one of half-crowns, 12*l.* 10*s.*; six of florins, 60*l.*; thirteen of shillings, 65*l.*; twelve of sixpences, 30*l.*; twenty-one of threepences, 26*l.* 5*s.*; forty-six of pennies, 19*l.* 3*s.* 4*d.*; forty-two of halfpennies, 8*l.* 15*s.*; and one hundred and one of farthings, 10*l.* 10*s.* 5*d.*; making no less than one hundred and forty-five separate collections and contributions in this form, producing a total of 332*l.* 3*s.* 9*d.* Then the offertories at St. Mark's Church and mission-rooms brought in 216*l.*; and there were more than forty other contributions. Considering that there are no large donations, this Centenary effort is one of the very best in England from one church, i.e. among those of which we have particulars.

In Kent, besides the larger sums already mentioned, we find 44*l.* from Eynsford, 52*l.* from Gravesend, 358*l.* from Kippington, 154*l.* from Maidstone and Mid Kent, 43*l.* from Rochester, 275*l.* from Tonbridge, 61*l.* from Westerham; also 91*l.* from the South Kent Association; most of which are without details at present. In Sussex, besides the places named before, Chichester

stands for 100*l.*, and Lewes for 54*l.* In Hants, Gosport appears for 77*l.*, Fleet for 90*l.*, Southampton for 88*l.* (including one 50*l.*), Winchester district for 135*l.* (a large number of small collections). In Berks we find Faringdon, 74*l.*; in Wilts, Devizes 46*l.*, and Trowbridge 64*l.*; in Somerset, Frome Deanery 52*l.*, Taunton 175*l.*, and Wellington 161*l.* (two 50*l.* gifts); in Cornwall, "Truro Diocese" 91*l.*, St. Columb Minor 53*l.* (50*l.* from a "Henry Martyn"), and St. Mewan 129*l.* (including 70*l.* collected at a meeting for the rural deanery, but not including a "Birthday Gift" of 150*l.*, gone to the General Fund); in Gloucestershire, Amberley 338*l.* (two gifts of 100*l.*), Gloucester 163*l.*, Wickwar district 54*l.*; in Oxfordshire, Thame 54*l.*; in Bucks, Upton-cum-Chalvey 72*l.*, and High Wycombe 147*l.* (100*l.* of this in a collection of 100 coins, sovereigns); in Middlesex, Harrow 188*l.*; in Herts, St. Alban's 89*l.*, and Hitchin 57*l.*; in Essex, the Chelmsford and South Essex Association 734*l.* (two gifts of 100*l.*), and Colchester 85*l.*; in Hunts, the County Association 120*l.*; in Northamptonshire, 50*l.* from the Ladies' C.M. Union for Peterborough Diocese; in Leicestershire, Leicester 68*l.*, Loughborough 250*l.* (one 100*l.*), and Guthlaxton Deanery 61*l.* (one 50*l.*); in Derbyshire, Derby and the County 840*l.* (including many offertories, donations, and collections); in Staffordshire, Burton 136*l.*, Lichfield 55*l.*, Newcastle-under-Lyme 260*l.* (sale of work 175*l.*), Stoke-upon-Trent Archdeaconry Association 429*l.* (one 250*l.*), Walsall 51*l.*, Stafford 140*l.* (one 100*l.*); in Shropshire, the County Association 270*l.*; in Worcestershire, the Worcester County Union 81*l.*; in Herefordshire, Wenlock 70*l.*; in Monmouthshire, Newport 152*l.*; in Wales, Wrexham 150*l.*, Overton 120*l.* (one 100*l.*), and Penwerris 106*l.* It will be understood that these items are not complete. Some of the counties have been mentioned in previous paragraphs, and in most of them there are places sending smaller sums.

Several important towns are, it will be observed, altogether absent. We will not name them, however, for it is very likely that they are still collecting; and it may even be that remittances are actually now in the post.

Ireland has remitted 1550*l.* for the Centenary Fund, the details of which are not yet to hand, but 1300*l.* "on account" from the Dublin Exhibition is included. From Scotland has come 368*l.*; of which 28*l.* is from the Edinburgh Auxiliary, 73*l.* from St. Thomas's English Episcopal Church, and 267*l.* from St. Silas' at Glasgow. The particulars of this last sum show some interesting items. "Centenary Envelopes" brought in 102*l.*; "two soda-water bottles filled with 3*d.* pieces" produced 30*l.*; sales of photographs, menu cards, picture-frame, &c., raised 70*l.*; and one entry runs as follows—"Domestic servant's wages for a fortnight, did the work ourselves, 10*s.*"

These Notes will give some idea of the sources of the Centenary Funds, and of the methods of raising them. But they cannot convey the deep impression made upon the mind of the present writer by an examination of the lists sent in, and of the letters accompanying them. The loving zeal manifested by rich and poor, by young and old, can only be realized when one looks at the numerous lists one after the other. In this article the larger amounts only are, for the most part, mentioned; but scores of returns from smaller places are every whit as interesting, and as significant of genuine fellowship in the great cause. We are sure that when the full and detailed lists are published in the Centenary Volume, they will be found to afford abundant reason for heartfelt thanksgiving to God, who has incited and enabled His servants to make these additional offerings in commemoration of the Hundred Years.

And the amount raised is one to thank God for. We do not forget that our revered friend the Bishop of Exeter called for a fund of One

Million, and we have all admired his ardour, and his personal munificence. But we could not help feeling this—Why should God give the Society a vast sum of money to hoard? for it is obvious that, unless the ordinary Income failed altogether, or unless an army of new missionaries suddenly arose, such an amount would take some few years to expend; and that would surely mean that the Society would walk for a time, not by faith, but by sight. Much has been said of late years about the “policy of faith”; and no true and honest review of the past twelve years can fail to show that the blessing vouchsafed to the Society since the adoption of that policy in 1887 has been far beyond all anticipations or imaginations. But where would be the “policy of faith” if some hundreds of thousands of pounds were in the bank, to be drawn upon when required? There would, indeed, be nothing wrong in a different policy. Suppose the Centenary Fund, after supplying any immediate needs, had provided the Society with a whole year’s Income: then it is quite conceivable that the sum so provided might have been used for the ordinary Expenditure of the year 1900, and the ordinary Income of 1900 kept to be spent in 1901, and the Income of 1901 kept to be spent in 1902, and so on. Under this system it would be possible to regulate the Expenditure of one year by the actually known Income of the preceding year. There would be nothing wrong in that: it would be extremely convenient; and it would save the Society from what has lately been called by an important critic the “disgrace” of appealing for deficits. But, if the system were strictly adhered to, it would amount to governing the Society’s proceedings, not by the number of qualified men and women raised up, but by the amount of pounds, shillings, and pence previously collected. In other words, Money first, Men second. We must confess that, after the experience of twelve years of the abounding goodness of our God, we prefer the policy of Men first, Money second; and if this sometimes involves a test of faith in the shape of a temporary adverse balance, we have no doubt whatever that, so long as we trust God and obey Him, He will give us the money when and as we want it.

E. S.

ESKIMO MISSION : CUMBERLAND SOUND.

I. A Year's Work on Blacklead Island.

LETTER FROM THE REV. E. J. PECK.

Reading, Nov. 17th, 1899.

THE year which we now review has been, on the one hand, a period of much sorrow, and on the other, a time of blessing and joy. Sorrow we have had on account of the terrible gap which death has made in our “little flock.” No less than eighteen souls were taken from us. It is a comfort for us to know that one of those who died showed by her life and death signs of the Holy Spirit’s power upon the soul.

The Committee will, I feel sure, be very pleased to hear that we individually have been kept in good health. My time during the past winter has been taken up in helping my companions with the language, and in teaching the

people, &c. I have ever found my brethren ready to help me in any way they could, and I heartily thank the Committee for sending out such faithful and practical helpers to strengthen our hands in the work. Mr. Sampson was away at Mr. Noble’s other station (which is situated on the northern shore of Cumberland Sound) for about four months. I was able to pay him a short visit, and was surprised to notice the progress he had made in teaching the people, and his remarkable aptitude in making the best of his surroundings.

As regards our joint work in these icy wastes we have certainly every cause for encouragement. Many of the people can now read the Gospels, and during the past year a more

earnest and attentive spirit has been shown.

It was and is a cause of much thankfulness for one to know that before I sailed from Cumberland Sound (on October 8th) our brethren were supplied with a good stock of provisions and coal; enough, indeed, to last them, if necessary, for two years.

The Committee have, I know, already thanked God for the wonderful deliverance vouchsafed to me on the voyage home. For twelve days Mr. Noble's vessel, the *Alert* (a small brig), was driven about on the Scotch coast by a succession of most violent gales. Large portions of the vessel's bulwarks were torn away, the fore-yard and much of the rigging gone, and to add to our perils the vessel commenced to leak

badly on the port (i.e. left) side. Fortunately the bulk of cargo consisted of seal-oil, and over a hundred gallons of this, valued at some 10*l.*, was cast into the sea to still the raging billows. Certainly this oil, cast, so to speak, on the troubled waters, helped in no small measure to preserve us from destruction. On the morning of Sunday, the 12th, a small steamer came in sight, signals were made, and to our joy she soon came to our rescue. This vessel was finally able to tow us a distance of fifty miles in to Peterhead, where we arrived on Sunday night at about 9 p.m. May my life so wonderfully preserved be more and more given up to the service of the Lord! His mercies are manifold, and His love passeth knowledge.

EXTRACTS FROM MR. PECK'S JOURNAL.

Oct. 3rd, 1898.—The *Alert* sailed today. May she be kept in safety, and may the many messages we have written to loved ones and friends be a means of blessing to them. The MS. for new Eskimo book has also been sent. How we shall look out next year for news from "a far country"!

9th (Sunday).—Very hearty services in our new building. The people seem to show far more attention than they did some time ago.

10th.—Commenced regular study of language. Our brethren both spend an hour with me in the forenoon (from 9 till 11), after which I go on with private study, and then go out for a walk on the rocks. Dinner follows at 1 p.m., and various other duties fill up the remainder of day.

16th (Sunday) to 21st.—Commenced regular school for children, also evening services for adults. Weather is now getting cold. On Friday morning the thermometer registered over twenty degrees of frost, and the ice is forming rapidly on the shore. Some whales have been seen, but so far the boats have not been able to get near enough to fire at them. Guns are used here for the whale fishery, and if a harpoon is fired from one of these at close range it will penetrate some feet into the flesh of these sea monsters.

22nd.—A party of Eskimo arrived in a sad condition. They had been almost starved to death while making their way from the reindeer country (some considerable distance inland) to this

station. We are doing what we can for them, and we trust they will soon regain their strength.

30th (Sunday).—Good congregations. Mr. Sampson spoke at morning service. His address was listened to with deep attention. We are deeply grieved on account of the serious illness of our most promising candidate for baptism. I went to see her several times during the day, and spoke to her of the Saviour's love. To my remarks she readily assented.

31st.—Held usual meeting for people, and school for children. Visited sick woman during day. Poor creature, she seems very low, and I'm afraid there is not much hope of her recovery. Spoke to her as often as I could of the Lord Jesus and His power to save. She always listens and assents most readily to what I say.

Nov. 1st.—A sad day. Poor woman (previously mentioned) passed away in the afternoon. Mr. Sampson and myself were close to her when she died. What a terrible time of grief for her poor relatives. How their bitter cries seemed to pierce our hearts. How sad the loss of one who had tried so much to learn of Christ, and had spoken to others of His love. When our late brother Parker and myself landed on Blacklead Island she was one of the most degraded sinners. She, however, became interested in our message, and quickly learnt to read, and was ever ready to help Mr. Parker and myself in any way she could. After the death of Mr. Parker she expressed an earnest

desire for baptism, and we hoped that such would finally be administered, and although God has called her away before the outward rite could be performed, still we have the assurance that God by His Holy Spirit wrought a good work in her heart to the glory of His grace.

2nd.—Laid the remains of the departed one on the rocks. Our brethren made a coffin out of some old boxes and boards. There is not a place on the island where a grave can be dug; there is no soil deep enough, so the bodies have to be placed in boxes, &c., on the top of rocks. The relatives of the deceased having selected a suitable spot, the corpse was then placed on an empty sledge, and several of the men hauled it along over the snow and rocks. During the early morning a snow-storm had been gathering, and shortly after we started it came upon us in all its fury, so in the midst of the blinding drift we tried to struggle on. After a very short service at the grave—if I may call it such—we returned, battling again with the furious wind and driving snow. How strange a funeral this! What a picture of desolation and gloom! But who can break the gloom and gladden the soul? Christ, the Conqueror of death, can do this, for He is as real, and loving, and gracious *here* as anywhere else. It is not for us His servants to question our Master's will regarding the particular post He allots to us; enough for us to know that Jesus being near to help us, all must be well.

3rd.—I hear, on every hand, regrets expressed at the loss of Mary Ikheran (she was always named Mary by the white men who visited the island in whaling ships). We all feel that we have lost a real helper and friend. The people were deeply impressed when I spoke to them of the deceased, and the need for all to be ready to die when the call comes. Truly this poor woman has left her mark. She "being dead, yet speaketh."

6th (*Sunday*).—Many of the men away hunting to-day. The people have very little to eat, and as the *one* means of sustenance here, especially at this season of the year, consists of seals' meat, they must, of necessity, try and obtain food for themselves and their little ones.

9th.—A few Eskimo arrived to-day. They brought sad news. They told us that no less than four of the people

who had left here in the summer to go inland to the reindeer country had been starved or frozen to death. This, so far, has been a terrible year for this people. Our little band is being thinned out more and more.

12th.—Weather very cold. Twenty degrees below zero last night. Had a walk over the rocks to-day to see if I could shoot a partridge, to make a change in our fare. Saw nothing but rocks and snow.

21st.—Usual daily routine, which, by mutual agreement, we have arranged as follows:—As regards cooking and housekeeping, we each take a week in turn. Breakfast is ready by 8 a.m. (no easy matter in these short and cold days). We have prayers at 8.30, and study of language commences at 9. Mr. Bilby is with me from 9 till 10. He is getting on nicely with the language, and does his work well. Mr. Sampson and myself then go on with the same study from 10 to 11. Individual study then goes on till about 12, when we generally go out for a walk over the rocks or see some of the people. Dinner is ready punctually at 1 p.m., after which we have some reading of an interesting and cheerful nature. Kind friends sent us quite a large supply of newspapers, magazines, and journals. These are sorted out according to their particular months, and we are reading now matter published in November, 1897. The fact of these publications being a year old does not seem to make much difference to us, for we certainly read them with the greatest delight and interest. Bell for school is rung at 2.30, and school is carried on till 4 p.m. Our average attendance is from fifty to fifty-three children. These are divided into five classes. I take the first and second, Mr. Sampson the third and fourth, and Mr. Bilby the fifth. After school we generally take a little exercise, and visit some of the people. Our tea is ready at 5.30, after which our friends go on with the study of language while I prepare for evening meeting. Bell rings for evening service at 7.30. At these gatherings our great object is to give the people a connected view of our Lord's character and work, consequently we are trying, with God's help, to read and expound each Gospel from beginning to end. After service we have classes for those who wish to remain, and we generally finish by 9. After

service I generally go to see some of the people in their dwellings, while our brethren receive and converse with visitors till 10. We have prayers at 10.30, and then retire to rest. This brief sketch gives a fair outline of our daily life, and we find that having our time, as it were, mapped out, and having plenty to do, tends in no small measure to make our lives here both cheerful and useful.

Dec. 4th (Sunday).—Very good congregations during the day. Mr. Sampson spoke in the evening; his address was listened to with marked attention.

5th to 11th.—A very trying week on account of the famished condition of the people. Very few seals are caught, and the snow is so deep that the men cannot travel any distance from the place so as to reach a better hunting-ground. Mr. Sampson (being cook this week) made several large kettles of pea-soup, which helped to appease, in some measure, the hunger of these poor creatures. Captain Sheridan (Mr. Noble's agent here) also kindly did what he could to help.

11th to 17th.—Another most trying week. Scarcely a seal caught. Many of the people are in a sad, famished condition. Managed to feed about twenty families a day with soup. Some of these poor creatures do seem to appreciate our united efforts to relieve their distress, but in any case we must do what we can for Christ's sake. Too often we expect, as it were, to be propped up by the good wishes and gratitude of our fellow-creatures, but it is wiser to look to Jesus, and to do what we do for Him. He never disappoints us.

18th (Sunday).—Very good congregations. The people, in spite of the trying times they are passing through, do seem to be drawn to our little church, where some of them, at least, listen most attentively to the words of Life.

21st.—The shortest day. Went out to seaward on the ice, and, as the weather was clear, got a peep at the sun (but not the full orb). We have now, through God's mercy, reached our longest night, and in a few weeks' time we shall notice the increase of light. I have heard the Eskimo say, when the days are beginning to lengthen, "Now we will live again," and really it seems as if one took, as it were, a new lease of life when the sun's genial rays pierce this gloomy waste. "Truly

the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

22nd.—Busy during day cooking. Made a lot of cakes for our proposed children's feast. Was almost baked myself with the heat. Just imagine this with many degrees of frost outside!

24th (Christmas Eve).—How our thoughts at this season especially, fly away to the home-land. How vividly we picture the faces of loved ones in our mind's eye. How close they seem, and what tender feelings stir the soul. But we do not repine. That loving Saviour for whose sake we left them, gives us great peace of mind concerning them. The cross may be heavy, but His compensations are very real.

25th (Christmas Day).—A happy day. Had people together morning and evening, and spoke to them of Him who came into the world to save and bless us. After evening service, read over the letters I received last August, and carried the loved ones in prayer to God.

26th.—Gave all the people on the island some soup, also gave them some presents which kind friends had sent from home. They seemed very grateful, and we trust our efforts at this hallowed season to brighten in some way their dreary lives may be made a means of blessing to them.

27th to 28th.—We are all very busy during spare moments preparing prizes and Christmas-tree for children. We have given the little ones a short holiday, and they are now in quite a fever of excitement thinking of the feast, &c., in store for them.

29th.—Children's feast, exhibition of Christmas-tree, and distribution of prizes took place to-day. We all spent a really enjoyable time, and everything passed off nicely. Quite a number of prizes were given, some being for cleanliness, some for regular attendance, and some for repeating from memory the first fourteen verses of St. John's Gospel. Four of the elder scholars did this without making a single mistake; others also wrote papers giving the meaning of some of the simpler Gospel narratives, and I was very pleased to see the clear grasp they had of, at least, the literal meaning of the passages they had read from time to time. Altogether, our united work amongst the children has given us much cause for thankfulness to God. The good seed

planted in their young hearts must bear fruit in God's good time.

31st.—Last day of the old year. Remained up till 12 p.m., and then committed our work, our loved ones, and ourselves to God in prayer. May the year upon which we are now entering be a year of believing amongst the people, and one of spiritual joy and strength to ourselves!

Jan. 1st, 1899 (Sunday).—Had happy services with the people, and we commemorated the love of our Lord by partaking of the Holy Communion.

8th (Sunday).—Held usual services. The women attend our meetings very well, but the men go away on the ice to catch seals. The number of seals caught is by no means sufficient for the needs of the people, and great suffering is experienced, both for want of oil to warm their dwellings, and necessary food to nourish them—in many cases—wasted bodies. Many come to our house to warm themselves, especially in the evening. We do what we can for them, but our resources are now getting low.

15th (Sunday).—Very profitable services. People very attentive. Both Mr. Sampson and myself were greatly helped in speaking to them.

24th.—Our coldest day so far this year—43° below zero. Mr. Sampson is now making every preparation for his journey to the Kikkerton Station, where, we trust, he may be made a means of great blessing to the people living at that place.

27th.—Very heavy storm raging. We could not, on this account, have the children together for school.

28th.—Weather having cleared up, our brother Sampson left for Kikkerton. He took with him a regular army of dogs—some twenty altogether; some of the poor things, however, have not had much to eat lately, and are therefore not over-strong. We shall take our friend in prayer to God, and God will not fail him. We shall miss his genial presence and ready help, but it is wise to utilize our individual strength to the best advantage, and it is Mr. Sampson's earnest desire to try and impart some spiritual blessings to those ignorant Eskimo living on the northern shore of Cumberland Sound.

Feb. 3rd.—Very cold day—42° below zero. The poor Eskimo are now suffering terribly; scarcely a seal has been caught lately, and some days they have

not a morsel to eat. We have a heavy drain on our limited stock of provisions, for we cannot stand by and see them starve. Our position therefore, under these circumstances, may be perhaps in some measure imagined. During the whole of my missionary life I have never known such a trying winter in connexion with the food supply.

12th (Sunday).—Had our usual services. People try to come to church in spite of their famished condition.

13th to 18th.—The coldest week we have had so far this year, the average temperature during night having been some 40° below zero. A few seals have been caught lately, but the poor people still suffer much through lack of food. Captain Sheridan has supplied the people with oil, &c., from time to time: but his supplies, like our own, are not inexhaustible.

March 6th to 11th.—Usual routine during week. The days are now getting longer, and, on the whole, the people are getting a better supply of food, so we have much to be thankful for.

16th.—Heavy gale blowing from the S.E. Could not have school for children or go outside for usual exercise, so found the day long.

19th (Sunday).—Very small congregations to-day. A snow-storm had almost covered up some of the people's dwellings, and some had literally to dig themselves out. No wonder, therefore, our gatherings were not large.

22nd.—Have decided to start on journey to see some of the people. As I shall probably leave on Saturday, I have, of course, to prepare for the journey. I am making what I may call some Arctic puddings. These are composed of seals' meat and other ingredients, which are made up in the shape of balls and are then allowed to freeze. Mr. Bilby and myself are also very busy getting matter ready which our brother can use for the spiritual good of the people while I am away.

24th.—Men arrived from the northern part of Cumberland Sound. I shall (D.V.) start with these to-morrow. May I be greatly helped on the journey, and be made a great means of blessing to the people!

The following notes were written in Eskimo dwellings after journeying, about, or at the close of days' teaching:—

25th.—A very fine day. Travelling, for this part of the world, was really

pleasant. Four hours' brisk drive with sledge and dogs brought us to an Eskimo encampment, situated near a rugged island called Omanakruk. Some of the little children, who had seen our sledge coming in the distance, ran out to meet us. A pleasant sight indeed, and one which made me think of my own little ones far away. After seeing the people here, passed on again over the frozen sea in a northerly direction. About 6 p.m. we reached a large Arctic village situated at a place called Noovoyet (i.e. the promontories). After refreshment, which consisted of Arctic meat-balls, tea, and bread, I went to visit. I was received in a very cordial spirit which cheered and encouraged me greatly. In laying the truths of the Gospel before our hearers I was wonderfully helped by the Holy Spirit, and some who scarcely seemed on former occasions to pay the least attention, seemed moved and impressed. Visiting was followed by a general meeting in a large snow-house, after which I crawled into my fur bag and was soon asleep.

26th (Sunday).—Another fine day. My time was divided in holding meetings (three during the day) in different houses, and having personal dealing with individuals who needed special teaching, &c. As regards our experiences in this connexion, I find the people extremely slow to grasp the spiritual side of the great subjects brought before them. We hear them express but little real sorrow for sin as sin, and consequently they cannot see their need of Him who came into the world to save sinners. We seem to be now in the position of those who break up the stony ground, and plant the good seed, but we can go no further. The life-giving power of the Holy Ghost must come upon the people, and give them a real desire for the Lord Jesus, and His great salvation.

28th.—Some of the people left today. They, at this season of the year, go out some distance from the land on the frozen sea to capture young seals. These are brought forth in cavities made by the mother seal between the main ice and the snow on top. The Eskimo break through the snow crust, and they sometimes succeed in capturing the young seal. Sometimes, I say, for these little creatures take to the water so swiftly—by shuffling down the hole below—that it is by no

means easy to catch them. As the party of Eskimo with whom I was living have left, I have shifted into another snow-house, and perhaps a description of this may not be out of place here. The entrance into this primitive abode consists of a passage some twenty feet long, this is, of course, made of snow, and is constructed so as to break the force of wind, and prevent its entrance into the main dwelling, which is dome-shaped, the height of the central part of dome being about eleven feet, and the diameter at base some fourteen feet. The blocks of snow—Arctic bricks—vary a little in size, but a fair average would be three feet broad, two deep, and from eight to twelve inches thick. These blocks are neatly wedged in, and placed in position by the skilful manner in which they are laid one on top of the other, and by the way they are cut, so that the dome shape may be maintained throughout. The place for cooking and sleeping is simply a portion of the snow-bank out of which the house has been made. This is about three feet high, and on this are laid reindeer-skins, &c., for bedding. My own sleeping arrangement consists of a bag made of two skins, the outer one being seal-skin, and the inner, warm reindeer-skin. Into this I wriggle at night, and find it comfortable and snug. Cooking is done in kettles suspended over lamps; a tardy and tedious culinary operation, but one which the women do cheerfully, if they, poor creatures, have seals' meat enough to prepare a supper for the returning hunters. Washing in these dwellings is not a delightful performance, and I have often to content myself with about two pints of water poured into a tin pan, in which I manage to clear off, at least, some of the dirt. Two pints of water, however, is a liberal allowance (let us remember it is snow melted over an Eskimo lamp), and I have seen some of the people wash themselves, or pretend to, in a small tin cup. My own cooking is confined to a few simple and necessary items. Water for coffee or tea is generally suspended over lamp fully an hour before meal-times. Should I, however, need anything warmed quickly I use a methylated spirit lamp, which will bring water to the boil, even in a snow-house, in twenty minutes. Our bill of fare is generally bread or biscuit, with coffee for breakfast, Arctic meat-balls, coffee and biscuit for dinner, and

tea with biscuit for tea. As the snow-house in which I am living is the largest in the village, our congregations gather here from time to time. The ladies sit on the raised bank of snow used for sleeping-place, I stand near Eskimo lamp, and others crowd about me. Our meetings are simple and hearty, and I find that God makes up to one, often by inward power and peace, for what we lose in the way of outward comfort.

29th.—Several of the people moved out on the ice-floe. Visited the families remaining here, and had service in the evening. Had nice walk on ice during day, and had much communion with the Lord. Was led in faith to claim the Arctic wastes still unevangelized for Christ. The people of Fox Channel, Davis Straits, and other parts, will hear, we feel sure, the glad sound of the Gospel. Was led to plead much in prayer for our brethren Bilby and Sampson, and I feel led to go over to the Kikkerton Station to see Mr. Sampson.

31st (*Good Friday*).—Had prayer with people, and then went out on ice to enjoy a quiet time in prayer and meditation. Was led to think much of the three opening verses of St. John xvii. One grand fact, full of comfort, we think, for the missionary is found in these words—"As Thou hast given Him power (*R.F.*, 'authority') over all flesh." He to whom all power ("authority") is given in heaven and in earth, *He* is on our side. Why should we doubt but those souls whom the Father has given Him from all eternity are safe, so to speak, in the Son? True we are sent to seek them out, and tell them of His love. To seek them we must labour—yes, and ofttimes suffer in our labours; but Christ will take care that we shall not seek or labour in vain. "Neither do I pray for these alone," &c.

Having heard that some Eskimo were living on the ice in a northerly direction, I thought it well to go to them, and try and do something for their spiritual good. After passing through some very rough ice, which was piled up in great heaps, some of which were about ten feet high, we reached a larger expanse of smooth ice over which our dogs trotted along at a brisk pace. Reached our friends in the evening, and then set to work visiting. There are altogether nine snow-houses at this place, which

are inhabited by some fifty souls, young and old. Some of this party are very ignorant on account of their not having lived for any length of time at Blacklead Island. One old woman, in particular, seemed remarkably backward, and I spent some time teaching her concerning God and His works, pointing out that His handiwork is, as it were, obvious to our very senses. She responded readily to my remarks, but asked questions concerning God which, I must confess, I found difficult to answer. These poor creatures, living as it were, only a stage above the brute beasts, put a carnal meaning on almost everything one may tell them, and it is extremely difficult to make them understand the great spiritual aspects of God's character.

April 1st.—Passed on to the Kikkerton station to see our brother Sampson and the people living at that place. My Eskimo companion drove the dogs in a straight course right across Cumberland Sound. The weather being remarkably fine I quite enjoyed the drive, and except a good shaking now and then when we passed over some rough ice, there was nothing that one could speak of as unpleasant. Reached Kikkerton in good time, and was warmly welcomed by our brother Sampson. I found him comfortably housed in a kind of snow and canvas dwelling. The walls for some height were built of snow, two coverings were placed over this, the inner one being made of seal-skin, and the other of canvas. Inside, for cooking and warming purposes he uses two Eskimo stone lamps and a Rippingille's oil-stove. He certainly makes the best of his surroundings, and shows much ingenuity in his plans. After tea, which I enjoyed much, we had prayer together, when we committed the work, people, and ourselves to God.

2nd (*Easter Sunday*).—Spent a most happy and refreshing day. Spoke in the morning to the people concerning the Resurrection of Christ. They were very attentive and orderly. One cannot help noticing the effect of our brother's work here. There is certainly a great difference now in the state of the Kikkerton Eskimo from the time when they were first visited in 1895. We had a very hearty service again in the evening, when Mr. Sampson spoke in his wonderful church. Wonderful indeed, it is, seeing the roof

and walls are of canvas, with another large wall of snow outside to break the force of wind; we have therefore, as it were, a double building—not a bad idea for this part of the world. Visited all our friends in their dwellings during the day, and was most kindly received. Mr. Mutch (Mr. Noble's agent) kindly invited Mr. Sampson and myself to tea. I enjoyed the meal much, and we spent a very pleasant season together.

3rd.—Left Kikkerton about 8 a.m. Our brother Sampson and Mr. Mutch came to see me off, and several of the people also called out "Tabontit" ("good-bye"). Reached my ice hotel where I resided before, on Friday night, in good time. Had something to refresh the body, and then visited. Tried to instruct woman previously mentioned. She seems to grasp some of the truths told her. Had evening meeting in a large snow-house. We had a large attendance and a hearty gathering.

4th.—Busy during day visiting and instructing the people. As the men are away hunting in the day-time, I try and see them when they come back in the evening: this I find very difficult as they are often very tired, and they want something to eat before one can expect them to attend to spiritual things.

5th.—Spent a day of much suffering on account of severe pain in the head and face, which was caused, I think, by a cold I caught some days ago. During short intervals of pain managed to say a few words for the Saviour. What the Lord enabled me to speak seemed to go home to the people's hearts. How true it is then, when we are weak, then are we strong!

6th.—Could not sleep during night, but felt a little better when I got up and walked about. Determined to pass on to another group of Natives living farther south, as I can hardly reach Blacklead Island on Friday from here (the day I had previously mentioned to Mr. Bilby as the one on which I would (D.V.) return). The kind people lent me a sledge and dogs, and I managed to reach the other Eskimo after a few hours' travelling. The weather was delightful, and one had much cause to thank God for His goodness. Had people together for service in the evening, when we had a very spiritual and comforting season.

7th.—Another sleepless night. Determined to get on to Blacklead Island

as quickly as possible. I can hardly expect to get rid of this cold on these desert wastes of ice and snow. After thirteen hours' travelling I arrived at Blacklead Island, where I was delighted to meet our brother Bilby, and to hear such good accounts concerning his work. It is really good to know that he has been able to hold meetings every evening, and has addressed the people in their own tongue. He certainly works with a will at the language.

9th (Sunday).—A refreshing day spiritually. Spoke to our friends morning and evening. They paid deep attention. The Word of Truth seems to touch some of their hearts. Surely the time is now near when some will come out boldly for Christ. Partook of the Lord's Supper with our brother Bilby. We had a happy season together.

12th.—The day of days. The C.M.S. one hundred years old to-day! Was led to pray much for still greater blessing to rest on this mighty agency of God. How many dark places of the earth have been lit up with Gospel light through the agency of this and other societies whose object is to preach Jesus Christ and Him crucified! God *has done* great things for our Society; let the praise and glory therefore be His alone.

15th.—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!

May 5th.—A fearful day—blowing and drifting. Tried to get into some of the Eskimo dwellings, but found them almost covered with snow. Had usual study with Mr. Bilby, and found much to do in other ways.

15th to 20th.—Weather now getting warm, and the snow is thawing rapidly, especially in some places. Several of the men caught seals during the week, so altogether we have much cause to thank God.

21st (Whit Sunday).—Spoke to our friends at both morning and evening services of the Holy Spirit's work upon the soul, and I believe His presence was in our midst to bless the word spoken.

23rd.—Our brother Sampson arrived here from the Kikkerton station. He has been wonderfully helped during his long stay (four months) at that place, and no doubt the results of his labour

will flow on through eternity. We are very pleased to see him. His genial presence is most helpful.

25th.—Saw to-day a poor man who, I am afraid, is dying. He has been for some time almost unconscious, and we can do nothing for him. I was led, however, to say a few words to his wife and others who were near. How sad, yes, how very sad, that so many of these poor creatures are passing away! The constitutions of them are shattered.

June 2nd.—A heavy snow-storm raging; could not, therefore, have school for the children.

7th.—Weather much finer now. While walking over the rocks to-day, saw, in a sheltered nook, three little flowers bursting forth into bloom and beauty. I looked at them with many feelings of thankfulness and joy, and could not help praising God for giving us in this desolate region such tokens of His presence and love.

14th.—Went off to-day to the floe edge, which is now not far from Black-lead Island, to try and obtain some ducks to replenish our larder, but we came back, I am sorry to say, empty-handed.

24th.—Our great day—great in the fact that we are, I believe, specially remembered by many praying friends in the home land. We use together the Cycle of Prayer for the various Mission stations. This seems to bring us in touch with fellow-workers in other lands. Quite a number of little flowers can be seen in sheltered spots. How delightful it is to look upon them!

25th (Sunday).—Held usual services, which were well attended. We are so thankful to notice the deep attention which some pay to the truths proclaimed.

26th.—On one side (the seaward) a considerable portion of the ice broke up, so we have now the pleasure of seeing the blue waves once more.

July 1st.—Snow-storm raging. Weather for this time of the year very cold.

6th.—Weather is becoming settled again, and the sun's rays are quite hot when there is no wind.

8th.—We have been busy and are still busy enlarging our grammar, and in working out difficult points connected with the dialect spoken in these regions. Our houses are also being painted, and we are trying to make it

look bright and cheerful. Our surroundings, through the nature of the country, are gloomy enough; there is every reason, therefore, that we should use every possible means to make our dwelling, both inside and out, pleasant and agreeable to the eye.

9th (Sunday).—A large party came together at our evening service. Mr. Sampson gave the address, which was well prepared, and was listened to with much attention.

14th.—Cut some mustard and cress which Mr. Sampson planted in a box the latter part of last month. We had this for tea, and found it quite a treat.

16th (Sunday).—Mr. Bilby addressed the people at the morning service. His address was listened to with deep attention, and was well understood.

28th.—Many of the people left to-day. They are going inland to hunt reindeer. They nearly all came to see us before they left, and some of them spoke in a very nice manner regarding the truths they had heard.

29th.—Finished to-day what one may call our Spring and Summer Terms. For fourteen weeks we have gone on studying the language with scarcely a day's interval. In this connexion we cannot feel too thankful to God for His goodness in giving us each the needful health and strength to go on with our daily work.

July 31st to August 5th.—Busy during week painting our house; also writing out supplement to our Eskimo Grammar. We are also drying some peat which we have had cut up in small pieces. This we find in level places between the rocks. It will help out our stock of coal.

7th.—To our great surprise a vessel was seen coming towards the island. This proved to be the *Theodora*, of Yarmouth, with a gentleman (C. White, Esq.) and his three sons aboard. We were warmly welcomed by Mr. White and were glad to hear something of the outer world, but were disappointed in not having the least news of our loved ones.

8th.—Had a very pleasant evening with the young men who came out in the *Theodora*. They are quite musical, and we enjoyed much singing hymns with them, and we were able to have prayer together before they left us.

10th.—The *Theodora* left this morning. Mr. White leaves on a kind of cruise. He takes with him a party of

Eskimo, so he will call here again to land them before he finally leaves for home.

11th.—We have now quite a lot of peat stowed away. This will doubtless be found very useful in the coming winter.

19th.—We are beginning to look out for the *Alert*. May she be brought here safely with our supplies and news from "a far country"!

21st to 26th.—Almost every day this week we have climbed the rocks and looked out with longing eyes for the expected ship.

27th (*Sunday*).—Nearly every soul now on the island came to our meetings. These were very helpful and hearty.

31st.—Heavy frost during night. No sign of vessel yet. Where can she be?

Sept. 1st.—Mr. Jansen, who is in charge of the American station at Signia, near Frobisher Bay, arrived to-day. No ship arrived at his station last year, and his stock of provisions is almost exhausted.

3rd (*Sunday*).—Held usual services for Eskimo, which were well attended. Had meeting also for ourselves and traders now on the island.

4th.—The *Alert* not having arrived, Mr. Jansen left for his own station. We are now considering carefully and prayerfully what ought to be done in the event of the *Alert* not arriving this year. The *Theodora* is expected here soon, and we may be able to obtain some supplies from Mr. White.

5th.—Busy copying out my journal, &c. We are much in prayer regarding

the *Alert*. God is keeping us in peace, and enabling us to cast our care upon Him.

7th.—Joyful news! A ship seen in the distance. We can just make out her masts. We joined together in prayer and praise to God for His goodness. Friends can hardly realize what it means to be shut in on this desert island for some eleven months without hearing a word concerning the welfare of our loved ones.

8th.—To our great disappointment the *Alert*—on account of a change of wind—could not reach the island, so she bore away for Mr. Noble's other station, which is situated on the opposite shore of Cumberland Sound.

9th.—To our surprise and delight the *Alert* was seen coming to us again. The wind having changed, and it being found more convenient that the cargo for this station should be landed here first, we had the pleasure of seeing her finally cast anchor, and of receiving quite a large budget of letters, which, I am thankful to say, contained really good news. Praise the Lord for His goodness!

In closing, I may with all freedom ask your earnest prayers both for myself and the brethren now toiling for Jesus at their lonely station far away in Cumberland Sound. Our hands are ever strengthened by the sweet thought that your sympathy and Christian love go out to us in our ice-bound home, and we for our part do not forget to mention you at the Throne of Grace.

II. Four Months at Kikkerton.

JOURNAL OF MR. C. G. SAMPSON.

Jan. 29th, 1899.—The long-looked for day has come at last, when I go to live among the people in a snow-house (*iglo-regak*). I left Blacklead about 9 a.m., having two drivers and two sledges and twenty-four dogs, with provisions for six weeks, consisting of about 56 lbs. of ship-biscuit, 3 lbs. of coffee, 2 lbs. of tea, 1 lb. of cocoa, 14 lbs. of sugar, 15 lbs. of dripping, 1 lb. of damson cheese (a gift from friends at Wolverhampton), 4 lbs. of pressed meat, and four tins of condensed milk; Gospels and texts for the people, goods for barter, personal clothes and sleeping-bag. We hoped to get to a place called Au-pa-luk-taun, distance about thirty miles, but soon

found out that we could not reach it with our starving dogs, so had to content ourselves by getting about half-way.

The first incident of the journey, the dogs stole our fuel (i.e. blubber). As we were examining a crack in the ice our backs were turned on them, when they took the opportunity and stole the lot. As we did not relish the idea of sleeping in a snow-hut without a lamp, we made for the next Eskimo habitation. Just as we were getting near the encampment the second incident happened. Just as we were going over some hummocky ice the dogs got a little excited and got the point of the sledge

under a hummock, when the main trace broke and off they scampered. I left my men to extricate the sledge and went to bring the team back. I soon caught my dog "Nanook" ("Polar bear"), which was the leader, and then they took me back to the sledge in fine form. They, thinking that we were a long time harnessing them to the sledge, darted off again, but fortunately I had hold of their traces and held on. I managed to fall down and was dragged through the snow about 100 yards before they stopped.

My two drivers soon built an *iglovegak* (snow-house) as I visited the people in their huts. When all was built we had our first meal about 8 p.m., consisting of ship-biscuit, dripping, or blubber, and coffee. Fortunately I was able to get some more blubber here or we should have gone cold to bed—not pleasant when it is 30° below zero.

30th (Sunday).—Spent a very happy day visiting the people, telling them the "Old, Old Story," but could not have service for them all at once as not one of the huts was large enough, so visited each family twice instead.

31st.—Got some food for dogs. Started in a snow-storm which soon ceased. Found the snow a foot deep, causing it to be bad for travelling. As the ice was very hummocky and the light bad, I sent my man Netseaping (i.e. "beautiful little seal") on ahead to pick the road, and I attended to the sledge. It turned over twice, and got jammed a great number of times. It is very hard work walking all day in deep snow and hauling the sledge at times, but after all, what is it? when we think what Jesus did for us! It is nothing. We arrived at Au-pa-luk-taun about 7 p.m. I soon found a pleasant Eskimo who offered me a place in their *iglovegak*. We soon had some coffee and seal's meat. Then I visited the other three families; whilst doing so our dogs ate the skin lashings of our sledge, when it fell to pieces—the poor brutes were so hungry.

Feb. 1st.—We repaired our sledge and started. The travelling was dreadful. We could have crossed the gulf in six hours if the ice had been good; we did not get half-way.

2nd.—We rose early and left, as a sharp N.E. wind was blowing. My cheeks and nose and chin got a sharp frost-bite. As the wind increased we were obliged to stop early and build a

snow-house. We were safely inside and watching our pots boil by 5 p.m., with the wind howling like mad outside.

3rd.—Lovely sunrise; our spirits rose with it, as we journeyed in our shirt-sleeves, but about noon the wind arose and we were glad to put on our deerskins. The dogs again broke the main trace and bolted, but they had me holding on. I could not hold them back or run fast enough, so fell down, hoping to stop them in their mad career. They dragged me a long distance over hummocks until I got jammed. Then they stopped. I could not have held on much longer, as my hands, arms, and body got some nasty blows which I well knew of for a week or so afterwards; but I did not mind, as I arrived to-day at Kikkerton. I soon got sleeping quarters in an Eskimo hut, and an invitation to have my meals at the station until my habitation was ready; needless to say, I accepted this hospitality and fully appreciated it.

5th.—My snow-house (*iglovegak*) was not finished in time to fit up for a service on the morrow. Very cold, 47° below zero.

6th (Sunday).—Spent the day visiting. First night alone in a snow-hut with Eskimo lamps. Nearly smoke-dried and frozen before the morning. Paid more attention to my instructors in the art of lamp-trimming, and put a skin lining inside of my *iglovegak* and fixed up my door-frame by freezing them on to the walls. I also seated my church, or school, with the side uprights of the marquee, and fixed in a window, using a clear piece of ice. The heating arrangement was simple but effective—one Eskimo lamp and a Rippingille's stove. (At first I used to cook my meals at the same time as I taught, as I had so little oil, but I had to discontinue this as I found that which was being cooked attracted more attention than that taught.)

17th.—Very cold, 51° below zero.

19th.—Services morning and evening, visiting in the afternoon. I find that the people are very carnally-minded. The more I know them the worse it seems to be. They can only think of those things which are to be seen, or handled, or heard; beyond this they are very dense and slow to understand. They are a volatile and fickle race, with no depth of feeling and absolutely unsentimental. What affection they have is easily moved, and

more quickly forgotten. They are very improvident and reckless, and are very much like overgrown children, and have to be treated as such in some things; but with all their faults I love them still. These peculiarities make it very difficult to lay many of God's truths before them, especially in parabolic form.

24th.—Got my face badly frost-bitten, in the same places as before. My snow-house, in which I have school and service, is beginning to collapse, so much so that I cut the top of my head on the broken ends of icicles or wooden pegs. Gave orders for new roof.

27th.—Have had new roof; find it no good. Had to have services in my dwelling-house. Twenty-five adults and many children came. I had to take off coat and vest to talk to them, it being so hot. We were baked, and well basted at the same time, by the snow roof melting, and then the water dripping through an oily skin lining upon us, leaving its mark wherever it fell. I got the cleanest people to seat themselves on my bedding and provision-bags and boxes, whilst the more dirty ones sat on the edge of the sleeping-bench, the children being packed in the odd corners and on the floor. I was wedged in so closely that I could not move a foot either way. The aroma from their clothes, &c., was not pleasant. But even this one gets used to, and thinks nothing about, when one's heart is in the work. I think I preferred these meetings, as the people took, or seemed to take, more interest in the things spoken. Stores very low.

March 1st.—Opened my new snow church. It is a splendid edifice, circular and high and well-lighted, as I have a good window made from photographic films which had failed; these were sewn together in a leather frame, and then frozen in; no screws or nails being needed in this building.

3rd.—Netseaping arrived, bringing seal-oil and stores—most welcome.

4th.—My pocket diary tells me the following:—Fine and warm weather. Time fully occupied. Morning: study of subject for evening service, then a little time at language work, entertaining visitors, and cooking for dinner. Afternoon: school and visiting the people, tea. Evening: service, afterwards entertaining visitors. This I consider the best part of the day, as then they ask me to explain passages, which

leads to some profitable talk concerning spiritual things with the men, as I made it a point of always asking one or two to stay with me.

9th.—Man arrived with canvas from Blacklead and some blubber. This was most opportune, as I was then burning my last piece. As our need, so is our supply. "God is faithful!"

17th.—2° above zero. It feels quite hot to-day. Dogs at night broke into the church, drank the oil out of the lamps, and overturned them, and then tried to get into my house. I was armed in bed with a chopper and knife and two or three tin cups and plates. I threw a tin plate at the door, which caused such a row that they cleared off at once.

21st.—37° above zero. Strong S.E. wind blowing since the 17th—to be remembered, for my buildings came down about my ears in a very rapid manner, although all was done to prevent it by patching up the holes as fast as they were made. Three men were outside patching and two women inside sewing canvas. I was inside with them when we heard a thud. One of the women rushed out to see what was the matter; she was just out of the doorway when a man put his foot on the porch, when it gave way, falling upon her and the man as well. They were both more amused than hurt. I then found out that the first noise was caused by the falling-in of the church. Fortunately the walls of my house stood firm (they were from four to six feet thick), but I had to take off the roof and put canvas there.

Holy Week.—Had special services all the week and two on Good Friday. In this manner I tried to tell them of our Lord's Passion. Mr. Peck, arriving on April 1st, was able to give them a suitable address for the occasion, through which my own soul was cheered and helped. It was a treat to have him with me, even for so short a time—as he left early on Monday, whilst I decided to remain here until May 20th.

April 3rd to 9th.—Fine weather; all the men busy young sealing. Had good, bright services and classes in a canvas *tupek* I had just made.

17th.—First rain; rapid thaw; had to quit my snow dwelling and use the canvas *tupek* for house and church until I could get the marquee erected.

20th.—Saw snow bunting to-day, harbingers of joy. Men came in to prepare for whaling. Most of them I

got to come to the services before they left. Three or four of them I have good hopes about, by the interest they take and the questions they ask.

22nd.—Netseaping arrived with remainder of canvas and a good supply of oil and seals' meat. I was able now to finish my *tupek* and erect the marquee, which I did on the 28th, and it does admirably.

30th.—Rapid thaw. Had to take down marquee to keep it from falling.

May 1st to 3rd.—N.W. gale. Had to use *tupek* for school and services. This is not conducive to comfort, as parasites abound; these mixed up with gravel and grease strewn over one's couch are not altogether to be desired. People getting very hungry, as their bread-winners are in the boats: it being bad weather they have been unable to get seals to send up to them.

15th.—Two sledges arrived to-day from Padley, which is on the eastern shore of Baffin's Land. I was very glad to see them, as I got some good

information from them respecting their numbers and the locality where they are to be found. They also told me that many of them could read, and that they were desirous of being taught. I gathered them all into my *tupek* and had a good talk to them on spiritual subjects. They had to leave either Monday or Tuesday, as the ice at the head of the gulf was beginning to thaw.

21st (*Whit Sunday*).—Farewell addresses and visits. I visited every family to-day, and at night I was glad to get to bed, being so tired.

22nd.—Rose about 5 a.m. Took down the marquee and *tupek*, packed up my goods, and left at 1.15. We did not stop anywhere to sleep, but kept going. Our first stop for food was about 10 p.m., when I made some tea. Then we soon packed up, and eventually reached Blacklead at 4.40 a.m. Tuesday morning. This was the most rapid journey that I have ever had across the gulf: my last two journeys took five days each.

FAR EASTERN NOTES.

WE note with deep thankfulness and joy the many cheering signs of God's gracious answer to the prayers of His people for increased blessing on Mission work in Japan. From many quarters testimonies of remarkable tokens of special favour are reaching us, and it seems as though the efforts of God's servants have been signally crowned with success in all parts of the Empire during the past year. There can be no question that this wave of spiritual power is traceable to the Week of United Prayer in October, 1898, of the earnest nature of which interesting records have been received from almost all our stations; but the results have doubtless been also in measure due to the supplementing of these prayers by others prompted by the stimulating influences of the Centenary celebrations. The wave of blessing appears to have reached all departments of the work—pastoral, evangelistic, educational, and medical. Our God has been glorified among the Heathen, Christ has been magnified both in the lives and by the deaths of converts, the Churches have been revived and established in the faith, and the workers have been encouraged to persevere in faithful prayer and effort—a combination of happy results hitherto unknown in the history of our Japan Mission.

There seems to be a fairly general consensus of opinion, among the missionary body at any rate, that the altered relations between foreigners and the Japanese Government, consequent on the coming into effect last July of the revised treaties, will not entail any serious disadvantages. The spirit manifested by the Emperor and those in authority under him is clearly such as guarantees the most satisfactory results possible in the altered circumstances, and ought to allay such apprehensions of increased difficulties as a few here and there have entertained. No doubt, during the first year or two, owing to inexperience, ignorance, or misunderstandings

on both sides and in certain quarters, friction will arise occasionally, but there is every reason to hope that, as a whole and in the long run, the cause of Christ's Gospel will gain rather than lose by the new arrangement. A Japanese clergyman has lately thus expressed one of the gains :— "Our churches and other buildings will receive the same privileges and protection from the Government as those of the Buddhists and Shintoists. Thus Christianity has begun to stand on the same level as Buddhism and Shintoism in the eyes of our Government." Surely this, at any rate, is cause for much thankfulness; and a few extra inconveniences and additional trials of patience and temper may well be cheerfully endured for the Master's sake if permanent beneficial results are secured.

There has been, however, some considerable alarm and anxiety caused by the "Instruction" appended to the Regulations for Private Schools published by the Education Department of Japan in August last. The effect of this action is that "it shall not be allowed, even at extra hours, to give religious teaching or to perform religious ceremonies" in any private schools which desire Government licences or official recognition. And, by a clause in the new regulations, unless such recognition is obtained, no children under ten years of age can be admitted into these schools at all. A discretion, however, seems to have been left to local authorities to relax this latter rule under certain circumstances, and we are glad to know that already the Governor of Osaka has granted such special exemption to the Junior Branch of our Bishop Poole Girls' School. But, no wonder that the missionary body, and to some extent the Native Churches also, have been protesting that this action infringes the spirit of a Constitution which professes to grant religious liberty; for the practical result is that, as a missionary has put it, "no Japanese Christian may now send his child to a school where the religion of Christ and the story of Jesus is taught, until the little one is at least past ten years old," and even then only with the certainty (if a boy) of being unable to obtain a University education; since none but those who have been educated at a primary or middle school, officially recognized, can be admitted to the higher schools and Universities of the Government. We hope (and indeed believe) that the authorities will yield to the protest and that we shall hear before long that a *modus vivendi* has been schemed which will satisfy all parties. Another missionary writes in October last :—"The school question promised to give us much trouble, but the Government have evidently come round"; but we have not yet seen any official announcement of such a happy issue out of an awkward predicament.

The Rev. J. L. Dearing, of Yokohama, gives, in the *Baptist Missionary Magazine* for October, an interesting account of a new enterprise in mission ships which (he considers) "in some respects unique." A sailing vessel of about 100 tons has recently been launched as a strictly mission ship in the sense that her sole purpose will be to convey the missionary captain in command, together with the native evangelists who may accompany him, to peoples who might not otherwise be reached with the Gospel. She will be the home of the missionary and those with him, and will often be used as a place for holding religious services when none more fitting and convenient can be found. She is thoroughly seaworthy, and contains rooms for Captain Bickel and his family, for a native evangelist, and for a visiting missionary, as well as suitable accommodation for the crew. A large dining saloon is easily converted into a meeting-room when needed, and the upper deck is also well adapted to hold religious services in. It is intended that this vessel shall visit the many towns and villages on the

scattered islands, as yet unevangelized, in the Inland Sea and off the coast of the larger islands throughout the Empire of Japan. Tracts will be distributed, tent-services held on the shores where practicable, house-to-house visitation done, and every possible means taken to evangelize the people. The vessel may also be able to render help to the fleets of fishermen when away from the land, and, by caring for the sick or taking them to land, to exhibit the true sympathy of the Master, thus influencing the hearts of these hitherto neglected classes with a view to their welcoming the Gospel of Peace.

It has been remarked, and there seems much wisdom in it, that it may prove best for China and best for the world that the ambitious programme of reform approved by the Emperor, which included the abolition of the "Wen-chang," or Confucian Essay, in the competitive examination, and the substitution of Western usages and mathematics, the encouragement of a free-speaking vernacular press, and other measures of progress, was nipped in the bud. Dr. Robert E. Speer, Secretary of the American Presbyterian Board of Foreign Missions, who visited China a year or two since, well says :—

"To the traditionalists, perfectly satisfied with themselves, contemptuous of innovation, the idea of change is alien and distasteful. There have been mighty revolutions in China. Disturbance and turmoil and overturning have marked more than one epoch of her history. But the China of this day is comatose, lethargic, sleepy under the powerful opiates of racial exclusionism and the pedantry of the Confucian classics, which one would be disposed to call the real 'drowsy juices of the East' if they were not so arid and desiccated as to be juiceless.

"It would be unwise, accordingly, for the friends of Missions to look for catastrophic conditions in China. It is undesirable that such should come. It will be better for Missions that China shall move slowly, and that the spiritual motives drawing men into the Church shall not be confused, as they were in Japan, with political, economic, educational, and diplomatic conceptions of Christianity. In the absence of any cataclysmic avalanche, there will be in the slow, onward movement of the Chinese all that the missionary movement can take care of. In every part of the empire open doors invite entrance more earnestly, and closed doors swing slowly ajar. Especially in South China, least afraid of the West because best acquainted with it, baptisms by the score are reported, where a few years ago missionaries rejoiced at conversions one by one.

"The outlook for missionary effort was never so bright as now. The demand for education in the Mission schools was never so great. The call for books—religious, scientific, general—prepared by missionaries, and issued from Mission presses, was never so loud. The reception of the preacher and the evangelist was never so cordial. And whatever may in the future cloud this outlook, it can never be obscured, for the whole situation in China is but the voice of God speaking to His Church: 'Beloved, I have set before thee a door opened, which none can shut.'"

The following paragraph, in an editorial of the *Baptist Missionary Magazine* for October last, will be read with interest by many :—

"The Rev. W. M. Upcraft, of Yachau, West China, writes that Lieut. Watt-Jones, R.E., has written him a long letter asking for information regarding the road west of Yachau. Lieut. Watt-Jones is surveying for the Burma-Szechuan railroad, and if the road *via* Yachau to Chentu be found suitable, it is probable we shall have the line coming that way. Everything looks towards the speedy opening of Szechuan, and our responsibilities increase likewise. The rowdyism of the past year has passed away, and with the increasing prestige of England and America there is fair promise for the future. Mr. Upcraft says: 'Urge our friends to pray for Szechuan and the Christian work being done in it.'"

G. H. P.

THE MISSION - FIELD.

Western Equatorial Africa.

OF the progress in the Ijebu country, the Rev. N. Temple Hamlyn, of Christ Church, Lagos, who had paid a week's visit to Ijebu Ode, wrote on October 16th:—

The work in the Ijebu country is most encouraging. I do not see that it is one whit behind the work in Uganda. In going through the country every few miles one finds a congregation of "inquirers," who have built a little chapel for themselves and are begging for a teacher to come and help them.

It is wonderful to see a whole country thus becoming Christianized in a few years; and then to think that it is entirely the work of the Native Church makes it more wonderful than Uganda, which has been fostered by European care and help.

Bishop Oluwole dedicated Ikereku Church, Abeokuta, on September 20th. Over 1000 people were present. As the church can accommodate only 400, more than half were outside. The pulpit, the reading-desk, the communion rails are all gifts by individuals. A new communion service, given to Bishop Oluwole by the Rev. C. Lea Wilson, of Old Radford, Nottingham, was used for the first time.

We are sorry to report that Miss M. Tynan, of Abeokuta, has come home on medical certificate. She reached Liverpool on October 23rd.

Bishop Phillips reports progress in the Ondo district. On September 6th, the Rev. R. S. Oyeboode, of Ilesa, opened a chapel at Ora, in the Igbomina country, which was built through the exertions of some Christian repatriates, the headman of whom is a convert from Ibadan. The Bishop says there is no Christian teacher in that town, though it is three days' journey from Ilesa and a long day's journey from Ijero. The Ondo Christians have finished building a chapel at Oke Igbo.

A promising young missionary, Miss E. S. Philcox, was "called up higher" on November 24th. She had been a Board-school mistress before offering to the Society, and when she went out to the Niger in January last, she was engaged in school work with Miss Holbrook, at Waterside, Onitsha. She had made unusual progress in the Ibo language, and had greatly endeared herself to the missionary party.

The Rev. and Mrs. T. J. Dennis, of Onitsha, have come home on furlough. Before leaving the Mission Mr. Dennis completed the revision of the Ibo New Testament. Nearly the whole of the Old Testament has also been translated. A few extracts from Mr. Dennis's journal will be read with special interest:—

Oct. 1st.—It may be possible, after my return to the Mission next year, to re-open the Asaba Training Institution with a fresh set of students, chosen principally from among those who are now working as pupil-teachers in our various schools. The five students just finishing their training will be distributed as follows:—one to Brass, one to Onitsha Waterside School, one to Immanuel School, one to Obusi School, and one to Ogbunike, to help in the work at that place and Ogidi. I earnestly hope that these five young men will be a strength to the work. In view of the temptations by which they will be surrounded, they

should be remembered constantly in prayer. I have had a straight talk with each of them during the past few days. To-day, being the first Sunday in the month, we had an administration of the Holy Communion at the Waterside. Wise helped me in the service and preached. This afternoon I baptized three girls from the girls' school and two boys, at Immanuel Church. All the girls from the girls' school were present. There were a good many Heathen there too, and we had a good service. . . . Afterwards I administered the Holy Communion to about thirty communicants. One of the boys baptized is from Little Nkpo,

where the Scripture Union is carrying on work. He is the first-fruits from that place. The other boy has come forward for baptism three times previously, but on each occasion has been prevented by his heathen relatives. Now, at last, his persistence has overcome their opposition.

8th.—Have been able to keep on steadily with Mission work during this past week, and have thus made good progress. The Asaba Institution is now closed; the ex-students have taken up the work to which they have been appointed. On Wednesday we entertained them to breakfast at the Ozala, and gave them a sort of parting word of exhortation. . . .

I have had a good deal of talk lately with the ladies about the work they are doing amongst the women of Onitsha. I am very thankful for the way in which the women of the Water-

side are being reached. The placing of Misses Holbrook and Philcox at the Waterside has been attended, so far, with the most satisfactory results as regards both the women and the school-children. Miss Warner and my sister are also receiving much encouragement in their work amongst the heathen women of Onitsha. Their meetings, every fourth evening, have an average attendance of about thirty, nearly all of whom have had their names put down as inquirers. A serious attempt is being made to teach many of these women to read, by means of classes held two or three afternoons a week. . . . Miss Hickmott, too, is making the most of her opportunities amongst the women who come to the dispensary and hospital, as well as in a weekly class which she is holding in the town. There are several women asking for baptism.

In a letter to Bishop Tugwell written from Sierra Leone on October 25th. Archdeacon Crowther gives an encouraging account of a visit to the Ogbonoma (New Calabar) district, in the Niger delta. The native pastor is the Rev. H. B. Merriman. The chiefs, once antagonistic, are now subscribing towards the erection of a church 66 feet by 30 feet, and the Archdeacon on his visit found 240 sheets of zinc for the roofing, and fifty-two large posts to support the body of the church already given as their share.

Mr. E. A. J. Thomas, of Lokoja, now at home on furlough, in his Annual Letter, makes an earnest appeal for workers for the vast territories on the Niger formerly ruled by the Royal Niger Company (with some thirty millions of people), now a British Colony under the direct rule of the Government. Mr. Thomas writes:—

There are openings for missionary effort on both banks of the river; the country is quiet, the people willing to hear. But, alas! there are so few messengers of Christ able and ready to enter in and possess the land for the

Lord Jesus Christ. Strong, earnest, spiritually-minded men and women are much needed. Please send them and pray for more. The call is an urgent one.

Eastern Equatorial Africa.

The *Taveta Chronicle* for October gives the following account of the famine in East Africa, showing the far-reaching extent of the calamity:—

We are glad to hear that the Government is taking steps to cope with the famine, which has been devastating a great part of East Africa for more than two years. Here, in Taveta, owing to exceptional circumstances, we have not suffered so much as other places. It is true that there has been great scarcity, producing widespread distress; but the conditions hardly have amounted to actual famine. But the famine has been exceptionally severe over vast districts of East Africa, extending from Jubaland in the north, far into the terri-

ories of the German Empire towards the south, and from the coast as far inland as Kikuyu. Throughout this whole district famine has prevailed, though it has been modified by local circumstances. In some places, scanty crops were obtained last year, and again this year, but even these have been by no means up to the average. At Mombasa, for instance, this year the crops were very fair, owing to local showers; but only a few miles farther inland they were very insufficient, while over a great part of the Giriama country the crops absolutely failed for the third

year in succession, and, moreover, there is no real likelihood of a crop being obtained till next June. The result has been that vast numbers of these country tribes have flocked to the coast, where work and food were obtainable; but many, especially amongst the older people, clung to their homes until their strength was so exhausted that they fell down and died by the road, and those who did reach the coast were in a most pitiable condition, such that the ordinary expression "skin and bone," even taken literally, hardly conveys a true idea of their appearance. Men, women, and more especially children, might often be seen incapacitated for walking by horrible sores, brought on by insufficient and unwholesome food, or so reduced by starvation that they could only crawl towards the haven where they had learned to hope for help. For many months the stations of the Church Missionary Society at Rabai and Frere Town have been crowded with these miserable refugees, many of them being quite unable to work or to make any return for the food or pice which they received for their daily support. At Frere Town, for instance, for some months there were about one thousand people on famine relief, the necessary funds being supplied by the liberality of friends in England; and of these, no less than two hundred were being supported free, because they were incapable of work. The worst cases were cared for in a building fitted up as a temporary hospital; but in spite of all efforts the mortality was very great, as many as ten dying in a single day. When the rains began to break

generally, many were provided with food and seed, and went away to their homes to plant their land, but owing to fresh arrivals the numbers on relief seemed to show very little diminution. The same kind of thing was going on at all the other stations of the Society, even, to some extent, in Mombasa, where, owing to various reasons, the need was not so great. These relief works were of various descriptions, frequently taking the form of the construction of large dams to provide against water famine in the future.

But although the condition of the coast districts is pitiable in the extreme, yet the sufferings of the people of the interior have been, if possible, even more deplorable. The officials of the Uganda Railway have rendered every assistance in their power, but these people are so helpless that the only kind of work they can do is that of carrying burdens, so that they could not be employed upon the ordinary work of railway construction. From accounts which have reached us we fear that the mortality has already been very great, especially amongst the children. Where strong men have been able to support life upon such roots and berries as they could procure, the children have died from inability to exist upon such food. But now that the Government has realized the full extent of the calamity, and that famine camps have been formed in convenient situations, we sincerely hope that the remnant may be saved from death by starvation, though a considerable time must elapse before the country generally can possibly recover its former degree of comparative prosperity.

Uganda.

The party of recruits for Uganda, who left England on June 3rd, consisting of Mr. and Mrs. R. H. Leakey, Dr. and Mrs. J. H. Cook, Mr. and Mrs. W. G. S. Innes, the Revs. G. H. Carson and J. W. Purser, Mr. H. H. Farthing, and the Misses E. C. Pike, Ida Scott, and S. R. Tanner, arrived at Mengo on September 30th, all well. Mr. Innes has been located to Luba's, in Busoga; Miss Tanner to Ngogwe, in Kyagwe; Miss Pike to Gayaza; and Miss Scott remains in Mengo. Mr. Purser goes to Nassa to take Mr. Force Jones' place; Mr. Farthing will join Mr. Fisher in Bunyoro; and Mr. Carson will be located in Koki with Mr. Clayton. On the Sunday following the arrival of the party, a special service was held for them and the Government officials in English, followed by the Holy Communion.

Mr. H. E. Maddox has completed the translation of St. Matthew's Gospel in Lutoro, the language of Toro.

Bengal.

Mr. S. J. Jessop, of Godda, Santalia, wrote on September 2nd:—

Mr. Etheridge and I went last Friday to a small village some distance from Godda, and we had the joy of baptizing a Santal woman and her son,

who had been inquirers for some time. On Sunday a young Santal was baptized in a tank in the presence of many Christians and Heathen.

North-West Provinces.

The Conference of C.M.S. missionaries of the North-West Provinces was held at Allahabad from October 31st to November 3rd. The conference began with a "Quiet Day," when three addresses were given by the Rev. I. W. Charlton, of Calcutta. The conference sermon was preached by the Rev. J. W. Hall.

At mid-day on November 4th, Dr. Welldon, the Bishop of Calcutta, arrived in Allahabad. Bishop Clifford gave an "At Home," and a large and representative gathering, including missionaries of all Protestant denominations, assembled to meet the Metropolitan. (Bishop Welldon's speech at the Mayo Hall and his address to Native Christians are printed on pp. 19-22.)

Punjab and Sindh.

On All Saints' Day (November 1st), in the cathedral at Lahore, Dr. George Alfred Lefroy was consecrated third Bishop of the see of Lahore. The Metropolitan was assisted by the Bishops of Bombay, Chota Nagpur, Lucknow, and Madras; and some seventy clergy of the diocese took part in the ceremony. It is stated that never since the cathedral was built (thirteen years ago) had such a large congregation assembled within its walls. Nearly every Mission station in the diocese furnished its quota. The ceremony was unique, too, in the fact that this was the first occasion whereat Bishop Welldon, or any of the four assisting Bishops, had officiated in the episcopal consecration rite. The ceremony of enthroning the new Bishop followed very closely on his consecration. In the course of the service the Bishop gave a short address, dwelling on the divine grace by which alone he hoped to be enabled to discharge the duties of his responsible office, and ended by turning to the gathering of Indian Christians and addressing them in Urdu in a few heartfelt words. At the Communion service the Bishop was assisted by the Archdeacon and the Rev. R. Clark, the senior clergyman of the diocese.

On November 7th, Bishop Welldon laid the foundation-stone of the new buildings in connexion with St. John's Divinity College, Lahore. The Lieut.-Governor and Lady Young, and the Bishops of Bombay, Chota Nagpur, Lahore, Lucknow, and Madras were present.

Western India.

The thirty-ninth Conference of C.M.S. Western India missionaries was held at Girgaum from September 20th to 22nd. The whole staff of missionaries (thirteen in number), from Bombay, Poona, Nasik, Malegaon, Aurangabad, and Junir were present. The conference was preceded by a "Quiet Day" on the 19th. The address at the Holy Communion service was delivered by the Rev. W. C. Whiteside from 2 Cor. iv. 7, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The conference sermon was preached by the Rev. C. W. Thorne from St. Luke xi. 8. (A photographic group of the missionaries, taken by the Rev. L. B. Butcher, is reproduced in this month's *C.M. Gleaner*.)

South India.

On October 5th, Dr. Whitehead was formally installed as Bishop of Madras in St. George's Cathedral. In the course of his first sermon in the cathedral on October 15th, he referred in feeling terms to his predecessor (Dr. Gell), and to the "rich legacy" that he had left behind him "in the inspiring example of Christian life and character, of gentleness, patience, sincerity, love, and burning zeal for the salvation of souls and the extension and building up of Christ's Kingdom."

The Conference of South India missionaries will meet in the large hall of the new Y.M.C.A. building in Madras on January 4th to 6th. A prominent place is

given in the agenda to the subject of the "Native Church: Its self-support, its self-government, and its self-propagation."

The Committee of the Madras Native Christian Association have resolved to commemorate the dawn of a new century by inaugurating a scheme known as the "Madras Native Christian Association Twentieth Century Enterprise." The main object is to secure a local habitation in some central locality in the city of Madras, consisting of a large hall for meetings, reading-room and library, and a hostel for Indian Christian students.

In the death of Mr. P. M. Aaron, B.A., L.T., the Native Church has lost a very promising young member. He was educated in the Madras Christian College and graduated in 1890, and became a teacher in one of the lower forms. In 1895, Mr. Aaron was made Manager of the Fenn Hostel, and in the following year he joined the C.M.S. Divinity College, to prepare for ordination. Subsequently he was sent as a lay agent to Bezwada in the Telugu country, to gain a knowledge of Telugu and experience in evangelistic work; but his health broke down and he went for a change to Nagalapuram, in Tinnevely, where he died on October 28th.

Mr. R. Muthusamy, a catechist, who had been in C.M.S. service for about twenty-four years, has been murdered by Maravars at Kondoorettipati, a village near Sankaranainarkoil, in Tinnevely. The village is inhabited by Maravars and Pariahs, the latter being Christians. The catechist often had to defend the rights of his flock against the lawlessness of the Maravars, and the latter took advantage of the disturbed times to wreak their vengeance. On October 22nd, while Mr. Muthusamy was bathing in the well, the Maravars stoned him to death. Much sympathy is expressed for his four orphaned children.

Travancore and Cochin.

Bishop Hodges is forming a Diocesan Council of Laymen, that he may have a body of advisers, both European and Native, selected from the diocese as a whole, to aid him by counsel and assistance in such diocesan matters as he may wish from time to time to lay before them, and also to give them an opportunity of offering suggestions for the improvement, extension, and consolidation of Church work.

In urgently appealing to the Committee to fill up the vacant Vice-Principalship of the Cottayam College, Bishop Hodges gives the following particulars of its present position and working in its more evangelistic side towards Hinduism:—

I do not think the Committee at all realize how the College has grown in the last few years, and how large a Hindu element there is now.

The F.A. classes consist of sixty-five boys, of whom twenty-eight are Hindus. The matriculation class alone is more than 100, in three divisions, and with the fifth and fourth forms makes up a total of 200, of whom fifty-two are Hindus.

You will observe that the ratio of Hindus increases in the College Department. The Hindu Hostel, of which I laid the stone a short time ago, in presence of all the high officials, is most popular, and will attract still more. It is being built in a corner of the compound, close to the river, for bathing purposes, and will bring the boys into

closer touch. Beside the Hindu Hostel, there are the Christian boarders, about 200; and all these, under Mr. Askwith's sole charge, in addition to his daily teaching and general superintendence and correspondence, make the burden too heavy for one man.

It will interest you to hear that while the daily morning prayer is held in the chapel at the opening of school, some of the elder Hindu students of their own accord meet in one of the class-rooms, and one of them usually reads some prayers in Sanskrit. Hindus have often remarked on the duty of prayer before work, and the excellent example set by mission colleges. Here is an instance of a quiet imitation of that example going on without

remark day by day. It has its effect in the improved behaviour of Hindu boys at evening prayers held in each class-room just before closing school. As in other places, so here, though it is not advertised, the Hindu students have their own literary association, meeting once a week to discuss matters religious, social, &c., and they open and close meetings with prayer. Idolatry; Salvation and how to obtain it; Influence of Surroundings on Character; Our Duties; Hinduism,—were among some of the subjects last year. At their anniversary meeting a Hindu student of our F.A. class, speaking of the abstract philosophical nature of his own religion and of its inability to

touch the masses, said, "I understood what religion meant only after I joined the Mission College."

Undoubtedly the Cottayam College is doing a very important work, increasingly so every year, among the Hindu classes. On the other hand, it has educated the Syrians to educate themselves, and sees itself reproduced in two large schools maintained by the Syrians of the rival parties, while at the same time maintaining its own vigour, not only unimpaired but quickened thereby. The ancient history of the College and its essentially Syrian character have obscured this later feature of its work from proper appreciation.

The Rev. W. J. Richards, of Pallam, wrote to us in February last, giving a graphic account of a visit to a small congregation of Christians at Kumbadi, in the Allepie district. In the press of other matter we have not been able to find room for Mr. Richards' letter, but we give here some few extracts, which, though belated, will be read with interest. He wrote on February 26th:—

When the pastor of Pallam, the Rev. Jacob Chandy, is at the mother church, I go as his delegate apostolic to the congregations under him. Yesterday he asked me to go to Kumbadi. Accordingly I took a couple of hard-boiled eggs, two hunks of buttered bread, half a bottle of tea, a plantain for the pony, my surplice and stole, and Prayer-book and "lyric" book. No; not a Bible in Malayalam—the smallest turns the scale at 3 lbs. 1 oz.! and we must think of the man who carries my things and holds the horse. Besides, there are Bibles on the spot.

There was first two miles along a good high road, and two miles over lovely downs covered with brown grass, and past the only natural lake of fresh water (of course you know it is all lakes in the monsoon) I have ever seen in Travancore. Then on, a mile away, I could see Kumbadi church.

Such a lovely hill and such a view! West, north, and south, the horizon is three-fourths of a circle; and away some three miles, as the crow flies, the casuarina-trees of the Buchanan Institution, with its 120 girls on their way to church. (This last I imagine, for, of course, they are not in sight.)

Kumbadi church, or prayer-house, had never before seen a European missionary, they told me, within its walls, and yet it is only four miles from Pallam and nine from Cottayam, and there are 195 names in its church register. "How can this be?" you say.

"A city set on a hill!" For one reason, it is off the main road and not suggestive of itself. . . . Another reason is that a European has no business at Kumbadi, for it is under the Native Church. . . . There are only about a dozen communicants, who must go some miles, no doubt, for the Lord's Supper.

I was tired after my hour's ride in the sun, and I let the teachers—of whom there are two, and who conduct the school on week-days—teach the people, as is their wont here, the collect for the day (viz., the Second Sunday in Lent). Men and women, who can read, look at the books meanwhile, and *all* say it after the teacher until he satisfies himself by examination that the young men and women can repeat it "by heart" correctly, and then comes the explanation.

Turning to the teacher (it was now eleven o'clock), I said, "May I put on my surplice and begin the prayers *now*?" "No, sir; there are some new people who joined last Sunday, and to-day a party of the elders of this church have gone to have a prayer in their house and then bring them to church." "Of course, you know, teacher, that I have no authority here?" "No, sir, I did not know it; I thought it was under you." I then explained matters, to his surprise, and he was further astonished to hear that I can only preach to the Allepie congregation by permission of the native pastor. This I said, not by way of complaint, but only to show him how

independent the Malayalam Church is becoming. . . .

By notice given last Sunday the collection was for a pension fund lately begun, and I explained the use of it to the people at the end of my "sermon" by question and answer. You can imagine how long my catechetical instruction was when I tell you that I began the pre-Communion service at twelve o'clock, taking for the occasion only up to the end of the Nicene Creed, and I did not finish until 2 p.m. When the audience flagged I made them sing hymns.

My pony Peggy had been tied to the church roof eaves, which are only about five feet from the ground; a dog barked at and came to bite her, she let fly

with her heels and my poor bridle was smashed to pieces; but the reins being happily intact, I concocted a headgear of coir and twisted creepers, and got home by 3.15, having been out since 8.15.

There were twenty-six men, twenty-one women, twenty-one children (sixty-eight people) present in the "church." It is, by my "stepping," eleven yards long and six wide. The bulk of the population is of a caste lower than the Pulayars and used to eat carrion as Heathen, but they are intelligent and fine-looking people. Two of the girls, wonder of wonders, have passed the (Madras Education Code) Primary Examination in Archdeacon Caley's Normal School.

South China.

After living four months in a house-boat, anchored outside the east gate of Kueilin, the Rev. Louis Byrde was able to write on October 24th from his own hired house, within the city. The house had been obtained after very considerable trouble, and even when they had settled down, on the Sunday following a placard was put up close to the house attacking Christianity and threatening to turn out the missionaries, and that night stones were thrown. In order to quiet matters Mr. Byrde waited on the official responsible for order in the city, and eventually persuaded him to issue a proclamation to the people, enjoining them to treat the missionaries with proper respect. The exhibition of this proclamation—three feet by two in size—caused numbers of people to call and inquire further of the doctrine, and several score copies of the Gospels were sold. Mr. Byrde asks for continued prayer that the Word may have free course.

During the year under review in his Annual Letter just received, the Rev. L. H. F. Star baptized some ninety persons in the Fuh-Ning prefecture, province of Fuh-Kien, and two new out-stations were opened. Some of the chief difficulties in the pastoral work are owing to "Christians" who are more or less nominal growing opium (although they do not smoke it), and after service on Sunday morning going back to their work or fields. In Fuh-Ang several have been kept back from baptism for two years or more, because they refused to close their shops on Sunday.

Miss M. D. Boileau, of Ning-Taik, also in the Fuh-Kien Province, who is appealing for workers to enable the Mission to open a second centre in the district, wrote on October 5th, after a tour:—

Passing through the scores of untouched villages that I have during the past fortnight, hearing the people say, "We have no one to teach us, we are ready to learn," seeing their readiness to listen to the preaching of the Gospel and to buy books,—one longs for ten lives to spend in bringing them in. All the villages, large and small, are ex-

ceedingly friendly; I have heard scarcely one rude word called after us. One may say truly, "There are open doors everywhere, but, alas! no one to go in." If the Christians even could be more effectually taught more would be accomplished, but that is a thing time will remedy.

The Rev. H. S. Phillips and Dr. Rigg joined Mr. White in the Kien-Ning district in the second week of October. A bond between the gentry of Kien-Ning and the Chinese Government had been drawn up by the authorities at Fuh-chow in conference with H.B.M. Consul, by which the gentry are bound not to

trouble the Christian Church any more. This had been signed by the head of the same gentry and his second councillor in the Provincial Judge's Yamen in Fuh-chow, in the presence of the British Consul, Mr. Lloyd, Mr. Phillips, and Dr. Rigg. We learn from Fuh-chow that this bond has been also signed subsequently at Kien-Ning. All the three missionaries give most satisfactory accounts of the work, and Mr. White relates an extraordinary movement towards Christianity among the people of two large towns about a day's journey from Yen-Ping city. Two years ago some business men of one of these towns, while in Fuh-chow, heard the Gospel through C.M.S. workers, and later on invited a Native Christian to go up and teach them. He went up on an evangelistic tour, all his expenses being paid by those who invited him, and the result was that a number joined themselves together and called themselves C.M.S. Christians. They asked to be recognized as such, but as the town was within the district of the American Board, they were told that the C.M.S. could not take up work there, and were strongly urged to connect themselves with the American Church. This, however, they refused to do, and subsequently sent a deputation to the Kien-Ning quarterly meeting to request that the work might be taken up by the Society. This, of course, was firmly declined. Altogether 182 (all men) have given up their idols and enrolled themselves as worshippers. There had been 183, but it was decided by the others that one—a B.A.—because he was addicted to opium, should not be counted a worshipper, though he could attend services if he wished. This was at one town, and at the other there were forty or fifty worshippers.

West China.

Bishop Cassels wrote from the C.I.M. mission-house at Chung King on September 20th. He was on his way down to a Bishops' Conference at Shanghai, accompanied by his wife and the Rev. and Mrs. J. A. Hickman. Mrs. Hickman had been very ill, but was allowed to travel. Of the state of Si-chuan the Bishop wrote: "We are still having troubles in this province. One of my C.I.M. mission-houses (Shuen-ching) was attacked a few weeks ago by a mob and much damage done. The missionary escaped over a wall to the Yamen (magistrate's house). A missionary of the Friends' Mission was attacked recently in a crowded market, and much hurt. But the northern part of the province, including the C.M.S. district, is quiet on the whole."

Japan.

The ninth Annual Convention (or "Summer School") for the C.M.S. Japanese workers of the three southern Missionary Jurisdictions, Tokio, Osaka, and Kiushiu, was held at Arima, near Osaka, during the six days, September 13th to 19th. The Bishops of the three Jurisdictions were present, and Bishop Evington and Bishop Foss gave addresses at some of the meetings. The Rev. W. P. Buncombe contributes to the *C.M.S. Japan Quarterly* a short account of the meetings, from which we extract the subjoined paragraphs:—

These gatherings are mainly for the spiritual refreshment of the clergy and catechists, not so much for instruction; it might perhaps more rightly be called a "Convention for fostering the spiritual life." The Japanese name for the gathering is "Shuyo-kwai," which means "a meeting for stirring-up and nourishing."

The order each day was:—Shortened Morning Prayer at 6.30. Morning meeting, 9 to 11; two prepared ad-

resses or papers. Afternoon meeting, 3 to 4; short address and conversation on some topic connected with practical work. Evening meeting, 7.30 to 9; consecration meeting.

The subjects of the morning addresses were: "The Reconciliation of God and Man: 'He must increase, I must decrease'"; "The Centenary of the C.M.S., an Epitome of 'The Hundred Years,'" by Bishop Evington; "The Transfiguration"; "Covet earn-

estly to Prophecy"; "Jeremiah and his Times, a Lesson for To-day"; "Feeding the Five Thousand"; "The Worker's Source of Comfort, Lessons from the Second Epistle to the Corinthians"; "Is it for me? or, Receive ye the Holy Ghost."

The evening consecration meetings were all taken by the Rev. B. F. Buxton, and were times of definite blessing to many. Some of the men arranged an early morning prayer-meeting at 5.30, and in the interval many came to the missionaries with their difficulties, and got help and advice. Bishop Foss's sermon, Sunday morning, on the indwelling of Christ in the heart, was

The Missionary Association of Central Japan met for the first time after Archdeacon Warren's death on October 10th, at Osaka, and passed a memorial resolution from which we extract a few sentences:—

A man of broad sympathies, endowed with executive ability, fluency of speech, and social accomplishments, true in all the relations of life, full of the Holy Spirit, and abounding in good works by word and deed, he had the sincere respect and affection of all. He was foremost in the founding of this Association, and its hearty supporter during

full of deeply spiritual teaching and very helpful to all.

Friday was set apart for Centenary commemoration, and besides Bishop Evington's interesting paper in the morning, there was a conversational meeting in the afternoon for an exchange of ideas and experiences on missionary methods.

This annual gathering, besides all the spiritual blessings received, is a great bond of union between the scattered members of the C.M.S. workers: we part feeling we are one with many who, like ourselves, are sowing and reaping in the same harvest-field.

the quarter-century of its existence. While we can but mourn our loss, we thank our Heavenly Father for the memory of a life so fruitfully devoted to the glory of God and the extension of His Kingdom, and one so eminently conducive to peace, charity, and goodwill among mankind.

In the same number of the *Japan Quarterly* from which we have previously quoted, Miss E. Ritson, of Tokushima, gives an "In Memoriam" of a convert of whom it might truly be said that though in his body he had "been brought into great trouble and misery," yet instead of "going mourning all the day long," his life for many years was one of perpetual praise and thanksgiving. Tanaka Kisoda San for nearly twenty years was a leper. (Tanoda was his family name, Kisoda the personal name: in Japanese the family name comes first, the personal name last.) Kisoda has the beautiful meaning of "all great joy." When sympathized 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 6th, 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 by day by day that here they may learn the true way of everlasting life." On September 1st Kisoda surprised his wife by telling her that now a new month had come in, he thought it was going to be the beginning of new life to him, he felt so well; and so it turned out, only in a much more joyous way than he had expected, for by the evening of the next day he had entered into the joy of everlasting life, and for him sickness, and death, and pain are all now things of the past.

The Japanese members of St. Paul's Church, Tokio, on the anniversary of the laying of the foundation-stone of the new church (see *Intelligencer* for July last, p. 623), wishing to show their gratitude to the "beloved brethren and sisters of the C.M.S." have addressed a letter to the Society by the hand of their pastor, the Rev. M. Tomita. The letter is beautifully written in Japanese characters, and we give the greater part from a translation which accompanied it:—

We know that the founders of the C.M.S. through their faithful earnestness and true-hearted self-sacrifice, began a wonderful work of world-wide evangelization, and through the grace of God you also are following them and extending the work they began, and this year God has permitted you to celebrate the centenary of the work. We recognize in this the hand of God moulding the wills of His people after His own Will, and manifestly fulfilling before our eyes that which our Lord taught in the parable of the Grain of Mustard-seed.

Looking over the maps in the Annual

On the night of August 14th Kagoshima was bombarded by a typhoon said to be the worst experienced for sixty years. Some idea of its severity may be gathered from the following statistics which the Rev. F. W. Rowlands gives of the damage done throughout the prefecture:—Over 16,000 houses completely destroyed, 6000 more half-ruined; over 1000 fishing-boats wrecked; 113 people killed and many injured. Mr. Rowlands himself had a narrow escape. The church happily was not damaged, and though the houses of some of the Christians were wrecked, no one was seriously injured. In one or two of the poorer districts scarcely a house remains standing.

New Zealand.

Special services were held in some parishes in all the dioceses of New Zealand during the Centenary week; and the Rev. A. F. Williams informs us that it was suggested by the Committee of the New Zealand Church Missionary Association that all offertories might suitably be given to the Maori Mission as a thank-offering for the Society's work in New Zealand; the result being 107*l.* 8*s.* 9*d.* for the special evangelistic work among the lapsed Natives. In the diocese of Waiapu, however, it was decided to send the offertories direct to the Parent Society as a special thank-offering. These amounted to 45*l.* 12*s.* 6*d.* from Maoris and English.

North-West Canada.

The "Special Centenary Number" of the Canadian *C.M. Gleaner*, the local portion of which is well printed and beautifully illustrated, contains reviews of the work in the various Missions where representatives of the Canadian C.M. Association are working. The following account of the Rainy River District of Rupert's Land, and the sketch of the life of the C.C.M.A. missionary, the Rev. J. Johnston, will be read with interest:—

There is a portion of north-western Ontario which before the days of the railway was so cut off from the rest of this province that, ecclesiastically, it was considered part of the Diocese of Rupert's Land. In this Rainy River District there are 2844 Indians of whom

Report of the Society's work, we are very much struck with the great extent of the Mission work, showing your eagerness to evangelize all the countries.

But recalling the history of our own country, although for some thousands of years it has been called the Land of the Rising Sun, yet we have not seen the rising of the true Sun of Righteousness. Now, to our joy, you have caused us to come out of the darkness into the Light of God and the Fellowship of the Saints and of the Holy Catholic Church. We have much reason to thank our God and you for this mercy.

more than two-thirds are still Heathen, notwithstanding the earnest efforts of the C.M.S. during the last twenty-five years. The chief difficulty being that these Indians, while numerous according to the census, are scattered over a region stretching from near Port Arthur

on the east to the boundary of Manitoba on the west, 325 miles, and from the State of Minnesota on the south to the Diocese of Moosonee on the north, 150 to 200 miles.

The Rainy River is the boundary between Minnesota and Ontario, eighty miles in length; there are four Indian Reserves at different points on the Canadian bank of the river. The Indians on these reserves are entirely under the spiritual oversight of the Church of England—a C.M.S. Mission in which the C.C.M.A. now takes a share by supporting the missionary in charge, the Rev. Jeremiah Johnston. The headquarters of the Mission are at Long Sault, about midway up the river from its mouth to its source. There are two out-stations farther up the river with Government schools.

Most of the Indians of this Mission are still Heathen, there is, however, the nucleus of a Christian congregation at Long Sault, upon whom the light seems to be dawning.

The editorial appeal in the February localized *C.M. Gleaner* was promptly responded to by a Christian mother who has given a bell for this Mission, in memory of her little child "Mabel." It is a beautiful thought suggested by sanctified sorrow—"My little daughter will now have a clear-voiced deputy calling the Indians to Christ."

Mr. Johnston is a tall man of fine presence. His father was an Englishman, one of the Red River settlers, a saddler by trade. His mother, a half-breed Cree, became in her childhood a Christian, so that her son, Jeremiah, born November 20th, 1860, at St. Peter's, was brought up a Christian, and has talked English and Cree from his boyhood. He was educated at the

In the seventh annual report of the Indian Missions of the Diocese of Calgary, the Bishop says:—

Two Indians of the Blackfoot Mission, who have been for some months catechists, are now candidates for Holy Orders. They and a few other Christians from their reserve have just gone on an evangelistic tour to the Blood Reserve. Their influence is very

C.M.S. school on St. Peter's Reserve and at St. John's College, Winnipeg, taking a special course of one year for Indian Mission work. His career of Christian work has been steadily onward. As a boy he sang in the choir of St. Peter's Church, was elected a vestryman, then became people's warden for four years. Then he became a catechist and was sent to Jack Head, where his labours resulted in the conversion of many of the Indians. Finally he was ordained deacon in 1896 and presbyter in 1898 by the Primate of Canada.

Midway in his career while a vestryman, he responded to Lord Wolseley's appeal for Canadian *voyageurs* for the Nile, and left in 1884 with a party of Red River boatmen for Egypt. While always inclined to be religious, his life deepened while away. He was one of the four in his crew who did not drink. Near Dongola, while meditating quietly, his eyes rested on a thorn bush of the desert, its sharp points baked in the sun. He thought of the God who spoke to Moses out of the bush in the desert, he thought of Him whose brow was pierced by the sharp, hard thorns and consecrated himself afresh to the services of his Lord.

After his return to St. Peter's he went to his clergyman one day, the Rev. J. G. Anderson, and told him that he thought he ought not to be in the light when many of his native brethren were in darkness, and not do something for them. Just at this time the vacancy at Jack Head occurred. He arrived at Long Sault and pitched his tent there July 14th, 1896, the church and mission-house were built the same summer, and five acres of ground cleared, which now together form a fine missionary property.

great. We are hoping to arrange for their future support by their own people when they are ordained. On all the reserves prejudice against Christian Missions and schools is dying out. The dawn of a brighter day has broken.

The Rev. B. Totty has written his Annual Letter this year in England. During his furlough the mission-house at Moosehide (Klondyke) will be occupied by Bishop Bompas. The past year, Mr. Totty says, has been a very encouraging time. In the winter, although there was no proper church, very happy meetings for prayer and instruction were held in a building near the mission-house. The Indians of Klondyke had been anxious to have a church of their own for some

years, and one was erected in the spring. The church is often full of Indians. Some of them are able to follow the minister in his reading of the New Testament and a few read well. The people listen eagerly. Several were baptized during the year, and the Bishop held a confirmation.

British Columbia.

Of Alert Bay, Dr. Webb (Victoria C.M. Association) wrote from Vancouver on July 24th :—

I am working amongst a few people, less than 1000, who have, more or less, heard the outlines of the Gospel for twenty years and are opposed still to its reception, though having no religion of their own. It is most embarrassing, and the situation is a psychological study, or rather puzzle. I know of no case resembling it in modern missionary literature, unless the case of the Australian aborigines, of whom the Indian is the northern counterpart in ignorance, indolence, and depravity.

You will doubtless be surprised that this letter is so unlike a previous letter of mine, which appeared in the *C.M. Intelligencer* [November, 1898, p. 841], speaking of the Indians of Bishop Ridley's diocese, amongst whom it is difficult in one or two villages to find a rejecter of the Gospel, three villages at least (Metlakatla, Kitkatla, and Massett) being entirely baptized. In this diocese the Indians appear to be a different type; probably, I think, having found their way out from the "Red Skins" of the interior along the rivers and trading routes in bygone years.

Still, I am not saying the Alert Bay Mission has not succeeded; only that it is a harder fight, and needs everything that a Christian is capable of possessing in an earthen vessel: it seems to me the whole force of Satanic stubbornness is exerted through different channels to thwart the grace of God. But for the provincial law forbidding the supply of drink to any Indian under a very heavy penalty, they would not have survived the contact with the "white man" fifty years.

This has been the difficulty and is still the kernel of it, in outward form. The white trader with his Indian or half-caste wife sees, for some reason, an enemy in Missions, saw-mills, mission stores, industries, &c., and through his wife's relations "poisons" the Indians' minds by misrepresentation, and preju-

ices 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. These are the conditions in which the work has to be carried on, and which surround the missionary with subtle traps into which his innocent and unsuspecting feet will sometimes tread. And so, no doubt, mistakes have been made—mistakes of the head, not of the heart—and colour sometimes given to accusations quite undeserved. Another great hindrance to the conversion of these tribes is the absence of the family unit, and the existence of a system of community whose bondage is absolute. The young man is ready to marry: the young woman (fourteen years of age) is marriageable: what hinders? There is no home to build or furnish, there is abundant fish in the sea and berries in the woods for food; they want for nothing it would seem. But wait! This girl is a marketable article; she is worth so many blankets (their medium of barter); she must be bought; where does the young man get 500 to 1000 blankets? He borrows ten here, ten there, and so on at 100 per cent. interest (!) and he is then bound hand and foot in one form of the "potlatch," which means usury in its worst form. He will never be able to pay, unless the girl's father should have a better offer in a few months' time, when the girl is taken from her husband and sold a second time, sometimes a third or fourth. The father of the girl then pays the youth double the number of blankets and trades away his daughter to the highest bidder. This is not an account of some few exceptional cases; this is the custom, the invariable regular system of marriage as it is and has been for years, and the Indian sees nothing disreputable in it, and the Government no need for interference.

ANOTHER MISSIONARY FAREWELL.

AS an addendum to the ordinary autumn meetings, another Valedictory Dismissal of Missionaries took place on November 28th, primarily for a pioneer party proceeding to Hausaland, in the Western Soudan, but advantage was taken of the occasion to bid God-speed to other recruits shortly leaving for various parts of the Mission-field. The Hausaland party, under the leadership of Bishop Tugwell, consisted of the Rev. A. E. Richardson, the Rev. J. C. D. Ryder, Dr. W. R. S. Miller, and *Mr. J. R. Burgin. The other missionaries were:—The Rev. F. Rowling, Mr. and *Mrs. A. B. Lloyd, *Miss A. E. Allen, *Miss A. B. Glass, *Miss R. Hurditch, and *Miss A. H. Robinson, for Uganda; the Rev. and Mrs. A. E. Bowlby and Miss E. M. Beyts, for the North-West Provinces of India; the Rev. Dr. and Mrs. H. U. Weitbrecht and the Misses M. E. and M. J. Farthing, for the Punjab; the *Rev. J. P. Butlin and *Miss M. B. Watney (*fiancée* to Mr. G. H. Hodgson), for Western India; the Rev. and Mrs. A. E. Goodman, for South India; the Rev. and Mrs. A. F. Painter, for Travancore; the *Rev. A. A. Pilson and *Miss E. J. Howes, for Ceylon; and the Rev. and Mrs. W. Banister and Miss A. M. Jones, for South China. (Those marked with an asterisk are new missionaries of the Society.)

The "Instructions" of the Committee were delivered to the missionaries in the Committee Room at Salisbury Square earlier in the day, and a public meeting was held in Exeter Hall in the evening, at which Bishop Ingham (formerly of Sierra Leone) presided. The attendance was large, and the audience showed their deep interest by remaining (with few exceptions) throughout the proceedings, which were on familiar lines. After the opening hymn, "He shall reign o'er all the earth," the Rev. F. Baylis read 1 Thess. i. 9 to ii. 12 in the revised version and offered prayer. Bishop Ingham then spoke from the chair, telling of his links with Africa and the missionaries behind him, and the Rev. H. E. Fox introduced the missionaries. The other speakers were Bishop Tugwell, Dr. Miller, the Rev. Dr. Weitbrecht, and the Rev. W. Banister. After the hymn, "God be with you till we meet again," Bishop Ridley of Caledonia gave the farewell address.

Bishop Tugwell and his small band sailed for Lagos on December 16th, whence they will proceed overland to Kano, the largest town in Hausaland. A portrait group of the members forms the frontispiece to this number of the *Intelligencer*. We append the Committee's "Instructions" to them:—

General Instructions to the Hausa Party.

Looking upon you, dear brethren, as a united party rather than as individuals, the Committee venture to take the unusual step of addressing their Instructions to you, dear Bishop Tugwell, as well as to the other members of the party. They rest assured that there will be no danger of your misunderstanding their relation to you as Bishop in so doing, while they feel sure that, as you have kindly undertaken the definite lead of the pioneer party into the Hausa States, you will wish to have before you clearly the views of the Committee on the enterprise.

To-day is a long-looked-for day. Not only with reference to your own party, who have for a good many months had

this definite departure before their minds, but also with reference to the hopes repeatedly raised, to be again and again apparently disappointed, of a practical entrance being made into the vast dark Hausa States.

To look back over the efforts already made to reach that field is a retrospect of mingled sadness and praise. The cost of the efforts in the lives of honoured missionaries, whether measured by their number or their intrinsic value, has been a very heavy cost. Yet the Committee would fain hope that they have no need to feel that they have followed any other course than one of God's planning in the matter. It is one of the greatest

mysteries involved in the missionary work of Christ's Church that advances are again and again made at such terrible cost, that those who are responsible for the calling out of reinforcements and sending them to the front must at times be sorely perplexed to know whether the apparent frustrating of their plans arises from their having mistaken God's guidance, or whether it is a part of His holy will and pleasure that a plan of His own making should demand such great sacrifices.

Looking back to the day when the first definite party aiming at the field now before you were sent forth, we find that the Committee relied at that time upon their sense of God's guidance in the matter. In the Instructions given to Mr. Wilmot Brooke's party in January, 1890, the Committee said:—

“While the general lines of operation are clearly defined in your minds and the methods distinctly formulated, it will be quite impossible to forecast the future, or to determine the exact course or rapidity of the development of the enterprise. That there are apparently very definite openings, and that God appears by His providence, as experienced during the course of the late deliberations, to have set His seal to the enterprise, there is abundant reason to be satisfied. That there will be peculiar difficulties and dangers in any real advance, and real aggressive work in the further interior beyond Lokoja, is also evident. And he would be a bold man who ventured to predict the exact measure or form of difficulty or of success. It is indeed a venture of faith, but it is based upon the plain command of the Master, on His call to you for this special work for Him; on the undoubted efficacy of the Gospel of the Lord Jesus Christ which is the power of God unto salvation to every one that believeth; and on the certainty of the presence with you of the Holy Spirit in His sevenfold grace. Therefore you go assuredly gathering that the Lord has called you, and that in whatever way He may appoint the Holy Ghost will work with you, confirming the Word with signs following.”

With a readiness to be humbled for any degree of blindness on their part to the directions of the great Lord of Missions, the Committee, as they look back upon the story of this Mission

since that day, are enabled to lift their hearts in praise to God for His working; in providence and in grace. Though they sorrow at the loss involved to themselves and to others, events of more recent date have increased the Committee's sense of the open door into the Hausa States, of the urgent importance of taking up the work there and of God's clear leading to the Society to make the present effort. They trust that it has also been under His guidance that they have taken the new plan of preparing for the work by the residence in Tripoli of such of you as have been able to go there. Very high value has, in the eyes of the Committee to be set upon the knowledge of the Hausa language, and to some extent of the Hausa people, that has thus been gained. To go as you do, in a measure far beyond anything hitherto reached, prepared to mix with the Hausa people as men to whom they and their tongue are already known, must be of the very greatest advantage to you. May God use that and every other special privilege you have enjoyed as the means in His hand of giving you an abundant entrance into this great harvest-field!

The words quoted above from the Instructions given in 1890 referred to some special features in the methods of the work as planned by Mr. Wilmot Brooke's party. You have all been made aware of what those plans were, and will be able to judge for yourselves how far they would be likely now to further the interests of your Mission. The Committee have no wish to make those plans and methods binding upon you, and with regard to anything unusual about the methods of your work they only wish to urge upon you the importance of cultivating the utmost of mutual confidence and of concerted action.

In requesting you, Bishop Tugwell, to take the leadership of the Mission, the Committee feel they are thus entrusting you with the authority and responsibility of controlling so far as you think necessary the methods and plans of the others in such wise as to bring the efforts of each individual into line with the plans of the party as a whole. And they trust that it will from the first be a recognized feature of the work that there is such full and open mutual confidence among you as to secure the desired end of a united

front and combined enthusiasm for what is undertaken.

It may perhaps not be out of place to suggest that the position of the Mission later on, when your leadership has to give place to some other arrangement, must have its bearing on the plans from the first. The great advantage of your experience in West Africa may make things possible to be done by the party with you at its head, which might not be wise when you have to leave them. The Committee hope, therefore, that those future days will often be under your prayerful consideration. They are glad to think that the time you hope to be able to spend with your brethren will allow of the results of your experience and of your knowledge of the needs of the work being deeply impressed upon the Mission from the first.

The Committee's plan is to give you, as a body, a very free hand in your movements, feeling that you are better judges than the Committee at home can be as to routes to be followed, places to be fixed upon for residence, methods of work to be begun, and so forth.

But the Committee feel with much regret that they have to embody in their instructions one serious warning, and that is with regard to the grave uncertainty of securing reinforcements when they are needed. You have but very small forces to dispose for anything like effective evangelization in a great Moslem Empire. And there is no doubt that you will often look with great longing for fresh recruits to take up work that you see opening round you and to strengthen your own hands. But the Committee are constantly driven to realize that the observance of such openings, and often the planning of work to be done in them, can in no wise secure the addition of recruits. The Committee will have every desire and purpose to make the Mission growingly efficient from forces at their disposal. But those forces are so frequently *nil* that they feel there is a grave danger of brethren, situated as you may be, meeting with grievous discouragement unless they realize, as the Committee do, that their only hope lies, not in plans and resolutions of the Committee, but in God's mighty working in the hearts of men not yet gathered into the ranks of the Society. The ever-growing need of men can only be met by His gracious

use of appeals wisely and faithfully enforced upon the Church at large.

One special duty of your present excursion will be to assign to Mr. Burgin his place of residence and his duties with a view to his being made of the best possible use as an intermediary between, on the one hand, the party at their station and, on the other hand, the Committee at home and their already settled stations in West Africa.

The Committee would affectionately repeat to you words used in the earlier Instructions already quoted as to the spirit of your undertaking:—

“The Committee would impress upon you the need of holy self-control, of subordinating your own will and judgment to the indications of the Lord's will which the Holy Spirit will reveal to you in the prayerful study of the Word of God, that divine manual of the Christian missionary as of every worker for the Lord, and of the providential circumstances of His ordering as they shall unfold around you. It is the Lord's work, and it must be undertaken and handled reverently, begun and continued as in His sight, for His sake and His glory. It is a work which many devoted servants of the Lord are watching with keen and prayerful interest, in some quarters possibly with anxiety or even misgiving. Let no hasty or incautious step discredit or imperil the holy cause.”

Finally, as they turn to the Bible for some message of encouragement to you on the threshold of your great enterprise, they find such in two most striking passages in the Acts of the Apostles. They have no need to quote them in detail, but would just remind you of the wonderful story, in the tenth chapter, of the relations between St. Peter and Cornelius, with its overwhelming evidence of the wise, loving and patient dealing of our God with both His workers and the people to whom they go, in order that His ambassadors may carry an effective message. And then again in the sixteenth chapter, in the seventh and following verses, the witness to the very direct intervention of the Holy Spirit of God in directing the steps of the messenger of Jesus Christ to those whom He Himself had prepared to receive their message. “In all thy ways acknowledge Him, and He shall direct thy paths.”

NOTICES OF BOOKS.

BISHOP JOHN SELWYN: A MEMOIR. By F. D. HOW. London: Isbister and Co.

THE C.M.S. may claim an interest in Bishop John Selwyn, for he was born in a wooden mission-house belonging to the Society in the Bay of Islands, New Zealand. Omitting the five last words, of not a few leaders of the Church could the same be said. At the Waimate, where Bishop Selwyn of New Zealand made his headquarters, and where his son was born, St. John's College, "a Polynesian College for the different branches of the Maori family scattered over the Pacific," as it is described, was established at that time, though two years later, in 1846, it was removed to Auckland. Consequently a C.M.S. station sheltered both the first training institution and the second bishop of the Melanesian Mission. Bishop John Selwyn first went to Melanesia in 1873; he was consecrated bishop, in succession to Bishop Patteson, in 1877; he retired in broken health in 1891; two years later he was Master of Selwyn College, Cambridge, which was founded in memory of his father; and he died on February 12th, 1898, at Pau. His character could not be better summed up than it is in Provost Hornby's Latin inscription on the brass tablet placed to his memory in Eton College Chapel, which Bishop Abraham has translated as follows:—"He was a man remarkable for his frank countenance and manly figure, well known from boyhood among his compeers for singleness of mind and purity of life. Being a strenuous, fearless leader in all vigorous action, he reminded men of his father both in body and mind, thirsting for hard work and forgetful of self, a faithful soldier and servant of Christ unto his life's end." He had the power of leading, "a kind of masterfulness," Mr. How calls it, inherited from his father, and a leader he was almost all through his life. At Eton he was captain of the field eleven; at Cambridge he stroked the University boat; then in succession he was Bishop and Master of a College. But his almost womanly tenderness and sympathy with the suffering were even more pronounced characteristics. We picture him as a lad giving up a boating expedition to read to a page-boy who was ill at Ely Deanery; and as a man, in Melanesia, giving up his own bed to a native boy who was ailing; and again, between these two periods, when a deacon at Alrewas, in the diocese of Lichfield, going night and morning for many weeks to carry an infirm old man up and down stairs. A Norfolk Islander, baptized on his death-bed, was asked what name should be bestowed on him, and replied, "Call me John Selwyn, because he taught me what Christ was like that day when I struck him, and I saw the colour mount in his face, but he never said a word except of love afterwards." His love for his own mother was a strong and beautiful trait. He wrote to her in 1881: "What can I tell you of these thirty-seven years that are gone? Only that that is the number by which my love to you is multiplied. My manhood does not cling to you a whit less than my infancy did, and I lean on you just as lovingly now with all the force of reason and love as I did by instinct when I first lay in your arms as a little child." Most appropriately the book is dedicated "to the mother whose inspiration breathes through all his life and letters." Of privations and sufferings and dangers he had his full share; yet he wrote, while contemplating his well-appointed mission vessel, the *Southern Cross*, which the liberality of friends at home had placed at his absolute disposal: "And then the worst of all is that people at home *will* think of me as so good, and write about noble work and self-sacrificing labour and all that sort of nonsense, till one is ready to sink with shame. Still [a fellow-

missionary] and I think this is the worst part of all." Little is said about the Bishop's views, but he had no sympathy with the law-breakers in the Church, and wondered "how they can speak of the Voice of the Church when they refuse to listen to the voice of one of its Captains." He thought the discipline of the course from Putney to Mortlake, with the inexorable "Row on *all*," "and the kicking out of the boat if you don't row," might be not a bad thing. We have said enough to show that the book is an inspiring record of a noble and devoted life.

G. F. S.

IN WESTERN INDIA: RECOLLECTIONS OF MY EARLY MISSIONARY LIFE.
By the Rev. J. MURRAY MITCHELL, M.A., LL.D. Edinburgh: David Douglas.

Few mission-fields are more accessible, and yet few are less known to the students of Missions, than the Bombay Presidency. At last we have a book brimful of information about the country, the people, and the work. It is not indeed a systematic account of the Western India field, or a history of the Missions there. It professes to be no more than an old missionary's reminiscences. But it is most instructive and interesting nevertheless. Dr. Murray Mitchell, we need hardly say, is one of the most eminent of the brilliant men whom Scotland has sent to India, and whatever he writes is both attractive and authoritative. The mingling of the personal element with the solid information that gives the book its chief value, greatly adds to its interest. The first chapter, which is autobiographical, introduces us to the author at the Universities of Aberdeen and Edinburgh in 1829—1837, together with other young men who afterwards did noble work in the mission-field, such as W. C. Burns and Legge of China, and Kennedy and Thomas Smith of India; and then goes on to describe his journey to Bombay in 1838. These few pages are very graphic and interesting; and younger missionaries should read how the distinguished *alumnus* of the Scottish Universities had to sail from London Bridge to Boulogne, to occupy four days and nights in the diligence from Boulogne to Lyons, to take a river steamer there on the Rhone to Avignon, and thence a post-chaise to Marseilles; to proceed by a steamer to Syra in the Archipelago, stopping at many ports *en route*, and then by another to Alexandria; to sail in native boats up the canal to Cairo (where he met the C.M.S. men, Lieder and Isenberg and Krapf); to ride on camels to Suez, and to sail thence to Bombay in a steamer which had not berths for the thirty-two passengers, and could only allot cabins to the ladies. No doubt Dr. Mitchell thinks his brief narrative of this journey the least important part of the book; but it is by no means the least significant. The enormous progress in rapidity and convenience of communication between England and India has had great influence on missionary work in more ways than one, and it is well to be reminded how recent that progress is.

Most interesting, especially, are the accounts of the important converts given to the Free Church Mission. But every one of the thirty-two chapters will repay perusal, especially those which deal with the varying phases of Hinduism, its superstitions, its abominations (really and literally), and the "cold shoulder" given by its votaries to honest social reformers; and the greater part of the information will be new to hosts of readers who know the scenes and incidents of Missions in Africa and China by heart. Dr. Mitchell's personal story only comes to 1863. In later years he laboured at Calcutta; and the life and work there were described some years ago by his accomplished wife in her delightful book, *In India*. Another book of hers, *In Southern India*, described a tour they took in Madras, Travancore, &c.; and now her husband gives us *In Western India*.

Few veteran missionaries have done more real and substantial missionary work than Dr. and Mrs. Murray Mitchell.

TWELVE PIONEER MISSIONARIES. By GEORGE SMITH, C.I.E., LL.D.
London: T. Nelson and Sons.

Another book by the author of the *Lives of Duff and John Wilson*, of the latest memoirs of Henry Martyn and Bishop Heber, will be warmly welcomed. Dr. Smith has followed up his sketches of "Twelve Indian Statesmen" by similar sketches of "Twelve Pioneer Missionaries," written with the wide knowledge and graphic literary power that characterize all his works. The selection of the "Twelve" is interesting, and in many ways unexpected. First comes Raymund Lulli, the one great mediæval missionary to the Mohammedans. India, Dr. Smith's own especial field, is represented by Carey, Duff, Lacroix, Caldwell, and Mrs. Marshman; also by two Indians, Nilakantha Goreh the Brahman and Dhanjibhai Nawroji the Parsi. Two pioneers in Africa are included, viz., Peter Greig, the Scotch martyr among the Susoos, and Vanderkemp, the founder of the L.M.S. Missions in the South. The remaining two are Captain James Wilson, who took the first L.M.S. party to Tahiti in 1795, and one who is quite of our own day, Ion Keith-Falconer.

One might easily criticize this selection. Twelve absolute "pioneers" would indisputably have to include Ziegenbalg and Morrison, Moffat and Krapf, and Allen Gardiner. On the other hand, Lacroix was not the first to preach to Bengalis, nor was N. Goreh the first "Brahman Apostle." Nor was Caldwell a "pioneer" in any sense. But Dr. Smith does not profess to be bound by any such exact rule; and no one will complain of his choice who reads his interesting pages—especially those that give the exciting adventures of Captain Wilson, the almost forgotten story of Vanderkemp, and the touching accounts of the two Indian preachers. Carey and Duff are more familiar figures; and Mr. Sinker's *Memoir of Keith-Falconer* is in every modern missionary library; but brief sketches of them are welcome alongside the other fresher chapters. The account of Bishop Caldwell's life and work, which, we think, is (in a connected form) quite new, is particularly valuable.

It will be seen that various nationalities are represented, and various sections of Christendom—"regiments of the great Catholic army," Dr. Smith calls them. English and Scotch, Spanish and Dutch, Roman and Anglican, Congregationalist and Baptist, S.P.G. and Free Kirk, Brahman and Parsi,—we find all these, and others, in the chapters before us. C.M.S. alone is absent; unless N. Goreh, who was baptized by a C.M.S. missionary, may be reckoned. Perhaps some day Dr. Smith will devote his eloquent pen to the stories of Henry and William Williams of New Zealand, Pfander and French, Noble and Ragland, Townsend and Krapf,—all of them real pioneers in one or other of the senses comprised in this book. We can even offer him men who were originally Scotchmen and Presbyterians, and therefore with a special claim upon him, in Elmslie and Mackay; and we would welcome also Rhenius, the true pioneer of the modern and revived Tinnevely Missions, notwithstanding his secession. We certainly wish that Krapf had found a place, alongside Greig and Vanderkemp, even in the present volume; and the one sentence in it which calls for a friendly protest is that in which (p. 148) Dr. Smith names as the "four notable pioneers of the great army which is yet to take possession of Africa for Christ"—Lulli, Greig, Vanderkemp, Livingstone. As a matter of fact, Krapf was in Africa four years before Livingstone; he reported the existence of the great lakes some years before Livingstone reported even the discovery of the little

southern lake Ngami; the great mountain discoveries of himself and Rebmann were made before Livingstone's exploratory travels began; it was Krapf's researches that led directly to the great journeys of Burton and Speke, and indirectly to the longer journeys of Livingstone himself; and, moreover, Krapf was a pioneer in the fullest sense, for no one had been before him, whereas Livingstone started from the base of the work of Moffat and others. No doubt Livingstone was in some respects the greater man; but Krapf, unquestionably, was *par excellence* "the African Missionary Pioneer."

This, however, by the way. The book is altogether most interesting and animating, and is indispensable—will our readers note it?—to every missionary library. Dr. George Smith has done, by his series of literary works—now quite a long one,—unique service to the great missionary enterprise, and earned the gratitude of all who labour and pray for the evangelization of the world.

UNSEAL THE BOOK. By MRS. ASHLEY CARUS-WILSON (MARY L. G. PETRIE, B.A.). London: Religious Tract Society.

A more concise, suggestive, and helpful book to the Bible reader who desires to be guided how to read it intelligently, we have rarely examined than this. A previous book by the same authoress, *Clews to Holy Writ*, has established her reputation as a thoughtful, well-read Bible student, with unusual gifts for imparting knowledge, and the present book sustains this character. Its chapters deal successively with the Right Rendering of the language, the Right Setting of the texts, and the Right Ordering of the several portions of the Bible; then with Studying, Storing, Praying, and Practising. Under Right Rendering we have the story of the ancient translations and of the English versions, and numerous instances are given in which the Revised is preferred to the Authorized Version. As an illustration we must content ourselves with quoting the following:—

"Luke xxiv. 47 ('*Beginning at Jerusalem*') is commonly quoted as an argument for 'Home missions first' in the spirit that too often implies, 'Foreign missions last, if at all.' But undoubtedly the R.V. rendering, '*Beginning from Jerusalem*,' is correct, for, in accordance with Gen. xii. 3, and Isa. ii. 3, &c., our Lord refers to the City of God as a centre radiating blessing to all the world."

The *Buddha of Christendom*, by Robert Anderson, C.B., LL.D. London: Hodder and Stoughton. (Price 5s.) This is a book for an adequate notice of which our pages cannot afford space. It is "a book for the present crisis," its chief design being to emphasize the true character and aim of the Reformation. Dr. Anderson's style is sententious, and he deals hard blows. His logic is direct and unsparring, and his conclusions are now and then riveted by analogies which are very striking. There are not wanting some of the faults of the keen controversialist—an over-confident exegesis, and a rather free use of offensive adjectives. Moreover, the author uses some common words in an unusual sense, so that readers are liable to be shocked by sentences and paragraphs about "Christendom," "Religion," &c. The former word he uses as practically synonymous with "the Church of Rome." The title of the book is, in our judgment, of questionable propriety; it is nowhere very clearly explained, and it will not surprise us if a profane sense is attached to it in spite of the author's disclaimer of such a sense. These are defects. But we heartily welcome the ability and fervour of Dr. Anderson's championship of the great Protestant principle that the Scriptures are the sole rule of faith.

The New Evangelism, and other Papers, by Henry Drummond (Hodder and Stoughton), shows the later development of the fine intellectual personality of the late author of *Natural Law in the Spiritual World*. It is hard to see in these pages the thoughts and utterances of one of Mr. Moody's principal allies and fellow-campaigners; and certainly Mr. Moody would not recognize in them the teaching of his famous missions in England. He would probably say that what is true in

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them is not new, and that what is new is not true. At the same time, a reader whose mind is sufficiently balanced to be able to learn from a writer whose position he cannot accept as a whole will find not a little to interest and instruct him. One essay, on the Problem of Foreign Missions, deserves fuller notice in our own pages; but we must say that Professor Drummond fell into the not uncommon error of supposing that thoughts new to him were new to other people. There is much sound sense in this essay, but if he imagined that the excellent missionary policy he pleaded for had never been grasped, and acted upon, he must have known very little of some of our larger English missionary societies.

The Healing of the Nations, by J. Rutter Williamson (published by the S. V. M. U. Warwick Lane), is an admirable treatise on Medical Missions, their need, their methods, their fruits. It has all the characteristics of S. V. M. U. manuals, especially completeness combined with brevity; and it is marked in a singular degree by scholarly touch and spiritual tone. Dr. Rutter Williamson has been one of the foremost leaders of the S. V. M. U., and the production of this little book—little, however, only in size—is not the least of his services to the missionary cause.

Lights and Shadows of Mission Work in the Far East, by S. H. Chester, D.D., published at Richmond, U.S.A., is a small book containing the impressions of the author, who is Secretary of Foreign Missions in the American (Southern) Presbyterian Church, during a tour of visitation of the Missions of his Church in Japan, China, and Korea. It is the work of a thoughtful observer, and is worth reading.

Christ in Possession; or, The Yielded Life, by the Rev. E. W. Moore (J. Nisbet and Co.), is a delightful and most edifying book. Those who already know and value Mr. Moore's teachings will hail its appearance; and those who are as yet unfamiliar with them will assuredly find in it many fresh and helpful thoughts. The subject of "the yielded life" is treated under four heads, "its mystery," "its meaning," "its marks," "its means." The first two are introductory. The third extends through eleven chapters, entitled "salvation," "strength," "sanctity," "spirituality," "sobriety," "service," "suffering" (two chapters), "steadfastness," "submission," "success"; and the fourth is also divided into "scrutiny," "surrender," "simplicity," "supply." This simple enumeration will give a fair idea of Mr. Moore's manner; and if any one is disposed to criticize the alliteration, let him read the book, and he will soon forget his objection in the real beauty and impressiveness of the exposition of what is meant by "Christ in Possession."

Among books which are being reviewed, and will be noticed in early numbers, are the *Life and Letters of Bishop Edward Bickersteth; Self-Supporting Churches*, by Dr. C. H. Wheeler; *Journals and Papers of Bishop Chauncey Maples; Marathi Proverbs*, by the Rev. A. Manwaring; *While Sewing Sandals* (American Baptist Telugu Mission); and some smaller works.

A very interesting and instructive *Missionary Kalendar* for 1900 has been designed and compiled by Mrs. Hallows, of Cliff College, Derbyshire, and published by Elliot Stock. It is on a series of sheets for hanging up like the "Silent Comforter," a sheet for each month, and each sheet presenting portraits of some of the pioneers of particular mission-fields; while for each day a missionary event is recorded. It is good to see the faces of Carey, Duff, Judson, Morrison, Marsden, Martyn, Krapf, Crowther, Moffat, Horden, Allen Gardiner, and many others, in so attractive a setting. The price is 2s. 6d.

Strength and Beauty (price 3s. 6d.) and *Looking Forward* (price 2s. 6d.), two books by J. R. Miller, D.D. (Hodder and Stoughton), are in the author's well-known style, and are tastefully bound.

We have received several books which do not call for special notice in the pages of a missionary periodical: among them Professor Cheyne's *Christian Use of the Psalms* (Isbister and Co.), which takes the Proper Psalms appointed for the chief festivals of the Christian Year, and seems to glory in upsetting every idea of their appropriateness in which the pious worshipper who is unskilled in "Higher Criticism" has been prone to indulge; *The Print of the Nails*, by T. H. Darlow, one of Dr. Robertson Nicoll's "Little Books on Religion," containing edifying meditations; *The King and His Servants*, Sunday Readings for the Church's Year, by E. M. Dewhurst (Elliot Stock); *Jesus and the Resurrection*, by A. F. Bible (Simpkin and Co.); and some pamphlets, &c. Also a new edition, apparently unaltered, of a good popular book on China, *The Dragon, Image, and Demon*, published in America.

EDITORIAL NOTES.

ALTHOUGH we are still twelve months from the Twentieth Century it will mark a real revolution in our habits of thought when we begin (as we do on January 1st) to write "19—" instead of "18—."

The change may well inspire us with very solemn thoughts. Since men began to write "18—" instead of "17—," the history of the World and of the Church has been marked by the most astonishing developments. What kind of progress, material, social, moral, spiritual, will be achieved before our descendants begin to write "20—" ? Or rather, will "20—" ever be written at all—at least in the way in which centuries are registered in the present dispensation ? Who shall say ? Only one thing is certain : the Incarnate, Crucified, Risen, Ascended Lord is coming back again ; and then all the Past will be Past indeed, and all the Future a Future of ever-growing brightness and glory. Meanwhile, be the time long or short, there is one thing which the Church of Christ *ought* to be doing above everything else, proclaiming Him as Saviour and King to every nation, to every creature. It is those who are so engaged—in one form or another—who alone can consistently sing, with Horatius Bonar,—

"Come, Lord, and wipe away
The curse, the sin, the stain ;
And make this blighted world of ours
Thine own fair world again."

WE begin the Fifty-first Volume of the *Intelligencer* with a slight addition to what we hope we may call its attractiveness, in the shape of a frontispiece. In the early days of the periodical, there was a picture in each number ; and some of these old wood-cuts, though far behind modern illustrations in effectiveness, proved very useful in familiarizing the Society's circle with missionary scenes and incidents. The practice ceased, however, at the end of 1864, and as in 1870 even the old *Gleaner* with its one small wood-cut was dropped, the Society was for a few years without an illustrated magazine—except the one for children. In 1874, the new *Gleaner* was started, and has ever since supplied the felt need ; and it has seemed unnecessary, therefore, for the *Intelligencer* to follow the example of many high-class periodicals (such as the Royal Geographical Society's Journal) in profusely illustrating the articles. But it is now proposed to give each month (or nearly so, without any definite pledge) a frontispiece, generally a portrait or portrait-group. Ordinary illustrations will still be left to the *Gleaner*.

OUR little pioneer party for the Eastern Soudan, Dr. Harpur, the Rev. Ll. H. Gwynne, and their native helpers, were temporarily detained at Cairo, by order of the Sirdar, presumably in consequence of the reappearance of the Khalifa ; but after his final defeat and death the War Office at Cairo, in behalf of the Sirdar, intimated to Dr. Harpur and Mr. Gwynne that the restriction upon their going forward was withdrawn. They accordingly started on December 6th. It is now hoped that they may be able, not to make Khartoum a mere halting-place on the road to Fashoda, but to reside there and feel their way gradually to the definite missionary work which has always been contemplated. It is uncertain whether the Sirdar's prohibition against any attempt to evangelize the Mohammedans is to be regarded as also withdrawn ; but it cannot be doubted that this liberty, even if not yet fully granted, cannot be much longer delayed. Let our brethren be continually followed and sustained by prayer.

OUR readers will probably be unfeignedly surprised when we remind

them that it is only ten years since the Society went to Exeter Hall for the first time for a Valedictory Meeting. Up to 1889 much smaller halls had generally sufficed for the one gathering of the kind held each year in October; but on January 20th, 1890, Exeter Hall was crowded to its utmost capacity to bid farewell to a band of missionaries. In the following October it was again used for the usual Autumn "Dismissal." In 1894 the overwhelming crowds compelled the division of the Meeting into two parts, two successive evenings being occupied; and now, in 1899, a third supplementary "Dismissal" in the same hall has had to be arranged. And there has been a pathetic link between this additional meeting and that great first gathering in 1890. On that occasion it was two famous parties for Africa that were taken leave of; and if any of our readers like to turn back to the *Intelligencer* of January, 1890, they will find that "Africa, East and West" filled the greater part of its most important pages. One of the two parties was known as "Douglas Hooper's," and the other as "Brooke and Robinson's." The former included Pilkington and Baskerville for Uganda; the latter included Graham Wilnot Brooke and C. F. Harford-Battersby; and there were also F. N. Eden, H. H. Dobinson, and *Herbert Tugwell* (J. A. Robinson had sailed before); besides whom, the venerable Bishop Samuel Crowther appeared at Exeter Hall for the last time. The East Africa party were going almost as a forlorn hope. Not a single missionary was then in Uganda. Gordon and Walker were with Mwanga on an island, waiting the issue of the civil war with the Mohammedans. Mackay was at the south end of the Nyanza with Deekes, and was actually within a few days of his death. Yet the new party, caught up by Bishop Tucker, who was consecrated, and sailed, in the following April, arrived to find Uganda again open, and the great work we all rejoice in may be said to have begun from that January. On the other hand, the West Africa party met with obstacles of all sorts from the first; death and disaster ensued; the two noble leaders, Robinson and Brooke, yielded up their spirits to God at Lokoja; and for several years the "Soudan and Upper Niger Mission" was almost non-existent—although excellent work has been done at and around Lokoja by the younger men since sent out, and that same Herbert Tugwell, Bishop of Western Equatorial Africa since 1894, has himself made extensive pioneer journeys.

Meanwhile J. A. Robinson's brother, the Rev. C. H. Robinson, has, under the auspices of the Hausa Association, explored and described Hausa Land, i.e. the very "Central Soudan" aimed at by his brother and Wilnot Brooke; and now at last, under Bishop Tugwell's leadership, a new Hausa party has been commissioned by the Society to invade the long-waiting territory in the name of the Lord. This party it was for whom the supplementary Valedictory Meeting was held in Exeter Hall on November 28th. They sailed on December 16th, and may God grant to them an open door into the vast Soudan, and into the hearts of many of the Hausa Mohammedans.

BUT it was not the Hausa party alone that were taken leave of on November 28th. Others were there who were not included in the "Dismissals" of October. A list will be found on p. 59, with a brief notice of the proceedings. Here it may be added that both the Committee meeting in the afternoon, when the Instructions were delivered, and the public gathering in the evening, were exceptionally touching and solemn. The speeches in the evening of Bishop Ingham from the chair, of Bishop Tugwell, of Dr. W. R. Miller in behalf of the Hausa band, and of the two veterans, Dr. Weitbrecht and Mr. Banister, for the India and China missionaries respectively, all made a deep impression. As at the memorable meeting of

January, 1890 (above referred to), Uganda also had a share in the farewell thoughts; but the only new recruits present for that Mission were four ladies. Of these, Miss Allen is a lady who has been helping in the C.M.S. Women's Department, a cousin of Miss Beatrice Allen of the Japan Mission, and of the well-known Miss Allen of Zanzibar who is now working under Bishop Blyth; a cousin also of Mrs. Graham Wilmot Brooke—another link with the "Dismissal" of 1890. Miss Glass is of Newnham College, and has been Travelling Secretary of the S.V.M.U. Miss Hurditch is a daughter of Mr. C. Russell Hurditch, a well-known evangelist and head of an Evangelistic Mission in London on non-denominational lines. She had done good editorial and other work for that Mission, but eventually, with her father's full consent, she joined the Church of England and the C.M.S., and has been trained for missionary service at The Willows. Miss Robinson is a cousin of the Rev. W. E. Burroughs. She and Miss Allen go out at their own charges. Since the meeting, another recruit for Uganda has been enlisted, Mr. Savile, a son of Colonel Savile of Bristol and an engineer by profession.

THE *Student Movement*, the organ of the S.V.M.U., for December gives a list of its members, that is of students who have signed its Declaration, who have actually gone out as missionaries in 1899. The total number is sixty-three. Of these, twenty-two have gone in connexion with C.M.S.; one has joined the Cambridge Delhi Mission, one the Women's University Settlement in India, and three the C.E.Z.M.S., which makes twenty-seven of the Church of England. Of the remainder, ten are for the English, Scotch, and Irish Presbyterians, seven for the L.M.S., five for the Wesleyans, ten for other bodies, and four not specified. This will show that the S.V.M.U. is doing its work well, although it is true that some of the above joined it because they were already accepted candidates, rather than became candidates because they had joined it.

LAST MONTH we mentioned the forthcoming Students' Conference in the first week of January. We hope many friends have responded to the request for hospitality for the hundreds of students expected in London both from the United Kingdom and from abroad; and also that they will continue to remember the Conference in prayer. Among the speakers announced are the Archbishop of Canterbury, the Bishops of London and Newcastle, and some fifty other well-known men, Christian leaders at home and missionaries from abroad.

SIMULTANEOUSLY with the Conference, though independently of it, is to be held the "Livingstone Exhibition," at St. Martin's Hall. This is to be an Exhibition of all sorts of "articles which may help towards the promotion of the health and comfort of missionaries and travellers," among the "sections" being Tents and Camp Equipment, Food, Clothing, Medical, House-Building, Sanitation, &c., &c. Dr. Harford-Battersby is the secretary and chief promoter; Sir George Taubman-Goldie, of Niger fame, is President; Princess Christian is Patron; and letters of approval and good wishes have been received from Lord Salisbury, Lord Lansdowne, Lord G. Hamilton, Mr. Chamberlain, and the Royal Geographical Society. The Exhibition is quite unique, and ought to be most interesting and attractive.

THE death of the venerable Mrs. Thomas, of Tinnevely, on December 4th, removes 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 has now 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. We hope that some worthy account of the life and character of this venerated servant of God may be sent to us by someone in the field who knew her personally.

Another venerable labourer removed by death is Archdeacon Koshi Koshi of Travancore. Of him also we hope to have an account presently.

AFTER forty-two years of C.M.S. service, Archdeacon Hamilton is retiring. He went to West Africa in 1857, and ever since then he has been either in the Missions there or working as an Association Secretary at home. On two occasions he acted temporarily as a Secretary at headquarters. Bishop Ingham made him Archdeacon of Lagos, and he was also for a time Secretary of the Niger Mission. Though he still hopes to assist in deputation work, he will be on the retired list; and the kindest wishes will accompany him from very many in both England and Africa.

THE Canadian Church Missionary Association, being historically a development of what were formerly known as the Wycliffe Missions, holds its Anniversary in the first week of October, at which time various annual gatherings in connexion with Wycliffe College, Toronto, have long been held. The C.C.M.A. meeting took place on October 5th, the large halls of Wycliffe College being filled with enthusiastic gatherings of friends. Mr. N. W. Hoyles, Q.C., President of the Law School at Toronto, and President of the Association, was in the chair. The chief address was given by the Rev. Dr. H. M. M. Hackett, a former Principal of the C.M.S. Divinity College at Allahabad, and now Principal of the Montreal Diocesan Theological College. The financial condition of the Association was stated to be very satisfactory, the receipts for the year ending September 30th amounting to \$13,832; and warm thanks were accorded to the Treasurer, Mr. Thomas Mortimer, for his honorary and untiring labours. On the evening of the 6th, the halls were again filled for the annual meeting of the Gleaners' Union in Canada, an interesting report of which was read by the Secretary, Miss Thomas. The Rev. W. J. Armitage, of Halifax, gave a Bible-reading; the Rev. F. E. Howitt, of Hamilton, an account of a recent visit to Palestine; and the Rev. G. Osborne Troop, of Montreal, an address on "Gleaning." We heartily rejoice at the growth and prosperity of our Colonial Associations.

THE Committee have accepted offers of service from Miss Annie Henrietta Robinson, of Dublin; Mrs. Ellen Inglis, of Naini Tal; Miss Lucy Florence Bradley, of Birmingham; Miss Geraldine Amelia Reid; Miss Emily Gertrude Butlin, of Bristol; Miss Minnie Gomery, M.D., C.M., Montreal, of Montreal; and Miss Lucy Sheldon, of Weston-super-Mare. Miss Bradley and Miss Sheldon were trained at the Olives; and Mrs. Inglis, Miss Butlin, Miss Reid, and Miss Gomery at the Willows. Miss M. Rosenhayn, late of the F.E.S., has accepted the Committee's invitation to become a missionary of the Society. Messrs. Hugh Osborn Savile and Brandon Laight, students at Islington College, have also been accepted as missionaries of the Society. Miss Robinson and Miss Butlin were accepted as honorary missionaries.

HOME DEPARTMENT.

Notes and Comments.

THE Hon. Secretary of the Nottingham Junior Association has kindly acceded to the request to write an account of the work among the children of the upper classes which has been so successful in that city. The letter is given below:—

“Nottingham, Oct. 14th, 1899.

“Our Junior Association originated in the desire to deepen and increase the interest in missionary work shown amongst children of the upper classes after the series of drawing-room meetings held in 1897. We divided the city into districts—Central, North, South, East, and West: every church in the city which takes the slightest part in C.M.S. work being included in one or other of the districts. A meeting of clergy, parochial C.M.S. secretaries, &c., was called, at which the objects of the Junior Association were explained, and the help and ‘countenance’ of the clergy were asked for. We invited young ladies whom we believed to be specially qualified for work amongst children to act as Hon. Secs. for the districts—they and the Junior Association General Hon. Sec. forming the Junior Association Committee, and arranging meetings; &c.

“In every parish we try to have a Junior Association ‘helper,’ who works under the District Secretary, and tries to keep in close touch with the Junior Associates in her particular parish. The District Secretary generally arranges with her ‘helpers’ so that one undertakes the boxes, another work, a third badges, but each Secretary is free to plan for her own district, she being responsible for the working of it. Any child ‘not attending Sunday-school’ is supposed to be eligible, but this is a rule to be used with discretion: on the one hand we have admitted nearly a whole Sunday-school, as it is called the ‘upper-class’ Sunday-school of that parish; on the other hand we have sometimes to drop children who do not attend the ordinary Sunday-school, but *should* do so.

“We have two united and two district meetings in a year. One of the former is amalgamated with the C.M.S. Anniversary in the town, and at the children’s meeting the large galleries are reserved for the Junior Associates, who have special tickets. The second united meeting is about the New Year, and we try to make it a very special one. Last January we hired a big hall, and allowed each member to bring a friend. Tea was handed round. At the beginning of the Christmas holidays we sent a cyclostyled letter to each member of the Junior Association telling the date of the January meeting, and asking all who liked, to make and bring some gift as a ‘Birthday present’ for the Lord Jesus, instead of having a collection. The response to this far exceeded our highest hopes. We think of trying ‘trading pennies’ this year.

“Children wishing to join may either promise a monthly subscription from their pocket-money of not less than 1*d.* per month, or may have a missionary-box, or undertake to make at least two articles for sale or to be sent abroad as prizes. The parents’ consent must be obtained before a child is admitted. There is always a difficulty about getting this: either lessons, or evening air, or ‘parties,’ are constantly given as excuses for keeping the children away. We find it well to send the District Secretary or a ‘helper’ to ask for this consent, as it makes a link with the parents, and often ensures a little encouragement for the child. Members receive a card of membership (1*d.*) and a badge (2*d.*). The badge is a small rosette, each district having its own colour. The badges are to be worn at meetings. We charge less if several members belong to one family.

“The district meetings are varied at the discretion of the Secretary, and are often held in private houses. The General Secretary is always invited, and is often consulted about these meetings. Sometimes missionaries, or sea-side service speakers, or clergy, will speak, but often the Secretary will tell the children of some special country, or show curios, &c. Tea is almost always given, and the ‘helpers’ try to get to know their children. We make these meetings as informal as possible, and frequently ask the clergymen of the parish to come and say a few words, and then go! There is a plate at the door for J.A. expenses.

“We try to have quarterly box-openings and gifts of work, and even if the

members do not send or bring something every quarter, the little notice is a reminder. Several of our secretaries or 'helpers' ask the box-holders (and workers) to bring them to their private houses on 'Saturday . . . between . . . and . . . hours,' sometimes providing tea or fruit. *Shows of work* have been tried in one district, and the children are often asked to work next half-year for such-and-such a Mission.

"In one parish a fortnightly working party is held, but this is not socially of the highest grade. Several sales of work have been most successfully organized and carried out by families or groups of members themselves with a little oversight from the Secretary or 'helper.'

"One parish supports a cot in a Mission hospital, but we strongly advise 'helpers' to discourage any tendency to work *only* for one place or Mission.

"In conclusion I should like to warn any one starting Junior Associations,—

"(1) To be very careful in the choice of secretaries.

"(2) To have meetings three or four times a year for all the 'helpers,' for consultation and encouragement, and specially for united prayer. (We think an informal tea and talk and a short address from someone interested in the work, followed by prayer, is the nicest plan.)

"(3) If possible, to have secretaries who are not of the Vicar's family, as in case he leaves the work would stop, and there is apt to be an idea that the secretary is inviting the children to her father's parish.

"(4) To arrange that all Junior Association money contributions shall be paid through the J.A. Secretary (though in all cases entered under the respective *parishes*) in order that the necessary working expenses may be deducted from them.

"We feel we ought to have done more to draw in the older girls as under-helpers, and hope to attempt something this winter for girls who have just left school, or are shortly leaving.

"We have found it necessary to print an annual report for the children that they may realize their connexion with the Society.

"In any description of our methods it must be borne in mind that we are painfully conscious of our failures in living up to them; but though often discouraged, we are still most thankful that our Junior Association was ever started."

Among the more or less uncommon methods of raising funds for the Society must be included the making and sale of blackberry jam. Several of the Sunday-school teachers of St. Stephen's, Cinderford, organized an expedition, and with the help of the children gathered a large quantity of fruit. In all forty-three pounds of jam were made, by the sale of which a sum of seventeen shillings was realized.

The Birmingham and Midlands localized *Gleaner* calls attention to the fact that a missionary address is given every Monday evening from the St. Martin's Open Air Pulpit. This suggests a possible line of action for Lay Workers' Unions, for there is no reason why missionary meetings should not more frequently be held in the open-air. In some parishes a lantern lecture out of doors might be organized, and there can be little doubt that in this way many would be reached who would never come to an ordinary gathering in a schoolroom.

Of the many efforts to increase the income of the Society which have been made of late years, one of the most interesting is that which resulted in the formation, in 1894, of the Daily Giving League. It is stated that there are three London penny newspapers each of which has an income of over 260,000*l.* per annum, derived entirely from its sale; and with the importance of systematic and regular contributions thus demonstrated, the League was instituted in order, as its name implies, to stimulate the giving to the Society of some fixed amount, however small, every day. Unfortunately the progress of the movement has not been as rapid as could be desired, but

nevertheless it has accomplished something, for one member has contributed 12*l.* 6*s.*, another 8*l.* 17*s.*, a third 8*l.*, and so on. Mr. E. A. Rusher, Christ Church Cottage, Hampstead, N.W., will gladly send a box to any one desirous of joining the League, and will furnish any information which may be required. It may be mentioned in this connexion that there is another organization conducted on somewhat similar principles, which has 300 members who give monthly contributions ranging from a penny to four shillings. No less than 67*l.* was raised by its means last year.

Apropos of what is written above, it may be of interest to note that there will be paid during one year for copies of the London *Daily Mail*, if it can maintain its circulation of one million, more than twice the sum which the C.M.S. received in 1898-99, exclusive of the Centenary Funds.

It was stated at a Conference about Work among the Young, which was recently held in Bristol, that the members of the Younger Clergy Union had sought and obtained permission to arrange missionary addresses in the various Board schools in that city. Other Younger Clergy Unions have made somewhat similar efforts, and it would be well if attention were paid to this matter in all places where a School Board exists. Church day-schools should obviously also be considered.

Most C.M.S. workers are familiar with Missionary Bands of adults which bear the names of some country, people, or mission, but it may not be known that in the North something of the sort has been tried for children. In one of the parochial branches of the Knareborough and Harrogate Junior Association the children are divided into bands—Indians, Africans, Chinese, and so on. Each band has its own box, and there is a healthy spirit of emulation between them.

C. D. S.

Church Missionary House.

THE report of the second year's operations of the Standing Committee on the subject of "Business Men in the Mission-field," was presented at the monthly meeting of the London Lay Workers' Union on December 5th. Though no great progress has been made, the Committee are encouraged to go forward in their work, as they have met with much encouragement from various quarters. Addresses on this same important subject were given by Mr. L. H. Nott, late of the Niger Mission, and Mr. E. T. Whittaker, a Fellow and Lecturer of Trinity College, Cambridge.

An interesting gathering was held at the C.M. House on November 17th, when 116 superintendents of Sunday-schools, and a few teachers, met for a Social Evening arranged by the Ladies' C.M. Union for London. The Rev. A. E. Dibben gave an illustrated address on the Ceylon Mission, and Mr. Eugene Stock, who occupied the chair, also spoke.

In connexion with the Day of Intercession for Foreign Missions, a meeting of friends of the Society and members of the Committee was held in the Lower Exeter Hall, on St. Andrew's Day, November 30th. The Rev. H. E. Fox presided, and several of those present took active part in leading in prayer on behalf of the Society's work.

Younger Clergy Unions.

THE members of the Belfast Y.C.U. met at St. George's Café on November 2nd, the Rev. J. Irvine Peacocke presiding. It was unanimously decided to increase the roll of membership from thirty to thirty-five, and five new members were

subsequently elected. The Chairman gave an interesting address, sketching the progress of Missions down to the present time.

The Rev. F. Hobson presided over the meeting of the Bradford Y.C.U. held at the Church Institute on November 10th. After transaction of business, an address on "Missionary Work in the Province of Si-chuan" was given by the Rev. O. M. Jackson.

The members of the Leeds Y.C.U. met at St. James's Parsonage on November 10th, the Rev. J. C. Wright presiding. After prayers and business (which latter included the election of four new members), the Rev. W. Nutley gave a carefully prepared paper on the Fuh-Kien Mission. A brisk discussion followed.

Mr. A. B. Lloyd, of Toro, gave a graphic account of his work and experiences in Central Africa before the members of the London Y.C.U., on November 20th. The Rev. W. H. Griffith-Thomas also gave a brief inaugural address at the commencement of his year of office as President of the Union, and the Rev. R. MacInnes bade farewell to his fellow-members before leaving for work in Cairo.

A meeting of the Y.C.U. Union for Tunbridge Wells and neighbourhood was held at Holy Trinity Vicarage, Tunbridge Wells, on November 20th, addressed by the Rev. F. Glanvill, who spoke of the pressing need of clergy for foreign service, and offered many most valuable suggestions as to the best means of creating and fostering missionary interest and effort in ordinary parochial life. Mr. E. J. Carus-Wilson, from Ceylon, followed with a few telling remarks on the *Oneness* of God's Work at Home and Abroad.

Women's Work.

ON November 22nd, Miss M. C. Gollock visited Cambridge. After a most interesting address from her, a Church Missionary Ladies' Union for the Diocese of Ely was formed, and thirty-eight members were enrolled. On Thursday a "Quiet Day" was held, which we believe stirred many hearts and will have lasting results. Professor Moule gave an address at the Holy Communion in the morning, and Miss M. C. Gollock gave the addresses at the afternoon and evening meetings. D. M.

Mrs. Hubert Kingdon during November visited five young ladies' schools in the Manchester and Carlisle dioceses. Three of these were addressed two years ago by Miss C. Storr and have been taking the Terminal Letter and showing a real interest in missionary work ever since. The two schools now visited for the first time each appointed a girl secretary for the Terminal Letter, and in one they hope to work for Medical Missions. Mrs. Kingdon also addressed a meeting in St. George the Martyr Mission Hall, Bolton, which we hope will result in a branch of the Gleaners' Union being formed. M. B.

A series of interesting village meetings in Yorkshire were addressed by Miss Wilkinson, from the North-West Provinces, India, from November 14th to 20th. The following places were visited: Monk Fryston, Ryther, Askham Bryan, Sheriff Hulton, Bolton Perry, and Easingwold. Some of the meetings were held in cottages, where Miss Wilkinson's Indian curios were much appreciated. The attendance at all the meetings was very good, and keen interest was roused in the sad condition of the women of India, of whom Miss Wilkinson gave accounts from her own missionary experience. G. H.

Miss E. S. Goldie (from Fuh-Kien) visited the Liverpool Ladies' C.M. Union from November 7th to 19th. The largest public meeting of the Union ever held was addressed by Miss Goldie and the Ven. Archdeacon Phair. Addresses were given at drawing-room meetings at Blundellsands and Litherland, a combined L.U. and G.U. meeting at Edge Hill, a G.U. meeting at Kensington, two small

meetings, two prayer-meetings, and a Sunday-school. Three visits were paid to ladies' schools, one of these having addresses both to the upper and lower forms, the latter at the special request of the Principal. In all the meetings much fresh missionary interest was aroused, but perhaps the most encouraging opening of all was one in the Pupil Teachers' Training College, where 100 students were deeply interested in the account given them of Missionary work in the Fuh-Kien province of China.

W. I. L.

The half-yearly meeting of the Ladies' Church Missionary Union for the Archdeaconry of Surrey was held at the Stoke Church Institute on November 30th (St. Andrew's Day). There was a much larger attendance than on previous occasions. Mrs. H. E. Fox and Miss M. Gollock kindly came to address the meeting. A hope entertained from the first Stoke meeting is that other towns and villages in the Archdeaconry may now come forward and form new centres for the establishment of similar Ladies' C.M. Unions.

Three ladies' schools in London were re-visited by Miss Etches in December. In one of these schools there is a Sowers' Band, which works for a Mission station in India; in another, a stall is provided by the girls and teachers for the annual C.M.S. parochial Sale of Work; and in a third, some of the "old girls" still work for C.M.S. in connexion with their old school. The annual meeting of the Bitterne C.M.S. Association was addressed on December 4th by Mr. Rowlands and Miss Etches.

In the first week of December, Miss Storr (Women's Department), accompanied by Miss Elverson from Jerusalem, visited some of the Associations of the late Female Education Society in the West of England, in order to meet the Secretaries and supporters of the F.E.S. and explain the recent arrangements made with regard to F.E.S. work. Drawing-room meetings were held at Cheltenham, Gloucester, and Bath, and in each of these places warm sympathy with the C.M.S. and a desire to continue the support formerly given to F.E.S. to the C.M.S. was expressed. In each of these centres it was decided that the contributions should be appropriated to some definite branch of the late F.E.S. work, now taken over by the C.M.S.

On November 14th, a meeting in connexion with the Centenary of the C.M.S. was held at Wembley. The Vicar, the Rev. J. W. P. Silvester, presided, and an address was given by Miss Storr. It was encouraging to hear that there had been considerable increase in the amount sent up from this parish last year to C.M.S.

Local Associations and Unions.

THE twenty-fifth half-yearly meeting of the West Kent C.M. Union was held at Maidstone on October 27th, 1899. At 11.15 a.m. the Deanery Secretaries and the members of the Standing Committee met to consider reports of the Hon. Dist. Secretaries, and other business. Mr. J. Moore, the President of the Union, presided. At 2.30 the general meeting was held in the Hollingworth Hall. Owing, doubtless, to the inclement weather, the attendance was somewhat smaller than usual. After prayer by the Rev. H. F. Rivers, the President said a few earnest words from the chair. Then followed a most helpful Bible study by the Rev. W. H. Collis, Vicar of St. Luke's, Maidstone, on St. Luke v. (4-11). The Rev. H. E. Heinekey gave a deeply interesting sketch of the History of Missionary Effort in Ceylon, he having laboured there for some years. Archdeacon Hamilton closed the meeting with prayer.

J. A. L.

Sermons were preached in thirteen churches in Birkenhead on Sunday, October 29th. On the Saturday afternoon a large gathering of children met in the Y.M.C.A. Hall, when addresses were given by the Rev. J. P. Haythornthwaite (Agra) and the Rev. C. F. Jones. On Monday two most successful meetings were held. A very large number of workers met at 6 p.m. for a tea, kindly provided by the lay members of the Committee, and were addressed by the deputation. The evening meeting, presided over by Mr. G. A. Solly, was the

largest ever held, and deep interest was aroused by the addresses of Bishop Tugwell and the Rev. J. P. Haythornthwaite. A very satisfactory Report was read, showing an increase of funds. On Saturday evening a preliminary prayer-meeting was well attended, and was addressed by the Rev. Canon Hodgins, Vicar of St. Cyprian, Liverpool. Addresses were given to the students of St. Aidan's College, and also at the Birkenhead Grammar School, by the deputation.
C. F. J.

Under the presidency of the Dean of Ripon, the seventieth annual meeting of the Ripon Auxiliary was held on November 13th. In presenting the Annual Report, the Rev. J. H. Goodier stated that a sum of 80*l.* more than the previous year had been remitted to the Parent Society, owing to a great extent to the increased efforts during the Centenary. The Chairman in his address spoke on the encouraging nature of the report, one of the many encouraging symptoms which ought to come home to the friends of Missions in the present day. The Dean then sketched the progress of Christianity in the world, but thought that Christians might well be ashamed of the slow rate of the progress made, largely through their own indifference, and urged a deeper realization of personal responsibility. The Bishop of Athabasca followed, giving an account of work among the Indians of N.-W. Canada, and the Rev. A. E. Dibben told of the work in Ceylon.

Sir John H. Kennaway presided at the annual meeting of the Devon and Exeter Association on November 13th, held in the Barnfield Hall, Exeter. An encouraging report was presented, showing the stimulating effects of the Three Years' Enterprise, progress being visible on all sides. The Chairman spoke of a deficiency—a deficiency of recruits. The number of offers of service received was totally inadequate to the vacancies in the field. We look, said Sir John, with pride on officers and men pressing forward for service in South Africa, but in the mission-field we saw officers waving their swords in front, but there were no men ready to follow them. It was to be hoped that the soldiers of the Cross would prove themselves none the less forward than the soldiers of the Queen. Bishop Tugwell followed, pleading that as England had been forward in the abolition of slavery, so would they press for the suppression of the Liquor Traffic in West Africa. The Bishop also spoke of the new Mission to the Hausa country, and pleaded for prayer in its behalf. At this stage of the meeting a resolution was passed expressing the opinion that it was desirable to approach the Government to induce them to restrict the Liquor Traffic in West Africa. Sir Thomas Fowell Buxton gave some interesting suggestions on the past and coming centuries, and the Rev. James Johnson, of Lagos, gave the closing address. In the evening Canon Edmonds presided over a large public gathering in the same hall, when Bishop Tugwell, Sir T. F. Buxton, and the Rev. J. Johnson again spoke.

The Annual Conference of the Church Missionary Union for the Archdeaconry of Carlisle was held at the Queen's Hall, Carlisle, on November 14th. The Rev. H. Lonsdale, Vicar of Upperby, took the chair at the morning session. After the election of new members, a devotional address was given by the Rev. C. T. Horan, Vicar of St. John's, Carlisle. The Rev. A. Bentley, Assoc. Sec. of the N.-W. district, then opened a discussion on "The best way to follow up the Centenary." The Bishop of Barrow-in-Furness, in a short address, drew attention to the value of intercessory prayer, and the observance of the special season set apart for it. After a short discussion, the Rev. F. A. Painter gave an interesting address on various aspects of work in Travancore. In the afternoon a meeting for ladies only was held, at which Miss M. Gollock gave a series of devotional addresses. At 8 p.m. there was a large attendance at a public meeting, which partly partook of the nature of a dismissal of the Rev. and Mrs. Rennie MacInnes, who are leaving shortly for Cairo. The Chair was taken by the Rev. C. T. Horan, Vicar of St. John's, Carlisle, who drew attention to the real end and aim of life, the doing of God's will, also referring to the overwhelming need of the Foreign as compared with the Home field. He then called on Miss M. Gollock, who, basing her remarks on the account of David and Goliath, called for champions against the mighty forces that defied "the army of the

living God." Mrs. R. MacInnes, M.B., gave a vivid picture of the evils of the Mohammedan system in its seclusion of women, and the terrible ignorance of medical science, and the Rev. R. MacInnes spoke of the call that came to us in the supremacy of the British Empire, and specially in its relations to Islam. The Rev. C. Askwith, Vicar of St. James's, Carlisle, summed up the meeting, pointing out that what we need is to rise to the "mind of Christ."

H. E. H. C.

A most successful exhibition was held at Baildon, Yorkshire, on November 18th. A large number of curios were exhibited, and explained by the Revs. H. Stapleton, C. F. Jones, and Miss Rose. The Rev. W. S. Hooton, formerly a missionary in India, gave a limelight lecture on Tinnevely. Though the weather was foggy, there was a numerous attendance. On Monday there was a very large gathering at the annual meeting. The Vicar presided, and addresses were given by the Rev. T. T. Smith and Miss Rose, and a few closing words by the Rev. C. F. Jones. Sermons were preached on Sunday for the Society in four parts of the parish. The success of the exhibition was in great measure due to the energy of the Hon. Sec., the Rev. W. S. Hooton. Altogether there has been stirred up a real interest which will have a lasting effect upon all who met together.

C. F. J.

Sermons were preached at Peterborough on Sunday, November 19th, in the Cathedral and many of the town churches. The members of the Juvenile Association mustered in good force at the Drill Hall on the following afternoon, when addresses were given by Archdeacon Phair and the Rev. R. Heaton. The Bishop of the diocese presided over the annual meeting in the evening. In speaking of the past year's work, the Chairman referred with deep regret to the loss the Association had sustained by the death of Mrs. Mills. Finances had increased, but he wished he could say that the increase every year was even greater. He hoped that all present would look upon the sorrow of this war in South Africa as something that was to teach them not only more and more of the power of England, but of how England used her power as a Christian Empire, and that it might entice them to give more liberally than ever to a cause which was so dear to every Christian heart. forcible addresses on missionary enterprise and the necessity of extended endeavour were given by the Rev. H. E. Fox, Archdeacon Phair, and the Rev. R. Heaton.

Preceding the anniversary of the Torquay Association, a meeting in support of Medical Missions was held on November 25th, presided over by the Rev. E. Lombe and addressed by Dr. D. Duncan Main. Sir John Kennaway presided at the annual meeting on the 27th, and in opening the meeting referred to the splendid work on behalf of Foreign Missions carried on in Torquay. In speaking of England's duties, and of the blessing conferred on native races who have been liberated by our soldiers and sailors, Sir John pleaded for a fuller recognition of the Church's primary duty as resolved on at the Lambeth Conference. An address was also given by the Rev. F. Baylis, who pleaded for more sympathy and support from those who professed and called themselves Christians.

The annual meeting of the Shropshire C.M. Union was held in St. Alkmund's schoolroom, Shrewsbury, on November 16th. The Rev. W. Dymock Fletcher occupied the Chair. After the Report had been read, the Secretary stated that Canon Christopher, of Oxford, was anxious to establish a prize at the Church Missionary College in memory of the late Canon Nash, who had done so much during his life for the Mission cause, and who at the time of his death was Hon. Secretary of the Shropshire Union; and that 5*l.* had been already collected, and that Canon Christopher hoped the members of the Shropshire Union would help him in the matter. The Association Secretary (the Rev. A. E. Wilson) suggested that since the Union would no longer support the late Miss Attlee's Mission, as suggested at the previous year's meeting, the donations promised to that should be given to the Canon Nash prize scheme. After the usual business, the Rev. J. L. Sheppard gave a very instructive address.

F. W. K.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 21st, 1899.—On the recommendation of the Ladies' Candidates Committee, Miss Annie Henrietta Robinson was accepted as an Honorary Missionary of the Society. Miss Robinson was located to Uganda.

The Rev. J. P. Butlin was located to the Western India Mission.

The Committee considered the question of long-deferred repairs needed for the parsonage-houses in the parishes of Sierra Leone, which had been reported upon by the Group Committee and the Committee of Correspondence. The following Resolution was adopted:—

“That in handing over the parsonages in Sierra Leone to the Native Church Committee, in accordance with their Resolution of November 7th, 1899, a grant not exceeding 2000*l.* be made towards the necessary repairs, on the condition that no amount be spent on any house until the estimate of the cost of the repairs or alterations has been duly certified by the Bishop, when a sum not exceeding one-half of the cost to be incurred may be paid out of the 2000*l.* referred to.”

On a reference to the Resolutions of October 17th (*C.M. Intelligencer*, December, 1899, p. 1036), the Committee sanctioned further arrangements regarding the proposed Medical Training Home for Women Students, on the recommendation of the Medical Auxiliary Committee.

Funds and Home Organization Committee, November 28th.—The Committee considered and approved a plan for modifying the Association Secretaries' districts in London and the South-East of England, the districts to be in future as follows:—(1) the Diocese of London and the County of Essex; (2) the Diocese of Rochester and that part of Surrey that is in the Diocese of Winchester; (3) the Dioceses of Canterbury and Chichester; (4) the Diocese of Winchester (except Surrey), the Diocese of Salisbury, the Channel Islands, and (*pro tem.*) a part of the Diocese of Oxford. The Rev. J. E. Padfield, B.D., was appointed an Association Secretary.

Funds and Home Organization Committee, December 4th.—The Revs. G. A. Anning and C. F. Bickmore were appointed Association Secretaries.

General Committee (Special), November 28th.—The Committee took leave of the following Missionaries:—The Right Rev. Bishop Tugwell, the Rev. A. E. Richardson, the Rev. J. C. D. Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin, for Hausaland; Miss A. E. Allen, Miss A. B. Glass, Miss R. Hurditch, and Miss A. H. Robinson, for Uganda; the Rev. and Mrs. A. E. Bowlby and Miss E. M. Beyts, for the N.-W. Provinces; the Rev. Dr. and Mrs. H. U. Weitbrecht, Miss M. E. Farthing and Miss M. J. Farthing, for the Punjab; the Rev. J. P. Butlin and Miss M. B. Watney (*fiancée* to Mr. G. H. Hodgson), for Western India; the Rev. and Mrs. A. E. Goodman, for South India; the Rev. A. A. Pilson and Miss E. J. Howes, for Ceylon; the Rev. and Mrs. W. Banister and Miss A. M. Jones, for South China. The Instructions were read by the Revs. F. Baylis, G. B. Durrant, and G. Furness Smith, and some of the Missionaries having replied, the outgoing party were commended in prayer to the protection of Almighty God by the Honorary Secretary.

Committee of Correspondence, December 5th.—On the recommendation of the Ladies' Candidates Committee, Miss Emily Gertrude Butlin, Miss Lucy Florence Bradley, Miss Minnie Gomery, M.D., C.M. Montreal, Mrs. Ellen Inglis, Miss Geraldine Amelia Reid, and Miss Lucy Sheldon were accepted as Missionaries of the Society, Miss Butlin as an Honorary Missionary.

On the recommendation of the Islington College Visitors Sub-Committee, Messrs. H. O. Savile and B. Laight were accepted as Missionaries of the Society.

Miss M. Rosenhayn, one of the Missionaries of the Female Education Society, having accepted the invitation of this Society to join it, her acceptance was recorded.

The Committee fixed the following locations:—Miss E. G. Butlin to Baghdad; Mr. H. O. Savile to Uganda; Mr. B. Laight to East Africa; and the Rev. W. E. S. Holland to Allahabad.

Various suggestions having been made for the appointment of standing Auxiliary Committees or Sub-Committees, to take charge of Educational Missions, Industrial Missions, and Foreign Publications, a special Sub-Committee was appointed to consider the desirableness or otherwise of such arrangements.

The Committee had interviews with the following Missionaries on their return from the mission-field:—

The Rev. F. W. Bourdillon spoke of his work in Burdwan, a city of 40,000 inhabitants, and of the various methods adopted for bringing the Gospel message to the people. He referred especially to a plan of house-to-house visitation which had been followed for two years, during which their aim had been to leave a Gospel, and a tract explanatory of the Christian religion, at every house. While not wholly without fruit, the direct results of this effort had been disappointingly small. The work in the villages, on the other hand, had been full of encouragement.

The Rev. E. J. Peck referred to God's great mercy in sparing the lives of himself and the crew of the little whaling vessel in which he had returned home. He considered the progress of the work among the Eskimo of Cumberland Sound encouraging. Though none have as yet been baptized, some sixty adults and forty children have learned to read the Gospels which he took out with him two years ago. A very interesting testimony lately reached him of a hopeful movement among the Eskimo on the shores of Ungava Bay in Labrador, whom Mr. Peck visited some fifteen years ago. One of the Moravian Missionaries, on visiting them recently, found them most desirous of instruction, which he attributed to Mr. Peck's visit, to which he referred with joy.

Dr. E. J. Baxter referred to the way in which his last period of service had been interrupted by two journeys to Uganda in charge of Mission caravans, and then gave some account of the Medical Mission work in the Usagara Mission, which he found gave very valuable access to the people of the neighbourhood, including especially some few Masai who came and settled by the hospital for treatment. He referred also to ravages of smallpox, dysentery, and other sicknesses which had caused very many deaths lately. Speaking as Secretary of the Mission, he had been distinctly encouraged as to the progress of the work since the Committee had decided to continue and reinforce the Usagara Mission.

General Committee, December 12th.—The Committee were mainly occupied in considering and confirming the Minutes of the Committees above recorded, and also in giving preliminary consideration to one of the Reports from the Centenary Review Committee, regarding the administrative duties of the various Committees and Sub-Committees.

A report was presented from the Publications Sub-Committee upon the issues and cost of the various publications for the year ending March 31st last, which had been deferred owing to the pressure of work in connexion with the Centenary. It stated that 13,739*l.* had been expended, and 11,001*l.* received, leaving a net cost for the year of 2738*l.* The Sub-Committee also reported on a report of one of the Centenary Review Committees, stating the decision they had arrived at regarding the various matters therein recommended. The General Committee adopted the Publications Sub-Committee's Report, and sanctioned a proposal to make the *Quarterly Paper* free to adult subscribers of small sums.

The Secretaries reported that the Bishop of Singapore and Sarawak had accepted the office of Vice-President of the Society.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the "King's Highway" may soon be completed for a witness in all the world. (Pp. 1—4.)

Prayer that the work of the L.M.S. may be increasingly fruitful. (Pp. 5—11.)

Prayer that opposition in Kirman may not hinder the spread of the Word. (Pp. 12—15.)

Thanksgiving for the leavening influences of Christianity in India; prayer that the people generally may be led to accept the Gospel. (Pp. 19—22.)

Thanksgiving for self-denying and liberal gifts to the Centenary Funds. (Pp. 23—32.)

Thanksgiving (with prayer) for the Eskimo Mission. (Pp. 32—44.)

Prayer for pioneers for Hansaland and for the Eastern Soudan. (Pp. 59—61, 67.)

Thanksgiving for remarkable progress in the Ijebu Ode and the Ondo Districts of West Africa. (P. 47.)

Prayer (with thanksgiving) for village congregations in Travancore. (P. 52.)

Thanksgiving for peace and work renewed in Kien-Ning. (P. 53.)

Prayer for the S.V.M.U. Conference. (P. 69.)

NOTES OF THE MONTH.

DEPARTURES.

Eastern Equatorial Africa.—The Rt. Rev. Bishop Peel, the Rev. F. Burt, Mrs. A. G. Smith, Miss F. Austin, and Mr. S. H. Seccombe (assistant accountant), left Marseilles for Mombasa on Nov. 30, 1899.

Egypt.—The Rev. W. H. T. Gairdner left Marseilles for Alexandria on Nov. 23.

Palestine.—Mrs. R. Sterling left Newcastle-on-Tyne for Gaza on Oct. 20.

Bengal.—The Rev. and Mrs. J. F. Hewitt left Liverpool for Krishnagar on Dec. 2.

North-West Provinces.—Miss E. M. F. Major left London for Muttra on Nov. 22.

Punjab and Sindh.—The Rev. and Mrs. E. Guilford left London for Tarn Taran on Nov. 4.

South India.—The Rev. M. G. Goldsmith left Plymouth for Madras on Oct. 28.—The Rev. and Mrs. C. W. A. Clarke left London for Masulipatam on Nov. 20.

South China.—Dr. C. G. Wilkinson left Southampton for Fuh-chow on Nov. 20.

Japan.—Miss R. D. Howard left Southampton for Osaka on Oct. 9.

ARRIVALS.

Sierra Leone.—Miss C. H. Pidsley left Sierra Leone on Nov. 3, and arrived at Liverpool on Nov. 18.

Niger.—The Rev. and Mrs. T. J. Dennis left Onitsha on Nov. 1, and arrived at Plymouth on Dec. 2.

Persia.—Dr. D. W. Carr left Julfa on Oct. 10, and arrived in London on Nov. 22.

North-West Canada.—The Rev. E. J. Peck left Blacklead Island, Cumberland Sound, on Oct. 8, and arrived at Peterhead on Nov. 12.—The Rev. and Mrs. W. G. Walton arrived in England from Fort George on Dec. 4.

BIRTH.

North-West Provinces.—At Simla, the wife of the Rev. H. W. V. Birney, of a daughter.

MARRIAGES.

Egypt.—On Nov. 7, at Cairo, the Rev. D. M. Thornton to Miss Elaine Anderson.

Punjab and Sindh.—On Sept. 27, at St. Mary's, Putney, by the Rt. Rev. the Bishop of Mombasa, Dr. Arthur Lankester to Miss Alice Grace Fox.—On Nov. 8, at Jandiala, by the Rt. Rev. the Bishop of Lahore, the Rev. W. F. Cobb to Miss Jessie Richardson.

Ceylon.—On Oct. 31, at Colombo, the Rev. H. C. Townsend to Miss M. E. G. Young.—On Nov. 1, at Colombo, the Rev. W. J. Hanan to Miss Miriam Clarke.

PUBLICATION NOTICES.

C.M.S. Monthly Magazines. The Lay Secretary will be pleased to supply copies of the January numbers, for use as specimens, to any friends who may be willing to assist in increasing their circulation by obtaining new subscribers. In writing for copies, will friends kindly mention how many they can profitably use in this way. Any new subscribers who may be obtained, need not necessarily pay direct to Salisbury Square, but can in most cases obtain copies through local booksellers, and thus save postage.

The **Magazine Volumes and Cases** for 1899 are now ready, as follows:—

Intelligencer, cloth, 7s. 6d.; Case for binding, 1s.

Gleaner, paper boards, 1s. 6d., cloth, 2s. 6d.; Case for binding, 1s.

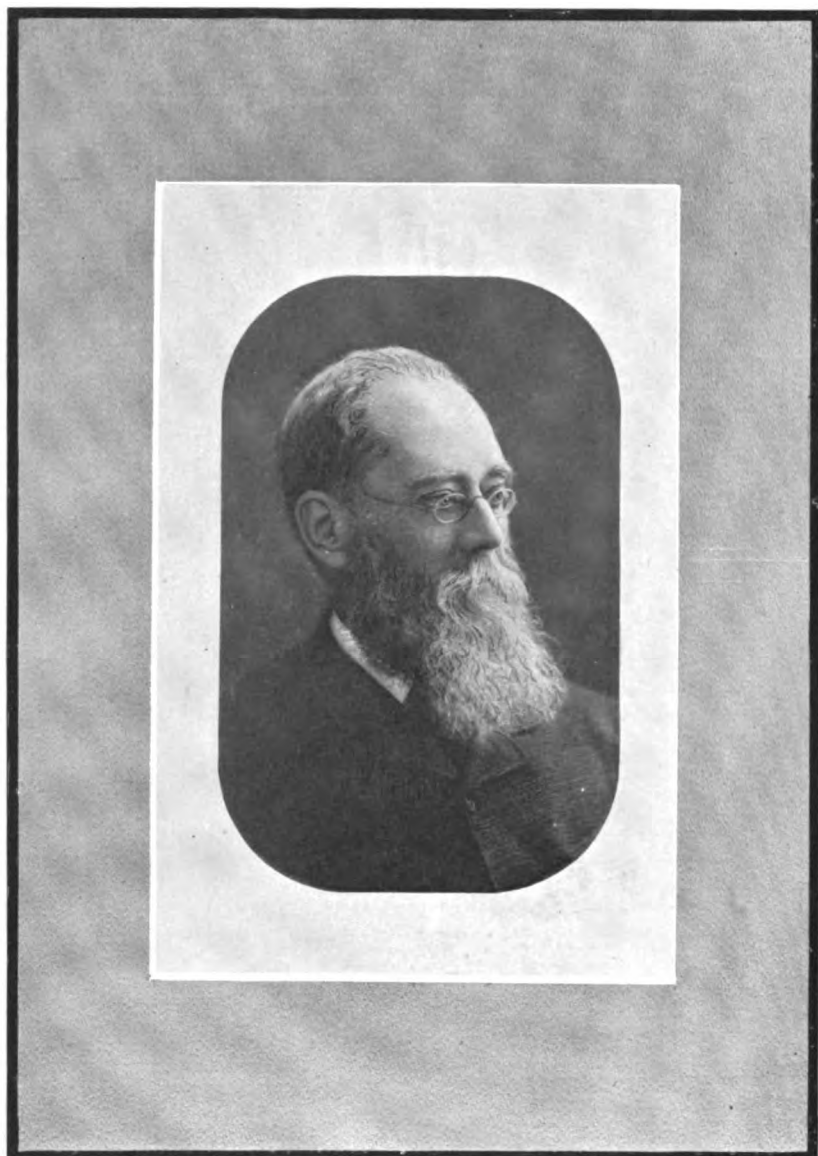
Mercy and Truth, cloth, 2s. 6d.; Case for binding, with Title-page, 8d.

Awake, cloth, 1s. 6d.; Case for binding, with Contents, 8d.

Children's World, cloth, 1s. 6d.; Case for binding, 8d.

The Quarterly Paper of the C.M.S. Mission at Baghdad. This is a small paper printed for private circulation by the Rev. W. S. King, Ipswich; price one penny per quarter (post free, 1½d.). It can also be obtained from the Publishing Department, Salisbury Square. The latest issue is No. 7, July to September, 1899. Members of the G.U., and Missionary Bands, who have to work up the Baghdad Mission, will find this little paper very helpful.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



GENERAL GEORGE HUTCHINSON, C.B., C.S.I.

THE
CHURCH MISSIONARY INTelligence

GEORGE HUTCHINGS

Wentworth, the first of the American
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THE
CHURCH MISSIONARY INTELLIGENCER.

GEORGE HUTCHINSON.

“Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit; . . .
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state;
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
And, while the mortal mist is gathering, draws
His breath in confidence of heaven’s applause:
This is the happy warrior; this is he
Whom every man in arms should wish to be.”

WORDSWORTH.

THESE lines are taken from Wordsworth’s charming little poem, “The Character of the Happy Warrior”; and, in many respects, the character therein depicted seems peculiarly applicable to the life and character of our dear friend, George Hutchinson. With the record of long and honourable service in the employ of the East India Company and of her Majesty behind him, he occupied the later years of his life in direct work for the Lord and Master whom he had continuously served. Early trained under one under whose government the North-West Provinces of India became the training school for the excellent administration of the Punjab, when it was annexed to British India, he was prepared for stern and trying events when the dark days of the Sepoy Mutiny came upon the land; then, when he rose “to station of command,” he did so “by open means,” and there stood “on honourable terms”; when he was “called upon to face some awful moment to which heaven joined great issues,” he kept “the law in calmness made,” and “was equal to the need”; him

“Neither shape of danger could dismay,
Nor thought of tender happiness betray.”

The C.M.S. has lost in George Hutchinson a wise and thoughtful counsellor, a sincere and trusted friend, and a warm advocate. As member of Committee, as one of its happy band of Secretaries, and as a man on whose advice in engineering matters the Committee, even to the last, had constantly to rely, he did for the Society invaluable service which can scarcely be over-estimated. As, from time to time, friends are, in the good providence of God, removed, He, in His prescient wisdom, raises up others to take their place, and a goodly succession of godly men come forward to carry on the sacred work; but the position of no man can exactly be filled, and it will be very difficult for any one to render to the Society just the admirable combination of firmness

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and sweetness of temper, ripe counsel and professional skill, financial acumen and administrative ability which our friend was permitted to render.

George Hutchinson was the son of Colonel Hutchinson, of the Bengal Engineers, and bore his father's Christian name. He was born at sea on March 18th, 1826, when his father was bringing his mother to England for the sake of her health. A note written by his father has recently been found. After chronicling the event of his birth, he adds the following beautiful prayer, which all who knew the son will feel has been fully answered, and the desire expressed abundantly fulfilled: "O Father of mercies, grant, I beseech Thee, Thy especial blessing upon the dear child Thou hast given unto me. Create him anew, O Lord, by Thy Holy Spirit. Renew a right spirit within him, and may he grow in grace and in the knowledge and love of God as he grows in years."

His mother died during the voyage, and the motherless babe was committed to the care of his father's sister-in-law, Mrs. William Hutchinson, who was then living at York. In 1838 he was a pupil at Dr. Richardson's Preparatory School at Blackheath, and he used to spend his half-holidays with his aunt, Mrs. Stephens, who lived next door to the school, and had charge of his sisters, his father having meanwhile married again. In the following year his father and step-mother returned from India, and all the family lived together, first at Sydenham and then at Leamington. In 1840 his father was appointed Head Master of a College of Civil Engineers which was opened at Kentish Town, and then removed to Putney. Here George Hutchinson was a pupil until he went to Addiscombe, having obtained a cadetship in the East India Company's military service.

He entered Addiscombe in the year 1842, when he was only sixteen years of age. His friend General Crofton, who entered the "Seminary" six months later, says that "he was one of the steady Christian characters there." He came out in the Engineers, and so, on leaving Addiscombe in 1844, he was at Chatham during the greater part of the following year. Soon after his arrival in India he was appointed to the corps of Sappers and Miners in January, 1846. Next month he joined the Army of the Sutlej, just after the battle of Sobraon, and accompanied it on its march to Lahore. Before the treaty of peace was signed, he, with four other Engineer officers, carried out a survey of the environs of that city. Soon after this he entered civil employ in the North-West Provinces, which were then under the government of James Thomason, one of the best and ablest Lieutenant-Governors who has ever held that responsible position. Lieutenant Hutchinson's father had married a sister of Mr. Thomason, and naturally, when at headquarters, he stayed a good deal with one who was so near a connexion. When a few years ago I was writing a brief memoir of this Christian statesman, General Hutchinson was kind enough to give me two or three personal anecdotes of him, one of which I think my readers will be pleased to read as a reminiscence both of the narrator and of his distinguished kinsman. "I was with him," the former said, "on an elephant, some time, I think, in 1847, when we were out in camp,

taking a quiet ride through the country. He was most careful on such occasions, when the young crops were coming up, not to take the elephant where it could injure the crops by its feet or by its trunk; and he allowed only one or two sowars to follow him. Suddenly we saw a young civilian coming towards us on an elephant, tearing across the fields regardless of the crops. Mr. Thomason's distress and his dignified rebuke to the thoughtless young man, I can never forget."

In May, 1846, Lieutenant Hutchinson was appointed Assistant to the Superintendent of Canals west of the Jumna, and, until 1848, he was employed there and in the Dehra Dun on irrigation works. In 1850 he was transferred to the Punjab, where he served for six years in the Trans-Indus territory. His oldest surviving friend, General Crofton, kindly writes to me about this period of his service as follows:—

"He remained in charge of the Dehra Dun canals till the end of 1849, or thereabouts, and subsequently was transferred to the Punjab. A medical man in the Government service whom I met some years ago, of a decided Christian character, told me that, when stationed about this time at Dehra Ghazi Khan on the Indian frontier, dear George Hutchinson was the instrument under God of his conversion. So he was early led to try to win souls for his Master. He did not speak much on religious matters in public in earlier years, so far as I know. In after years he used, I know, to gather his Hindu and Mohammedan servants together in his own house to read and explain the Bible to them. After 1849 I lost sight of George Hutchinson for many years, till 1865, I think, when he returned from Oude to take up the appointment of Chief of Police. From that time till I left the Punjab in 1874, we met constantly in the summer. His official duties were heavy, but never prevented him from helping in any efforts to promote his Master's cause."

Returning to India after his furlough, Lieutenant Hutchinson was appointed First Class Executive Engineer in Oude in May, 1856. In the following year he became Aide-de-Camp to Sir Henry Lawrence, the new Chief Commissioner of Oude. Soon afterwards the Sepoy Mutiny broke out, and he served throughout the terrible siege of the Residency at Lucknow, and at the defence of the Alum Bagh under Sir James Outram. This is not the place to give a narrative of that sad time. Lieutenant Hutchinson did excellent service before the siege, in bringing in Europeans who were in the district, and during the siege he was the life and soul of the engineering department, who were busied with the defences and in conducting mining operations. I remember hearing some time ago a lecture which he gave to the C.M.S. Lay Workers' Union on the Siege of Lucknow, and the graphic details of the mining and counter-mining linger in my memory. The following extracts from public despatches will suffice to show how fully his services at that time were appreciated. General Inglis and the Governor-General mentioned his name with praise. Sir James Outram mentioned him in the following terms: "Lieutenant Hutchinson, under whose skilful direction the enemy has been completely outmined. I am greatly indebted to him." (The *London Gazette* of February 17th, 1858.) He was promoted to be a Captain in April, and a Major in July, 1858. Captain Hutchinson wrote an admirable *Narrative of the Mutinies in Oude*, giving an account of the events which led up to the outbreak in that province. Its value consists in its being an official record of these events published

by authority. It was published by Messrs. Smith, Elder and Co. in 1859. It may here be stated that he was created a Companion of the Star of India in June, 1869, and a Companion of the Order of the Bath in May, 1875.

I think that the following letter from the late Lord Napier of Magdala to the Author of the *History of the Royal Munster Fusiliers* will be read with interest, as it gives a striking instance of Lieutenant Hutchinson's skill, ingenuity, and fertility of resource in his profession :—

"SIR,—At page 512 of the *History of the Royal Munster Fusiliers* you attribute to me an act the credit of which was due to Lieutenant George Hutchinson, of the late Bengal Engineers. That able officer, in company with the late Colonel Berkley, Her Majesty's 32nd Regiment, laid out the defences of the Alum Bagh Camp, remarkable for its bold plan, which was so well devised that, with an apparently dangerous extent, it was defensible at every point by the small but ever-ready force under Sir James Outram. A long interval between the camp and the outpost of Jellalabad, which it was obligatory to hold, was defended by a post of support called 'Moir's' Picket, or the two-gun picket. At that time this picket was covered by a wide expanse of *jheel*, or lake, resulting from the rainy season. Foreseeing the probable drying up of the water, Lieutenant Hutchinson, by a clever inspiration, marched all the transport elephants through and through the lake, and when the water disappeared, the dried clay bed, pierced into a honeycombed surface of circular holes a foot in diameter and two or more feet deep, became a better protection against either cavalry or infantry than the water had been. In addition to this admirable forethought, we were indebted to Lieutenant Hutchinson for many acts of skill and daring during the defence of Lucknow and the Alum Bagh. During the time of the occurrence above described, I was recovering from a severe wound either in the Cawnpore Hospital or as a guest of Lord Clyde, and I am anxious to disclaim the credit of a clever bit of engineering which belongs to my old subaltern and dear friend, General George Hutchinson, of the late Bengal Engineers.

"Yours obediently,

"NAPIER OF MAGDALA."

The next appointment Major Hutchinson held was that of Military Secretary to the Chief Commissioner of Oude ; and, when this appointment was abolished, he was transferred to a similar position in the Punjab in February, 1860. From 1861 to 1876 he was Inspector-General of Police in the Punjab ; and I think that the following quotation from the Proceedings of the Lieutenant-Governor of the Punjab on his retirement will be the best memorial of the last stage of his Indian service. "In 1861," it stated, "General Hutchinson was appointed Inspector-General of Police, which office he held until the present year, when reasons of a private nature compelled him unwillingly to decide upon leaving India. The creation of a Provincial Police Force was a work of extreme difficulty, and that it has been successful, the Lieutenant-Governor considers, is chiefly due to the patience and tact of General Hutchinson. The discreet manner in which the new system was worked by him, ably seconded by his subordinate officers, greatly diminished the difficulties of its introduction, and brought it into harmony with the civil administration. The labours of General Hutchinson in the Police Department will have a great and beneficial effect upon the future of the Punjab."

George Hutchinson visited England in 1853, soon after his father's death, and again in 1863. On the second occasion he married Miss

Helen Laura Bird, the daughter of Mr. George Bird, of the Madras Civil Service, and the granddaughter of that sweet and saintly character, Bishop Corrie. The wedding took place on March 17th, 1864. During their voyage to India, the steamer, in which his brother James was also a passenger, encountered a very terrible cyclone, during which they were in extreme peril for three or four days. One night the passengers had to help at the pumps, as several feet of water had entered the hold. The captain had to put back to Aden, which he managed to reach in safety, and the passengers proceeded to India in another vessel.

This was a very trying experience for the young wife, but she met with a still more trying accident after her arrival at Calcutta. When crossing the Hooghly, she slipped off the ferry, in a manner similar to Bishop Cotton's fatal accident; but her husband was able to seize her by the wrist and rescue her. She was, however, wet through, and had to travel in her wet clothes. She never fully recovered, I believe, from this sad adventure, and she remained an invalid to the end of her life. Even after her husband had retired from the service, and they lived in England, it was necessary, from time to time, to change the place of their residence on account of her health. On one occasion, while he was employed as Lay Secretary, he was compelled to take a long leave in order that she might be taken to a warmer climate than London on the south coast of England. She died October 5th, 1898, and thus a happy union of more than thirty years was brought to a close. Our dear friend felt this blow with peculiar keenness. The following is an extract from an entry in his diary written on the day she fell asleep. I would have refrained from inserting what was evidently not intended for publication, if I had not felt that these touching words would meet the eyes of few except those of loving and sympathizing friends. "May my life," he wrote, "be more than ever given to doing His work, proclaiming His glorious Gospel throughout the whole world by His blessed agents—the Bible Society and the Church Missionary Society, and many other ways in my power, and to Him be the praise for thus using me so unworthy."

Soon after General Hutchinson returned to England and began to settle down a little, he entered on congenial work for his Lord and Master. Besides what he did locally, the two Societies which were most to his taste and feelings were the Church Missionary Society and the British and Foreign Bible Society. He was elected a member of the former at the Annual Meeting held on May 6th, 1879, and took his seat at the next meeting of the General Committee. He was a regular attendant at the meetings of this Committee up to 1881.

When the appointment of Lay Secretary became vacant in that year, it was offered to General Hutchinson, and he was appointed Lay Secretary at a Special Meeting of the General Committee held on June 7th. There had just before been a great deal of anxiety felt in the Committee as to the state of the funds of the Society. In the previous year a Special Committee had been entrusted with the duty of going very carefully into every part of the business of the Committee so far as the finances of the Society were concerned, and certain measures of

economy and retrenchment were proposed. Some were at once carried into effect. It was, in fact, a time of peculiar financial anxiety and strain, and the services of a calm and sober administrator were eminently required. This requisite was found in General Hutchinson. He had been a member of the Joint Committee of Funds and Finance which I have just mentioned, and was one of the few members of Committee by whose advice it had been appointed.

As Lay Secretary General Hutchinson's firm and yet courteous demeanour was most valuable. In his intercourse with the missionaries he showed a discriminating tenderness and sympathy which was fully appreciated. To his colleagues his wise counsel and advice and brotherly friendliness were much valued; and, having attended most of the meetings of the Finance Committee during the time he occupied the position of Lay Secretary, I can bear witness to the able manner in which he brought forward the financial business, and the power with which he grasped the financial problems that from time to time arose and demanded solution.

The Committee owe to General Hutchinson one measure of very great utility and convenience. This is the codification of the Regulations of the Society. The Laws had been prepared by our forefathers who founded the Society, and, with certain emendations, they are published yearly with the Annual Report; but the regulations relating to Mission work, and to allowances, and to modes of procedure in the mission-field, were scattered up and down in the records of the Society and in the resolutions contained in minute-books. General Hutchinson, even before he became Lay Secretary, showed an interest in this matter, and on January 10th, 1881, moved for the appointment of a Sub-Committee for the purpose of publishing the Rules, Regulations, and Instructions of the Society in the form of a code. Such a Sub-Committee was not appointed, but the Committee gave him the power to confer with the Secretaries and with one or two of their members on the subject. The Committee and missionaries owe to General Hutchinson the convenience of having in their possession the present handy little volumes containing the various Regulations of the Society, which only require revision and being brought down to date to make them all that can now be desired.

In July, 1883, General Hutchinson desired to be released from the duties of his office from October to the following April, and tendered the resignation of his appointment. His colleagues, to show their appreciation of his services, expressed their strong desire to retain the post open for his return, and the Committee passed the following Resolution:—
 "The Committee receive with much regret the intimation contained in the Lay Secretary's letter, and express their sincere sympathy with him under the circumstances which necessitate his temporary withdrawal, and they cannot accept the resignation which he tenders." Six months' further leave was granted him afterwards, and in October, 1884, he returned to the duties of Lay Secretary, which he continued to perform for five years more. He finally tendered his resignation on January 14th, 1889; and, in regretfully accepting it, the Committee passed the following Resolution:—

"The Committee accept General Hutchinson's resignation with unfeigned

regret, and, in doing so, must place on record their deep sense of the admirable manner in which he has fulfilled the duties of Lay Secretary of the Church Missionary Society since his appointment to that office in June, 1881. They thank God for the piety, love, zeal, diligence, ability, and knowledge which he brought to bear upon every part of his work, and for the patience and courtesy which he invariably displayed towards all with whom that work brought him in contact. They also gratefully remember the great services which he rendered to the Society outside the peculiar duties of his office. They unite in prayer to our Heavenly Father that General Hutchinson may be spared many years to enjoy the rest which he has so well earned, to give to the Society, as a member of the Committee, the benefit of his counsel and assistance, and they hope that much blessing from on high may be with him during the remainder of his life."

The Secretaries reminded the Committee of certain matters which specially distinguished General Hutchinson's period of office. After alluding to the laborious and patient diligence which had been employed on preparing the hand-books containing the Society's Regulations which have already been mentioned, they stated that—

"He had guided the financial policy of the Society through a period of unexampled depression in the country affecting all sources of income, and telling adversely on the Society's income, and had thus far satisfied the Committee that their true policy was to defer as long as possible those retrenchments, the necessity for which had once and again appeared almost inevitable; and that the period of his office had seen the enlargement of the Society's premises in Salisbury Square and the erection of a new Children's Home at Limpfield, in both which the valuable experience and knowledge of the Lay Secretary and his unstinting labour contributed largely to the successful carrying out of these works."

General Hutchinson was made a Life Governor for having rendered essential services to the Society on April 25th, 1889; at the next Annual Meeting he was once more elected a member of the Committee, and on April 14th, 1896, he was appointed a Vice-President. He since served on almost all the various Sub-Committees, the meetings of which he attended with great regularity, except when prevented by illness or by absence from home. The members of Committee will miss him at every turn, and it will take many years, in fact, until a new Committee takes their place, for his kindly presence and ready counsel to be forgotten. The sphere in which, perhaps, his professional knowledge and skill will be most missed is in the preparation of plans for those buildings that are needed for carrying on the Society's work. Every plan and estimate was submitted to him, and the Committee very much relied on the advice which he and others gave them on such technical matters.

As soon as he was free from the pressing and engrossing duties of the Lay Secretary's office, General Hutchinson permitted himself to be nominated as a member of the Committee of the British and Foreign Bible Society. He was elected at the Annual Meeting in 1890. He was very useful in that delightful work, which he highly valued. He was specially useful at the Editorial and India Sub-Committees, and he attended a meeting of the former on the day before he was taken ill. He addressed the New Year's gathering of the Bible Society's Committee and staff in January, 1895, and the admirable address which he gave on this occasion was published in the February number of the *Bible Society Reporter*. But, perhaps, the most telling address which he delivered in connexion with the world-wide work of the Bible Society

was an address given to the District Secretaries in the Library, when they came to London for one of their annual visits. It was afterwards published as a leaflet, and some 135,000 copies of it have been circulated. It is entitled *Do the People Know?*

The end came rather suddenly. Our dear friend was not only a valued counsellor and member of Committee, he was also an advocate for the Society whose services as a speaker it was a pleasure and an advantage to secure. On Saturday, December 16th, he was kind enough, at short notice, to preside, in the unavoidable absence of the Chairman of the Lay Workers' Union, at a Special Farewell Gathering of the Union at Exeter Hall, which was held for the purpose of taking leave of Mr. Gwyn, who was going out as a lay missionary to Calcutta. On his journey from Ealing to attend this meeting he caught cold, and it was observed at the time that he was far from well. He had carefully prepared the speech he intended to deliver; but he was not able to speak so long as he desired. I have before me the notes of this speech. It is a very touching document, and I append a part of the early portion of it. It is affecting to remember that the attendance at this meeting was his last public appearance, and that the writing of this paper was the last labour he performed for the Society that he so dearly loved.

Exeter Hall - 16. Dec. 99
 Farewell to Mr. Gwyn -
 Calcutta? Rev. of the Board

Solem occurrunt
 in the Presence of the Ruler
 He is speaking this farewell and
object of a nation -

Do strength him him for the warfare
 he is entering on
 He has been called by the Captain of the
 Lord's army

set apart - told off for the
 very part of the Army
 he is to be attached to
 and that for

we know
 that he will
 with us in certain sound
 Below the trumpet
 Proclaim the Command
 (Acts 17-30) that men seek all everywhere Repent
 that now is the acceptable time
 that he will lift up π !

and so now we'

Pray
 that he may be clothed
 with the whole armour
 of God - to fight the good fight
 we help together (Co 2. 11)
 by prayer

So shall the Remembrance
 of this farewell be a
 continual help to him in the
 constant daily warfare he
 is now entering on -

The next day or so he was laid aside by influenza, which was followed by pneumonia and pleurisy. The disease was overcome by the remedies, but he sank from weakness. While lying on his death-bed he was most calm and peaceful, though he felt in himself the sentence of death, and he had no expectation of recovery. His mind was clear to the very last. He fell asleep in Christ at noon, December 30th, 1899.

He had been attending to Committee work till very shortly before he

was taken ill. On December 2nd he was at the Home at Limpsfield, very zealous about plans for increasing the accommodation. On the 8th and 11th he attended a most important Sub-Committee on the constitution of Native Churches. On the 13th he occupied the chair at the meeting of Group No. 2, in charge of the India Missions. At the General Committee on January 9th, touching reference was made to the great loss the Society had sustained. The two following letters were read, and a Resolution expressing the sorrow felt by the Committee was passed.

The first letter was from the Rev. H. E. Perkins, who, both as an Indian civilian and as a clergyman, was one of his oldest friends :—

“As I believe that with the probable exception of General Crofton I am the oldest friend in the Committee of our dear brother General Hutchinson, I feel that, as I shall probably be unable to be present on Tuesday, I should like the Committee to know that during a friendship of nearly forty-two years I have marked with admiration and desire for imitation the growth of his consistent Christian character. I first knew him just after his terrible experiences in the Lucknow siege, when among other events a bullet one day cut through his cap, as he was watching the enemy. Even then and for years before that, he had borne his testimony to the truth, and through all the long and heavy trials of his life it has been my privilege to note how his meekness and grace have grown, so that of him truly it could be said that his path was like the shining light, which shineth more and more unto the perfect day.”

The second letter was from the Rev. Alfred Oates, fitly representing the clerical members of the Committee :—

“Is it the case that the death of our General G. Hutchinson is to be reported to-morrow in Committee? I am quite distressed to think of it. What a large loss to us all! He was a prince among us; and a prince whom it was a pleasure to honour and a privilege to love. How true he was to that chiefest of our C.M.S. traditions—loyal devotion to our Lord Jesus Christ!

“He wrote again and again to me the tenderest and most helpful of letters during my illness. I feel to have lost in him a leader and a friend.

“He fought a good fight. No one can grudge him his rest and reward; the while every one will lament his absence from our midst. ‘Help, Lord; for the faithful are minished from among the children of men.’”

The following is the resolution of sympathy and sorrow, which was sincerely felt by all present :—

“With a peculiar sense of the deep personal loss which they have sustained in the death of their beloved friend General George Hutchinson, C.B., C.S.I., and a Vice-President of the Society, the Committee record their humble thankfulness to Almighty God that He gave them for so many years a brother endowed with so great gifts and graces to labour with them in the sacred cause of the Gospel of Christ.

“For nearly eight years, from 1881 to 1889, he filled the position of Lay Secretary of this Society, and both before and since then has been a regular attendant at most of its Committees. His long experience and intimate knowledge of India, his clear judgment, his unswerving loyalty to his Lord and the Word of His Truth, his strong character and holy determination of purpose, united with a singular sweetness and tenderness of spirit, will ever be treasured in affectionate memory by those who had the privilege of being associated with him in the fellowship of Christ’s service.

“The Committee earnestly pray that among them there may never be wanting a generation of consecrated men who will be willing to use their honours and talents with the same wise and loving zeal, in obedience to the Great Command, as was given to their brother who has entered into his rest.”

So, one by one, the servants of the Lord fall asleep, and are gathered

into His immediate presence. Earth seems the poorer, but Heaven is the richer. Ere long He will come, who cannot long tarry, and we shall be gathered unto Him. Meanwhile, we must carry on the work which He has so expressly commanded; and, next to His smile and favour, the stimulus afforded us by the example and the memory of His saints who have recently been among us is most cheering and inspiring. "They have fought a good fight, they have finished their course, they have kept the faith. Henceforth there is laid up for them a crown of righteousness." No text comes, I think, with sweeter and more irresistible force to our hearts, when we remember those who have fallen asleep in Christ, than His own pleading words spoken in the same night in which He was betrayed: "Father, I will that they also, whom Thou has given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."

HENRY MORRIS.

BISHOP EDWARD BICKERSTETH AND THE CHURCH IN JAPAN.*

VERY heartily do we welcome the Memoir of Bishop Edward Bickersteth. His career was one of almost unique interest, and is full of important lessons for the Church in regard to missionary policy. We need not be in perfect agreement with all he said and did in order to appreciate very highly the work of the founder of the Cambridge Delhi Mission and the chief organizer of the Nippon Sei Kokwai or Church of Japan,—two enterprises in which Bickersteth had scarcely any precedent to guide him, but in which he created precedents that have already exercised important influence. But apart from these two principal achievements of his life, his personal character was one well deserving to be drawn, setting as it does a rare example of devotion, industry, and genuine godliness. One can hardly say anything higher of him than that he reminds us, as he appears in these pages, of Bishop French, in whose steps it was his avowed aim to walk; but although he lacked some qualities that endear French to the students of C.M.S. Missions, it is really true that he did manifest much of the same unreserved self-sacrifice, while he resembled him in the wide range of his incessant reading, and certainly excelled him in practical judgment.

It is always interesting to read the opinions, upon great doctrinal and ecclesiastical questions, of really good men who are not at one with us. Bishop E. Bickersteth certainly was not; and it is useful to be reminded, by the reading of such a biography as this, that whether we like it or no, it is an indisputable fact that it has not pleased God to teach His servants to view His truth from the same standpoint. A year and a half ago in these pages (May, 1898) we reviewed the Bishop's posthumous work for Japanese divinity students, *Our Heritage in the Church*, and were constrained to point out what, from an

* *Life and Letters of Edward Bickersteth, Bishop of South Tokyo.* By Samuel Bickersteth, M.A., Vicar of Lewisham. London: Sampson Low and Co.

Evangelical Churchman's point of view, were the grave defects of a book containing much that is useful. That we did not misjudge him is significantly clear from the following words in one of his own letters (p. 415):—

"I read Moule's little book on Union with Christ—very devotional and fervent in tone, as all his papers are—but his doctrine, both of atonement and sacraments, seems to me erroneous."

"Erroneous" is a strong word, and shows how deeply even the moderate men of the two chief "schools" in the Church are divided. And yet can they not be one in Christ? No unprejudiced reader of the present volume can hesitate to say Yes to this question.

But we do not wish to dwell on theological differences. The great value of this Memoir lies in its discussions of missionary policy; and without endorsing all that Bishop E. Bickersteth thought and wrote on the subject, we cannot but admire his sagacity and his large-heartedness. His cordial co-operation with the C.M.S. missionaries was very different from the toleration and official countenance which any sensible bishop accords to men of different views from his own who may be working in his diocese. He fostered the Society's Japan Mission with all his energy; and it is largely owing to his appeals that its work has been so much extended—with the result of giving its missionaries so important an influence in the guidance of the Native Church. Particularly he urged the employment of women, speaking (like Bishop Lightfoot) of "the Church's folly in trying to do her work with *only one arm*"; and we know how singularly the work of our women missionaries in Japan has been blessed during the last few years. But his own particular hobby, if we may call it so, was Community Missions. The remarkable Cambridge Brotherhood of Delhi, suggested originally by French,* was organized and led by Bickersteth; and when he went to Japan, he supplemented the C.M.S. and S.P.G. work there by establishing the St. Andrew's and St. Hilda's Missions at Tokyo, "communities" of men and women respectively. Not that he ever joined in the foolish outcry against married missionaries. "No one," he said at the S.P.G. annual meeting in 1888, "can value more highly than I do the exhibition before the Heathen of the purity, the blessedness, the love of the English home. I should think it a loss if in any central station, or at the head of some large institutions, there were not a married missionary. . . . There are very few—and all honour to them—who can bear the strain of solitary work in a heathen country" (p. 218). But he did believe in the association in close fellowship and missionary labour of bands of unmarried men and of unmarried women; and though his efforts to form such bands did not fail to encounter difficulties, his wisdom did not fail to overcome them. He was not favourable to "vows"; and he refused one lady who offered for St. Hilda's on account of her views on Confession (though he believed in Confession as "a method of discipline"—not as "a means of grace"):

"Were the view which Miss — has been taught correct, not only would Scripture language about forgiveness, the sacraments, &c., be beyond explanation,

* With the narrative of its inception at pp. 26-36, compare the briefer account in the *History of C.M.S.*, vol. iii. p. 151.

but the whole Church would have been in error on this matter, theoretically, till late in the middle ages, and practically until the rise of the Jesuits" (p. 239).

And actually on his death-bed, when told of a young clergyman who had deprecated the "absolution" in the Church Service in comparison with the private "absolution" of a "confessor," he said, "How these young men do talk! It is inconceivable that the Church should have gone unabsolved for just 1300 years" (p. 433).

Similarly, like Archbishop Benson, he deprecated the "fierce insistence" upon "fasting Communion"—though he did not condemn those who thought good to practise it themselves:—

"There is evidence that the earliest custom of the Church was to celebrate after a meal, as at the Institution. Therefore there is no essential irreverence in prior taking of food, or *ipso facto* spiritual gain in not doing so" (p. 434).

In connexion with his arrangements for St. Hilda's Mission, there is a curious illustration of underlying unity among Christians despite external divisions. He regarded "the so-called Keswick teaching" as "running perhaps near a heresy"—"a sort of quietism,"—while he admitted that "the truth of it" seemed to be "St. Paul's *Χριστός ἐν ὑμῖν*." To those who know "Keswick" better than he did, the imputation of "quietism" appears almost grotesquely infelicitous; but let that pass. What we wish to point out is that two sentences penned by the Bishop in the Regulations for St. Hilda's Mission strikingly embody the special teaching of "Keswick" itself—of course apart from the external rite indicated. First, the "form of admission" to the Band comprises these words, to be used to the new member by the bishop:—

"Receive and wear this cross in token that thou wilt die daily to self, and in newness of life serve the Lord Christ, who gave His Life for men, that He might bring many to Life Eternal" (p. 233).

"I have tried," wrote Bickersteth, "to bring out the idea of *life*. Buddhism is all about *dying*, and I have referred to their life in Christ's life, leading to the eternal life of those for whom they work." Again, the closing words of what is called "the Interior Rule" are:—

"In a life of rule and ordered service, be careful to maintain the freedom and gladness of the children of God, through habitual remembrance of His presence and the forgiveness of all your sins through the cross of Jesus Christ" (p. 235).

But the most important part of the work are the chapters relating the establishment and progress of the Nippon Sei Kokwai; and highly interesting they are. The hearty union in this work of the missionaries of the C.M.S., the S.P.G., and the American Church (and, when they arrived, of St. Andrew's Mission), seems to have been initiated by the C.M.S. men at their Conference in 1886, on the motion of Mr. (now Bishop) Fyson (p. 164). Both the S.P.G. men and the Americans responded favourably to the C.M.S. invitation, and a combined meeting was held "to try and weld together into one body the various scattered congregations of our respective Missions." This led, after careful deliberation, to the constituting of the Nippon Sei Kokwai. Bishop E. Bickersteth was keenly alive to the importance of *not ruling* the Japanese as the English rule the Natives in India; and he gently criticized the C.M.S. for "not realizing this," and for "sending out pages of regulations for Native Churches" (p. 165). Oddly enough, he himself did "not

realize" at first the usefulness of these regulations for their temporary purpose of training the congregations to local self-government and self-support; but he did afterwards, when he wrote (1890) of "the wise regulations under which the Church Missionary Society grants assistance to associated groups of congregations" (p. 350). He strongly urged that the Church in Japan must *not* be the Church of England, but a "genuine indigenous Native Church." In this he was strongly supported by Archbishop Benson, who wrote to him that "the great end of our planting a Church in Japan is that there may be a Japanese Church, not an English Church." The word "planting" here is worth noting. Bishop Bickersteth criticized the use of the phrase "*constituting* a new Church." "It is not so," he said in a sermon, "that the Church of Christ is propagated. Rather, to use again the familiar simile, when the faith is first preached and received in any country, it is at the utmost a new branch of the Church, which, so to speak, has germinated, not a new tree with a separate root and stem and independent life of its own." This sermon was preached within three months of his arrival in Japan in 1886, and it presents striking evidence of the promptitude with which he grasped the situation. The following extract is valuable:—

"Now let us inquire what has been the custom of the Anglican Communion in regard to the indigenous Churches which, through God's mercy, she has been allowed to establish in foreign lands. Practically it has been this. We have handed over to them our own system as a whole, with its standards of doctrine, forms of devotion and teaching, and methods of government, modifying them in theory not at all, and in practice only as far as has been found essential by individual workers. Thus, in Africa, India, and China, branches have been founded of the Anglican communion which alike in doctrine and constitution are reproductions of the mother Churches of the West. And if I may be allowed to define just what it seems to me has been the motive of our gathering here to-day from various parts of Japan, it has been this, the consciousness that though this country is the last to which our Missions have been sent, yet in it first our traditional method of working, if the end of all Missions is to be attained, must be largely modified. Here, as I gather from those best qualified to judge, we require already to be allowed to take steps towards establishing a Christian community, which shall exercise the powers, educational, disciplinary, legislative, and judicial, which are inherent in the Church. Unlike the British colonies, where in race and speech and customs the mother country is largely reproduced; unlike India, where the problem is complicated by the fact of British rule and the existence of a large body of European residents; unlike Africa and China, where in the one case the low development of the native races, in the other the natural immobility of the people, prevent as yet such problems from coming with like prominence to the front, Japan is a country—so I seem already to have learnt from you—filled with a strong desire for a free development in accordance with her national type, and which admits the modes of thought and life of the foreigner only because of their manifest superiority to her own, and with the intention of adapting them to her own individual needs. 'We are glad of teachers,' it was said by one of her own sons; 'we require no masters.' On a like principle it can scarcely be doubted that in accepting Christianity—an acceptance which many believe to be in no very distant future—Japan will adopt no mere Western type of the faith; and though receiving, as is necessary, the framework of the Church from abroad, will complete her ecclesiastical organization on her own lines. If this be so, our own aim is sufficiently clear. It is to form in this country during the brief period of transition a Christian society which shall itself be constituted in all necessary things on the lines of the historic Church, and retain every essential element of the faith, but shall not any longer than is needful be weighted by Western use or formulary, or trammelled by the predominance of a foreign element in its councils."

He seems to have contemplated the Japanese Church not being a part even of the Anglican Communion—which, be it remembered, is a much wider thing than the Church of England, and is not confined even to the British Empire, for it includes the American Episcopal Church. He speaks, for instance, of “Japanese clergy transferring themselves to the service of the Anglican Communion,” or of “Anglican clergy resigning their position in their own Church and entering the ministry of the Nippon Sei Kokwai,” “the two ministries being on the spiritual side identical” (p. 327). Evidently his idea was to emphasize to the utmost the independence of the Japanese Church when it should become really Native, with Japanese bishops and a Japanese Prayer-book—not a mere translation of the English Prayer-book, but one more suitable to an Oriental nation having marked characteristics of its own. Meanwhile, he recognized that the present is a transition state, and the work of the Missions, in its ecclesiastical aspect, during the transition time, could scarcely be better expressed than in the concluding words of the extract above given—“to form during the brief period of transition a Christian society which shall itself be constituted in all necessary things on the lines of the historic Church, and retain every essential element of the faith, but shall not any longer than is needful be weighted by Western use or formulary, or trammelled by the predominance of a foreign element in its councils.” He was conscious that, for the present, not only the foreign but the native clergy, being in fact in Anglican orders, are “canonically bound” by Anglican rules. And he quite perceived that the growth of the independent Church must not be unduly and artificially hurried. He thought, for example, that “no Japanese bishop ought to be consecrated till the Native Church is able mainly to undertake the expenses of his salary” (p. 355); and as regards adaptation of the Prayer-book, he felt that the Japanese Christians had not as yet “the intimate and accurate acquaintance with Christian doctrine” nor “the knowledge of earlier liturgical forms” that would fit them for “so refined and difficult a task” (p. 331); while he strongly urged that not only the future liturgies, but the confession of faith which must eventually supersede one so full of allusions to Western controversies as the Thirty-nine Articles “must be largely the work of Japanese Christians” (p. 339).

Prayer-book revision, however, has had to be undertaken in Japan, provisionally. For the American book being different from the English one in certain respects, it was necessary, if the Nippon Sei Kokwai was to comprise the converts of the Missions of both Churches, that the Japanese version to be used during the transition time should combine the leading features of both books. This work involved great labour during six years; and when it was finished, it was submitted for final adoption to the General Synod, which, be it observed, includes Japanese laymen as well as clergymen. From the first, Bishop Bickersteth urged the right of the laity to a real voice in Church affairs, quoting, in that same early sermon already noticed, the resolve of Cyprian “to do nothing without the counsel of the lay people.”

Moreover, Bishop Bickersteth did not forget—indeed had much upon his heart—the importance of union among Christians generally, if attain-

able. He saw that the majority of Japanese converts were the fruit of the Missions of American Methodists, Presbyterians, &c. At a conference of the Anglican missionaries in 1887, a resolution was adopted expressing a desire that a Church might be constituted which, "by imposing no non-essential conditions of communion," should "include as many as possible of the Christians" in Japan; and a meeting actually ensued with the Methodists. The Bishop laid down as conditions only the acceptance of the Bible and the Nicene Creed (with the *Filioque* clause bracketed), the two Sacraments (without any definition of their doctrine), and "the threefold ministry and the apostolic succession"; even Confirmation was not to be imposed. But no definite result could be arrived at.

Enough has been said to show the exceeding interest of this volume. It will unquestionably take its place in the front rank of missionary biographies. Mr. Samuel Bickersteth has had a subject which he could scarcely have made uninteresting even if he had tried. In point of fact he has achieved a real success. Members of the Church Missionary Society who revere the memory of the first Edward Bickersteth, its zealous and devoted Secretary seventy years ago, and who honour the life-long and still uninterrupted sympathy with its cause of the second Edward (Henry) Bickersteth, will be unable to refrain from a regretful wish that the third Edward Bickersteth had been more entirely identified with it and its principles; nevertheless they will ungrudgingly appreciate the character and work of the second English bishop in Japan.

E. S.

WORK IN THE PRESIDENCY CITIES OF INDIA.

THE following extracts from a few of the Annual Letters which reached us a year ago present some aspects of the work in the three Presidency Cities—Calcutta, Bombay, and Madras—of India.

It is somewhat late, it may be thought, to publish them, inasmuch as the Annual Letters of the Centenary year are now coming to hand. We regret the lateness of their appearance, but we think their intrinsic interest will amply justify their not being any longer passed over. We have arranged them under the heads of departments of work, and we have perforce restricted our selection with the view to present samples rather than an exhaustive survey. One important branch, that of educational work among females, is omitted here because it was dealt with in our issue of December last.

I. ENGLISH WORK.

(a) Among English.

EXTRACTS FROM LETTER OF THE REV. H. GOULDSMITH, OLD CHURCH, CALCUTTA.

Calcutta, Jan. 10th, 1899.

In giving a report of the last year's work connected with the Old Church, it may be of interest to some to whom the Old Church is but a name to give a somewhat detailed account of the work.

Church Services.—On Sundays: morning service is held at 10.30, at which

from 150 to 300 (according to heat) attend. Evening service is at 6 o'clock in the cold weather months, and 6.30 in the hot weather; at this service there is an attendance of from 350 to 500.

On Thursdays a service is held at 6 p.m., with an average attendance of about seventy.

The number of communicants during

1898 at the sixty Communion services amounted to 2973, or an average of forty-nine at each service.

The congregation is composed of Europeans, Eurasians, and a few educated Bengalis.

The offertories throughout the year amounted to Rs. 7314, or 500*l.* The total receipts in the year from all sources for the work of the church, schools, &c., was Rs. 46,962, or 3131*l.*

The choir of ladies and gentlemen is almost voluntary, and the present organist is voluntary.

A service is also held each Sunday morning at 9 a.m. in Hindustani, at which some of the poor women of the parish, unable to understand English, attend.

The Sunday-schools.—To meet the different needs of the parish, four different schools are held each Sunday. One is in the mission-hall by the church, with about 150 children of the members of the congregation; another with about ninety children is held in the Welland Memorial School; while a third with about seventy children is held in the Free Day-school. In these two latter are several Jewish children and Chinese children. The fourth school is held in the Hebrew Mission school-room for Jewish children; about forty attend each Sunday morning.

The Day-schools.—In the *Welland Memorial School* children are taught up to the High School Examination, and there are 175 on the rolls. The children have to pay fees, and with the assistance of the Government grant the school is self-supporting. The kindergarten department, which was started by Miss Heiser two years ago, has proved a great success, and is a decided addition to the school.

The Free Day-school, which was started in 1891 for children of parents unable to pay fees, has now a roll of 170. The importance of this institution from a religious as well as an educational point of view is very great. The only other Free Day-schools in Calcutta are under the control of the Roman Catholics. The children in our Free Day-school have, since 1891, made marked progress.

Land has been secured in view of building a permanent school, as at present only a hired house is used. The total cost of land and building will be Rs. 150,000, or 10,000*l.*

The Old Church Hebrew Mission Day-

school is rather more than two years old, and is now well on its feet. About sixty children are on the rolls. Altogether about 300 children are daily receiving instruction by the Old Church.

The Girls' Parochial Home.—Some thirty of the girls belonging to the Free Day-school are fed, clothed, and generally cared for in the Parochial Home, started many years ago by Bishop Stuart. But for this Home most of the girls would have to live amidst surroundings utterly unfit for any girl to live in. As the girls pass out of the Home care is taken to watch over them; many of them go out as nurses.

House-to-House Visiting.—As my wife and I find, among the members of the congregation, as much visiting as our time will allow, we have been most thankful for the help in the parochial visiting which we have received from Mr. Olsen and Miss Young. By their help, in addition to that of our two Bible-women, Mrs. Stapleton and Miss Dé Mello, the parish has been well visited during the past year.

Weekly Meetings have been held as follows:—

On Tuesdays, a *prayer-meeting* in the mission-room at 6.15 p.m.; the attendance throughout the year has been encouraging.

On Wednesdays, a *temperance meeting* in the Welland Hall, with an average attendance of sixty, mostly men. The total number in our adult temperance roll is 259.

On Fridays a *mothers' meeting*, with an address in Hindustani; nearly 200 names are on the roll, and the weekly attendance averages ninety. On Fridays also a cottage meeting is held in a poor part of the parish. About fifteen or twenty attend this. The address is in English.

Monthly Meetings.—*The Band of Hope* meets on the second Saturday of each month; there are 202 members. The children give a musical programme, which is followed by an address by one of the clergy.

The Scripture Union holds its meetings on the fourth Saturday of each month.

The Gleaners' Union connected with the Old Church has but a small membership, so many who really care for Missions object to joining a Union, but nevertheless it is far from dead. Under its auspices five meetings were held

during the year, and by its support the work of the Calcutta Missionary Association was carried on. The Church Missionary Association has ten schools for Chamar children, with about 200 scholars.

Through the Gleaners' Union Rs. 1627, or over 109*l.*, was raised for the Church Missionary Association during the year.

The Sailors' Home.—The clergy of the Old Church are responsible for the spiritual welfare of the sailors staying at the large Sailors' Home. A service is held each morning at 7.30 a.m. Our work at this Home is sadly deficient; the opportunities are so many, but time and physical strength are sadly limited. It is a work which requires the whole time of one man; we trust, however, our feeble attempts will prove to have been of some use.

The Boys' Brigade was started by four earnest-minded young men about fifteen months ago. A Bible-class is held each Sunday morning. Drill classes are held on Monday evenings, and gymnasium classes on Thursday evenings. The officers have worked throughout with a very sincere desire for the highest good of the boys, and will, we feel sure, be rewarded. A camp was held last October in the park of the Viceroy at Barrackpore, and was much enjoyed by the boys.

EXTRACTS FROM LETTER OF MISS I. F. YOUNG, OLD CHURCH, CALCUTTA.

Calcutta, Jan. 7th, 1899.

I am thankful to say that I have been able to continue the work of visiting in the Old Church parish during the past year uninterruptedly, with the exception of seven weeks which I spent in Darjeeling at the close of the hot weather and a fortnight's visit to Santalia in October.

During the cooler months I visited on an average five hours a day, three hours in the morning and two in the afternoon, but this is only possible when it is not too hot to be out at mid-day, as the Eurasians do not care to be visited much before half-past ten. As the parish is such a large one, and no special part is assigned to me, I have always more than enough visiting to occupy the time, and in the hot months I am often greeted with the remark, "After a long time I see you again!"

I think that I have mentioned before how prevalent Roman Catholicism is, but the ignorance of the people on

These details of work will give some idea of what has to be done by the Church Missionary Society's clergy in charge of the Old Church.

Mr. Olsen has taken entire charge throughout the year of the Sailors' Home, the temperance meeting on Wednesday, and the Jewish school and Jewish Work.

Miss Young has continued her visiting work in addition to her Sunday-school work.

On the whole, as we look back on the past year, we have much to be thankful for; we have had many tokens of God's presence and blessing on the work. The troubles of the previous year are now almost forgotten, and we look forward to the new year with fresh hope.

Mr. Selwyn's visit in February last gave our work a great impetus. The mission was a real power, and time has proved that the results were genuine. We only wish he would revisit us this year.

The Church has suffered a great loss in the death of Mr. Stephen Jacob, C.S.I. For eight years he had been a member of the Vestry, and had taken a deep interest in all the work. Would that we had more men of his spirituality and ability.

religious matters is really astonishing. Many say that they are Protestants or Roman Catholics according to which church they are in the habit of attending, and they seem to think that it does not signify in the least *which* they are. One woman told me that she used to be a Protestant, but she thought that perhaps the priests would give her more pecuniary help, so she became a Roman Catholic, but they had not done so, so she was going to turn Protestant again. And she was quite surprised when I remonstrated with her.

I suppose most of those who belong to the Church of England must have been brought up in the Old Church schools and have been well taught, but they seem to forget everything so soon as they leave school. I am now visiting once a week a young married woman who has given in her name as a Confirmation candidate, but who knows absolutely nothing; she could not even tell me what events we commemorate on Good Friday or Easter Day!

I have visited the young Jewess whom I mentioned in my last letter several times, and on one occasion gave her the little "Wordless Book." I could not explain it much, as her relatives were sitting round and listening to all that I was saying, but as she reads English I hope that she has understood its meaning, and the last time I saw her she said that she still had it.

I am sorry to say that the Jewish girl in my Sunday-school class did not attend at all regularly at the beginning

of the year, but lately she has come oftener and is much more attentive, and now joins in the prayers and hymns; it is very sweet to hear her singing "Jesus loves me," though I fear that she does not at all realize the meaning of the words. I cannot tell of definite conversions amongst the other dear girls, but many of them are more thoughtful and seem to take greater pleasure in learning their texts, and I do trust that "the seed of eternal life" has been sown in their hearts.

(b) **Among English-speaking Natives.**

LETTER FROM LIEUT.-COL. T. A. FREEMAN, BOMBAY.

Bombay, Dec. 1st, 1898.

The record for the year just closing is one of steady work and of increasing personal intercourse with the Natives; I have never before had nearly so many conversations with those whom I have sought to influence, and on the whole there has been much willingness in those addressed to listen to and weigh the message of salvation conveyed to them. We have held no course of public lectures this year, but at the mission-hall in Girgaum the work of preaching and lecturing and Bible-reading has been uninterrupted. The audiences have not increased, but the attendance has been steady, and the same individuals have come night after night. The ordinary course has been one of Bible-readings and readings in the Life of our Lord, with a weekly lecture; but there have also been magic-lantern addresses on Scripture subjects both in English and in the vernacular, and the Indian Christian Association has several times made use of the room. The approaching departure of my friend Mr. Dixon may make some difference in the arrangements with regard to the hall for the next year, but I trust that it will be carried on, for I believe that it is doing a useful work.

The Parsi Christian Association has continued its course steadily; it holds monthly prayer-meetings, which are fairly well attended. I have carried on visiting both amongst Parsis and Hindus in their private houses and *chawls*, and have generally found ready access. In nearly all cases they are willing to converse on religion, and the visit is always prefaced by a frank statement that I am a Christian missionary, and that I am come for the

purpose of making Christianity known to the people of Bombay. Some of the conversations have been exceedingly interesting. When the person addressed has been sufficiently educated to follow the line of argument accurately, and yet is not so sophisticated as to have had his religious sense blunted, the effect produced by the unfolding of the scheme of Salvation has been very marked; the universality, so unlike the strict nationalism of the Hindu and Parsi systems, the freeness, the double salvation from both the guilt and the power of sin, have strongly affected the hearer. Others again, who have mingled much with Europeans and have travelled, while they listen with interest are less touched, and are apt to take refuge in a kind of agnosticism or indifference. Others again, and those are mostly older and more strictly orthodox Parsis, maintain that each religion is good for the nation that professes it, and that conversion is in itself a mistake. But all show more or less that they have not the courage, even if they were convinced, to face the persecution and the social and pecuniary loss which would follow an open profession of Christianity, and some avow that they believe but dare not confess. We might have several baptized if we would do it secretly, but this we will not allow. Until the Spirit of God Himself moves in the hearts of men and gives them the courage to suffer for Christ's sake we can look for no converts.

The plague-visiting which I began last year I continued until in March last the Government changed the system, and since then I have worked almost entirely through a Native committee; but I still keep in touch with

my old district, and have more than once, while distributing tracts, been greeted in a friendly manner in large *chavls* into which I had first made my way as a plague visitor. Street-preach-

ing has been carried on at Churchgate Station with regularity and with varying audiences; on the whole they have been friendly.

II. AMONG MOHAMMEDANS.

EXTRACTS FROM LETTER OF THE REV. T. DAVIS, BOMBAY.

Bombay, Dec., 1898.

During the past year our work in the Mohammedan Mission has been characterized not only by its usual routine, but also by several attempts, perhaps feeble, at development. Any new attempt, however uninteresting in itself, must be considered in relation to its surroundings, and if it is possible to infuse fresh enthusiasm into the humdrum of routine life by such, then the result fully justifies the means.

It is not my intention in this letter to refer in detail to the different kinds of work we are carrying on amongst our Urdu Christians and Mohammedans, but simply to relate some of the advances we have made during the year, and by their means incidentally the general work of the Mission.

Magic-lantern Services.—Early in January we commenced a regular course of open-air magic-lantern services in the suburbs of Bombay. At first we had a certain amount of fear and trembling, as it is much easier to shut your mouth and walk away from a rowdy gathering than it is to pack up a magic-lantern kit and clear off. Anyhow, we were agreeably surprised, for on no occasion did we meet with anything but the greatest respect, and in one place a Mohammedan wanted to know if we intended to send round the hat. Another begged us to go on to his village a few miles off, but owing to quarantine regulations we were never able to go. At another place we unconsciously commenced business outside a Hindu temple, and in the middle of the address the temple bells began to jingle. It was their hour of worship. This was rather distracting to the audience, and some of them went to the temple and requested the priests to stop the bells. I need hardly say the request was not complied with. In other places we were joined by many of the local Christians, who sang *bhajans* for us. As a rule, singing was quite unnecessary, for a crowd quickly assembled at the sight of our apparatus. Moreover, Mohammedans are not fond of singing. They are much

too stolid, and prefer a stirring harangue.

Not only among non-Christians were we able to use the lantern, but we also used it considerably in our work among our Christians, and found it of great benefit in giving religious instruction. Generally such meetings lasted about two hours, and the pictures shown were on the lives of the Old Testament saints and our Lord. We continued this work without intermission up to the beginning of the rains.

Cottage Meetings.—It is strange sometimes how one thing leads on to another. Hardly had our lantern work stopped when we were agreeably surprised at a request made by some Christians living at a distance to continue our visits and hold cottage meetings. Notwithstanding the fact that the time they suggested, 7.30 p.m., was extremely awkward, we decided to make the venture. We are glad we did, for our nine miles' journey is always repaid by an excellent meeting. The services take the form of a prayer-meeting and Bible-reading, and are held in different cottages. The host for the evening provides tea and native biscuits, which add to the attraction and pleasantness of the gathering.

Confirmation Candidates.—Our Urdu Christian congregation has increased to a membership of 120, of whom thirty-six are candidates for confirmation. We have three confirmation classes, and hope to have a confirmation service early in the year. This has given us just the opportunity we wanted of giving a more systematic course of instruction to those whose religious knowledge is somewhat limited. Consequently, we are in no particular hurry to get the rite performed.

Baptisms.—During the year there were eight persons baptized, of whom six were adults, who were admitted into the Church after a somewhat prolonged catechumenate. One of these was a young educated Arabic Jew, who was attracted to the Christian religion by his fellow-workers, and especially by the Christian example of his own over-

seer. This young man represents a class of people whom we have often tried to reach, and if we could obtain a catechist from Arabia, much more might be done amongst them. Many like the above speak English and are influential members of the community. One doesn't often speak of infant baptisms; but one of the two children I baptized is the child of Chaldean parents, representing Christians of the old school, i.e. those Arabic Christians whose conservatism guards them carefully from modern Romish tendencies, which characterize so many of the Christians hailing from Turkish Arabia. The Church of England in her ritual and belief has much in common with these Christians, and at present twelve have joined our congregation. We hope soon to start an Arabic service for their benefit, when probably many others will join us. I was pleased in this particular case to accede to the request of baptizing the child on the Sunday nearest the eighth day after

the birth, and the Churching on the fortieth day.

Another interesting case I should like to mention is that of a Punjabi Qazi, who was baptized very many years ago in Amritsar, but relapsed into Mohammedanism. He came to Bombay some years ago and lived among his relatives and carried on business as a merchant. After two years of instruction, the last six months of which has been regular, I received him into the Church, and now he is living a steadfast and faithful life. He is a tall man with a fine presence; his clean-shaven head, white flowing beard, and long robes add dignity to what we trust will be a consistent Christian character. We have had no relapse of any Christian during the year, which may be accounted for by the weeding out during the inquiry stage and the systematic teaching before baptism. Nor have we at present any one dependent on the Mission.

III. AMONG HINDUS.

(a) Educational.

EXTRACTS FROM LETTER OF MR. J. JACKSON, BOMBAY.

Robert Money School [no date].

In my last report I referred to the presence of the plague amongst us. It has this year paid us a third visit, and prevented many returning to their Bombay homes. Our numbers are, however, slowly increasing, and if we keep free from plague next year, I trust that I shall then be able to report that we have recovered our normal position. I did my best to persuade the students to be inoculated. The senior physician of the Cama Hospital (Miss Benson, M.D.) kindly lectured to them on the subject, and Miss Bradley, M.D., came on several occasions to inoculate those who wished, but only Mrs. Jackson, myself, and about a dozen students availed ourselves of her services. We lost three students during the year from plague. One was a Native Christian, the son of one of our Malegaon agents.

Steady systematic work has characterized the past year. The Christian teaching has been carried on by myself, Mrs. Jackson, Mr. Dixon, Mr. Joshi, and Mr. Anundrao. Mrs. Jackson has also taken the highest class daily in history and geography. I consider that her presence in the school has in many ways exercised a most beneficial effect

upon the students. Shortly before last Christmas we had the pleasure of a visit from Mr. Ireland Jones, who spent some time in the school examining each class, and paying special attention to religious knowledge. Mr. Herklots, of the C.S.S. Mission, also paid us a visit, and gave a most instructive address to some of the boys.

At Christmas we lost the services of one of our Christian masters, Mr. Athavale, B.A., LL.B., who had been with us for many years, being at one time an inmate of our hostel. He was a most useful teacher, and exercised great influence over all the scholars with whom he came into contact. He is now practising as a pleader in the Bombay Law Courts, but visits us from time to time, and continues to take great interest in everything connected with his former work.

I regret to have to mention the death of one of our Christian boarders, Damodhar Suryawansh, the son of one of Mr. Macartney's workers. He returned after the hot season vacation suffering from slight fever, which soon developed into typhoid. In spite of all that could be done for him, he gradually sank into rest. His end was most peaceful.

The Government inspector paid us a visit last month. His report was the best we have had since my connexion with the school. He was particularly pleased with the written work, and said that the home exercises were excellent. It is very gratifying to be able to report that secularly we are doing fairly well, for unless we do so, we shall not succeed in these days of competition in getting students to influence for good. We always bear in mind that this is our chief work, and that if we do not

succeed in it our work will be to a great extent a failure. We have sent up five students to the matriculation examination this year, the best of whom was, I regret to state, unable to appear through illness.

In conclusion, we thank God that the outlook for Bombay and for our special work is a little brighter. May He Who ordereth all things make the trouble we have passed through subservient to the spread of His Gospel.

(b) **Evangelistic.**

EXTRACTS FROM LETTER OF THE REV. W. H. DIXON, MARATHI MISSION, BOMBAY.

Robert Money School, Bombay,

Nov. 29th, 1898.

The general outlook is far brighter than at the beginning of the year, when the plague was rapidly increasing up to its maximum of 358 cases in a day, and when it led to a serious riot on March 9th, in which Mohammedans and Hindus combined to attack Europeans and Native Christians. The plague died out during the hot weather, and though there was a slight recrudescence at the end of September, we rejoice to find the city almost free from it now, and trust we may be spared any further serious epidemic. Segregation was carried out to a considerable extent in the earlier months of the year, and a large camp erected near the Money School was found to be a favourable spot for evangelistic efforts. As the exodus from Bombay was far less than in former years, our ordinary routine was hardly at all interrupted. School work, preaching, and interviews with inquirers filled up the day.

The English work has been maintained both in the Mission hall and in the open air, and we have made the acquaintance of many young men who are friendly and well disposed, though not definite inquirers. One who came to read with me for a considerable time, though hindered from coming lately, is a most diligent student of the Bible, and shows a truer appreciation of it than any other Hindu I have met. Another, who helped me with the translation of a Christian book, has said plainly that he wishes to become a Christian, but is kept back at present by family circumstances.

The expression contained in the letter of a Hindu librarian in acknowledging the gift of Christian papers for

his library, may be quoted as indicative of the attitude of many educated men. "Let the efforts of the Christian Church," he says, "for the salvation of the world continue, and let our Hindu brethren learn to recognize what is the true religion and duty." He would perhaps hesitate about becoming a Christian himself, but he wishes God-speed to Christian missionaries.

We had the great joy last Sunday of admitting into the Marathi congregation by baptism a young Brahman, who had been carefully instructed by Mr. Frank Anderson, and who made a decided and hearty profession of faith. We gladly welcome this, the first-fruits of our brother's energetic labours in Bombay. May they be abundantly blessed in time to come.

The Servants' Mission.—The work which has afforded me most interest this year, and which has been more specially blessed than others, is that of the Servants' Mission. A large proportion of Bombay servants come from the district of Surat, in the Guzerat country. These Suratians are of low caste, but are, generally speaking, honest and intelligent. They have many opportunities of improving themselves in domestic service, and when conversing with one of this class in English about his travels in China and Japan, I could not help thinking how wonderfully he had been raised in the scale of humanity by contact with Europeans. The influence of their masters must necessarily be great, and where the Sahibs are true Christians, the result is quickly seen in the less prejudiced and more open-minded attitude of the servants. The Guzerati catechist, Mr. Bhikaji, has long carried on a faithful work among them, visiting as many bungalows as he

is able in the mornings, reading and talking with the servants. As a result of these efforts six men and lads came forward for baptism in July last, and after baptism were attached to the Marathi congregation. At the same time an informal service in Guzerati was started for their benefit at the Money School on Sunday afternoons, which is regularly attended by from twelve to twenty Christians and inquirers of the servant class. Some of them show an earnest missionary spirit, and are endeavouring to lead others to Christ. The Suratis do not always adopt domestic service. Of those recently baptized, two are servants; one who has received a High School education is employed as clerk in the railway, two others are learning the fitters' trade, and one is still a boy living at home.

In the beginning of November the catechist and I paid a short visit to Bulsar, a small town south of Surat, which is the centre of the villages from which most of the Suratis come. They usually combine domestic service in Bombay with agricultural work in their native villages. While the young

and middle-aged men are earning wages as servants, the older men, the women, and the unemployed are living in their homesteads and cultivating rice or sugar-cane on the couple of acres owned by the family. Hence there is constant intercourse between Bombay and Bulsar, and it is very desirable to establish a connexion between the two places by which the influence of the Gospel may be carried to the servants' families in their homes as well as to themselves in Bombay. Bulsar is occupied by the Mission of the Dunker Brethren, but they very kindly allowed us free access to the villages, and we found there six Native Christians connected with our Mission, living an isolated life in their little hamlets, but maintaining something of the Christian life, and shining each in his small corner for Christ. Two were old Nasik Christians, and one of them had been butler to the Rev. Salter Price. It was a great joy to them and us to meet in Christian fellowship. Besides these, the catechist found many whom he had known in Bombay as inquirers.

EXTRACTS FROM LETTER OF MR. A. C. KESTIN, CALCUTTA.

Calcutta, Oct. 14th, 1898.

In seeking so to write of our Hindi work in Calcutta during the past twelve months as best to make you acquainted with it, and thus to give you occasion for both praise and prayer, we feel we must first refer to the unmistakable change for the better in the way our preaching of the Word is now received by the people of Bara Bazaar, and more especially by the Marwaris, or wealthy merchant class. In the initial stages of the work the opposition was most pronounced, and often took the form of open violence, such as stone and mud-throwing, hooting, and hustling, while our statements of the truth were constantly challenged and ridiculed. This apparent determination to have none of the Gospel also showed itself in the way the landlords of the small shops we successively occupied were persecuted until we were ejected, and when last writing we had to report that we had no foothold amongst them at all, having just had to leave premises in a most promising quarter. In February last we obtained the use of another shop, the smallest we have yet occupied (6 ft. by about 5 ft.), but on the main road, and

in the very heart of the busiest part, and from this we have since continued to preach to crowds standing on the path outside. Our position is, of course, very precarious, but so far the police have not objected, and the people gather well, including a goodly number of the best class. Here, far from opposition, we have most consistently received a good hearing, and this notwithstanding the fact that many of our former opponents attend, and our words are frequently not only favourably commented on, but constantly and openly assented to. On the river-side, where we have gone daily (except Sundays), as in former years, the same feature has been more or less observable, while at times the people have seemed really touched by the simple story of God's love. On a recent occasion a Marwari came to us in tears at the close of a preaching, saying, "This suits my heart"; while another expressed himself warmly in our favour, but added that the Hindu priests taunted them with wanting to become Christians. All these things seem to point to an approaching harvest. God grant it may be so; we thank Him, and

take courage. We trust the day is not far distant when we shall have a building of our own in the midst of these people, where we shall daily be able to meet and converse with them, a want we feel very keenly at present.

When last writing we had several inquirers. Of these one, after going home to fetch his wife, received baptism, which example she subsequently fol-

lowed. Another returned to his native place, and the C.M.S. missionary there reports hopefully of him. Others have either gone back, proved unworthy, or are hanging fire. During the period under review, others have come in from time to time, but none give much promise. Three proved to have been already baptized, which we were glad to be able to detect in good time.

IV. PASTORAL WORK.

(a) Native Congregations.

EXTRACTS FROM LETTER OF THE REV. J. SATTIANÁDHAN, NORTHERN PASTORATE, MADRAS.

*Black Town, Madras,
Nov. 15th, 1898.*

Congregations.—In connexion with the two congregations (Black Town and Tinnevely Settlement) there are about 668 members (children included). Of the total number there are 353 communicants. The members of the congregation reside, as usual, in different parts of the town, which is no doubt an inconvenience in their way in attending church services; but, notwithstanding this difficulty, they have continued to attend the divine services, on the whole, regularly.

Services, Meetings, &c.—Services have been held and Holy Communion has been administered in both places (Black Town and Tinnevely Settlement) as regularly as in previous years. The inmates of the Leper Asylum and Mongar Choultry have been attended to as usual.

Special services have been held for the children of the congregation on the afternoon of the first Sunday of each month.

An earnest and impressive sermon on Acts viii. 25 was preached by Mr. B. Herklots, B.A., of the Children's Special Service Mission, on Sunday, September 25th, 1898. Added to this he held special services generally for the children in Black Town for the space of a week. I am sure that, with the blessing of God, these services have helped in deepening the spiritual life of the rising generation.

Devotional, Missionary, and T.Y.E. Meetings.—The gatherings have also tended towards spiritual progress among the people.

Bible study has been encouraged. Portions of Scripture in the O.T. (Isaiah) and in the N.T. (St. Matthew) have been read by men and women,

and have been expounded to them by myself and my wife.

The Cottage Prayer Meetings are becoming more popular. The people are manifesting their interest in these meetings, not only by their regular attendance, but also by their thank-offerings. The income realized in the Cottage Meetings alone amounted to Rs. 16:7:10.

Gleaners' Union.—This Union was started during the year for the spiritual welfare of the young men connected with the congregation. About thirty young men from the Fenn's Hostel and other students' homes have become members of the Union, and others have promised to do so. In connexion with this Union a monthly prayer-meeting is held on the last Saturday of every month. During the year the Revs. E. A. L. Moore, F. Penny, and R. P. Burnett, have kindly addressed the Gleaners' Union on important subjects. I am thankful to say the members are beginning to engage themselves in active Christian work.

The Thirtieth Anniversary of the pastorate was held in the C.M.S. chapel, Black Town, on February 25th. There were about 545 people present on the occasion.

The Fifth Ingathering Service was held at the C.M.S. chapel in September, with the Ven. the Archdeacon of Madras in the chair. There was a large gathering of the people, and after the service a sale was held in the church compound. The various kinds of articles were presented by the members of the congregations, and the proceeds of the sale amounted to Rs. 210, which is an increase of Rs. 100 on the last year's income. The money realized by this sale will go towards the T.Y.E. Fund.

Juvenile Association.—There are two meetings in connexion with the above Association, one for boys and the other for girls. The former is conducted by a lay member of the congregation, and the latter by my daughter. The children attend these meetings regularly every Sunday evening, and contribute their mites which they have received from their parents and friends, and which they save for the meeting. Another member interested in the temperance movement has induced fifteen children belonging to the congregation to join it.

Baptisms.—The number of persons baptized during the year is twenty-seven. Of these nine adults have been received from Heathenism. A brief account of four of these adults here will not be uninteresting.

(1) R. is twenty-three years old, and manifested great interest in hearing the truths of the Gospel. He made the following confession:—"that he was a Hindu only in name, and not in reality, because his ancestors were Hindus; but he believed that Christianity is the only true religion, and that it alone sets forth the way of salvation, and gives real comfort and joy to every sinner." He was struck by the following words of the Bible, "The wages of sin is death," and expected that death at any time might overtake him. In this state of mind he anxiously craved for baptism, and wished to die a Christian. According to his wish he was baptized by the name of Moses.

(2) M., forty-five years old, was baptized by the name of Hannah. She attended the preaching. The words, "Be sure your sin will find you out," seem to have pierced through her heart like a "two-edged sword," and finally led to her conversion.

(3) P., a Hindu woman, was much prejudiced against Christianity. She fully believed in her religion. But, having heard from a member of the congregation that Jesus Christ is the only Saviour of sinners, began to change her mind, and her heart was opened like that of Lydia of old. Feeling herself that she was a great sinner, she applied for baptism. She was under religious instruction for some time, and was baptized by the name of Martha.

(4) V., thirty-five years old, has been an inmate of the Monegar Choultry Hospital for ten years. She was accustomed to attend the services held

by the catechist in the hospital. On a certain occasion she heard about the final judgment day, and the place allotted for the wicked. This touched her heart, and made her feel the terrible state of her soul. She confessed that she was a wretched sinner, and earnestly asked for baptism. In accordance with her desire she was baptized by the name of Ruth.

Three Years' Enterprise.—The amount collected on behalf of the T.Y.E. Fund from the beginning till now has amounted to Rs. 279:9:9. A circular was sent round by the Pastorate Committee, with a view to stir up those who have been indifferent towards the T.Y.E. Fund, to do as much as lies in their power to make good their subscriptions, as there are only a few months for the closing of the fund.

The work in the hospitals has been carried on by the catechist and the Bible-woman as in previous years.

Pastoral Visits.—Visits to houses, students' homes, praying with the sick people, administering the Lord's Supper, giving spiritual advice, &c., have been carried on as usual during the year.

Deaths.—I regret to state that the deaths in the congregation number thirteen. Of these I cannot but separately notice that of Mr. Nallathumby, who was a well-known catechist of the C.M.S. He laboured both in Tinnevely and in Madras for the long space of forty years. Though he met with severe trials in the latter part of his life, yet he endured them all with much patience, and kept his faith unshaken till he breathed his last. In his attachment to the Saviour, and remarkable patience in suffering, he was a bright example to many Christians.

Schools.—The total number of pupils in the four primary schools amount to 217, of whom 164 are boys and 53 are girls. These schools were examined in the Scriptural subjects by the Revs. N. Gnanapragasam and S. Theophilus. The reports sent by them are highly satisfactory, showing on the one hand the sincere labours of the teachers, and on the other hand the diligence of the pupils. The Tinnevely Settlement schoolboys have been reported upon by one of the examiners as having done very creditably. Sunday-schools are regularly kept up in the forenoon or in the afternoon, according to circumstances.

Preaching to the Heathen.—Systematic preaching to the heathen population has been carried on in the thoroughfares and other public places in the city of Madras. The audiences on these occasions have been on the whole encouraging. We also sometimes notice

some women among the crowd eagerly listening to our words. "As a little leaven leaveneth the whole lump," so we believe that the words of the Gospel are working secretly in the hearts and minds of our numerous hearers.

EXTRACTS FROM LETTER OF THE REV. P. T. BISWAS (NATIVE),
CHRIST CHURCH, CALCUTTA.

Christ Church, Calcutta [no date].

The congregation of Christ Church consists of a few families of Christians and two big girls' schools, altogether over 300 souls, who subscribed to the Church Council in the year 1898 five hundred and fifty-eight rupees, ten annas, and six pie.

The total number of baptisms during the year was fourteen, four of them are adults. Two families, numbering six souls, have been baptized during the year. 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, but has 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. His wife and only child also came out and consented to stay at the Normal School with the ladies to receive the preliminary teachings from them. After becoming catechumens for two months, they were very solemnly baptized in Christ Church by the Rev. H. Kitley. 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 became mild, saw the good temper and milder behaviour of her husband, felt the inward work of the Spirit, which was until then unknown to her; but she could not resist the power of God. She joined the little company in its joy and happiness, spoke favourably with her husband, and became an humble servant of Christ. After a few days they both expressed their earnest desire of becoming catechumens. 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 labouring for them as before.

This year I have been all alone in the parish work. I generally preach in the chapel near our church, belonging to the Church of Scotland, and

in Maniktola Street with our C.M.S. preachers' band, to the non-Christians. We had many good times and opportunities with the educated Hindus, who generally admit the truth of Christianity. I know many such men, who are Christians in heart; they generally take our part when there are argu-

ments and reasonings with other Hindus. Prayerfully we should come to the throne of God, that true courage and sincere desire may be given to such people that they may boldly decide for their own souls and accept openly the Christian faith and the only Saviour, Jesus Christ.

(b) **Christian Boarding Schools.**

EXTRACTS FROM LETTER OF THE REV. C. GRANT, BOYS' BOARDING SCHOOL, CALCUTTA.

Calcutta, Nov. 26th, 1898.

In a review of the past year, amidst all the many feelings called up by the remembrances of what has taken place, my chief feeling is one of deep thankfulness to Almighty God for all His blessings, spiritual, mental, and physical.

We began the year with a large number of new boys, about fourteen in all, necessitating the purchase of new beds. Before passing on to other matters I would like to say a word or two on finance. The end of 1897 found a deficit, owing to the famine, and this obliged me to take an advance of Rs. 500 from the Famine Fund. I am thankful to say that I was able to pay all but Rs. 170 back by insisting on the payment of arrears of fees. The average Bengali paterfamilias is quite indifferent to the fact that there is any object gained by paying his son's school fees regularly; his plan is to wait some five or six months, and then beg off payment altogether on the ground of his poverty, zeal for Mission work, or some such excuse. I was in several cases soundly abused for insisting that unless the fees were paid up the boys would not return to school, and one or two boys are still absent and I see no likelihood of ever getting their fees. We have had a somewhat heavier year financially than was at first anticipated, owing to the plague necessitating extra expenditure in sanitary precautions, but I trust the year will end free from debt.

Educationally, we have not done very much as regards quantity, but our quality was very good, in fact, first-class. Our one Entrance Examination candidate passed in the first division. We have had other results. In two examinations for Bible knowledge open to all Native Christian boys, in one, one boy, Suaesh Karmakar, stood first, receiving a prize of Rs. 5 for knowledge of St. Luke's Gospel, and in the other

five boys sat. All passed and three received prizes of books.

The spiritual side of our work, interesting and important as it is above all else, is yet most difficult to write about. So many disappointments, and yet so many joys—such is the lot of the educational missionary. He cannot elaborate statistics as to spiritual results; he can but pray and leave the results; he can but labour on, and trust that God will give the fulness of His blessing hereafter. Among other things I tell the boys that there is a work by which they can be judged. The true servant of Christ will try to do his duty. God has put them here to study. Study is their duty to be done for Christ. And I am thankful to say that steady hard work is the rule; some boys have been idle and careless, to our sorrow; but others, the majority, have laboured steadily on, and one cannot but hope that their aim is to serve their Lord and Master as well as to pass their examinations.

The moral and physical tone of the school is good, comparing very favourably with English schools of this size and character. A brief outline of our daily routine may be interesting:—6.30 a.m., Morning Prayer in Bengali; 7—8.30, Study; 10—4, School; 7—9 p.m., Evening Study; 9, Evening Prayer in English. Lights out at 9.30, except for the big boys, who go to bed at 10. Special permission to sit up later to read for University examinations can be obtained. On Monday, Wednesday, and Friday afternoons football or cricket are compulsory on all boys, unless exempt by doctor's orders. These games are supervised by our masters, who in this, as well as in the actual school work, show their devotion to the well-being of the school. On Tuesday there is a singing class, lasting nearly one hour, from 4.30 to 5.15; and on Thursday an hour's drill and "physical

exercises" straighten our backs. We have been very fortunate in our drill instructors; Col-Serg. Luffman, who has recently gone to England, and Pte. Price, our present instructor, being both earnest Christian soldiers. Sunday is mapped out as follows: Bengali morning service in church at 7:30 a.m.; Sunday-school at 1.30; afternoon services at 3.30; and about 6.20 all the boys and resident masters come up into our dining-room and sing Sankey's hymns for half an hour on end (one wonders how their voices last). A

Bengali address is then given, followed by more hymns and prayer.

I began with thanksgiving; let me end with it. Troubles, sorrows, disappointments, difficulties, all have been experienced, but over-shadowing all has been blessing, too great to be written about—too sacred to be spoken of, save to Him who gave it. We thank God for that He set our lives in pleasant places. We thank Him for the prospect of congenial work in the future at the Divinity School; we thank Him for all that He has done through us.

(c) **Divinity Schools.**

EXTRACTS FROM LETTER OF THE REV. A. G. LOCKETT, DIVINITY SCHOOL, CALCUTTA.

Calcutta, Nov. 5th, 1898.

At the beginning of February I settled down to the new work with which I have been entrusted, viz. the temporary charge of the Divinity College. There were six students in their last year, and four senior men who came in to read for Deacons' Orders. In addition to these, a Hindi class of five men was commenced. In this last I have had the kind assistance of Mr. A. C. Kestin and the Rev. P. Thomas Biswas, without whose help, indeed, this work would have been impossible. This is a new development of the work of the Divinity College; it has been rendered necessary by the rapid growth of the Hindi work, and the urgent need for trained Hindi-speaking men, both in Calcutta and for Behar. I have begun the study of Hindi, and hope to make sufficient progress to be able to take my proper share in this important branch of the work. I regret to say only three of the five Hindi-speaking students remained to the end of the College year. Of the other two, one, a Brahman convert and a man of considerable promise, broke down in health and had to return to the North-West Provinces; only, alas! to die. The second proved to be both intellectually and spiritually unsuitable for the work. The Pentateuch, the Gospel according to St. Matthew, a Catechism of Theology, the "Investigation of the True Religion" (a comparison of Christianity with Hinduism, &c.), and Hindi grammar have been the special subjects taken with this class. Of the Junior Bengali Class, I felt it desirable to disconnect one of the students, a convert, who gave no evidence of spirituality and seemed to

be profiting little by the instruction received in the College. He has since obtained secular employment. The other men have worked fairly diligently, and have now gone out to their several appointments; they will, I trust, prove useful workers. Two of them are men of some spiritual power; the remainder will, it is hoped, develop. They are, we believe, converted men, and are not without ability; but they have not manifested that zeal in the Lord's service which I long to see in all our native fellow-workers.

I have been a good deal disappointed; I had hoped to see definite, well-marked growth in grace, a stronger, deeper Christian life, the men entering on and enjoying "life more abundant." This hope has not been realized. Perhaps the fault is in myself, lack of faithfulness, or prayerfulness, or of sufficiently close walk with God. I do not want to shirk the blame or responsibility; but I do plead for the constant help in prayer of the Lord's people at home. Perhaps I may not unsuitably, in this my first Annual Report of College work, appeal very earnestly for this constant remembrance in prayer of myself and fellow-helpers and of each student committed to our charge. Pray that the work here may be marked, above all things, by spiritual power, the recognized presence in our midst of the Lord Himself. I trust we shall never undervalue intellectual training, and that the noble traditions of the Calcutta Divinity College may be ever honourably maintained; we want to see our men, on the intellectual side, "furnished completely unto every good work." But more important still are the spiritual qualifications essential to

true usefulness in Christ's service, qualifications apart from which the most complete intellectual equipment is valueless. We desire that our men should possess (rather, be possessed by) the power for which the Apostles waited at Jerusalem in days of old, that they may go forth to their work men, like Stephen, "full of faith and of the Holy Ghost." For this we need much help in prayer—prayer that the students may gain not head-knowledge merely, but experimental knowledge of the truth, and be able to bear the personal testimony, "I know Him whom I have believed."

There have been dangers of a different kind to be guarded against—dangers that have sprung from the very

earnestness of the desire felt by some of our truest Christians to be all that the Lord would have them to be; error in the direction of perfectionism; or, in others, of an exaggerated fear of self-will, tending to the neglect of the wisdom or power which God has given, lest God's work should be hindered or marred by the intrusion of that which is of man, of the flesh and not of the Spirit. I feel, however, that the more serious difficulties lie on the other side, and that what we need to pray for most earnestly is that we may be so filled with the Holy Spirit that the witness to the living Saviour may be given "with great power," and "great grace" be upon all.

EXTRACTS FROM LETTER OF THE REV. H. D. GOLDSMITH, DIVINITY SCHOOL, MADRAS.

Northam, Nov., 1898.

Since my last letter the encouraging news reached me in Madras before the close of 1897 that the two Divinity students sent up for the October, 1897, Preliminary Examination, both passed in the second class. Their names are J. Gnanamuthu and P. M. Aaron, both graduates of the Madras University. The former has been sent by the Corresponding Committee to take the head-mastership of Ellore High School (Mr. M. Browne having gone on furlough); the latter has been sent to Bezwada to work in the Itinerancy as soon as sufficient progress has been made in the language, for both Mr. Aaron and Mr. Gnanamuthu are Tamil men sent to the Telugu field, and therefore foreign missionaries.* Both are devoting their energies to the study of the Telugu language with a view to efficiency as agents of the C.M.S. in a foreign land. It was all the more gratifying to the Corresponding Committee that these men volunteered for service in the Telugu country, and it was not found difficult to find places for them.

An important event at the close of last year was the ordination, on December 26th, of L. Dhan Singh, a Rajput convert from Hinduism, who was more than three years in the Divinity School, admitted without having passed the Matriculation test (as an exception to the rule), on account of the needs of the Hindustani Mission, to which he belongs, and to

which he is now ordained under the supervision of the Rev. T. H. Fitzpatrick. L. Dhan Singh is—so far as I know—the first Native set apart to the sacred ministry for the Native Mohammedan Mission. Not being a Moslem by birth he excites less prejudice when preaching in the bazaar; and yet his mother-tongue is Hindustani, the language through which the Mohammedans are most easily reached. At the present time, owing to the absence of Mr. Fitzpatrick from Madras, a great deal of responsibility is thrown upon L. Dhan Singh, who has the Sunday services and bazaar preaching to conduct, with the assistance of a catechist and a school teacher.

Marumudi Devanandam was admitted to priest's orders on the same day that Dhan Singh was ordained deacon. The former is pastor of the Masulipatam C.M.S. congregation, and much esteemed for his worth and earnestness. He seems quite to have outgrown the weakness from which he was suffering for some years after leaving the Divinity School, caused by the strain of work upon an overwrought constitution—not an uncommon trial to a Christian of Mala origin.

Mr. Stone, of Bezwada, sent me K. Adam, at the Bishop's recommendation, for fifteen months' training previous to ordination. K. Adam came to the Divinity School in July, 1897, and was ordained on October 23rd of this year by Bishop Morley, acting for Bishop

* [Mr. Aaron's health broke down in the Telugu country, and he died at Nagalapuram, in Tinnevely, where he had gone for a change, in October, 1899 (see *Intelligencer* for last month, p. 51).]

Gell, who, to the deep regret of many, has resigned his Episcopate. On the same date the Rev. J. Gnanapragasam, B.A., of Poonamallee, a former student, was ordained presbyter.

At the commencement of the current year there were nine students on the rolls. The Rev. Jacob, a Roman Catholic native priest, was one of these—supported by a scholarship from Bishop Gell. It is very difficult for such men to get out of their Latin training. Their ignorance of Scripture is so sad. And it is not easy to see what place a man of his faulty education can fill in the C.M.S. Native Church. We hope, however, that a season in the Itinerancy will develop the latent gifts and talents of our native brother. It is only fair to say that the Society's funds are not being used for such a man's scholarship. It is our good Bishop who has taken him up, and is making trial of him. We think he is really converted, but he has Roman ideas that it is hard for him to entirely shake off.

I must leave to Mr. Moore, who succeeded me as Principal of the Divinity School on April 1st, to tell of the progress of the other dear students, of whom I took farewell on the 7th of the same month. I was very thankful to hear from him that J. Gnanapragasam has won the first prize this year in the Bishop's Greek Testament Examination in competition with the S.P.G. Theological College, Madras, under the Rev. A. Westcott.

An Annual Letter would hardly be complete without a passing allusion to the work there with its day and Sunday schools, and the varied interests that arise in connexion with the "cure

of souls." But more directly missionary is the Hindustani preaching with which I identify myself as much as I can with all the other pressing duties of city life. I generally accompanied one or other of the bands of my own students, who are now all Tamil or Telugu men, preaching in Hindustani when the audience happened to be mostly Moslems; and in the absence of Mr. Fitzpatrick at Hyderabad, I have felt it doubly my duty and privilege to assist the Hindustani, daily preaching, as far as possible, by accompanying the preachers, the Rev. Dhan Singh, Ganapati, and Abdul Qadir, to various places in the neighbourhood of Harris School.

Some interest was aroused, not to say excitement, at the preaching of a Christian faqir (Ignatius Elias) who joined us for a few days, bringing warm letters of introduction from Burmah. He accompanied the Preachers' Association to Pallaveram, under the Rev. W. D. Clarke's leadership, and did good service. A Mohammedan youth, belonging to the Lubbay class, an inquirer, showed great decision on that occasion. Though carried off forcibly by his co-religionists one day and kept, he returned next day to the band more than ever determined to be a soldier of Jesus Christ. This young man was baptized at Zion Church on April 3rd, and by his help the Rev. Dhan Singh has published a few tracts in Arab-Tamil, the peculiar dialect used by this class of Mohammedans. No portion of Holy Scripture has yet been attempted, but the Bible Society is prepared to do this if these tracts prove to "take" with this bigoted class, numbering some 5000 in the Madras Presidency, I am told.

"ARM YOURSELVES."

(1 Pet. iv. 1.)

An Address to the C.M.S. Committee in St. Bride's Church, Fleet Street, on Jan. 2nd, 1900.

By the REV. CANON GIRDLESTONE, M.A.

SOME days ago all the newspaper posters had this heading: "A Call to Arms." May we this day take God's call to arms afresh into our hearts? We are in a state of war. We wrestle not against flesh and blood; we are not fighting our fellow-men, but we are taking part in the battle between light and darkness, between good and evil, between right and wrong, between God and Satan. If there has been such a thing as war in heaven, certainly there is such a thing as war upon earth, and we are all called to have our share in it. We are confronted by an invisible enemy, and we know all too painfully what need there is of

watchfulness lest we should be taken unawares in such a conflict, and how much need we have that we should not be ignorant of Satan's devices. Our enemy is inveterate and implacable. It is no good attempting to come to terms with him. He has been engaged in this warfare for centuries and centuries upon this earth—beyond which we can say very little—and each new generation of men has to listen to the voice of the Saviour when He says, "Arm yourselves."

The grand thing about this fight is that it is undertaken in the name of Christ and at the call of Christ. As the Queen issues the call to arms for us who are loyal to take part in earthly battles, so the Lord Jesus, the King of Glory, issues the call to Christians to take part in the great fight. Yes, the voice of Christ rings out through all the centuries. The voice of Christ calls to you and me, "Arm yourselves." Are we not glad if we have enrolled ourselves under such a Commander, such a Leader, such a Captain? Do we not rejoice that we are called to fight manfully under His banner against sin and the world and the Devil, and to continue His faithful soldiers and servants unto our life's end? It makes all the difference in a battle if we are conscious that we are on the right side, and we fight with all the more energy if we are confident that we are on the winning side; and it is the privilege of the Christian to be sure on these points. Christ has already borne the brunt; He came from heaven to earth to do two things. He came to undo the work of the mischief-maker—or, as it is put in the New Testament, to destroy the works of the Devil—and He came to re-establish the sovereignty of God over men. As soon as we learn to believe that He has done these two things through His work upon the Cross, as soon as the Cross has its due moral, spiritual, vital effect upon our lives, we gain two great positions—we become heirs of His Kingdom and recruits in His army. Heirship of His Kingdom begins now, and shows itself in the exercise of the spirit of Christ in the inner man and in the outer man. And in fighting the battle we show ourselves to be His exactly in the same way, namely, by the exercise of the spirit of Christ in our life.

It has often been pointed out that the Gospel is propagated, and the Kingdom of Christ is extended, not by the sword but by the word. As our Lord says the seed is the word, so St. Paul says the sword is the word. Every missionary is a sword-bearer because he is a word-bearer. Similarly, every Christian is called upon to be a sword-bearer because he is a word-bearer. But there is this remarkable feature about the sovereignty of Christ—and you find it referred to more or less through the whole of the New Testament—that it consists not so much in giving orders as in diffusing a spirit. Of course our Lord has given many orders. We have the new commandment which is the order of orders—that we should love one another as He has loved us. And many of the orders of the Old Testament are re-issued, stamped by Christ, and intended to be obeyed by every Christian. But the essence of the position of Christ as King is that He imparts His nature to His subjects—that He so impresses Himself, His spirit, His character upon us that we become partakers of the Divine nature—that nature that shows itself in righteousness and purity and unselfishness and dependence and love. So that every Christian is a walking epistle of Christ; I may say "a vicar of Christ" in this sense—that he is called upon to represent Christ upon earth. And while the Holy Spirit is the true Vicar of Christ, taking Christ's place within the heart, so that the words are still true, "He dwelleth with you, and shall be in you," yet every Christian is called upon to manifest Christ in his life. It is as if a whole regiment of soldiers carried on their brow a picture of their colonel,

only instead of carrying it on the brow we carry it in the heart and we show it in the life, so that men take knowledge of us that we are one with Him and that we belong to Him. Here, then, is the essence of the call to arms—it is that we should arm ourselves with the mind of Christ. You remember how these words come in St. Peter, “Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind.” Paul almost says the same thing—“Put ye on the Lord Jesus Christ”; and again, “Let this mind be in you which was also in Christ Jesus.” Here, then, is the true armour which we are called upon to put on year by year and day by day—for we ought to re-arm ourselves every morning before we face life with its interests, with its pressure, with its temptations. We just go to Him and ask Him to dwell in us and make us partakers of His marvellous nature. Arm yourselves with the same mind.

And now in this year 1900 which is closing the old century and ushering in the new, the old battle-cry rings out, “Arm yourselves with the mind of Christ,” and day by day we have to go to the original armoury. I was once in a building in Constantinople full of armour, all cast off—it was a church, strange to say, and all up the pillars and every part of the church you saw rusty, worn-out, obsolete armour—but the Christian armour is never obsolete, for Christ is the same yesterday, to-day, and for ever. As long as this dispensation lasts, every Christian is called upon first to wash in the blood of Christ, then to overcome by the blood of Christ. In this sense the force of what Christ did and suffered on the cross is to be effectual in the life of every Christian. Every one of us is to hear the call, whether we are missionaries sent to the front; whether we have a share in the direct evangelistic, in the medical or educational work; whether we are men or women, laymen or clergymen, home officers, committee, collectors—we all are to arm ourselves with the mind of Christ. Moreover, whatever we have to do for the Lord, we have to do in the Lord—to do it in His strength; to do it in the way in which He would do it if He were still upon the earth. God grant that you and I may arm ourselves afresh. There are new openings, new triumphs to be attained, new difficulties to be faced in this coming year. We thank God for the openings, and we thank God there is power to face the emergencies, and we thank God that many who have passed away have left a bright mark behind them. And we pray that we may take courage and renew our strength and gain fresh recruits and enter freshly into the work that God calls us to do. God grant this for His own Name’s sake.

IN MEMORIAM—MARY THOMAS.

“ON Advent Sunday, December 3rd, 1899, at Mengnanapuram, Tinnevely District, Mary, widow of the Rev. John Thomas, C.M.S. missionary, in her eighty-eighth year.” So runs the brief In Memoriam notice that tells of the passing away of an aged and highly honoured servant of God. It has been given to few to spend over sixty years in missionary service in India, to have their children of two generations engaged in missionary service, and to live to see their children to the third generation; but it was an honour which God gave to Mrs. Thomas. Landing in Madras on September 28th, 1838, she came to live at Mengnanapuram nearly sixty years ago, and lived to see the beautiful church completed and to witness a wonderful ingathering of souls throughout the district. Her eldest son, the Rev. J. Davies Thomas, was for thirty-eight years working as a C.M.S. missionary in Mengnanapuram and

latterly in Colombo, and passed to his rest three years ago, leaving behind his widow and two daughters to carry on the work, while her third daughter is now living with her husband in Mengnanapuram, engaged in missionary work there.

Mrs. Thomas' thoughts were always for the women of Tinnevely, and it was a special joy to her to take part in celebrating, seven years ago, the Jubilee of the Elliott Tuxford Girls' School, which, at first under her superintendence and latterly under that of her daughter Miss F. E. Thomas, has played so large a part in the Christian up-bringing of the girls in this district.

Hers was one of those quiet lives of silent influence. She was, as one has well expressed it, "a great praying woman." "Her eyes were homes of silent prayer." Who can estimate what this whole district owes to the "effectual fervent prayers" of this saint of God?

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; and in her latter days, when her strength was failing, she spent much time in reading. The *Life of John MacNeil*, which she read a week or two before her death, pleased her wonderfully. She always mentioned it as a special mercy that she was spared the use of her eyesight.

Whatever touched the life of the people interested her much, and she was known throughout the district as "our mother." She watched the children grow up under her training in the Elliott Tuxford School; followed them in their married life; shared alike their joys and sorrows; and received their children in their turn to train and, if possible, win for Christ. Almost to the very last it was a familiar sight to see her busily cutting out patterns for the children of the school to work by, or receiving some wedding group to speak some kindly words of counsel and of blessing to the bride, an old Elliott Tuxford girl.

Her home-call came after but a week's illness, on Advent Sunday, a day which had been specially set apart as a Day of Prayer for the Awakening of India. It seemed so appropriate that "an abundant entrance into the eternal kingdom" should have been "richly supplied" to her on that day. Her life had been given for India's awakening, and her life-longing had been for Christ's return.

The funeral took place next day, and was attended by several of the European missionaries and by both C.M.S. and S.P.G. native pastors. The people of the district came in large numbers, and in particular the women of the congregations travelled many miles through deep sand in order to be present. The respect and affection shown were touching. The silent crowd spoke volumes. The service was conducted in the church by the Rev. T. Kember and the Rev. Ambrose, and at the grave by the Revs. T. Walker, A. Margöschis, and J. David. The Bishop, who had come out that day from Palamcottah, spoke on the brightness of the Christian's hope as illustrated in the life now laid down, and the boys and girls of the boarding-schools sang at the graveside "Jesus, Lover of my soul," one of Mrs. Thomas' favourite hymns.

It is all over now; but there in a sheltered corner of that magnificent church, resting in the same vault in which twenty-nine years ago John Thomas, that great builder for God in South India, was laid to rest, lies one whose life was an example and inspiration to many, and whose removal will, we trust (to use her own touching message to the women), prove a means of quickening to many to use all diligence to make their calling and election sure.

E. A. D.

THE INDIAN CHRISTIAN: HIS PRESENT POSITION AND WANTS.

By the REV. J. J. CALEB, B.A.*

THE enterprise of Christian Missions, and the attempts of the Christian Churches of Europe and America to bring the whole of India to a knowledge of Christ, need in these days no vindication in the eyes of thoughtful men. As the Roman Empire was forced to conquer one by one the outlying hostile lands if she would preserve her own life,—as the British Empire to-day in India finds no protection against the marauding expeditions of the hill tribes along her borders but in conquest and assimilation,—so the Christian Church, in the less tangible but no less real conflict of deep-seated ideas of morals and religion, is compelled in the very nature of things to take possession of India and to conquer it for Christ. Her conquest, however, is not of lands, but of men who know not the Gospel of our Lord Jesus Christ. Those men who have been able to break asunder the galling fetters of caste and idolatry, and have come out under the banner of the Cross, are now known in India as elsewhere by the name of Indian Christians. It is of these Indian Christians—the living monuments of the power of the Gospel, and of the earnest, unceasing, unselfish, and daily increasing efforts of the missionaries, to whom India owes a deep debt of gratitude—yes, it is of these Indian Christians that we wish to speak to-day. There are two points to which we would like to draw attention:—I. The present position of Indian Christians. II. Their wants. Each of these points will be illustrated in the form of an acrostic by the ideas suggested by the letters of the two words *Indian Christian*.

I. The present position of Indian Christians, I regret to say, is one of (1) *Isolation*. It is a fact well worth noticing that as a general rule the number of Indian Christians is being recruited from among men who as Hindus and Mohammedans belonged perhaps to the lowest castes. And considering that men of all castes and creeds, men of various religious persuasions and superstitious beliefs, form the nucleus of this community, is it surprising to hear that we enjoy a most “unique and isolated position” of our own? Some indeed are inclined to think that this is the opinion of men who are dissatisfied with missionary polity in general, and murmur at the dealings of the different missionary societies in special. We would like, however, to assure those holding an opinion of this kind that this is not the spirit in which the statement has been made. Even at the risk of a little digression, we would like to assert once more that the Indian Christians have the greatest regard for our missionary brethren out in India, and the different missionary societies working to promote the cause of Foreign Missions: and it is really with a view to strengthen their hands by bettering our own position that a statement of this kind has been made. But, as mentioned before, the opinion that the Indian Christians occupy a unique position of their own is shared by many in common with us. In a paper read at the Bombay Missionary Conference, by the Rev. W. G. Peel, late Secretary of the Church Missionary Society’s Corresponding Committee, now Bishop of Mombasa, it was stated that “the growth of spiritual life in Indian Christians is harmed by the isolated and unique position which is incidental to the profession of their faith in Christ. The Hindu casts them off. The Mohammedan regards them with horror as

* [Mr. Caleb is a Native Christian from India, ordained in England, and now working as an assistant curate under Canon Sutton, Vicar of Aston. His interesting paper was written for the *Indian Christian Guardian*, a quarterly magazine circulating among Indian Christians in Great Britain.—Ed.]

deserters from Islam. The Parsi closes the doors of his home to them. The Europeans, generally speaking (missionaries excepted), pay but little heed to them. They regard them coldly. They seldom or never visit them. They often speak unkindly of them in the mass, because of some experience of an untoward kind in connexion with a few individuals. They pray little for them. They do not worship with them, and almost in no way do they show sympathy with them or for them." Such is our position; but although isolated and despised, yet we remember that even the early Christians were similarly ill-treated and despised, and that our Lord has said, "Ye shall be hated, for My name's sake."

(2) Further, our position is one of *Need*. Our needs are of two kinds. (a) It is a well-known fact that when a man embraces Christianity in India he is not only outcasted, turned out of home, but generally loses any claim or claims he may have had to the ancestral property. He thus comes to the missionary penniless, in want and penury. He has to begin life afresh, he has to make new friends among men who are and probably have become as poor as himself. (b) But there is a need of another kind, and that is sympathy. We want the sympathy of all earnest Christians in England. Sincere sympathy is oftentimes better than money. People in trouble, or in anxiety, generally need a friend more than they need a gift. God sends no angels to earth whose ministry leaves more benedictions of joy, of help, of inspiration, of uplifting, and of restoring, than are left by that angel of true human sympathy. Let it therefore be real and genuine, for we know that if there is anything which will cement our relationship and draw us together in a closer bond of unity and service for Christ, it is not pity, nor kindness, but your prayers and your sympathy.

" 'Tis woven in the world's great plan,
And fixed by Heaven's decree,
That all the true delights of man
Should spring from Sympathy."

(3) Once more, our position is one of *Disunion*. This seems to be a very grave and curious charge, but facts must be faced. And if we only remember how that men in different spheres of life, having different vocations, different castes, different habits and customs, different denominations, and different prejudices, are thrown together with nothing but their name, Christians, in common, the explanation is not far to seek. We are now struggling to be active and to do many things. We desire union. We form societies, to bring together these men of different denominations—one might almost say nationalities. We aim to make this community of men great. But a mere ideal is not enough. A vision in the brain is not enough for the sculptor; he must hew and chisel the marble into the form of his vision. The architect's plan is only a picture, and there must be toil and cost until the building stands complete in its noble beauty. What is, then, this toil and cost which must be laid out in order to make this community great, and to bring about a real bond of union among its members? It is a question hard to answer. It might be answered in various ways, but the answer which suggests itself to us is that the individual members of this body, when working as an association for their welfare, must learn first of all to put aside self-interest and all ideas of self, and to work for a common object. Then, whatever the purpose and the aim, we have no doubt that it will be blessed and will flourish.

(4) Our position again has been pointed out as one of *Imitation*. One of the gravest charges brought against us. Let the Bishop of Colombo (alas! not a native of Colombo) reply:—"You can tell them that they ought to be original; that they ought not to be too much like the European, too

dependent on Western mode of thought. You might say to them—but it would be the height of unwisdom—‘Be Oriental at any cost, do something to satisfy our historical spirit; at least wear your own native dress, be picturesque.’ Originality ought, to say the least, to be spontaneous. And we may be quite sure that in good time it will come. Meanwhile, what comes by *our* suggestion is in equal danger of being wrong, whether it be European in shape or Oriental. Believe me, these anxieties are beside the mark. Some silly mistakes have, no doubt, been made in the direction of enforcing or encouraging conformity to English ways, but such mistakes are utterly insignificant. Let the ‘Native Churches’ pass through—as doubtless we of Europe did—their phase of grotesque transition; let them copy all they will, and absorb all they can; nothing will stay by them that is not their own.”

(5) Our position in the next place is one of *Aspiration* and *Ambition*. In spite of their many shortcomings and failures the Indian Christians are now trying in all parts of India, and wherever they may happen to have been placed by Providence, to aspire to great and noble deeds. If ever there is a time to be ambitious and aspiring, it is not when ambition is easy, but when it is hard. “Fight in darkness; fight when you are down; die hard, and you won’t die at all,” are the noble words of Henry Ward Beecher; and to Indian Christians fighting the battle of life against so many opposing influences they must come with a double meaning.

(6) The last thing that I would like to bring before you under this heading is that we are *Numerically small*. India, at the present time, boasts of a population of over 280,000,000. Of these about 207,000,000 are Hindus, 58,000,000 are Mohammedans, and about 90,000 are Parsis. How many out of this vast population are Christians? “The vast Indian Empire, over which our Queen rules, is composed of a dozen great and many smaller countries, in which live 280 millions of people. These have many languages, many customs, many religions; more of either than are to be found in all Europe. But only about *half a million* have yet accepted Christ, and very many millions do not know about Him yet.” Only half a million! What are these compared to the large and teeming millions of men and women who have not yet heard the Shepherd’s voice, and are consequently out of the fold? They are like a drop of water in the ocean, a little leaven which, let us hope, will leaven the whole.

II.—The second part of the subject brings us to the *wants* of the Indian Christians. They are many, and of various kinds.

(1) They want *Chances*. In the missionary circles they are supposed to be men who always want increase of salary. In the practice of professions they are literally outnumbered by the overwhelming majority of heathen practitioners. I believe, though, that I would not be wrong in saying that they are more anxious to get chances in the evangelization of their country than in any other occupation. I mean that if the door were open they would take up missionary work more eagerly than any position in secular business, however high it may be. But so far as I know, there are always placed in the way of educated Indian Christians wishing to offer themselves for missionary work innumerable difficulties and almost insurmountable obstacles towards the attainment of their desire. The late noble and revered Archbishop Benson, speaking of the conversion of the Mohammedans in India, tried to impress and emphasize the fact that if the Christians of this country wished to see the overthrow of this “iron-bound” religion, they would have to facilitate the appointment of Oriental missionaries, sons of the soil. He says:—“Mohammedanism is an iron-bound, absolutely fixed, determined religion, and nothing can alter it. At the end of this nineteenth century

the existence of a Christian Church and nation has almost been put an end to by Mohammedanism. Well, then, India will soon hang upon this question. Look at the millions of Mohammedans in India, the Queen's subjects. She rules more Mohammedans than any other sovereign, does she not? We are cultivating, we are doing what we can to raise them, but we are not converting them to any extent. And then upon India the world will turn. The position of India, and the tone and character of India, will be the most important factor in the future, and I must avow my own deliberate conviction—having thought and read about it a great deal—that we Westerns never shall convert the Mohammedans. I am afraid it is hopeless. Why, look at everything in the Western and Eastern minds; they are opposed to each other, down to their prepositions and adverbs. They look at everything from an entirely different point of view. I do not believe that Westerns will produce any effect on Mohammedans. They must be approached by Oriental missionaries. Oriental missionaries need not be such bad fellows; the Apostles were Oriental missionaries. They must be Oriental missionaries to produce an effect upon the thought and feeling of Orientals."

Let us hope that the different missionary societies, of whatever denomination they may be, will consider these absolutely true and important remarks, and try to admit more educated Oriental missionaries in the future work of the evangelization of India.

(2) The next great want of Indian Christians is *Humility*. This is a qualification needed by all and necessary for all. St. Augustine has said: "Should any man ask me what is the first thing in religion, I would reply, 'The first, second, and third thing therein is *Humility*.'" Oh, that we might all learn to obtain this virtue, to pray for it and practise it and to be as humble as our Lord and Master, the greatest and most perfect Pattern of humility.

(3) *Representation* is another thing the Indian Christians want. If this community is to grow, if it is to have life, if it is to be recognized, its members ought to be represented in Church matters as well as in secular affairs.

(4) *Individuality of opinion* is another lesson which the Indian Christians have yet to learn. Men under the employment of missionaries need this lesson more than others who are more or less independent of them. The spirit of *Mis-Baptism* is more rife among them; the fear of offending the missionary guides their words and works more than anything else. Individuality, however, is humanity, is life. He who has no individual opinion of his own does not live, and only offers to our eyes the *simulacrum* of a human being. Why should the hope of pleasing another person, the fear of displeasing him, the desire and hope of monetary help, overcome a man's judgment and reason, and lead him gradually into a habit of flattering which is at once wrong and the basis of a life false and insincere? The Indian Christian has yet to learn to love his work for its own sake and for the sake of Him who hallowed and sanctified all work by planing yokes in a carpenter's shop for thirty years, and who has called him to that calling and vocation in life.

(5) Next, we would like to draw attention to the want of a spirit of *Self-sacrifice* in Indian Christians. The ideal of an Indian Christian is, or at least ought to be, the likeness of Christ. This is the pattern shown on the Mount after which we are to strive to fashion our own life. The Perfect Pattern is ever to be held before us for imitation, and as we look at it, glowing in all its marvellous beauty, yet far above us and beyond our present reach, we are to comfort ourselves and inspire our hearts to the noblest efforts and highest imitations by the thought, "This is what some time

I am going to be." Christ's whole life was a life of self-sacrifice, and if we wish to attain to this goal of blessedness, to a life entirely free from self, a life spent in the service of the Master, a life of self-sacrifice given and spent to bring our countrymen to a knowledge of Christ, let us remember that it is our duty to copy and imitate the life of our Master in every possible way.

(6) The virtue of *Temperance* is another want of the Indian Christians. Not so very long ago the writer was told by a missionary who had returned on furlough from India that while pleading the cause of a certain Christian village in India he was asked by a person in the audience if this was not the village the inhabitants of which were reputed to be very fond of drink. We pray to God to grant "that we may hereafter live a godly, righteous, and sober life"; but the very presence of one single man who is a drunkard and ignores this beautiful prayer which he repeats every week in church is a testimony that we are not what we ought to be and what we might be. One of the fruits of the Spirit is "Temperance," and we can easily find out a Christian when we know the law by which he guides and rules his life.

(7) Once again, the Indian Christians want *Institutions* to promote life, the growth of that life, and the promotion of union and all other virtues necessary for their advancement. Such an institution is the Indian Christian Union, whose moving principle and motto is "Union." We have united together to bring together in fellowship all who love the Lord Jesus in sincerity and truth, to try and reach the Heathen, Hindus, and Mohammedans residing in Great Britain; to unite to make known our wants and interests; to remove racial prejudices, and to unite the Indian Christians with their brethren of this country. Thus banded together, let us work for the common good of the community and for the glory of God.

(8) Our next business after starting institutions of this kind must be *Action* and *Advance*. We are not left in this world to praise and pray. God wants us to work, to run errands for Him, to wrestle and to fight. The best things in life are not found along flowery walks, but in fields of conflict. Indian Christians! you have need for *Action*. You have to fight your battles against sin, against your weaknesses and temptations, you have to fight your battles in social and political battle-fields, you have to fight against the superstitions and the hardheartedness of your heathen neighbours, in order to win them for Christ. Every good gift, therefore, which you possess should be used in doing good.

"Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labour! all labour, is noble and holy;
Let thy good deeds be a prayer to thy God."

(9) Working thus, can this community be worthy of any *Note* or consequence? The great writer, Ruskin, says, "Neither days nor lives can be made holy by doing nothing in them. The best prayer at the beginning of a day is that we may not lose its moments; and the best grace before meat, the consciousness that we have justly earned our dinner." True well-wishers of the Indian Christians, who wish to see this community rise higher and nobler, need a spirit of this kind. Let each one lend a helping hand in every possible way he can for the social, moral, and religious awakening and uplifting of this community. Let our best efforts be directed towards the attainment of this object. To each Indian Christian let the words come home:—

"Do something—do it soon—with all thy might:
An angel's wings would droop if long at rest,
And God Himself, inactive, were no longer blest."

THE MISSION - FIELD.

Western Equatorial Africa.

IN the monthly journal of the Liverpool Y.M.C.A., Mr. E. Fry, of Abeoluta, gives interesting particulars of some of the young men in training as evangelists; and also describes two or three special cases of patients at the dispensary. Mr. Fry wrote in October:—

Four of the young men come from the Ijebu country, making six in all out of the nine from that part. The Ijebus form one of the Yoruba tribes, but until recent years were very strongly opposed to the Gospel, and now there is quite a repetition of the Uganda story, except that this originated by the grace of God among the Natives themselves. We have no Europeans working there. It is all Native Church work in connexion with the Lagos Church Missions. So rapid has been the progress that they have been quite unable to find teachers enough. They seem very sterling Christians and have a good deal of ability. As a race they are rather proud, but even this may tend to strength of character through the sanctifying influence of God the Holy Spirit. Having come right out of Heathenism these young men are able to meet the Heathen on their own ground, and I notice they always speak well to the point. They are enterprising people and move about a good deal. Maybe God is going to use them in the evangelization of the "regions beyond." Although the young men come here to train as evangelists, yet we hope that some of them may be able to go in for more training later on. Of course, here they have to begin with the "three R's," as not many of them know much when they first come. Then, too, we make a great point of the Bible, and it is quite a pleasure to see the intense interest with which they study God's Holy Word—wanting to know, and rightly so, the why and the wherefore of every detail. I would especially solicit your prayers for this all-important work—for the young men that they may be kept at all times, and that they may be wholly consecrated to God's service, and then for us who teach them, that we may have patience and grace to train them aright. It is a very happy work and one I enjoy immensely.

The work in the dispensary was kept

on by one of our lady missionaries, who has had some hospital training. Our average attendance is quite 110. We had 141 one day last week. There is much to encourage us in this work, for, although we cannot point to a great number of definite conversions and baptisms, yet signs are not wanting that the Holy Spirit is working among them. For instance, at our Sunday morning class for heathen patients, we have been getting between fifty and sixty every Sunday. This class is held from 7 to 8 a.m.

In connexion with the dispensary, I would ask you to pray for two or three specially interesting cases. The first is a girl named Ayina, who was baptized on July 9th, taking the name of Ruth. Some five years ago she was brought to the dispensary every day in a large basket used for carrying waterpots in from the potteries, where she lived with an aunt. She was a mere skeleton and had a fearful ulcer on her leg. Two or three times they brought her and left her all day without any food, and this led to our taking particular notice of her. Through the kindness of our lady missionaries she was taken into their household, and, with careful nursing and good food, she soon began to "pick up" and get stronger. She has now grown into a fine girl, and is very thoughtful and conscientious, and, above all, has learnt to know the Great Physician as the Healer not only of the body, but of the sin-sick soul also.

The second is a woman named Lijoke and her little girl, who was called Tairvo, which is a name always given to the first-born of twin children. The mother being a Heathen, she of course worshipped the goddess of twin children, called Ibeji. Kainde, the second child, died, and they believe they are able to propitiate this goddess on behalf of the spirit of the deceased child, that it may be properly cared for in the other world. They will often clothe these idols and put them to rest just as they would the child itself if it had been alive. About four years ago

Lijoke brought Tairvo with nearly half of her feet sloughed away through neglected jiggers, a nasty little insect which, as some of you know, burrows its way into the toes generally, and just under the nails, and then forms a sac; and this when it breaks, if not very carefully attended to and kept clean, will make a very nasty sore. They even get into our boots, and only lately I extracted one from my own foot. Of course it was a long time before Tairvo's foot got well, but God used that time in drawing the woman to Himself, and soon she began to show a spirit of inquiry, and was very ready to learn to read. After some time she came to my wife and brought her idol Ibeji, and said that she had found that it was vain and useless, and that she wanted to believe in Jesus and be baptized. After Tairvo's foot got well they went back to their farm, which is not very far from one of our farm stations, where there is a very earnest catechist, and there she has been preparing for baptism until now, but has also been working for her Master too. She has been the means of bringing another woman, who has become an inquirer, and who has placed her child with the catechist to be trained up as a Christian. Last Sunday (October 22nd) both Lijoke and her little girl were baptized, taking the names of Abigail and Alice respectively. Pray for mother and child, that they may both be kept, and may continue to witness faithfully for Christ.

The third case is probably the most interesting of all. About eight years

On October 18th a new church was opened at Ode Ondo by Bishop Phillips, and named after St. Luke. The Bishop also confirmed six converts. On the Sunday following, October 22nd, two adults were baptized by the Rev. E. M. Lijadu in the new church. One of these was a priest who delivered up his Ifa idols to the Mission agent in 1895, but had hesitated long at renouncing polygamy. Now he has dismissed two and retains only one of his former wives.

Miss G. A. Bennett, of Brass, has come home on medical certificate. She reached Liverpool on December 9th.

We deeply regret to record the death from fever on December 9th, at Onitsha, of Miss Sarah Hickmott, who went out to Port Lokkoh, Sierra Leone, at the end of 1894. On her return to the West Coast after furlough in September, 1898, the revolt in Sierra Leone seeming to bar the resumption of her work there, she was transferred to the Niger Mission.

Still more recently the telegraph brings us the news of the death of Miss A. C. H. Squires, from fever, at Brass, on January 10th. She was taken leave of at the valedictory meeting in October, and sailed on November 11th, so that she had been barely a month at her work. Miss Squires belonged to Rathgar, a suburb of Dublin, and had been trained at the Willows.

ago Odebode came to the dispensary, like Ayina, a mere bag of bones, with a fearful sore on his leg, and was attended by my predecessor in the medical work. When I first arrived, six years ago, he was handed over to me to act as my house-boy. I found him most willing and useful both in the house and in the dispensary, and very faithful indeed. I practically owe my life to him by his kindness on one occasion when I was taken very seriously ill on a journey between here and Ibadan, right in the midst of the forest. About four years since he expressed a wish to enter the work, having been baptized some time previously. He joined a class of young men in training, and later on was accepted as an agent. Till now he has been working with me. I can entrust him with the washing of sores, and he is responsible for the dispensary being kept clean and tidy, besides which he is in charge of the bookshop here, and on Sundays he helps me in the dispensary class and takes part in the work of the church. The time has come now for him to devote his whole time as a Scripture-reader, and at Christmas, although I am very loath to part with him, he is going to take up work in one of the out-stations. I would especially commend him to your earnest prayers. He is a very sterling fellow and will make a good worker. I verily believe, but when one sees the temptations to which the young men are exposed it is with fear and trembling almost that we part with them.

Uganda.

Statistics, not yet complete, Bishop Tucker says, show that during the year ending September 30th, 1899, about 5000 baptisms have taken place in Uganda. Communicants and catechumens have increased in a marked degree, and funds have advanced in proportion. The Bishop also says that about 7000 baptisms may be expected in the year commencing with October last.

Bishop Tucker purposed starting on November 14th for a long journey through Budu, and then on to Koki. From there he hoped to make his way through Ankole to Kitawenda, and thence to Toro and back by way of Mitiana. A great deal of the country has never yet been traversed by a missionary, and the Bishop hoped that his visit would prepare the way for the entrance of the Gospel. Dr. A. R. Cook was to be of the party. The Bishop hoped to be back before the middle of January, in time to welcome at the capital Sir H. Johnston, the new Government Commissioner. Before starting Bishop Tucker made arrangements for a general observance of St. Andrew's Day as a day of intercession. He wrote on November 11th:—

One of the happiest features of the development of the work recently has been the organization of meetings for systematic prayer at every church centre. It is now a monthly engagement at Mengo, and I am sure is greatly valued by many. Of course I am referring to meetings among the Natives. The Europeans have their daily prayer-meeting, which, when I am at the capital, I conduct myself. But amongst the Native Christians a greater spirit of prayer is becoming evident. You will be interested in seeing our arrangements for keeping St. Andrew's Day as a day of intercession. Every one of

our 1000 native workers has been supplied with a copy, and at at least 500 centres prayer on St. Andrew's Day will be offered on the lines of the suggestions on the paper. There is no question as to our people being a reading people. If they are a praying people as well there will be nothing but advance in spiritual things to look forward to. Andrew Murray, I think, says, "Faith in God's Word can nowhere be so exercised and perfected as in intercession." I long to see the day when these people will love prayer as they love the study of God's Word.

In a letter from Mr. H. Maddox, of Kabarole, Toro (not dated, but probably written at the end of October), we read:—

The whole of the present year has been one of exceptional drought, and now the famine is acute. Some distance from here (at a place on the shores of the Albert Edward Nyanza) deaths from starvation have actually occurred, and though not so bad in most places the scarcity of food has driven the people away from the various teaching-houses in search of food. At Butanuka, for instance, a daily assembly of 100 has come down to thirty or so; at another smaller place thirty are reduced to fifteen; and so on everywhere. In most places rain has now fallen, and the grain, which is the staple food of the people (not bananas as in Uganda), will be ripe by the end of the year. There seems good reason to hope that by that time the dis-

trass will be at an end, and as this letter will reach you then, I would like to ask your most earnest prayers that the people may not only return to be taught, but that the numbers may be increased beyond any previous experience.

Will they come back? That is an anxious question, for on all sides I hear of more direct opposition to the Gospel than was formerly the case. The men forcibly prevent their children and women-kind from coming, and plead as their own excuse the necessity of cultivating. This is another point which distinguishes Toro from Uganda. In the latter country the women do all the cultivating in the early morning; here the men do it in the day-time, and it clashes with our teaching times.

Egypt.

Dr. Harpur and the Rev. Ll. H. Gwynne, who left Cairo on December 6th, reached Khartoum safely, after a journey of eight days. They wrote from

Omdurman on the 23rd. They were then occupying a temporary dwelling—a mud room about fourteen feet square (with a verandah) in a spacious compound, which also contains small rooms for servants. On the 18th they had had an interview with the Sirdar (Lord Kitchener), who was on the point of starting for South Africa, and subsequently with Colonel Maxwell, who was left in command. Permission was given to hold a Church of England service for the British officers and non-commissioned officers. As far as could be ascertained it seems likely that the bulk of the troops and native population would, for a year at least, remain at Omdurman, and the missionaries intended, as soon as possible, to build mud dwellings on the healthiest and most convenient site procurable. They were impressed with the brisk trade that was being carried on, and the excellent order of the people under the Government. At the same time there is much poverty, many looking wretchedly thin and emaciated. Dr. Harpur purposed taking two or three of the small Dervish boys, who were in the hospital after the final fight with the Khalifa, and training them as servants.

Palestine.

Miss I. M. McCallum (of the New Zealand C.M. Association) and Miss B. Hassall (of the New South Wales C.M. Association), who left Sydney in October, arrived at Jerusalem on December 11th.

We are sorry to hear of the serious illness of Mr. Nyland, of Ramallah.

Bengal.

The annual "united service" of the congregations of Calcutta churches in connexion with the Indian Missions of the Church of England took place this year in the Old Church on November 30th. There was a large attendance of clergy, and the sermon was preached by the Rev. E. L. Strong, of the Oxford Mission to Calcutta.

A young man rescued from the late famine, and taught for some time by the Rev. E. T. Sandys, and who is now a servant in the Calcutta Divinity School, was baptized on December 3rd in Trinity Church. He had been carefully prepared for baptism by the Rev. Santi Biswas. Two women, who had been taught and prepared by the C.E.Z.M.S. ladies at Howrah, were also baptized in Trinity Church on the same day.

The Rev. H. Gouldsmith, Incumbent of the Old Church, Calcutta, and the Rev. W. P. Parker, of Baranagore, Calcutta, have been ordered home on medical certificates.

The following note on the Calcutta Hindi work is quoted from the North India localized *C.M. Gleaner*:—

In December, 1894, the Rev. J. F. Hewitt baptized the first convert from Barra Bazaar work, a Brahman named Mathura Prashad, and shortly after he left to fetch his wife. Owing to her father's opposition and paucity of funds his return was delayed, but last month, after nearly five years' absence, he returned with her and his infant child. The latter was baptized before he left for his work, and the former is now under instruction. We ask your prayers for her.

On Sunday, November 5th, a youth was baptized at our morning Hindi service, taking at his own desire the name of David. He was for some time in a Mission-school in the North-West Provinces, whither he was sent from Delhi in order to learn about Christ, and afterwards became a servant in Calcutta. His master very kindly acted as one of his godfathers. He has proved an apt learner, and we trust has truly given his heart to the Master.

The baptism is also reported, on December 4th, in the Leper Asylum, Amherst Street, Calcutta, of two leper men. They had been under instruction for some three months, and had learnt well.

Sunday, October 22nd, was observed as Missionary Sunday in St. Andrew's Church, Darjeeling. The Secretary of the C.M.S. in Calcutta had obtained the

sanction of the acting chaplain to allow sermons for the C.M.S. to be preached on that Sunday. At the chaplain's request, pamphlets on the missionary work of the church were procured from the C.M.S. office and distributed in all the pews. The morning preacher, the Rev. F. Etheridge, of the Santal Pergunnahs, took as his text Acts iv. 10, 12, and in his sermon reviewed the objections to missionary work and answered these in a very conclusive manner. This cleared the air for the evening preacher, the Rev. E. T. Butler, of the Nadiya District, who, taking as his text 2 Kings vii. 9, described the Society's work in Africa and India, pointing out the way in which God had owned and blessed its operations. The collections at the two services amounted to Rs. 171.

The North India *Gleaner* has the following. The writer's name is not mentioned:—

I send the following extract from a letter just received, which gives an encouragement concerning the consistency of Native Christian brethren under certain circumstances:—

"When travelling with H—, of S—, yesterday, he told me a rather good thing. He and some others at S— generally have shooting parties on Sundays. They had arranged to spend a Sabbath recently near M—, and when making inquiries among the Natives about beaters, they said, 'We cannot come on Sunday, but if you have the sport on a week-day we shall all turn up and lend you a hand.' Well done

for the Santals! H— felt, as he said, 'rather small' at such a rebuke, and said he 'admired them for their steadfastness in not breaking the Sabbath,' and added, 'The Mission at Taljhari seems to be doing good.'

The writer adds: "I reasoned with H— on the point" (viz. of Sunday desecration), "and showed him what evil effects such conduct had."

As the above is from quite an outside source, it is all the more valuable as a witness to the reality the Christian religion is to those who have received it as from God and not from man.

Referring to the evangelistic work of the year, Mr. S. J. Jessop, of Godda, in Santalia, says in his Annual Letter just received:—"We have thoroughly worked over an area of 250 square miles during the year; but what is that compared with the size of this immense district? At the above rate, including Bhagaya, it would take at least six years to evangelize the district once."

North-West Provinces.

The North India *C.M. Gleaner* has the following:—

On Sunday, November 19th, in St. Peter's Church, Muirabad, Allahabad, there was admitted into the visible Church of Christ, by baptism, a young Brahman, a well-educated and intelligent young man of great promise. Ever since his early childhood he has been attracted by the Gospel, and in spite of discouragement and opposition from his relatives, has always sought the society and influence of Christians. He first came into contact with Gospel teaching as a little boy in a school carried on by Miss Fallon in Faizabad; afterwards he entered an Anglo-Vernacular Boys' School of the C.M.S. in the same city.

The teaching received in these schools has, by God's blessing, borne good fruit. Istiphan (the name he received at his baptism) has not only an intelligent appreciation of the vital truths of Christianity, but also shows a simplicity and spirituality of mind, with a corresponding witness of the life which clearly marks the work of the Holy Spirit in his heart.

To God be all the glory, and to every child of God who reads this be the privilege of praising and praying for Istiphan, that he may, like his namesake, be "a man full of faith and of the Holy Ghost."

Presiding at the anniversary of the C.M.S. in Lucknow in November, the Metropolitan received an address of welcome from the Native Christian community, also from the missionaries of three Protestant bodies represented in the place. The *Indian Churchman* says:—

In reply, Dr. Welldon expressed hearty sympathy with the work, and

pleasure that within forty-two years of the establishment of Missions in Luck-

now the Native Christian community had become so large, and many of its members filled positions of social and administrative importance. Emphasizing the desirability of unity among missionary bodies, Dr. Welldon said that while he was ready to cross swords with any one on behalf of his principles of Churchmanship, he thought

they should all sink these differences so far as practicable in missionary work, and holding, as they all did, to the great cardinal verities, should work unitedly for India's regeneration. The growth of the Native Churches would be proportionate to the uprightness and sanctification of the existing membership.

Bishop Welldon visited Jabalpur on November 18th, for the purpose of holding a confirmation and to open a new hostel for students. Seventeen persons were presented for confirmation. The service was in Urdu, and was taken by the Metropolitan in that language. He read his address, and obtained a very attentive hearing, the congregation being greatly touched at the Bishop addressing them in their own tongue after so short a sojourn in India, thereby testifying to his desire to know and help the Hindustani members of his diocese. Immediately after the service the Bishop proceeded to the new hostel attached to the C.M.S. High School, and after a short dedicatory service he was conducted to a *shamiana* (marquee) in which were assembled many friends, including the Commissioner and Deputy-Commissioner of the Jabalpur Division, the General Commanding the Nerbudda District, and many others. The proceedings were opened by six students of the High School singing a Sanscrit ode, and the Rev. J. A. F. Warren sketched the history of the hostel from its inception ten years ago. He stated that in the year 1892 a start was made in the direction of a hostel by receiving six boys into a small house in the school compound. In 1895 a house was rented in the neighbouring bazaar; and since then the numbers of boys desiring to become boarders has steadily increased. Early this year, after ten years of waiting, a small piece of land adjoining the Mission property was secured, through the kind assistance of the District officials, and building operations commenced in April. The expenditure upon the hostel and cook-houses has been something under Rs. 6000. This sum has been raised partly by a grant from the C.M.S., partly by the generosity of the congregation of St. John's, Bournemouth (in recognition of whose liberality the building is to be known as St. John's Hostel), and partly by a considerable sum from the Central Provinces Government. The hostel has been arranged to accommodate thirty boys, and, if necessary, can easily be extended.

On October 18th, eight of the girls of the Murwara Orphanage, Jabalpur, Central Provinces, were baptized by the Rev. T. Noah, at Lucknow. The girls were thoroughly prepared, and had been desiring baptism for some time.

The Rev. C. Stewart Thompson, of the Bheel Mission, Kherwara, Rajputana, writes:—

We are in the midst of a famine. Daily there are deaths from starvation. We have about fifty people whom we are feeding in the Mission compound. Last week I went out to one of our stations lying fifteen miles to the north-east, and made arrangements for giving two meals a day to forty-five pupils, eighteen orphans, four little girls, and

two old people. To-morrow I start for our out-stations on the west of Kherwara to make provision for the starving at our several schools. Month by month the famine will become more and more severe until the next crops, nine months hence. We need all the help you can give us at home.

Punjab and Sindh.

The sixth of the series of meetings for non-Christian English-speaking Indians (see *Intelligencer* for November last, p. 927) was held in the Town Hall, Simla, on October 13th. Some 450 persons were present (of whom about 200 were non-

Christian Indians) to hear an address by the Bishop of Calcutta. The subject of the address was "Jesus Christ as the Master of Souls," and his Lordship was listened to with keen interest and attention. At the close of the lecture votes of thanks were briefly moved and seconded by an old pupil of Dr. Welldon's at Harrow, Mr. Raghbir Singh, a Cambridge graduate and barrister-at-law (eldest son of Kanwar Sir Harnam Singh), and by Mr. P. C. Mozumdar, of the Calcutta *Brahmo Samaj*.

The following extract from a private letter from an officer in the Royal Artillery at Quetta, dated November 12th, will be read with sympathetic interest:—

This afternoon, at 5 p.m., we bury another of our men. He was murdered by a "Ghazi" (Mohammedan fanatic) yesterday morning. Our man was employed on the railway, learning the duties of a "guard." At a station called Mach, just at the entrance of the Bolan Pass, he was attending to some luggage in the van at the end of the train. The Native came behind the train and on to the platform from the rails, and fired point-blank at the gunner when his back was turned. The bullet entered the centre of his back and came out at his chest, his clothes being singed. He died about one hour after. The murderer dropped his gun and drew his sword, and prepared to cut his way out of the station. Dr. Summerhayes, C.M.S. medical missionary, happened to be in that train,

returning to Quetta. He saw every one running for their lives into refreshment-rooms and carriages, so he drew the sword of a policeman and ran after the Native. Seeing he was pursued, the Native turned round and fought a duel with Dr. Summerhayes, but the doctor managed to cut him down without being wounded himself. The murderer is now in custody. Dr. S. then went and attended to the dying gunner. He died on the way to Quetta, Dr. S. praying with him before his death. There is frightful indignation here. The man was a splendid soldier, specially selected for that duty. The Ghazi, of course, simply fired at the first white man he saw, and is now very pleased with himself, as he has made his entrance into heaven certain, according to his views.

Western India.

We learn with much regret that the Rev. A. H. Bowman and Mr. G. H. Hodgson were in the General Hospital in Bombay suffering from typhoid fever. It is feared that Mr. Bowman will not be able to carry out the engagements made (see *Intelligencer* for August last, p. 718) to preach and lecture in the course of a tour he had projected for this purpose through India and Ceylon. The Bombay localized *C.M. Gleaner* gives the following account of Mr. Bowman's lectures in that city:—

True to her proud motto, "Urbs prima in Indis," Bombay claimed the first fortnight of his time. Landing from the mail on the afternoon of Saturday, October 14th, he was too late to be at the Scripture Union meeting in the Mission Church Hall, as had been hoped, but in the evening Mr. Douglas Bennett, Superintendent of the Crawford Market, who has been Mr. Bowman's host during his stay here, gave a large reception to which many of the inhabitants of Bombay, European and Native, came. At this a few words of welcome were spoken, and then Mr. Bowman briefly replied, emphasizing as the main object of his visit to this country the bringing forward of the claims of Christ as the Saviour of the World. On the following day, Sunday, October 15th, he com-

menced his lectures to the English-speaking people of this city. They were delivered in the Framjee Cowasjee Hall, which was well filled throughout the course. The subjects were as follows:—

- 15th. "Life's Problem in the Light of Christianity."
- 16th. "The Incarnation, or God Manifest in the Flesh."
- 17th. "The Sinless Sufferer."
- 18th. "The Twice Born."
- 19th. "The Resurrection of Jesus Christ, the Hope of the World."
- 20th. "Christ, or Materialism, or Theosophy for India."

Each lecture was preceded by a brief prayer-meeting in the Money School, where a room was kindly lent for the purpose by Mr. Jackson, and also by a

quarter of an hour's hymn-singing by a choir of volunteers.

On the 17th there was a large social gathering of the congregation of Girgaum in the Mission Church Hall to welcome Mr. Bowman, and to enable all his old friends to meet him at once.

On the evening of Sunday, the 22nd, he preached to an overflowing congregation in Girgaum Church, on Daniel xii. 2, and on the following day he commenced his lectures on Temperance and Purity in the Y.M.C.A. Rooms at the Apollo Bunder. These were specially intended for soldiers and men, delivered under the patronage of the Officer Commanding the District. The following was the course:—

"Plague is decreasing in the Bombay district," the Rev. F. G. Macartney, of Malegam, wrote on November 17th; "but famine grows in intensity in Khandesh. The people on relief works are three times more numerous than at the worst period of the last famine."

South India.

While out in the district *en route* to Dummagudem, the Rev. J. Cain wrote on December 2nd:—

A far more severe famine is rapidly approaching us than in 1896-97. The later rains failed us then, but the distress is now spread over a much larger area—in the neighbouring state of Baslar and the Nizam's Dominions, where in 1896-97 there were stores of grain. Add to this, the river is already so low that navigation is difficult, in

fact the level of the river is that of hot season instead of the cold season (a state of things not known for 100 years), so that the cost of importing grain will be 50 per cent. higher than usual. . . . Already prices are what the Government recognize as "famine prices," and what they will be in six weeks' time God only knows.

Travancore and Cochin.

At the meeting of the Cottayam Church Council under the Bishop's chairmanship on October 11th, another forward step was taken by the Native Church, when the congregation of Allepie, with its eight out-stations, was fully taken into the Church Council system. This gives the pastor, the Rev. T. K. Koshi, and two lay delegates votes in the Council, and the congregations pledge themselves to stop at nothing short of the complete support of their pastors and teachers.

Archdeacon Caley gives in the *Diocesan Record* the following reflections on the spiritual aspect of the T.Y.E. in Travancore:—

"Lest we forget" were the touching words addressed to the British Nation while celebrating the progress and triumph of the past sixty years. And "lest we forget" are the words we in Travancore need, and to a very large extent desire, to remember while we congratulate ourselves on the success of the efforts of the last three years. We have given back to God a *little* of what He has given to us, and He has blessed us more than proportionately; but we need to remember that not only what we have given back was His before

we gave it, but all that we have and are belong to Him, and that one of the most important steps on the road to happiness consists in our recognizing and grasping that fact. The unbelief that hinders us from perceiving this is responsible, to a very large extent, both for our spiritual and material poverty. Commenting on the passage, "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully," Chrysostom says: "He calls it sowing in order that we may learn by the figure of the harvest

TEMPERANCE.

- 23rd. "Alcohol, and the Cross of Christ."
- 24th. "Alcohol, and Slaves, the Souls of Men."
- 25th. "Alcohol, and the Great Day of Account."

PURITY.

- 26th. "The Great Mutiny."
- 27th. "The Commander-in-Chief of the Rebel Army."

From Bombay Mr. Bowman went to Poona, where, on October 29th, he preached at the parade services, and during the rest of the week lectured to the soldiers as he had done here. Owing to the plague he was unable to get an audience from the educated non-Christians.

that in giving we receive more than we give." And is it not true? I have asked a great many people if they are any poorer for what they have given, and in every case the answer has been, "No." Not only that, a great many confess that although it was sometimes difficult to give, they have been enriched by the giving. And it must be so. The literal meaning translated of the word "bountifully" is "with blessings." Hence "he that soweth *with blessings* shall reap also *with blessings*." What a glorious promise this is, and how it emphasizes the right motive. We are not to give for our own honour and glory, but in order that other souls besides our own may be blessed with the knowledge of Christ, and that the time may soon come when sin and sorrow shall flee away. When we thus sow "with blessings" we shall most assuredly reap "with blessings."

In estimating therefore the value of the T.Y.E. we must not only look upon the Rs. 11,000, which virtually means the spread of the Gospel to that extent, but we must also consider the spiritual

We have received two "In Memoriam" notices of the late Archdeacon Koshi Koshi written by missionaries, and we hope to publish them at an early date. In forwarding a minute of the Missionary Conference in reference to his death, Bishop Hodges says:—

He held a unique position among the clergy, and the Church has lost a support and an ornament, but he died at a good old age and was spared the pain of a lingering sickness and decay. . . . It was a great satisfaction to him to see the revised New Testament in

benefit to ourselves as disciples of Christ. I value the Rs. 11,000 given by the Church in Travancore because I know that in many cases "a great trial of affliction . . . and their deep poverty abounded unto the riches of their liberality." But I value far more, and I believe many others will value far more, the resolution of the final meeting "to continue such efforts," for they are absolutely certain to deepen the spiritual life of the Church, and make her more happy and effective in the Master's service. It is the spiritual side of this effort that has been so helpful, and to continue such efforts is to enrich and bless the whole Church. The true test of all our work and endeavours is its vitality. Does it live? Does it produce life—spiritual life? If it does it is of God. It must succeed. Let us then keep this spiritual aspect of the question well in the foreground. In the proportion that it is made the theme of the deputations and other workers, in that proportion will be the success. If we sow "*with blessings*" we shall reap "*with blessings*."

circulation, and the result of the T.Y.E. filled him with grateful wonder and praise. . . . The example of a life of holy consistency and devotion to evangelical truth has left its mark behind it. May God raise up men of like mind to carry on his work!

South China.

The meetings of the Fuh-Kien Provincial Church Council were held in November, commencing on the 11th with a missionary prayer-meeting, at which interesting accounts of the work of some of the leading stations were given by the pastors and some of the catechists and delegates. The next day, Sunday, Bishop Hoare held his first ordination of Chinese pastors, of whom the Rev. L. Lloyd has sent us some notes (see below). The Council meetings closed on the following Sunday with the administration of the Holy Communion and Morning and Evening Service. Of these meetings, Archdeacon Wolfe wrote on November 29th:—

For nine days we all met together for prayer and mutual edification and consultation, and hearing from one another accounts of what the Lord is doing in all parts of the province where our Mission is at work. To have any adequate idea of the spirit of enthusiasm which prevailed during the whole time of these meetings, one must have been present to witness and take

part in them. It is really wonderful, and nothing less than a miracle of God's grace, the thoughts which these once ignorant and idolatrous, but now Christian, Chinese give utterance to in these meetings: on hearing them one cannot for a single moment doubt but that they are taught by the Spirit of God, and that He is working in this Fuh-Kien Mission. A poor ignorant Chinese

labourer stands up in a large meeting and startles you with a speech full of spiritual thoughts worthy of your learned professors of theology at home,

the difference being that these thoughts are expressed with greater simplicity and warmth by these Christian Chinese than by your learned theologians!

The Rev. Ll. Lloyd sends us the following account of the ordinations at Fuh-chow mentioned above:—

An ordination in the mission-field is always of special interest, especially when those set apart for the sacred office of the ministry are natives of the country in which the ordination takes place. It proves unmistakably that the cause of Christianity is advancing, that the Church of Christ is being consolidated, and that the Name of Christ is becoming more widely known. In addition it proves the steady growth of the Native Church and enables the foreign missionary to look forward to the time when he will be no longer needed, having been superseded by efficient and trustworthy native pastors.

Sunday, November 12th, will always be a *dies notanda* in the Fuh-Kien Mission. On that day, in the chapel of the Theological College, Fuh-chow, the Bishop of Victoria ordained five of our tried and valued Chinese brethren, viz. the Revs. Lau Taik Ong, Ting Chung Seng, Yek Twang Mi, and Li Sie Mi to the Priesthood, and Mr. Wong Hung Ong to the Diaconate. The candidates were presented by the Archdeacon and the sermon preached by the Rev. Ll. Lloyd from 2 Tim. ii. 15. At the close

of the service some 250 of us partook of the Holy Communion.

I could not help looking back some twenty years when I baptized the Rev. Yek Twang Mi, a converted Taoist priest at Ku-cheng, and heartily did I thank God that He had "counted him faithful," putting him into the ministry. He has indeed "used the office of a Deacon well," and both he and his brother have rendered yeoman service in the Fuh-Kien Mission.

The newly-ordained deacon, the Rev. Weng Hung Ong, was a tiny lad in our Fuh-chow Boarding-school when I arrived in Fuh-chow, and for some years was acting as catechist-in-charge of the large island of Haitan, on the Hok-chiang coast. He is married to a daughter of the late Rev. Wong Kiu Taik, and both he and his wife are, we believe, *living* as well as *preaching* Christ on that populous Chinese island. We have every reason to thank God for our *ten* native clergy, and we ask the earnest prayers of our many friends in England for them, that each may glorify God on the earth and finish the work which He has given them to do.

From a letter written in January, 1899, we gather that the Rev. Wong Hung Ong after leaving school was trained as a medical man by Dr. Van Someren Taylor, and for several years practised in Fuh-chow and Hok-chiang. In the latter place he acted as a voluntary helper on the Sundays, taking services and helping the Church in every way he could. "If he had remained a practising physician," Mr. Lloyd says, "his income would have been at least three times more than he now receives from the Mission."

Mid China.

The Bishops of the Anglican Communion in China and Corea met for Conference at Shanghai on October 14th, in accordance with Resolution X. of the previous Conference, in April, 1897 (see *Intelligencer* for March, 1898, pp. 204-6). Bishop Moule, of Mid China, the senior Bishop, delivered the opening address. The Bishops who attended on the previous occasion were all present, and in addition Bishop Hoare, of Victoria, Hong Kong.

West China.

At the first meeting of the West China Missionary Conference (see *Intelligencer* for July, 1899, p. 622), in discussing the question of co-operation and division of the field an Advisory Board was formed of representatives of the various Missions at work in Si-chuan, and this board resolved that each Mission should forward to the Secretary of the board a statement of the district in which it is engaged,

accompanied by a sketch map. Mr. W. Knipe has sent home a copy of the map he has forwarded on behalf of the C.M.S. Mission, together with particulars of the district. The area for which the C.M.S. is responsible is about 50,000 square miles, not far short of that of England. The greater part is occupied by Tibetan and Man-tse tribes, and can scarcely be said to have been explored. So far foreigners have only touched the outskirts of this country and its peoples. Besides the stations already occupied there are in the C.M.S. portion of the province fifteen walled cities and fifty large market towns which ought to be occupied. Mr. Knipe mentions that the distance from Sin Tu to Song Pan (two extreme stations) is as great as is the distance from London to Carlisle.

Japan.

Some cases of Asiatic plague have occurred at Kobe and at Osaka; but, thanks to the vigorous measures taken by the Japanese authorities, it was not expected that any further cases would occur. The missionaries have had to close for a time the Osaka Divinity School and Bible-women's Home, and also the Bishop Poole Girls' School.

In the *C.M.S. Japan Quarterly* the Rev. H. Woodward, of Toyohashi, Tokio, gives an interesting account of a fortnight's holiday tour in "Northernmost Japan," from which we append some paragraphs:—

During the summer holidays I had the pleasure of visiting, with Mr. Niven, the island of Rishiri, off the north-west coast of Hokkaido, and while there I was invited to come again with the Otaru catechist, Kujiraoka San, and have some special preachings. We accordingly landed at Oniwake, a small port on the island, on August 1st.

From Oniwake we walked to Zem-pōji, where we preached to about forty in the evening, and next morning returned to Oniwake. Not being able to hire the theatre for a preaching, we determined to preach out of doors at night, so, procuring a lantern and sticking it on a pole that we might see our hymn-books, we sang a hymn and two addresses were given. About forty people gathered together, and for the most part listened attentively. After this we went to another part of the village, and everything went smoothly until a very zealous Buddhist began to interrupt the meeting. This was the beginning of a general uproar. I began to speak and they listened again for a short time, when the man said, "I admire your earnestness, but we have got our own gods in Japan." I replied that Christianity being universal truth, and that Japan not having scrupled to receive the benefits of civilization from the West, she could not consistently refuse Christianity on the grounds of its being foreign. I said I admired his earnestness for Buddhism, and that if he became a Christian he would doubtless become an earnest one. We saw

it was not much use prolonging the meeting there, so we invited those interested to come and see us privately at the hotel if they had questions to ask. We were followed by a crowd to the hotel, but only the Buddhist and a friend came into our room. After polite salutations were gone through, the argument began, and lasted from 9 p.m. to about 12 p.m. The man was well versed in the doctrines of Buddha, and argued very well from a philosophical standpoint, but could say nothing when the moral and historical evidences of Christianity were dwelt upon. Fortunately a Christian from Sapporo, a Post Office inspector, who previously had been a Buddhist priest, happened to be with us and helped us very much. He said he used to be very earnest for Buddhism, but when he became a Christian he came to the conclusion that Buddhism was not a religion at all, but a system of philosophy. The Buddhist said that he would search into Christianity, and if he thought it was the truth he would certainly become a Christian. We supplied him with tracts, and the meeting ended with goodwill. We prayed that God would greatly bless the word spoken that night. The post inspector, who confessed that his faith had been at a low ebb for some time past, said that he had received a great blessing, and he prayed with us almost in tears.

The next morning we departed by steamer to the other island—Rebun, about twelve miles away. This island.

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unlike the almost circular Rishiri, is a long narrow strip. On one side it rises from the sea in an almost perpendicular arrangement of rocks, on the other it is more of a green slope. As far as cultivation is concerned, it seemed a useless waste of mountains. Houses were dotted along the shore in more or less convenient places, their inhabitants being solely engaged in gathering seaweed and fishing.

We landed at the largest village in the place. In the evening we went out and preached in a central place, but as the night was chilly only about thirty gathered round us. Two Buddhist priests listened for some time, and next morning one of them came to see us, confessing that he had no faith in Buddhism, and as he had learnt a little about Christianity he wanted to know more. We were in this place on a Sunday. In the morning we three workers had the morning prayer, and in the afternoon, with lovely weather, a perfectly calm sea, and the beautiful island of Rishiri in full view, we spoke to an attentive audience about the One True God who made all things; of man's defection and God's plan of salvation in restoring him.

The next place we visited was Wakkanai, on the north coast of Hokkaido. Here we organized preachings for three successive nights, and worked in the open-air during four days. Each evening three addresses were given, and these with the name of subject and preacher were printed on a leaflet beforehand and distributed. A spirit of interest and inquiry was maintained throughout, as evidenced by a large number of the same persons attending all the meetings. Some inquirers turned up at the hotel as a direct result of the eleven open-air meetings which we held; one of these inquirers bought a New Testament. Buddhist priests had just been speaking against Christianity in that place, but that did not prevent the people from giving us a good hearing and a spirit of inquiry being aroused.

After these meetings Takeda San and I walked eighteen miles to Shiriusu, the most northerly village in Hokkaido. We went by the shore all the way, and passed several small hamlets; a large boat wrecked and broken in three parts

Of the work in the Loo Choo Islands, Bishop Evington writes:—

In 1897, when I went to the Lambeth Conference, I rejoiced to think that the

was lying on the shore. There is a lighthouse on the most northerly point of the mainland. Nearly opposite this, some little distance from the shore, is a small, lonely, rocky little island, absolutely bare, with the exception of a Shinto shrine. This is the most northerly man-built structure in Japan. The schoolmaster of Shiriusu came to see us, and assisted us in giving notice of the meeting. About thirty gathered together and listened very attentively. The singing was accompanied by a borrowed melodeon with one of its most important notes gone. Next morning, with a gale blowing and torrents of rain, we walked back five miles, and having dried our clothes we accomplished the rest of the journey on horseback. Next day being Sunday I preached at morning service and baptized two women. About a dozen people were present. In the evening we had a prayer-meeting at which some earnest prayers went up that God would richly bless the words that had been spoken that week.

On our way back to Otaru we called at places on the two islands. The seawater round the coasts is so very clear that we could see the bottom, when the sun was shining, at perhaps fifty feet in depth, the white stone flooring contrasting with the black patches of seaweed and different kinds of fish swimming about, some nearly at the bottom. We could see things so plainly that it seemed like looking from a giddy height. After leaving the island we encountered a rough sea and experienced a good tossing. The screw of the little steamer was out of the water at every plunge, and it made a tremendous grating sound as it flew round with a whizz. The first-class deck cabin was full with four of us. Our catechist and another man kept up a conversation till twelve o'clock. This man had studied no religion, but thought that if he began to study any, it was only right and proper that, Japan being the country of the gods, he as a Japanese should study the way of the gods.

We landed in Otaru next day, after being away two weeks. Altogether we held twenty meetings on this tour, besides Sunday services, and we trust that God will bless His word to the salvation of many.

work in Loo Choo had once more got a good start, and quite hoped that we

should see some definite progress. An earnest worker had gone there determined to aim at understanding the people and their language, and to devote himself to preaching to them Jesus Christ. I had not been long away from Japan when the news came of his health having given way and his being recalled to Nagasaki; so work there was once more brought to a standstill. After long waiting we have again been allowed to see the place supplied with a worker, the Rev. S. Ushijima, and I am thankful to say that he is able to report hopefully of his work, having several inquirers, both Japanese and Loo Chooan. There are more than 3000 Japanese in Nafa, the only port, in which are also the chief Government offices, Kencho, &c., with post and telegraph offices connecting Kiushiu on the north with Formosa on the south. Steamers carrying mails call three times a month on their way to and from Formosa. Only two miles from Nafa is Shuri, the old capital, where are the castle of the late king of

Loo Choo, and "yashiki" belonging to the "Samurai," a number of whom still are to be found there. This place and an inland town at some distance are visited by Mr. Ushijima. The work here will be difficult, being amongst a people who seem to be almost devoid of religious sentiment, and already the workers have learnt to understand something of the foreign missionary's experience in dealing with a people of foreign language and customs, though the difference between Japan and Loo Choo is infinitesimal as compared with that between Western nations and Japan. The Japanese in Loo Choo always speak of the central islands as "naichi," or the home-land, and many of them feel as if they were banished when they have to make their abode in Yezo, Loo Choo, Formosa, or the adjacent islands, though forming a part of their own empire, and with the exception of the newly-added Formosa, having a large Japanese population.

The Rev. W. Andrews wrote from Hakodate on September 27th :—

We had a great deal to be thankful for last Sunday, the 24th. I think it was the happiest day of all the past twenty-five years since the work has been started in this town.

First—the new church was opened. This is the fifth church which has been built in this town. Church No. 1 was burned in a fire twenty-two years ago; church No. 2 was pulled down on account of a law-suit; church No. 3 was pulled down and enlarged; church No. 4 ditto; and now church No. 5 is the most conspicuous building in this town of sixty thousand people. Its very tall steeple and white roof make it quite apparent to every one in the town and neighbourhood that Christianity is here, and progressing, and going to stay. It is but twelve years ago when a church the size of an ordinary room was too large for the congregation of twenty souls, and nine years ago when a church double the size was thought to be a bold venture, and now there is a congregation raising twenty dollars a month towards pastor's salary and church expenses, and giving four hundred dollars towards the building of the new church.

Second—Ito San, the pastor of the church, was ordained deacon at the first service, held at eight o'clock in the morning, in the new church. There were 169 people in the church and sixty-five communicants. On the very same day—a Sunday—eight years ago he was baptized in his native village of Tate, and since then has worked first as a member of his church, then studied in the divinity classes, passed his examination, and has all along proved himself to be a devoted servant of Christ. At the afternoon service eight adults were baptized, and in the evening a preaching service was held for unbelievers. The Bishop and Ito San each gave an address. All the services were well attended, and we all felt that no better dedication of the new building could have been made than the baptizing of these eight new members into the Church and the dedicating of their pastor to the ministry.

The new church will seat 300, and may it be very soon indeed when this fifth church has to be pulled down in order to be enlarged!

THE INTERNATIONAL STUDENT MISSIONARY CONFERENCE.

THE Church Missionary Society has looked upon the Student Volunteer Missionary Union with sympathy from its foundation in 1892 until the present time. That sympathy has had its reward in the considerable number of offers of service which the Society receives from these ardent young students.

Exactly four years ago the *Intelligencer* recorded the impressions which the Society's representatives had formed of the Liverpool Conference of the S.V.M.U. It now becomes an equally pleasing task to sketch in brief the similar but larger Conference held in London in the first week in January.

At Liverpool about 700 delegates from 80 educational centres assembled for Conference: at the recent Conference, 1700 delegates from 200 centres met together. At Liverpool, 54 foreign delegates put in an appearance: at Exeter Hall (for that was the headquarters of the Conference), 120 foreign delegates from 25 countries were present. Of course, not all of these were Student Volunteers, but all may be presumed to have been in general sympathy with the movement.

It may be well here to give some statistics of the Student Volunteer Missionary Union, comparing 1896 with 1900:—

STATISTICS OF THE S.V.M.U.

	Up to 1896.	Up to 1900.
Number of those who had signed the S.V.M.U. declaration	1,038	1,686
Withdrawn	22	110
Died before reaching mission-field	7	14
Still at college	—	606
Definitely prevented from going into the mission-field	34	25
Sailed for the foreign field	212	565
For the most part pursuing further studies with a view to going out	66	366

The growth in numbers is seen to have been less rapid than in the first four years of the Union's existence, while, on the other hand, the effectiveness of its action has largely increased. The proportion of those who have actually sailed or are under preparation for sailing has risen enormously. The report of the Union, which we print on page 138, enters into further details.

Such, then, is the state of the Union at the date of the recent Conference. I pass on to the Conference itself, premising that the number of meetings makes it impossible to do more than glance at them.

The officials of the Union secured for the purpose of their Conference not only the buildings at Exeter Hall, but a number of rooms in the examination buildings of the College of Surgeons on the Victoria Embankment. In one of the largest of these they displayed diagrams on missionary subjects, together with sets of typical missionary books grouped under the countries to which they refer, and also arranged exhibits of missionary publications issued by the different societies. Included amongst the books was one little table devoted to German books, mostly bearing the honoured name of Warneck. One of them, I was interested to notice, was a work on Uganda. At the end of this hall was a table for free literature, which included a fair supply of C.M.S. publications.

A handbook was published containing not only the list of meetings and of all the arrangements connected with them, but concise accounts of the principal missionary societies and of the posts which they had vacant, and also specimen sets of missionary libraries constructed to suit purchasers of varying means. The whole handbook has a distinctly permanent value.

The arrangements of the Conference had been very fully thought out. They were so thorough that there were departments for the reception of British delegates, of foreign delegates, for literature, for stewarding, and indeed for every conceivable requirement of those who might attend the Conference. I was struck with the ease and naturalness with which the chairmen and other principal officers of the Union performed their functions. The bright courtesy of the stewards was only what was to be expected.

At the first meeting on the programme there was an address by Professor Handley Moule in which the leading thought was the missionary promise, "I am with you." It was a helpful message and was much appreciated by those who heard it.

The first full meeting of the Conference took place on Tuesday evening, January 2nd, when addresses of welcome were delivered by the Bishop of London and the Rev. Dr. Alexander MacKenna.

The Bishop of London, throwing himself with really remarkable success into the genius of the meeting, hailed the presence of the delegates because of their youth, because of the trained minds which they represented, because of the broad basis of the Union, and because in the movement men and women were joined together for one purpose, on the great principle that the earth must be claimed for the Lord Jesus Christ. We had much to learn from each other when thus bound together, he said, and we should study among other things one another and learn about missionary methods from a number of different sources. He then uttered a remarkable aspiration. We hoped, he said, that in the long run Missions would do more than anything else to bring about an outward and visible union of all Christian people. Not theological controversy, but working side by side in the battle-field of the Lord, and in bringing subjects to Him, would bring them together more surely than anything else. Turning to another subject, he pointed out that it was hopeless to suppose that we must wait until every one at home was converted before we attempted to work elsewhere. The work at home and abroad must go on simultaneously, and the echoes that came back from the mission-field would stir the hearts of those that laboured at home. Those who went out to the foreign field went out as the representatives of the whole body. They went to a work the greatness and dignity of which could not be over-estimated. The Heathen were crying out more articulately than ever before,—on the intellectual side, by our knowledge of their needs and of the enormous superiority of the religion of Christ, and on the side of discovery, because for the first time the whole world was now open before us. As he proceeded with his speech the Bishop grew more and more earnest, and concluded with fervent blessings on the work of the Union.

The *Te Deum* was then sung by the whole of the audience, after which the Rev. Dr. A. MacKenna, the President of the Free Church Council, spoke in a somewhat more didactic strain. One utterance of his was a good missionary epigram: "In this missionary work at least, the churches are the Church." Following Dr. MacKenna, Mr. H. C. Duncan, a young graduate of Edinburgh, the President of the Conference, replied to the greetings of welcome by stating a few facts with regard to the numbers of the delegates. He urged that the students should beware of mere emotionalism in the Churches, and that enthusiasm should be grounded on the knowledge of missionary facts and on consecration to God. The note he struck was that of quiet zeal, which characterized the whole of the Conference.

The preliminary proceedings over, the Rev. J. R. Campbell, the well-known Congregational minister from Brighton, spoke on the inadequacy of non-Christian religions to meet the need of the world. Without exception,

his address was the most profound and philosophic of all those delivered at the Conference. He contended that the world's need was first of all a need of the vision of God; secondly, a need of redemption from all ill; and thirdly, a need of more life and fuller. He put polytheism, pantheism, and transcendentalism under the test of this need, and found that all failed to meet it, and that in reality it was not in the points in which Christianity resembled them, but in the points wherein it differed from them that it supplied the need. The large audience of students followed this address with the most keen attention, and no one moved until the close. One or two friends talked about its heresies, but I doubt if they were more than the defects of expression incidental to extempore speaking.

The following day, and indeed every day, the proceedings began with prayer-meetings. The morning session on Wednesday was devoted to the reception of foreign delegates. These brethren were all made conspicuous by red badges and sat in a separate portion of the Hall. They included representatives, in some cases students, in others professors, from about twenty-five countries. All the important countries in Europe, and in addition to them Armenia, Australasia, Canada, Ceylon, China, Greenland, Iceland, India, Japan, South Africa, and the United States of America, were represented. The strongest contingent came from Scandinavia, where the movement has been very warmly taken up, and where already separate conferences have been held; twenty-one students came from Norway, and correspondingly large numbers from Sweden and some from Finland. The South African contingent was also strong, considering the distance it had to travel, and appears to have included not merely young Afrikanders who were resident in England for their education, but some who came over for the special purpose of attending the Conference. This was the case, too, with the Australasian delegates. Altogether the Conference rightly deserved its name of international.

After the president, Mr. Duncan, had given the numbers of the delegates and the countries from which they came, a rousing cheer, such as only British students can be expected to give, rose from all parts of the building as a welcome to the foreign brethren, all the others standing to welcome them. This little compliment over we had a series of speeches from leading members of the foreign delegation. They all spoke in English, or rather, read brief reports, and were very well understood as a rule. Dr. Karl Fries, chairman of the World's Student Christian Federation, was the first speaker, and described the progress made on the Continent in general and particularly in Norway. It was astonishing to hear that at a Conference held in Norway last year no less than 400 students had attended, and that at another in Finland 120 had been present. The difficulties in France and Switzerland were lightly touched upon, and a description given of the Conference of students at Eisenach. In Dr. Fries' speech, as indeed in all the speeches of the foreign delegates, there were continual references to the impetus given them by the Liverpool Conference of 1896, and by the visits of Mr. J. R. Mott. Professor Dussauze spoke of the work amongst the students in Paris and in Montauban. Out of the students who belonged to the *Société des Amis des Missions* and other smaller bodies, corresponding to the S.V.M.U., several had sailed to the mission-field. M. Bovet described the difficulty in Switzerland, owing to the bilingual character of the country. The missionary movement, however, had been very successful in influencing the contributions of Swiss Christians to missionary purposes, especially in connexion with the Mission Romande. In connexion with this Mission, ten students had sailed since the Liverpool Conference, and four more were about to start. Herr Von Oertzen gave

cheering accounts of the small but growing work in Germany, and Herr Lichtenberg, the Chairman of the Scandinavian Volunteer Movement, told of the work in that country. Professor Hamar, of Hungary, said that they were only as yet "in the beginning of beginnings." Apparently the missionary spirit is only in its infancy, as indeed is earnest Christian work of any kind. It was, however, touching to hear that some Hungarian students had banded together to support an Indian student in the Basel Institution. Mr. Hofmeyr, of Cape Colony (announced as coming from Stellenbosch), was received by the Conference with the warmest welcome of all. By his account it is plain that the growth of the Student Movement in South Africa has been rapid and prosperous. The South African Association, if I rightly understood him, includes 2800 students in ninety-five institutions, sixty-five of them being in Cape Colony, seventeen in the Orange Free State, and thirteen in the Transvaal, but, strangely enough, none as yet in Natal. Conferences of delegates have been held, schemes of Bible study have been formulated, and an organ for students has been set on foot. This work is in the main an organization of Christian students, and is not necessarily missionary, but he mentioned that a branch of the S.V.M.U. containing 152 members had been formed, from which a considerable number had already gone into the mission-field. Mr. Howell, of Melbourne, told a tale of corresponding progress in Australia. He said that the religious condition of the educational centres in Australia was by no means favourable to the work. In the Universities of no other Christian land was the secular spirit stronger. Now, however, they had a thousand members of the World's Student Christian Federation, of whom eighty had joined the S.V.M.U., and many other indications of progress were visible. He pointed out the advantageous position which Australia occupied with regard to the mission-field with Africa, India, and China comparatively near to it.

The meeting adjourned for half-an-hour, after hearing these speeches, and then came together again to hear two addresses on Evangelization as a primary duty of the Church. The first of these was by the Archbishop of Canterbury. Although Dr. Temple was suffering from a cold, his address lacked very little of that earnestness of advocacy to which he has accustomed us. The thing that struck me most in his address was his conclusion, in which he said that he looked forward to the present generation of students being able, before they died, to say that there was no nation where the Gospel had not been brought to the doors of the people, and where the Church had not fulfilled her primary duty.

The second of the two addresses was by the Rev. A. Connell, the Convener of the Foreign Missions Committee of the English Presbyterian Church. This address came very near to the address of the Rev. R. J. Campbell on the previous evening in argumentative power. He analyzed the title of his subject and said, "Define your terms, and you prove your case." Evangelization, he said, was the presentation to sinful men of Jesus Christ as their Saviour, with all the force that is possible through the Holy Spirit, and by the lips of redeemed men and women. This message and example, he said, must be supported by the corporate life of the Christian Church. He went on to insist that it was the right of nations to have a preacher, that it was the function of the Christian Church to send the preacher, and that it was of the very essence and genius of the Gospel that the preacher should go.

Wednesday afternoon was occupied with sectional meetings, seven in all. The mission-field had been divided up into seven parts—Africa, China, India, Japan and Formosa, the Jews, the Mohamuedan world, and South

America and Greek Church lands. The division was obviously not an exhaustive one, N.-W. Canada, British Columbia, the Islands of the South Seas, and Madagascar finding no place in it; but the fields in which the greatest problems are presented were all discussed. The array of speakers was very strong. Without attempting to enumerate them all, it is not invidious to mention, among those outside the ranks of C.M.S., the Rev. Dr. Laws, of Livingstonia, the Rev. W. T. A. Barber, late of the Wesleyan Mission to China, Mr. W. B. Grubb, of the South American Mission, and the Rev. J. Sharp, of the Bible Society. The C.M.S. friends included the Rev. H. E. Fox (whose paper was read for him in his absence), Archdeacon Moule, Mrs. A. E. Ball, the Rev. G. Ensor, the Rev. G. H. Pole, Miss B. J. Allen, the Rev. Dr. Bruce, and Mr. L. H. Nott. The interest of the students was pretty evenly divided between the sections. Africa, of course, attracted the reporters, and the speech of the Rev. W. C. Willoughby (L.M.S.) on South Africa appeared at considerable length in the newspapers of the following morning; but that particular section did not draw a larger audience than, say, the Indian one.

The whole Conference met in the evening to consider "the Need of the World," a meeting at which the principal speakers were the Rev. Dr. Bruce, the Rev. James Johnson, of Lagos, and the Rev. G. Owen (L.M.S.), of Peking.

The following morning, after the prayer-meeting, Dr. Geo. Smith gave a Review of Missionary Effort up to 1800 A.D., and the Rev. R. Wardlaw-Thompson (L.M.S.), taking the place of Mr. Eugene Stock, who was ill, continued the Review down to the present day. After this, room was made for a reception of the American delegates, who presumably had not arrived in time for the ceremony of the previous day.

In the afternoon, sectional meetings were again the order of the day. A thinly-attended meeting for theological students was rather lost in the large Hall. The subject was "The need for, and the importance of interesting congregations in the foreign missionary work committed to the Church, and how best this great end can be attained." The principal speaker was the Rev. J. H. J. Ellison, Vicar of Windsor, who has borne so large a part in the creation of the Junior Clergy Missionary Associations in connexion with the S.P.G. Mr. Ellison pleaded for a larger connotation to the word "mission." He contended that there was a two-fold call, a spiritual and a patriotic one, and that a great function of the Church was "to keep the white man Christian." He declared himself convinced that it was this conception which had attracted 3000 of the younger clergy into the ranks of the S.P.G. Associations. The point of view is worth noting by C.M.S. men, even if we do not wholly agree with it.

The other sections dealt with the Educational, Evangelistic, and Medical Missions. They were all well attended, and indeed, the first named, which had been put into a rather small room, had to overflow into another. There was not standing room in the Medical Missions meeting, where Dr. Lankester, Dr. Duncan Main, and Dr. Carr had the field almost entirely to themselves.

At the evening meeting the Report was read, of which we print the greater part elsewhere. Two most earnest addresses were delivered by Miss Effie K. Price and Mr. R. E. Speer, two of the American delegates. Mr. Speer is the Secretary of the American Presbyterian Board of Foreign Missions. His address was very powerful.

On Friday morning there were addresses by the Rev. E. A. Stuart on "The Spiritual Standard of Giving," and by Mr. G. A. King on "The Use of Money." It is hoped that the latter will appear in the *Intelligencer*.

Three other papers followed, on the physical, mental, and spiritual preparation for missionary work, by Dr. C. F. Harford-Battersby, the Rev. T. W. Drury, and the Rev. Dr. Horton.

In the afternoon a large number of simultaneous meetings were held for the students by the principal societies, in most cases at their respective offices. The preparations at Salisbury Square were extensive, but not by any means too large for the numbers who came. The large Committee Room, though cleared of all tables, was crowded to its utmost capacity, Two hundred and twenty students, without counting other friends, were present. A short meeting was held, with the Rev. H. E. Fox in the chair, at which the chairman, the Rev. F. Baylis, Miss Gollock, and the Rev. D. H. D. Wilkinson gave brief accounts of the departments of the Society's work most likely to interest the students. A series of questions followed, of which the following were amongst the most significant:—"What amount of control would the Society exercise over a candidate who offered at an early stage of his college course?"—"How orthodox is it necessary for a candidate to be?"—"How does the Society provide for the theological training of medical missionaries?"

At the opening of the evening meeting of Friday two cablegrams were read, one of which came from "Eight Cairo Volunteers." No C.M.S. man could find any difficulty in guessing at the identity of some of them. The first address was by Mr. Speer on "What this Movement means"; a strong appeal for funds was then made, after which slips of paper for promises were rapidly passed round, and as rapidly collected. At this stage the Chairman made an announcement which showed both generosity and statesmanship on the part of the leaders of the S.V.M.U. In view of the strain which would fall upon the finances of the South African branch in consequence of the war, it was proposed to set aside the first 150*l.* received, as a contribution towards its funds. The action was, of course, not politically significant, since the students are both Dutch and English. The total sum promised, amounted, I understand, to about 900*l.* Then followed an address by the Bishop of Newcastle on "The Evangelization of the World in this Generation." The watchword did require, he said, and had received, an adequate explanation, especially owing to the ambiguity in the word "evangelization," which some used in the sense of acceptance of the Gospel as well as preaching. Some had thought in consequence that the watchword presumed to set a limit of time for the operations of God the Holy Ghost. It had now been completely vindicated, and he hoped it would not be let go. The advantage of choosing such a watchword and not a text, was that it challenged thought. From this point the Bishop entered into an unqualified defence of the watchword and of the Union, praising the work of the latter as "inter-denominational." The latter part of his speech was founded on the expositions of our Lord after His resurrection, principally as recorded in St. Luke.

The last day of the Conference showed a perceptible falling off in attendance. The morning subjects were "The need of Thinkers in the Mission Field" and "The need of Advance in Missionary Education." The former subject lent itself rather to eloquent platitudes than to serious information. The Rev. Dr. Clifford and the Rev. Richard Glover dealt with it very efficiently. The second subject was taken up by Professor Bernard of Trinity College, Dublin, and by the Rev. G. Robson of Perth. Professor Bernard was strong on the need of dogmatic theology. He had often received letters from missionaries, he said, containing questions on the personality of Christ, His temptation, and the like, with which they had been confronted and which they could not answer.

There were afternoon meetings, one for men, and the other for women students, at which questions were answered, and in the evening a closing meeting addressed by the American delegates, Mr. Speer and Mr. Earl Taylor.

The first impression left on my mind by the Conference was that the organizing power of the leaders of the movement is excellent, though I have no means of comparing it with that of their predecessors. There was scarcely any opportunity of forming an opinion of the present leaders as speakers, because they kept themselves so modestly in the background. Their earnestness, however, if it was represented by the Chairman, was on thoroughly sound lines, free from emotionalism, and yet full of steady purpose. The effect of the Conference as a whole was calculated to instruct rather than to kindle enthusiasm. It was able to report vast strides since the Conference at Liverpool; we can only hope that the future may be as full of blessing as the past.

J. D. M.

REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MISSIONARY UNION.

[The report which, by the courtesy of the S.V.M.U., we are allowed to print, is only slightly abridged from the Report presented to the International Student Missionary Conference, London, January 2-6, 1900.—Ed.]

THE *Purpose of the Student Volunteer Missionary Union.*—The Student Volunteer Missionary Union was organized in its present form in April, 1892. The purpose of the Union is threefold:—

1. It is a Union of students for personal service in the foreign field.
2. It is a Union for preparation for such service of those who are thus banded together.
3. It is a Union of those who, believing that an equal burden of responsibility for the evangelization of the world is laid upon all disciples of Jesus Christ, seek to bring the claims of the foreign mission-field as a life-work before students while still in college, and so to live and work and pray that the whole Church may speedily accept the trust of her Lord and each member of the Body of Christ take his share in obedience to the great command.

The basis of membership is the signing of the Declaration:—"It is my purpose, if God permit, to become a foreign missionary." The necessity of preventing hasty and premature decisions is recognized. No student, for example, is encouraged to sign the Declaration immediately at the close of a missionary meeting, but is asked to think and pray over what the step involves.

The Union in no way usurps the functions of any existing missionary society. It is the servant of all and the rival of none. It seeks to provide the Church with college men and women, called of God to be His messengers to the Heathen and in some measure prepared for this holy privilege.

The Field and its Cultivation.—The Student Volunteer Missionary Union is a student union organized by and for students. The field is consequently co-extensive with the student field of Great Britain and Ireland with its 43,000 students.

Since the beginning of the Movement, 1320 men and 366 women have been enrolled as members of the Union. Of these, 565 have sailed, 110 have withdrawn, 30 have died—14 before reaching their field,—25 are definitely hindered, and 606 are still in college. Of the remaining 366, the majority are in further preparation, some are hindered temporarily by health or circumstances.

These 1686 Volunteers may be classified as follows:—Theologicals 595, medicals 458, arts 363, and 270 in other faculties. The 565 sailed Volunteers are working under some fifty societies in nearly every mission-field.

The question is sometimes asked

—Why, if a student intends to be a missionary, should he join the S.V.M.U.? All the arguments which go to show that it is helpful to decide definitely on one's life-work early in a college course hold good here. And further, the deeper purpose and restfulness underlying a life whose course is already determined; the mutual help to be derived from union with those whose life-purpose is the same as one's own; the opportunities for preparation afforded by uniting in missionary study; the inspiration and enthusiasm inspired by contact with a world-wide movement—these are important elements in membership in this Union.

The Liverpool Conference.—In the closing days of 1894, the S.V.M.U. Executive, not without a natural shrinking from the responsibility, but under a deepening conviction of the leading of the Holy Spirit, resolved to hold an International Conference.

The story of the Liverpool Conference has been told in the Report entitled *Make Jesus King*. In no year have the Christian Unions throughout the colleges been so markedly centres of spiritual power as in the year following the Conference. The issues were beyond all expectation; but the explanation is not far to seek. Prayer for months beforehand had prepared the way and made room in hearts for God to enter.

Let us consider in detail these results which were the outcome of the Liverpool Conference.

The Educational Scheme.—Missionary Study Bands had existed before the beginning of the Movement, notably in Cambridge, and in 1893 a pamphlet had been issued urging the value of such bands. Outline studies had appeared for their use from time to time in the *Student Volunteer*. But careful investigation showed that the want of method in these bands was a source of weakness. In order to remedy this and also to give permanence to the effects of the Liverpool Conference, an Educational Secretary was appointed in the autumn of 1896. Text-books, compiled for the use of such bands, on India, Africa, China, the Jews, and the social aspect of Christian Missions, have been issued, in some cases conjointly with the American Volunteer Movement. Thus in the three to five years which most students spend at college, the greater

part of the world can be systematically studied. The Educational Secretary continues to supply to missionary bands suggestions and information both by correspondence and in the pages of the *Student Movement*. There are now over sixty missionary bands, with a membership of some 350 men and 250 women.

No less an important result is found in the fact that a large number of students who are not themselves looking forward to a missionary career are found in these bands. The educational scheme is, however, tentative as yet. Much may be done to so modify and adapt this plan as to extend and intensify its usefulness.

The world-wide Union of Christian Students.—The Liverpool Conference was one strong link in the chain which is binding the students of the world into a mighty brotherhood in the cause of Jesus Christ. So far back as 1894 there had been an interchange of delegates between British and Continental colleges at their summer conferences, and from the very first the Volunteer Movements of Britain and America had been closely in touch with each other. But it was in the summer preceding the Liverpool Conference that the thought of the world-wide unity of Christian students began to take definite shape. At the summer conference held in July, the possibilities of the students of the East were for the first time brought before British students by Mr. L. D. Wishard.

In August, representatives of the five national student Christian movements then in existence—those of America, Britain, Germany, Scandinavia, and Mission Lands—met in the Castle of Wadstena, Sweden, to consider the formation of a world-wide federation of Christian students. Immediately on the formation of the World's Student Christian Federation, Mr. Wishard started for South Africa,—his visit there resulting in the establishment of a strong student Christian union in that land—while Mr. John R. Mott entered upon his two years' tour, comprising the student centres of Central Europe and of the Mediterranean lands, and further east through India, Ceylon, and Australia, to China and Japan—a tour as remarkable in its spiritual power as in its far-reaching results.

Meanwhile 717 students had gathered

at Liverpool, of whom seventy-one were foreign delegates representing twenty-one countries; the foundations of three Continental Volunteer Movements were then and there laid by the delegates present. And then in the summer of 1898 came the Eisenach Conference, a gathering of student leaders of twenty-four nations, which did much to draw the different national movements together.

To-day, eleven national student movements, representing America, Australasia, Britain, China, France, Holland and Switzerland, Germany, India and Ceylon, Japan, Scandinavia, South Africa, and Mission Lands, have been affiliated to the Federation, including some 65,000 students and professors in over 1200 institutions. We welcome to this Conference students of Finland, Russia, Norway, Sweden, Denmark, Holland, France, Germany, Switzerland, Italy, Hungary, Greece, Spain; students of America, Canada, and the West Indies; of Australia and South Africa; of India and Ceylon, Armenia, China, and Japan. Especially do we rejoice to have with us to-day, instead of the one delegate who represented the women's colleges of the Continent at Liverpool, eleven women students, representing the new devotion to Jesus Christ, which is growing and deepening among the women students of Continental lands.

What the Federation means to the S.V.M.U.—What is the bearing of this world-wide Union upon the Student Volunteer Missionary Union in Britain? It has widened our outlook. As missionary study has given us a fuller knowledge of the harvest-field, so the Federation has set before us a wider conception of the range from which are to be drawn the labourers for whom our Lord has commanded us to pray. To-day are being fulfilled the words in which the Executive clothed their aspiration on the eve of the Liverpool Conference:—"We wait to see our Continental brothers clasp hands with us and form one strong union to make Jesus King. We wait to see the students of the East bow down before Christ Jesus and become with us the messengers to their nations."

The Adoption of the Watchword.—The third development with which the Liverpool Conference is so closely connected is the adoption of the Watchword of the Union: "The

Evangelization of the World in this Generation."

All that this step has meant, and will still mean, we have not yet fathomed. We believe that it was taken in response to the direct leading of the Spirit of God; and, though we knew not then all it might mean, we believe in Him who, knowing all, is yet ready to meet our confident "We can" with His sustaining "Ye shall." That the decision might be criticized as premature is evidenced by the fact that, though practically all the Societies approached by means of the S.V.M.U. "Memorial" expressed their ready sympathy, not one of them has yet adopted the Watchword as its missionary policy. That the decision is nevertheless justified is shown by the influence the Watchword has had both on individual members and on the Union as a whole. It has focussed the convictions of the members, and kept before them the urgency, the universality, and the possibility of their aim. It has imparted a steadiness of purpose, a unity of aim, and a ringing note of hopefulness to the whole Union.

The S.V.M.U. Memorial to the Church.—The steps following the adoption of the Watchword were: The drafting of a Memorial embodying this aim, and appealing to the Church of Christ to accept it as expressive of the present duty of the Church. The sending of this Memorial to leaders of the Church for their approval and criticism. The submitting of the amended draft to Missionary Committees for an expression of their opinion.

The presentation of the Memorial was a step which might be called presumptuous. It aroused, however, keen interest in the Watchword, and much helpful discussion and criticism.

But two other factors in the present position of the Student Volunteer Missionary Union must here be mentioned, though not directly resulting from the Liverpool Conference.

Theological Colleges.—The Union has from the outset enrolled a large number of Theological students. The introduction of the Educational Scheme in 1896 made a new point of contact. It was felt that one of the most important services which the S.V.M.U. could render to the foreign missionary cause would be the development, by promoting the systematic study of Missions in Theological colleges, of a Christian

ministry at home deeply convinced of the duty of the Church to Foreign Missions. In the spring of 1898 a special Conference for Theological students was held at Birmingham. Prominence was given to Foreign Missions and to the Watchword. It was recognized that no influence is greater in connexion with the realization of this ideal than that which belongs to the clergy and ministers of the Church. The formation of the Theological College Department as an organic part of the British Student Movement has further helped to draw closer the links between Theological students and the Student Volunteer Missionary Union.

Relation of the S.V.M.U. to the B.C.C.U.—Again, within the last two years, the constitutional change by which—while retaining its individuality—the Student Volunteer Missionary Union has become a part of the whole Student Christian Movement of Britain, is bringing the foreign missionary question before an ever-widening circle of students. It thus emphasizes the equal responsibility for the evangelization of the world resting alike on those who stay and those who go. This relationship ensures the permanence of the Student Volunteer Missionary Union, affords it more direct and influential access to Christian students, and avoids the danger of possible overlapping in the future.

A Four Years' Retrospect.—Let us contrast the present position of the Union with that four years ago. The number of Volunteers who have reached their field of labour has more than doubled. There are Student Volunteers in a larger number of colleges than ever before, and some colleges have begun to furnish Volunteers which had hitherto entirely lacked missionary zeal. The study of Missions is helping largely to equip Volunteers for their life-work. There is a deeper intelligence on missionary questions and a quickened missionary spirit among students generally. There has been a very real reflex spiritual blessing as a result of the increased missionary interest. With humble hearts we say, "Te Deum Laudamus." "Not unto us, O Lord, not unto us, but unto Thy Name give the praise; for Thy loving mercy and for Thy truth's sake."

Problems and Results.—The question arose before the Liverpool Conference: "If Student Volunteers are offering in

excess of the power of the societies to send them out to the field, has the need for the Student Volunteer Missionary Union ceased?"

To-day the societies are appealing to us for men, and other problems confront us.

If there are 1600 men and women volunteering for foreign work, why, it is said, do the societies have any difficulty in finding men?—why is there, for example, such a list of vacant posts as may be found in the Conference Handbook? If the number of members enrolled is decreasing each year, is this Union doing any real work? The Union, it is argued, does little more than enrol those already decided to be missionaries; students sign the Declaration but do not press out to the field.

1. We would, however, remind you that many students sign early in their student life, and that many are unable to carry out their purpose immediately on the completion of their college course.

2. We are saddened by the steady, if not very marked, decrease in the number of those volunteering each year, but the diminution in the number of new members is partly due to the increasing care which is being taken to prevent hasty decisions. It is a significant fact that of the 110 names which have been withdrawn from the Union, only eight are of students who signed the Declaration during the last four years. Nevertheless, we have cause for humiliation. The Union has not accomplished much of what it hoped to do, and the fact remains that while more students have been brought face to face with the missionary duty of the Church, fewer have responded to the Royal Command.

3. That the Union enrolls those who have already decided to become missionaries must be true to some extent. It is not possible for each member to gauge exactly the forces which made for his decision, or determine how much was due to previous influences, and how much to his contact with the Union. On the other hand, the Union does not enrol all students who ultimately find their way to the mission-field. Some do not wish to join the Union; others are in colleges at present closed to this agency. The Student Volunteer Missionary Union also does not consider students in missionary

training colleges eligible for membership, unless they have previously been students of some ordinary college, and are thus entitled to join the Union. Again, instances could be given of those who have never become Student Volunteers, yet who have reached the foreign field through the influence of the Union.

4. But the best justification for the existence of the Student Volunteer Missionary Union is found in a comparison of missionary interest in colleges where branches have existed for some years with those as yet unentered, or with the same college before it came into touch with the Union. At the same time, let us frankly acknowledge that there were valuable agencies at work in many colleges before the Student Volunteer Missionary Union came into existence, and that agencies not included to-day in this Union are nevertheless helping towards the one great end. Let us take one college centre. Before a branch of the Union was founded some six years ago, there were few intending missionaries, an occasional student only studying Missions, and no efforts made by the students to enlist interest in the missionary cause. Within the last three years over 40% worth of literature has been sold; a complete set of lantern views of the mission-fields of that Church has been acquired; on an average forty meetings annually are addressed, besides addresses to children in Sunday-schools, &c. Diagrams have been made and are lent for use at meetings, and, in response to a request from the S.V.M.U. branch, a special secretary has been appointed by the Foreign Mission Board to co-operate with the students in fostering interest in Missions throughout the Church. In the Theological Hall of that denomination some eighteen men are engaged in the systematic study of Missions, and during the past six years twenty-five men have volunteered.

Or take a smaller college at one of our great Universities. When the Student Volunteer Missionary Union entered three years ago, only one student, as far as can be ascertained, looked forward to a missionary career; there were no missionary meetings. At present there are four Student Volunteers, with five or six others definitely considering the question of foreign work; three Volunteers have sailed

from this college, and nine in all have signed the Declaration; a missionary study band with eighteen members meets weekly, and in addition four missionary meetings are held in the term, very largely attended by other than Student Volunteers.

Let us now compare the state of missionary interest in women's colleges at the present day with that reported by the first travelling secretaries. Then, very few students intended to be missionaries; there was an almost entire absence of missionary interest and knowledge in most of the colleges, what there was being further limited to the students of some one denomination. Of the first forty women who were enrolled as Volunteers, thirty-six were medicals, showing that the missionary call had not yet penetrated into other faculties.

To-day 366 women have signed the Declaration, of whom 118 have sailed. They come from the faculties of Medicine, Arts, Science, Law, Fine Art, and Music; also from Normal, Training, and Kindergarten colleges. They represent over fifty institutions, and are scattered over the whole country. There are some twenty-two missionary bands, with an aggregate membership of 250 students, meeting usually fortnightly for missionary study. Most of the bands are accumulating good missionary libraries.

5. It is sometimes said that students sign a Declaration but seem in no hurry to press out to their life-work. More than 54 per cent., however, of those who have completed their college course have sailed, and a larger proportion have been accepted by the missionary societies. The best answer to this objection is found in the number of leaders who have already reached the foreign field. Of the fifty-seven students who, up to the present year, have held office as secretaries or executive members in any department of the British Student Movement, fifty-four have been Volunteers. Of these fifty-four, thirty-three have sailed, sixteen have not yet completed their college course, and of the remaining five one is temporarily hindered, four are in further preparation, and hope shortly to sail.

Outlook.—1. We need more students enrolled as members of missionary study bands. At present only one in seventy of the students in British

colleges is studying Foreign Missions, or about one-seventh of the number of members in College Christian Unions.

2. We need students to take their share in the financial support of the Union to which they belong. We need a keener feeling of loyalty and indebtedness among the members. Student Volunteers whose work this is must redouble their sense of responsibility and their efforts in supporting their own work, if that work is not to be hampered for want of funds.

3. We need better local organization, the sense of building for the future which thinks it worth while to keep a careful record though the branch be literally two or three, more painstaking efforts to keep in touch with gone-down Volunteers and sailed Volunteers, and a closer union between Volunteers in college.

4. We need an ever-increasing number of men and women separated of God for the work whereunto He has called them.

5. We need to remember that we are Volunteers, not "men who will go when drafted"; men and women pressing with might through all hindrances not of God, to the place and the work which He has appointed.

6. We need a deeper sense of the urgency of the need of the world and of the claims of Christ; and having been awakened, we need to watch and pray lest coming suddenly He find us sleeping.

We need, above all, men and women who believe in the vital necessity of prayer, and in the reality of the Kingdom of God for whose coming they pray.

NOTICES OF BOOKS.

MARATHI PROVERBS. *Collected and Translated by the REV. A. MANWARING, Missionary, C.M.S. Oxford: The Clarendon Press.*

PROVERBS have been called the philosophy of the common people; and there is no doubt that much may be learned of the character of a race by the study of their proverbial sayings. An ordinary dictionary definition of a proverb is "a short sentence expressing a well-known truth or common fact familiar to experience; a maxim of wisdom; a maxim which is enigmatical; a by-word." But whilst all these characteristics are, more or less, necessary to the proverb, it is antithesis or paronomasia combined with rhythm that is, perhaps, the most pronounced element in the true proverbial saying; it is this which is most calculated to ensure its lingering in the memory, and therefore it is this which, whilst not absolutely essential, is nevertheless a most distinguishing peculiarity of these sayings of the people. Stress is laid upon this because it is a constituent that, necessarily, does not appear in a translation. The full force and beauty of a proverb can only be seen in the original, and our author is careful to warn his readers not to expect to find any proverbial characteristics in the English translation; his effort, he tells us, has been mainly to give the literal meaning of the Marathi. This must be borne in mind in examining Mr. Manwaring's production, and much help is given in this respect by the careful transliteration he gives of the original.

The collecting of proverbs has, from the most ancient times, engaged the attention of observing men, and some of the earliest literature of the nations has consisted of proverbs and fables. The East has always been the home of the proverb, and in illustration of this we need go no further than our Bible; it is there told us as being one of the chief marks of the wisdom of Solomon that "he spake three thousand proverbs" (1 Kings iv. 32). Spain has been pointed out as a country pre-eminently noted for its proverbs; but, perhaps the presence in their midst of the Moors for so long a period may have had something to do with this peculiarity. Solomon tells us that such sayings were, in his day, the study of the learned: "A wise man will

hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings" (Prov. i. 5, 6). As in ancient times, so to-day the East is the home of proverbs, and ability to make use of them is a very important element in efforts to influence the masses. And this brings us to the point of view from which the *C.M. Intelligencer* is accustomed to look at books bearing on those lands or peoples which occupy the attention of the Christian missionary. Doubtless the student of anthropology will give the credit that is due to the labour and observation as well as learning which are so evident in the volume before us; but as a veteran missionary Mr. Manwaring would be most satisfied with the aids resulting from his efforts to the Indian missionary in his endeavours to influence for good the people of that great Empire. The Apostle Paul and even our blessed Lord Himself did not disdain the use of this potent aid to gaining the ear and influencing the heart of those whom they would reach; and there is abundant evidence from modern missionaries as to the advantage obtained from ability to aptly quote a familiar proverb when addressing a crowd composed largely, maybe, of blatant opponents; the smile rippling over the sea of faces before him unmistakably tells the preacher that he has, by his timely quotation, gained at least the ear of his bazaar audience. Mr. Manwaring has well earned the thanks of his fellow-missionaries in the great Marathi-speaking country for the well-polished weapon he here places in their hands. The book is well got up, and the contents are not only duly classified, but an exhaustive index of important words in the original Marathi renders the book all the more helpful to the vernacular student. The short stories that are here and there given by way of illustration are a pleasing feature of the volume.

Of the 1910 proverbs given in the book we venture to quote a few, taken somewhat at random, as serving to show something of their character.

The following bears on the excuses which men are always ready to give for their folly:—

“We follow bad habits and then blame fate.”

Our English proverb, “It takes two to make a quarrel,” assumes this form amongst the Mahrattas:—

“You can't clap with one hand.”

We say, “Throw mud enough, and some will stick”; they say:—

“If you throw a handful of stones, one at least will hit.”

The priest comes in for a good share of blows, as, for example:—

“Give the priest the small verandah and he will by degrees take the whole house.”

The doctor also is not spared, for they say:—

“First farming, next trade, last service, or at least begging: if you cannot obtain alms, learn to be a doctor.”

This reminds one of the South Indian proverb which also satirizes the ignorance of the ordinary *hakim*:—

“A pill from your hand means a pilgrimage to heaven.”

The mother-in-law, as usual, comes in for a fair amount of satire, as, for instance:—

“The daughter-in-law must dance to the mother-in-law's tune.”

The English proverb, “Little pitchers have long ears,” is in its Marathi dress:—

“Although children are small they have sharp ears.”

“Robbing Peter to pay Paul” is the English saying; here it is—
 “To steal oil from one temple in order to light a lamp at another.”

The meaning of each of the following is also plain:—

- “We give to God by grains and take by bushels.”
- “The first half of the day religious, after that irreligious.”
- “At the end of effort is God.”
- “While engaged in work, worship Rám.”
- “If we so regard it, it is God; if not, it is a stone.”
- “Like Guru, like disciple.”

WHILE SEWING SANDALS; OR, TALES OF A TELUGU PARIAH TRIBE. *By*
 EMMA RAUSCHENBUSCH-CLOUGH, PH.D., M.R.A.S. *London: Hodder*
and Stoughton.

The Mádigas and the Málas are the two main sub-divisions of the *Panchamas*, or so-called out-castes of the Telugu Country in South India. The former are the hereditary workers in leather, although many of them are cultivators; whilst the latter are chiefly workers on the soil, largely as farm-servants to the Sudras, although many of them are peasant farmers, more or less well-to-do. The Mádigas constitute the main body of the converts connected with the American Baptists whose headquarters are at Ongole, some distance to the south of the Kistna River; whilst the Málas form the bulk of the C.M.S. congregations which are entirely to the north of that river, with headquarters at Masulipatam.

This book is largely an account of the mass movement towards Christianity on the part of the Mádigas in the Ongole Mission in connexion with the Famine of 1876-78. The writer speaks as follows of the part Mission Famine-relief operations may have had to do with the movement in question:—

“During the months which I spent in listening to tales of this Telugu Pariah tribe, both from Christians and non-Christians, I ever kept in mind the questions that might be asked by those who looked upon this Pentecostal event in modern Missions from different standpoints. I looked for traces of a direct manifestation of God's Spirit upon the minds of men, and I found them. At the same time I was on the alert to detect the special features of environment that made a mass movement towards Christianity possible. I found these also.”

The first part of the book is taken up with the history of the Mádiga tribe and of their religious and social customs, all of which is very interesting to those who value such information: but the great attraction to the readers whom we contemplate will be in those chapters where sketches are given of conversions to Christianity and of the persecution which had to be endured by the converts. The style adopted is one that is very attractive to a large class of readers; and the book will, we think, be a welcome addition to any library of which missionary literature forms a feature. The power of the Gospel to influence the heart and mind of degraded peoples, and its tendency, when accepted, to elevate the whole being, is here depicted by Mrs. Clough in a manner that cannot fail to commend the result of her labours to all friends of Foreign Missions. The book is illustrated with nine full-page pictures, and it consists of 310 pages with an index. J. E. P.

The Life of Alexander Duff, D.D., LL.D., by George Smith, C.I.E., LL.D. (London: Hodder and Stoughton. Price 6s.) This valuable work was fully reviewed in the *C.M. Intelligencer* when it first appeared in 1879. A second English edition was issued in the following year, and nearly twenty years have intervened between the second and the present edition, though other editions have meanwhile been published in Canada and in the United States. This edition is abridged, and is brought up to date; e.g. we notice some foot-note references to the *History of the Church Missionary Society*, and on page 177, in relating

Dr. Duff's doings in Egypt *en route* to India in 1839, the work of the American Presbyterians and the C.M.S. "among Copts, Arabs, and Soudanese" is alluded to. We welcome this cheap edition, and trust it will, as it certainly should, greatly help to enlighten the missionary movement at the close of this and beginning of the next century.

Aids to Belief, by the Rt. Rev. G. A. Chadwick, D.D. (London: Hodder and Stoughton. Price 1s. 6d.) This is one of the series of "Little Books on Religion," whose elegant style of binding and clear type bespeak a popular sale, which this book at all events richly deserves. Bishop Chadwick delivered the contents of these six chapters as sermons in the cathedral church of Londonderry during Lent, 1899. What he says in chapter iii. on "The Higher Criticism and the Faith" should be reassuring to wavering minds; and the following from chapter iv., on "The Ages before Christ," gives a fair specimen of the conscious strength with which the Bishop handles his subject:—"It would have been strange indeed if He had paralyzed our intellects by prompting religion to push science off her chair. But I will tell you something stranger still: that whenever science has changed her own opinion upon matters purely scientific—the movement of the earth around the sun, the substitution of gravitation for vortices, the origin of species—an outcry has been raised against religion. No one attacks science, which has actually misled us hitherto; but her professors (who, if any one, should really do penance in a white sheet) invariably raise the cry that it is religion which has been deceiving folk, that religion is untrustworthy, and this fine science of theirs, which, you observe, has just turned this prodigious somersault, is the one thing stable in a world of change."

The Four Gospels, by R. H. Fisher, D.D. This is another booklet of the same series as the above, and like it also is thoroughly commendable. What students find in the "Prolegomena" of their commentaries is presented in striking and popular language well calculated to give a new interest to the readers of the Gospels.

Lambeth and Trent (London: C. J. Thynne. Price 1s. net) is "A Brief Explanation of the Thirty-Nine Articles," by the Rev. F. E. Middleton, M.A., Tutor-in-Charge of the Church Missionary Society's Preparatory Institution at Clapham. This little book of 260 foolscap octavo pages, printed in fairly bold type, contains a reproduction of four dozen "Readings," originally written for insertion in a parish magazine. The Readings are now reproduced "in the hope of reaching a wider circle of readers, more especially among the young, and those qualifying themselves to be teachers and ministers." Remembering the office held by the Author, it need not be said in a C.M.S. magazine that the whole tone and drift of these Readings is strongly and clearly Evangelical. Their aim is to unfold and explain simply and shortly the doctrinal teaching of the several Articles, marking, where that is of importance, the sharp contrast between much of the teaching of our own Church and that of the Church of Rome on corresponding topics. It is, of course, most difficult to compress so great a subject into small compass. Simplicity was essential to the purpose of the book, and it is in the main secured. It may, however, be felt that for readers and students needing guidance to elementary theology upon these lines, there is a further need of fuller explanation of the language used. The book would be, in other words, excellent as the notes preserved by students of a first course of lectures on the Articles, if the lectures had, in a longer time spent on the subject of each Reading, brought the vocabulary of the book into the practical mental furniture of the student. Such a book has a very good purpose to serve, and many will find it meet a real need. Mr. Middleton has wisely printed at length the texts cited as "Scripture proof," and has not depended on the doubtful industry of students to hunt them up from references. It is a matter of some regret that the exigencies of space should reduce this part of the book to such *minimum* dimensions. The result might perhaps sometimes be an inadequate grasp, on the student's part, of what good "proof from Scripture" should mean. When subsequent editions are called for, the Author may be able to correct any such false impression, if not by fuller treatment, then by a few paragraphs of Introduction about Scripture proof, and might add to the interest of his book by a rather more complete account of the idea and purpose of such a "Confession of Faith," dating from Reformation times.

Delight in the Lord, by Henry Morris. (London: C. J. Thynne. Price 9d. net.) This appears to be a new edition of a work which was originally published some years ago by Messrs. W. Hunt and Co. We are glad to see it in its new dress, and commend it as a manual of devotion which experienced Christians in seasons of physical weakness or spiritual depression will turn to for helpful and sustaining thoughts and suggestive pleas wherewith to address their Heavenly Father.

The Students' Challenge to the Churches, by L. D. Wishard (Fleming H. Revell Company, New York), is an admirable "Plea for a Forward Movement in World Evangelization," addressed primarily to the Congregationalists of America, and authorized by the A.B.C.F.M.

Agricultural Reform in India, a reprint of a paper by A. O. Hume, C.B., late Secretary to the Government of India in the Department of Revenue, Agriculture, and Commerce, published in 1879 (The Christian Literature Society for India), with an Introduction and Dedicatory Letter to the Rt. Hon. Lord Curzon of Kedleston, by John Murdoch, LL.D., is a plea for a well-organized separate Agricultural Department.

NOTES ON OTHER MISSIONS.

THE UNIVERSITIES' MISSION publish in the December number of *Central Africa* the returns for 1899. In their Missions in Zanzibar and on the shores of Lake Nyasa they count 9981 adherents, 4328 of whom are baptized. Although among the adherents women exceed men, more men have actually been baptized than women. There are 3846 scholars in their 92 schools, one-fifth of whom are boarders.

The workers connected with BISHOP CORFF'S MISSION IN COREA have been cheered by the baptism of eighteen adults in Kang-Hoa and of the same number in Syeoul. The new hospital at Chemulpo is approaching completion, and a special gift of twelve beds to be used in it has been received. Referring to the bell of H.M.S. *Victor Emanuel*, which he had obtained for the church at Niu-Chang, the Bishop mentions the interesting fact that when the *Victor Emanuel* was hospital ship at Cape Coast Castle during the Ashanti expedition of 1875, he was chaplain, and used to be summoned to the services by the same bell which is now in his church in Corea.

In spite of grave financial anxiety, the SOUTH AMERICAN MISSIONARY SOCIETY has two encouragements to record—one, the recent offer of service from some true-hearted servants of God; the other, signs of definite blessing among the Chaco Indians, two of whom have been baptized by Bishop Stirling, the first-fruits of their tribe. Several other Natives are being prepared for baptism, and the changed lives of the converts testify to the reality of the work in their hearts. A valuable concession has been made by the Municipality of Buenos Aires in exempting all Bible colporteurs from the monthly tax levied on travelling vendors. This public recognition of the Word of God has only been obtained by persevering effort, in the face of strong adverse clerical influence.

The five agents of the SOUTH AFRICA GENERAL MISSION who remained in Johannesburg at the commencement of October were obliged to leave by the middle of the month. Many of the Dutch were anxious that they should be allowed to stay in the city, but that did not seem good to the authorities, and on October 14th they took their departure, having first prepared their hall in case it should be commandeered as a hospital. The journey to Cape Town was not accomplished without some hardships, but the missionaries were enabled to do some work among the refugees while *en route*. Miss E. May Grimes writes with thankfulness of some encouragements in Pondoland, where one or two converts have been gathered in, and many opportunities of work have presented themselves.

The FREE CHURCH OF SCOTLAND has four Missions in Natal: one at Pietermaritzburg, where many of the Zulus are reached; another a few miles distant, at

Impolweni; the third, the Gordon Memorial Mission, close to the Buffalo River; and the fourth at Kalabasi, a district which was overrun by the Boers when they first crossed the frontier. The Rev. J. Dewar, who was in charge of the last Mission, was compelled to take refuge in Ladysmith. A fund has been opened for the relief of the ministers whose congregations are scattered, and who therefore have no means of support.

The SOCIETY OF FRIENDS have Mission stations in Natal about 100 miles south of Ladysmith. Their missionaries write of the prospect of famine owing to the great influx of refugees and the stoppage of all trade.

In the *Greater Britain Messenger*, the organ of the COLONIAL AND CONTINENTAL CHURCH SOCIETY, there appears a quotation from the *Times* of November 15th, 1899, which may have escaped notice. The *Times* stated, "The Six Nations Indians of Ontario, at their last council meeting, passed a resolution offering to send 300 Indian volunteers for service in South Africa." May not this manifestation of loyalty be regarded as one of the indirect results of missionary work?

A financial statement of the SCOTCH UNITED PRESBYTERIAN CHURCH shows that the income for the first ten months of last year was less by 4000*l.* than that for the corresponding period of 1898. The falling off has been chiefly in legacies, but other receipts have decreased considerably. Dr. Rattray, who accompanied the first party of C.M.S. ladies to Uganda, is at work in Old Calabar, and in August last wrote hopefully of the prospects of his Mission. The ingathering in Manchuria continues. During a tour to the district east of Moukden about 140 adults were baptized, many of whom were Coreans.

At the close of the year 1898 the missionaries of the CHINA INLAND MISSION numbered 787, and the communicants 7895, the proportion of men to women among the latter being nearly two to one. The Mission has suffered a great loss by the unexpected death of Dr. A. W. Douthwaite, who has worked at Chefoo with but brief intervals for the last seventeen years. Mr. C. T. Studd, one of the well-known Cambridge Seven, being unable at present to return to China, is undertaking a special evangelistic mission in India during the winter.

The published statistics of the AMERICAN PRESBYTERIAN MISSION in Egypt indicate a considerable measure of progress. Commenced in 1854, it had fifteen missionaries on its staff in 1880 and twenty-nine in 1899, while the number of Church members, which was 985 in 1880, increased in ten years to 2971, and by the commencement of last year was 6163. The work has been carried on mainly among the Copts. The invaluable work accomplished by the AMERICAN PRESS at Beirut is familiar to students of Foreign Missions. The Press was originally founded in Malta in 1822, and was transferred to Beirut twelve years later. In October last a number of foreign missionaries and others assembled for the inauguration of a new cylinder press by appropriate prayers.

One of the missionaries of the AMERICAN PRESBYTERIAN CHURCH has been appointed Professor of English at the new college at Nan-King. He has accepted the post for a time in order to see whether there is any opening for Christianity. The college has about 150 students, drawn mainly from the provinces of An-Hui and Kiang-Su. The organ of this Missionary Society quotes a newspaper published in Japan which gives the following statistics concerning Shintoism in that Empire:—Priests in charge of temples, 3298; subordinate priests, 61,512; adherents, 14,191,478. The *Missionary* also gives an address delivered at Shanghai by the United States Minister, the Hon. E. H. Conger, in which he stated that his appreciation of missionary work had been infinitely increased since he came to China.

Erratum.—The revival which was described in the December *Intelligencer* as having been experienced at Ladysmith, took place at Ladysmith in Cape Colony.
C. D. S.

EDITORIAL NOTES.

THE annual gathering of Association Secretaries, which takes place at Salisbury Square during the second week of January, increases every year in importance and in interest. The aim has always been, and more particularly so of late, not merely to draw together for counsel and interchange of experience, but to draw near unitedly to our one Lord and Master to seek in His presence new inspiration and new strength. At our first assembling, which was on Wednesday morning, January 10th, in Salisbury Hotel, where we were entertained at breakfast by the Central Secretary, the Rev. F. S. Webster gave us a most helpful word of encouragement and exhortation from 1 Tim. iv. 10; and on the two following days the Revs. W. J. L. Sheppard and J. S. Flynn spoke to us from 1 Kings xviii. 43 and Acts v. respectively. The special perils and the special opportunities of the work in which the Association Secretary is engaged were pointed out—on the one hand the broken-up hours, the hurry, the strange conditions of life, the impossibility of getting regularly, except, perhaps, in the early morning hours, a quiet interval daily for soul culture; and on the other, the privilege of acquaintance and intercourse with some of the most saintly ministers of the Gospel in our Church, and the opportunity of encouraging and cheering by their sympathy many an over-worked and harassed brother. We ask for these home workers—for all our Deputation staff, missionaries, Association Secretaries, and voluntary helpers—that they may be often mentioned in prayer. The main object of their ministry, the exciting and deepening of the sense of responsibility for the non-Christian world, cannot be effectually promoted if their own spiritual life is suffered to decline, while if this is growing and deepening they cannot fail to be, over and above that which is their ostensible and immediate office, home missionaries also.

WHAT testimony do the Association Secretaries bear regarding the progress of missionary interest in the country? They told us with one voice that the Centenary celebrations have marked a very definite forward movement, although in some dioceses the signs of advance are less easily discerned than in others. In some cases town and county Associations have been reorganized in order to reach all classes more effectually, in others a Missionary Van is in contemplation for getting access to out-of-the-way villages, in others more "Own Missionaries" have been adopted, in others, again, offers for missionary service are traced directly to the commemorations, while all report contributions large and small to Centenary Funds. As regards funds, indeed, the opinion was expressed, though it found little support, that it might have been better if the Society had aimed at a definite sum, say a million pounds sterling. The evidence, however, of nearly all that was said went to show that the aim which the Committee put prominently forward from the beginning had been in some real and perceptible measure realized, namely, to direct their friends to the consideration of the great and world-wide work of evangelization which is given to the Church as a lasting obligation, rather than to urge them to a supreme but spasmodic effort to raise an exceptionally large sum of money. If the latter course had been adopted it is difficult to believe that the tone of the commemorations would not have been more or less metallic and correspondingly less spiritual than it was, and in that case the after results would not have been such as are now being manifested.

UPON one other feature of the Centenary the Association Secretaries dwelt, and that was the help rendered in many districts by clergymen

accustomed to confine their support to S.P.G. In one district alone, no fewer than sixty non-C.M.S. parishes observed the Centenary. The reminder of this comes to us very opportunely when the S.P.G. is bracing itself for the due celebration of its bi-Centenary next June and onward. We should do our friends an injustice, and should be stepping out of our province, if we presumed to urge them not to be backward in reciprocating these generous acts of good will. As for them, we are not in the least afraid of their failing in this regard; indeed, the Association Secretaries mentioned instances which were conclusive on this point. While as for ourselves, it would be manifestly improper for the official organ of one Society to trespass beyond its sphere by soliciting the help of its friends on behalf of another society. The value of such help lies mainly in its spontaneity. If the S.P.G. had advised its supporters to attend C.M.S. Centenary gatherings or to organize them in their parishes, and they had done so in response to the suggestion, the effect would not have been one tithe so great, morally and spiritually, as has resulted from their doing so of their own motion. The C.M.S., we feel sure, will follow the excellent precedent set by the elder society: it will express no opinion as to the course which its friends should adopt, nor will it give instruction to its own officials. The latter will be left perfectly free to decide for themselves as to attending in their individual capacity the services or meetings which may be held, according as opportunity and leisure may permit and inclination prompt. The S.P.G. is welcomed in very many parishes to which the C.M.S. has no entrance, it has therefore an exceptionally wide scope in which to improve this great opportunity. We are sure our readers will share our fervent hope and desire that the occasion may be very richly blessed, and that our Church may be moved, as never before, to pray and to labour, and to give (both men and means) to make the Gospel of Christ known to the ends of the earth.

THE following collect has been approved by the Archbishop of Canterbury for use during the bi-Centenary of the S.P.G. :—

“O God, who revivest Thy work in the midst of the years, and renewest the strength of those that wait upon Thee; we thank Thee for having so abundantly blessed the Society for the Propagation of the Gospel in the days that are passed; and now again we beseech Thee, to prosper whatever we undertake in our Colonies or among the Heathen, according to Thy will and for Thy glory. Vouchsafe to all who labour in the carrying on of our good designs the grace to do all in the Name of the Lord Jesus; and pour out upon them the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. Grant that the seed which was sown by the pious founders of the Society may in the days to come bring forth yet richer fruit; that more and more souls may be drawn into Thy service, and that Thy blessed Kingdom may be enlarged throughout the earth. Hear us, O merciful Father, for the sake of Jesus Christ, Thy Son, our only Lord and Saviour, to whom with Thee and the Holy Ghost be honour and glory both now and for evermore.”

THE murder of the Rev. Sydney Brooks, of the S.P.G., at Ping-yin in Shantung, on December 31st, is another melancholy proof of the danger arising to all concerned, and not least to China itself, from the widespread spirit of lawlessness and the absence of effective machinery for the administration of law. In this case, as in so many others, the anti-foreign attitude of the seditious sect which first captured and then murdered Mr. Brooks was evidently due to the hostility entertained against Roman Catholic Christians. This feeling is not altogether surprising in view of the systematic interference with and domination over the native officials which are practised by French Roman Catholic priests, as we have had occasion to notice lately in regard to the T'ai-chow district. The status extorted for

them by French influence and granted by the Chinese Government in March last is only too likely to encourage them in a course which has done incalculable injury to the cause of Christ in China. Thereby a Roman Catholic Bishop may demand audiences of a Viceroy and each member of the ecclesiastical body is accorded an official rank, proportionate to his status in the ministry. We are rejoiced to learn that the Bishops of the Anglican Communion in China who met at Shanghai in October decided unanimously not to apply for the status.

THE question is often asked, How are the Society's finances showing in view of the intense interest of the whole community in South Africa and the claims of the many funds which the war has called into being? We can say without hesitation that expenditure has not been arrested or diminished by either political or military events. Bills become due and the mail brings new claims from the several Missions with monotonous regularity. At the end of December, three-fourths on in the current financial year, the advance in expenditure over the figure of last year at the same time was considerable, as was expected. The receipts, on the other hand, leaving the Centenary gifts out of the count, were somewhat behind: Associations, about 3000*l.*, and Legacies, 5000*l.* That, in few words, expresses how we stand. Our friends have a right to know, and we wish them to know, because without some knowledge they cannot help in prayer. The splendid enthusiasm manifested by their generous and spontaneous Centenary gifts would render any doubts inexcusable as to their readiness to affirm that the campaign of the Prince of Peace *must* and *shall* be maintained!

THE Bishop of Bangor, Dr. W. H. Williams, and the Bishop of Singapore, Dr. G. F. Hose, have accepted the office of Vice-President of the Society. On the other hand, Bishop Cheetham, a Vice-President since his appointment to the diocese of Sierra Leone in 1870, and General George Hutchinson, have been removed by death. Bishop Cheetham held the see for twelve years, and subsequently held successively the Vicarage of Rotherham and that of West Cowes, Isle of Wight. For some years past he has resided at Clifton. Wherever he has lived, he has been a firm and warm friend of the C.M.S. Of General Hutchinson there is no need that we should speak, for Mr. Morris has on another page given the main facts of his life and expressed the love and admiration and gratitude that we all felt for him as a member of the Committee. Humanly speaking, his loss is irreparable, for his experience was unique and his influence was of corresponding degree. It is when such as he are taken from us that we realize how richly God has blessed the C.M.S. with the love and devoted service of men of great hearts and minds and faith and courage. An Honorary Life Governor also has died during this last month—the Rev. E. C. Ince. He was formerly Vicar of Christ Church, Battersea, and then of Christ Church, St. Albans, and for some years Honorary Association Secretary for West Herts.

THE Livingstone Exhibition, held at St. Martin's Town Hall, Charing Cross, in the first week of January, fulfilled a double purpose. It drew together a large number of relics of the great explorer-missionary, and it afforded an opportunity for the exhibition of all kinds of appliances for the amelioration of life and travel in hot countries. The collection of relics included a number of Dr. Livingstone's journals and other manuscripts, the implements he used in his surveys, and even his luggage. One note-book was open at the pencil entry which is his last written sentence. A curious exhibit was a cast of his right humerus, showing the imperfect setting by which the body brought to England by the faithful Nasik boys was

identified as that of Livingstone. There were several interesting articles belonging to other African explorers and missionaries, including Bishop Hannington, Rebmann, and Erhardt. To the student of missionary history there was considerable interest in the series of maps of South and Central Africa which were shown in the same room, in which the progress of our knowledge of the continent could be traced. The compact inventions of all kinds by which some of the discomforts of journeying and residence in tropical climates are mitigated made an instructive display. Camps and camp equipment, medicine-chests, clothing, and food of the most portable kind were shown. Dr. C. F. Harford-Battersby, who organized the Exhibition, arranged a useful series of discussions on subjects connected with health and travel. The Exhibition was opened by Sir G. Taubman-Goldie, the founder of the Royal Niger Company, and was supported by the Royal Geographical and other leading societies.

THE Irish friends of the C.M.S. have by subscription had a portrait prepared of Bishop Pakenham Walsh, who resigned the combined dioceses of Ossory, Ferns, and Leighlin in 1897, and who for many years was Secretary of the Hibernian C.M.S. Auxiliary,—to be placed in the Dublin office. Mr. H. R. Douglas, of Belfast, was the artist selected, and the portrait is pronounced an excellent one. It was unveiled by the Archbishop of Dublin at the office of the Hibernian Auxiliary on January 18th. The Rev. Thomas Good represented the Hibernian Committee, and the Rev. F. C. Hayes, Rector of Raheny, expressed the pleasure and gratitude of Bishop Walsh, who was not able to be present. The Bishop of Ossory acknowledged in suitable terms the gift of a copy of the portrait to be placed in the Bishop's Palace at Kilkenny. A second copy will be presented to Bishop Walsh.

THE work of the Medical Department at Salisbury Square has so greatly developed under Dr. H. Lankester's vigorous initiative that the appointment of an Assistant Secretary has been for some time realized to be a growing necessity. That department, indeed, may be said to be a missionary society in miniature, for in addition to the interviewing professionally of all missionaries on their return home and before going abroad, and of all candidates, it has administrative, editorial, financial, and deputational work to do, and it is little short of marvellous that so high a standard of excellence has been maintained in all these various directions. We are happy to state that the Rev. R. Elliott, M.A., L.R.C.S.I., formerly medical missionary of the Society in Santalia and at Gaza in Palestine, has accepted the office.

SINCE last month's *Intelligencer* went to press, offers of service have been accepted from the Rev. John Jamieson Willis, M.A., of Pembroke College and Ridley Hall, Cambridge, and Curate of Great Yarmouth; from Mr. Harry Lechmere Clift, medical student of Edinburgh University, who hopes to finish his college course this year; from Mr. Percival John Laird, of Folkestone, who has been trained at Clapham and in parish work at Greenwich and Blackheath; and from Miss Julia Harriette Poulter, of Blackheath, who was for a few weeks at the Willows. The Committee have also accepted the services of Miss Mary E. Schneider, of Agra, in the North-West Provinces of India, as a missionary in local connexion. Mr. Clift is a member of the Student Volunteer Missionary Union. Miss Poulter is to join her sister, Dr. Mabel Poulter, in South China.

THE Committee have invited the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, to preach the Annual Sermon this year, and we are happy to announce that he has accepted the invitation.

HOME DEPARTMENT.

Notes and Comments.

THE operations of the Lay Workers' Union for Sheffield appear to be carried on with undiminished energy in spite of the departure of its former Secretary, Mr. Hattersley, for Uganda. The report, which as usual appears in attractive form, speaks of the Missionary Bible-study Class as continued, though unfortunately with a lessened attendance; of forty lantern addresses given by members in various parishes; of quarterly prayer-meetings; of simultaneous addresses in Sunday-schools; and of a Simultaneous Missionary Lesson issued under the auspices of the Union, which was used in the schools belonging to forty-two different churches.

In order that Sunday-school teachers not living in Manchester or Sheffield may be enabled to give missionary lessons to their children, the Society is about to publish from time to time outline lessons in leaflet form, with missionary illustrations given in full. Single copies will be supplied to any teachers who may write to Salisbury Square for them, and a number will be sent to the clergy or to Sunday-school superintendents who may propose to have them used throughout their schools. There was a considerable demand for a similar lesson issued at the time of the Centenary.

The Annual Sale of Work at Holy Trinity, Leicester, which was held in the autumn, realized no less than 320*l.* Some thirty-five years ago the Rev. Edmund Davys, who was then Vicar of Holy Trinity, began to send round a missionary-basket, and the proceeds of the sale of the contents were for some years made up to 5*l.* Gradually more ambitious steps were taken. A sale for which Holy Trinity and Christ Church combined was substituted for the basket, and this in 1884 realized 24*l.*, in 1889, 262*l.*, and in 1894, 352*l.* In 1895 it was decided, not without misgivings on the part of some friends, to hold separate sales, but the wisdom of the step has been abundantly justified, since in 1898 the total of the two sales amounted to 465*l.*, and last year 550*l.* Yet we are slow to learn not to despise the day of small things!

The contributions to the Church Missionary Society from Wales have undoubtedly increased of late years, but there is room for further advance if the statement of a correspondent of the *North Wales Chronicle* is correct. He asserts that there are fifty churches in Anglesey which in 1898 gave nothing to the C.M.S., or the S.P.G., or the Universities' Mission!

It was stated at the Exeter Diocesan Conference that the contributions towards Foreign Missions from the diocese had increased during the year by 1600*l.*, and that the number of parishes giving no help at all to missionary work had decreased from sixty-nine to forty-seven.

A remarkable paper was issued by the Rochester Diocesan Board of Missions in connexion with the Day of Intercession. It contains a list of those formerly working in the diocese who are now in the mission-field, the clergy being allotted to the parishes in which they last held a licence, and lay workers of both sexes to those with which they were last associated in Church work. The suggestion is made that ten or a dozen of the missionaries should be remembered in prayer for a week at a time, and the list, which contains the names of nine bishops, ninety-three clergy, and 195 lay

workers (160 of these are women), is arranged accordingly. The place of honour is held by St. Matthew's, Redhill, which claims twenty-one of the missionaries at present in the field; the second (unless there is a misprint) by St. John's the Divine, Kennington, with sixteen names; and the third by St. Michael's, Blackheath, with fifteen. These are followed by All Saints', Wimbledon, twelve; St. Matthew's, Brixton, eleven; St. John's, Blackheath, ten; and St. Paul's, Upper Norwood, nine. Such lists are full of interest, but of course it will be remembered that the great test of a congregation is not so much how many are able to go abroad and do go, as how many are ready to go and work for Christ wherever He would have them.

The Analysis of the Contributions to Foreign Missions from the Diocese of Newcastle presented to the Diocesan Conference by Canon Nicholson is most instructive. It shows that the voluntary offerings of the diocese are returned at 69,500*l.* per annum, and that of every *l.* of this sum Home Work gets 18*s.* 11½*d.*, and Foreign Work, 1*s.* 0¾*d.* The proportion per *l.* of the *offertories* which is devoted to Foreign Missions varies in the different rural deaneries from 7*s.* 10½*d.* to 1*s.* 4¾*d.* Concerning the supply of living agents from the diocese, it is stated that there are ten clergy, three laymen, three wives, and two single ladies in the mission-field, but *half of the clergy in question came to the diocese expressly to get experience in Church work before going abroad.* The apathy of the Church of England concerning its "primary duty" can hardly be better illustrated than by the fact that in a diocese presided over by such an enthusiast in the cause of the Evangelization of the World as Bishop Jacob, only 3 per cent. of the clergy and .07 per cent. of the communicants (18 out of 26,000) have become foreign missionaries.

C. D. S.

Church Missionary House.

THE members of the Lay Workers' Union for London welcomed several of the delegates to the Student Volunteer Conference at their monthly meeting on January 8th, 1900. Mr. G. A. King presided, and addresses were given by Mr. H. T. Holland, M.B., Travelling Secretary of the B.C.C.U., Mr. H. Weir, and Mr. A. G. Fraser, B.A., both of whom have been acting as Travelling Secretaries of the S.V.M.U. in Great Britain.

At the annual New Year meeting for prayer of the Ladies' C.M. Union for London, held on January 4th, Mrs. Bowie of the Mildmay Hospital, Hebron, gave an address; and at the monthly meeting on January 18th the Rev. C. T. Wilson gave an account of C.M.S. work in Palestine.

The New Year's Communion Service for members of the Committee and friends of the Society was held at St. Bride's Church, Fleet Street, on January 2nd. The Rev. H. E. Fox, assisted by other members of the Secretariat, officiated, and the Rev. Canon Girdlestone gave an address on "Arm Yourselves," which will be found on p. 110 of this number.

Younger Clergy Unions.

THE members of the Bristol and Clifton Y.C.U. met at the Deanery, Bristol, on December 5th, 1899, the Rev. Canon Brenan presiding. A short exposition of Acts i. 7, 8, by the Rev. A. W. Houghton, was followed by an address from the Rev. A. E. Price, of the British Columbia Mission.

The Rev. J. J. Peacocke presided over the monthly meeting of the Belfast Y.C.U. on December 7th. After transaction of business, including the election of a new member, the Rev. T. B. Brown read a paper suggesting the formation of a band of

short-service missionaries, in addition to those who devote their whole lives to the work. A brisk discussion followed.

On January 12th, 1900, the Bradford Y.C.U. met at the Church Institute, Bradford. The Rev. F. Hobson spoke on the work of the C.M.S. in the Holy Land, drawing attention to the various peoples amongst whom the Society labours and also the methods adopted for reaching Mohammedans. Arrangements for holding a special devotional meeting in Lent were also discussed.

"The Great Need of Men for the Foreign Field" was the subject for discussion at the Nottingham Y.C.U. Meeting on January 12th. The Rev. H. A. Raynes introduced the subject in an able paper, showing that the main hindrances to young clergymen are:—(1) that the claims of Missions are not pressed upon them in the early stages of their ministry; (2) the absence of personal appreciation of God's call to them; (3) the great need of prayer in private and public for more offers from young clergy. The Rev. R. B. Pyper presided.

Three members of the London Y.C.U. at home from the Mission Field on furlough addressed their fellow members at the monthly meeting on January 15th. The Rev. A. E. Dibben told of the work in which he has engaged in Ceylon; the Rev. S. W. C. Howe spoke on South China; and the Rev. C. D. Fothergill, who was arrayed in Afghan costume, gave an account of work in the Punjab.

From the fourth annual report of the Cambridge Y.C.U. recently to hand we learn that the past year has been one of marked advance, dating chiefly from a Conference held in November, 1898, when the work was divided up into sections, each of which has been carefully and successfully worked. The sections comprised work amongst schools, amongst villages, and other work in the city of Cambridge. In conjunction with other missionary bodies arrangements for a Candidates' Preparation Class have been carried out, and the members now attend special lectures by the Rev. Dr. H. C. G. Moule and the Rev. T. W. Thomas. A feature of the year's work is the formation of a scheme for study. Special fields are taken up and systematically studied, not only from a C.M.S. point of view, but also from a general missionary standpoint. A bibliography of works on the selected field is circulated among the members, and the books borrowed from the G.U. Library for study are in constant demand.

Women's Work.

THE Hove Juvenile C.M. Association held their annual meeting in the Hove Town Hall on November 14th, which was well attended, seven ladies' schools being present, besides other children, numbering in all 186. Miss M. Laurence gave a very interesting address on her missionary work in Japan, and after the meeting the children stayed to tea; and dolls to be dressed, scrap-books to be filled with pictures, and cards to be illuminated, were taken by the girls for work in the Christmas holidays, and several missionary boxes were also given out. Miss Laurence gave an address in a ladies' school on the previous Sunday. A. C. S.

Miss Laurence, of Japan, addressed a meeting of the Young Ladies' Missionary Band at Huddersfield last December. There were between sixty and seventy present, and all were most interested in the story which Miss Laurence had to tell.

WOMEN'S DEPARTMENT WORK IN YOUNG LADIES' SCHOOLS, 1899—1900.

During the past year deputation workers from the Women's Department have visited young ladies' schools in the following towns and districts, giving a missionary address to the girls, showing and explaining curios, and seeking to interest them in missionary work in various ways: South Wales, Lancashire, Staffordshire, Woolwich, Eastbourne, Folkestone, Reigate, Cambridge, Hereford, Ross, Malvern, Kensington, Northwood, Streatham, &c. Upwards of sixty schools have been visited, about twenty of which were addressed by our workers for the first time. In each of

these the "Terminal Letter" is now taken. 263 schools receive the Terminal Letter regularly, 211 of which have appointed a girl secretary to receive and distribute it. 8062 Terminal Letters are circulated each term. Eighty-two girls who have just left school became subscribers to "Seed-time," which is very warmly appreciated. ("Seed-time" is a new publication for girls leaving school; the subscription is 6d. for two years, including postage.) Several high schools and large intermediate schools have been visited this year by Miss Etches.

Local Associations and Unions.

THE annual sermons were preached on November 26th in Christ Church, Paignton, S. Devon, in the morning by the Vicar, the Rev. T. Cameron Wilson, and in the evening by the Rev. A. Peachy Cox, M.A., Vicar of Ellacombe, Torquay. Meetings were held on November 28th. There was a good attendance in the afternoon to hear the Ven. Archdeacon Phair, of Rupert's Land, and Dr. Duncan Main, of Hang-chow. Archdeacon Phair pleaded most earnestly for the work amongst the Indians. Dr. Duncan Main gave an interesting account of Medical Mission work. A lantern lecture for children, on "The Great Harvest Field," was given at 5.30 by the Rev. C. H. Druitt, Curate of Ellacombe, Torquay. The evening meeting was again addressed by Archdeacon Phair and Dr. Duncan Main.

M. F.

Sir Thomas Brooke presided over the Huddersfield half-yearly meeting, held in the Parochial Hall on December 11th. Regret was expressed by the Chairman at the absence of the Vicar of Huddersfield (the President of the Association) through indisposition. The Rev. F. Swainson gave an account of his work among the Blood Indians of N.-W. Canada, touching upon their religious beliefs and customs, and also telling of the victories of the Cross among them. The Rev. C. D. Snell followed, pleading the need of extended missionary enterprise in India and China, and appealed for more help by prayer.

The members of the Gloucester C.M. Union met at Cheltenham on December 16th. The Hon. Secretary, Major-General Lewis, presented the annual report, after which the Rev. J. J. Luce, of Gloucester, gave a short devotional address, and the Rev. H. E. Fox spoke on the Society's work. The Rev. Canon Roxby presided over a meeting in the Parish Room in the afternoon. Mr. Fox in his address referred to the war cloud now hanging over the country as one that had a silver lining. He then proceeded to draw lessons from the war in South Africa, and that in which the messengers of the Gospel were engaged. As England's aim was not to aggrandize herself, but to establish a strong self-governing colony on just principles, so the Church should have a similar idea. She should put forth strong self-governing branches. The Rev. G. C. Williamson followed.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for faithful servants who have finished their course; prayer that vacant posts may be speedily filled. (Pp. 81—91, 112, 120, 151.)

Thanksgiving for the rapid development of the work in Uganda; prayer that the Waganda Christians may become prayer-loving people. (P. 121.)

Prayer for the Mission to the Central Soudan. (P. 121.)

Prayer for India, so sorely tried by plague and famine. (Pp. 123, 126.)

Prayer for missionaries laid aside by sickness. (Pp. 120, 122.)

Thanksgiving for the native pastors of the Fuh-Kien province; prayer for great blessings on their labours among their fellow-countrymen. (P. 127.)

Thanksgiving for the Student Volunteer Movement; prayer that the recent Conference may result in a large increase of the missionary spirit in Christian Colleges. (Pp. 132—143.)

Prayer for the Association Secretaries and for all home workers. (P. 149.)

Prayer for the guidance of those responsible for the arrangements for the Bicentenary of the S.P.G. (P. 150.)

Prayer that the Society's means may equal its needs. (P. 151.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, December 19th, 1899.—On the recommendation of the Ladies' Candidates Committee, Miss Julia Harriette Poulter was accepted as a Missionary of the Society for work in South China.

An offer of service from the Rev. John Jamieson Willis, M.A., Pembroke College and Ridley Hall, Cambridge, Curate of Great Yarmouth, was accepted, and, on the recommendation of the Clerical Sub-Committee, Mr. Percival J. Laird was accepted as a Missionary of the Society. Mr. Willis and Mr. Laird were introduced to the Committee, and addressed by the Chairman, and having replied, were commended in prayer to God by the Rev. W. E. Burroughs.

The following locations were fixed :—Dr. Minnie Gomery to Kashmir; Miss Lucy Sheldon to the North-West Provinces; Mr. P. J. Laird to South China.

The Secretaries reported the death, on November 19th, 1899, of the Ven. Archdeacon Koshi Koshi, of Travancore, and the following Resolution was adopted :—

“That this Committee have received with much regret the news of the death, at Cottayam on November 19th, 1899, of the Ven. Archdeacon Koshi Koshi, D.D., Archdeacon of Mavelikara in the Diocese of Travancore and Cochin, after more than forty years of faithful missionary service in connexion with the Church Missionary Society. A Syrian Christian, educated in the Cottayam College, he was ordained Deacon in 1856 and Priest in 1859 by the Bishop of Madras, and thereafter for a period of forty-three years he laboured assiduously as pastor in various C.M.S. stations in Travancore, and especially distinguished himself for his valuable literary work, particularly in connexion with the translation of the Bible into the Malayalam language, for which, in 1891, he received the degree of D.D. from the Archbishop of Canterbury. The Committee desire to put on record their warm appreciation of his long and faithful labours, and they pray that from among his fellow-countrymen many like-minded men may be raised up to follow in his steps. They instruct the Secretaries to convey to his family and friends their sincere sympathy with them in their bereavement.”

The Secretaries also reported the death, on December 4th, 1899, of Mrs. Thomas, of Tinnevely. The following Resolution was adopted :—

“The Committee having heard of the death, at Mengnanapuram on December 4th, 1899, of the venerable Mrs. Thomas, widow of the Rev. John Thomas, of the Tinnevely Mission, in her eighty-eighth year, desire to put on record their warm appreciation of, and heartfelt thankfulness to God for, Mrs. Thomas' long and faithful missionary services, extending over a period of sixty-one years. Married in 1838, she shared fully her husband's manifold labours, and after his death in 1870 continued to reside at Mengnanapuram, where, with her daughter, she carried on the Elliott Tuxford Girls' Boarding School. The Committee instruct the Secretaries to convey to Miss Thomas and other members of the family the assurance of their sympathy with them in their bereavement.”

The Secretaries further reported the death of Miss E. S. Philcox, of the Niger Mission, which occurred on November 24th, 1899. They were instructed to convey an expression of the Committee's sympathy to her relatives.

The Secretaries reported that the Student Volunteer Missionary Union proposed to hold an International Student Missionary Conference in London from January 2nd to 6th, 1900. It was Resolved :—

“That the Committee have heard with much interest of the proposed International Conference of the Student Volunteer Missionary Union to be held in London in January next. They note with peculiar thankfulness not only the remarkable growth of the Christian Movement among Students in all parts of the World, but especially the spirit in which it has been conducted. The Committee gladly acknowledge the number of Missionaries who have offered their services from the Student Volunteer Missionary Union during the present and previous years, and they earnestly pray that the coming Conference may greatly strengthen the influence and increase the results of the Union. They believe that the permanence of that influence and the maintenance of a continued supply of consecrated men and women for service in the Mission-field will be dependent, under God, upon the expectant spirit of prayer, the humble obedience to the leadings of the Holy Spirit, and the brotherly unity which have hitherto marked the conduct of the Union, and especially of its Conferences.”

The Committee had interviews with the following Missionaries on their return from the Mission-field: the Rev. T. J. Dennis, of the Niger; the Rev. J. Ilsley, home from Ceylon on short furlough [since returned]; and the Revs. J. R. Lucas and W. G. Walton, of North-West Canada.

Mr. Dennis spoke of the work in the Ibo District of the Niger Mission, with Onitsha as its headquarters. He felt the work was not very encouraging. All through his recent term of service the need of reinforcements had been keenly felt. He was, however, thankful for good work done in Scripture translation. He had also been encouraged before leaving by the progress of the medical work and the work of the ladies.

Mr. Ilsley stated that there were in Ceylon 1200 tea and coffee estates, employing at least 620,000 labourers. Of these 3000 were Protestant Christians, about 20,000 Roman Catholics, and the rest Heathen. The conditions for evangelizing these people were extremely difficult. Not twenty per cent. can read or write. Notwithstanding the difficulties, spiritual work was very promising. The Tamil Coolie Christians, both in the number of baptized and communicants and in the amount of contributions raised, reached an average of thirty per cent. compared with the whole body of Christians in the island.

Mr. Lucas, of Fort Chipewyan, stated that in the district where he was at work there was encouragement amongst half-breeds, some of whom he believed to be truly converted and living Christian lives. He had been busy in compiling a Dictionary of English and Chipewyan words, but said that no translation of Scriptures existed in the latter language.

Mr. Walton, of Fort George, Moosonee, spoke warmly of the results of the work formerly carried on by Mr. Peck, whom he succeeded. There were in his district about 500 Indians and 500 Eskimo. All the Indians were Christians by profession. Very few Eskimo had been baptized, but some showed great signs of interest, and when visiting the Fort were so eager to attend every service they could, that the traders complained. The dialect of the Indians differed from the ordinary Moose. They have no books of their own, and books are the only way in which to reach the Indians or Eskimo. He had printed a few by means of the cyclostyle, with the result that the hymns and forms of prayer were clearly understood and enabled the people to join most heartily in the services.

An offer from Dr. R. N. Cust to provide a second brass tablet, to be placed in the C.M. House, similar to that presented by him on a former occasion to the Society, for continuing the record of names of the missionaries who have died at their posts in Africa, was thankfully accepted.

Committee of Correspondence, January 2nd, 1900.—An offer of service from Mr. Harry Lechmere Clift, now studying medicine at Edinburgh University, was accepted.

The Secretaries reported the receipt of a telegram stating that Miss S. Hickmott, of Onitsha, had died on December 9th, 1899. The Committee instructed that an expression of sincere sympathy be conveyed to Miss Hickmott's relatives.

The Secretaries also reported the death, on December 30th, 1899, of the Rev. J. G. Deimler, late of the Western India Mission, and the following Resolution was adopted:—

“The Committee have heard with much regret of the death of their veteran Missionary, the Reverend John Gottfried Deimler. Educated at the Basle Seminary and at the Church Missionary College, he went forth in 1854, assigned to the East Africa Mission. Afterwards transferred to Western India, he continued in a long and earnest missionary course with great devotion to his Master and with much blessing in his work. He was in charge of the Mohammedan Mission from 1887, and retired in 1898, after forty-two years' service. The Committee would express to the widow and sorrowing friends their deep sympathy and earnest prayers that it may please the God of all comfort to supply them with His comfort.”

General Committee, January 9th.—The Secretaries reported the death, on December 30th, 1899, of Major-General George Hutchinson, C.B., C.S.I., a Vice-President of the Society. Several members of the Committee having expressed their deep sense of personal loss, and of the great value of the services which General Hutchinson rendered to the cause of Christ, the Resolution which is printed on p. 90 was adopted.

The Secretaries reported the death, on December 22nd, 1899, of the Right Rev. Bishop Cheetham, a Vice-President of the Society. The following Resolution was adopted:—

“The Committee have heard with much regret of the death of the Right Rev. Henry Cheetham, D.D., a Vice-President of the Society, and Bishop of Sierra Leone from 1870 to 1882. During his Episcopate he took a warm interest in the development of the Native Pastorate both in Sierra Leone and in Lagos and in other parts of his diocese, and notwithstanding the difficulties inevitable in a small but rising Colony was able to record on his resignation a great advance in the spiritual and material prosperity of the Church. The Committee desire to express to Mrs. Cheetham and the family of the late Bishop their respectful sympathy in the loss which they have sustained.”

The Secretaries also reported the death, on December 7th, 1899, of the Rev. E. C. Ince, an Honorary Life Governor of the Society.

NOTES OF THE MONTH.

ORDINATIONS.

South China.—On Sunday, Nov. 12, 1899, in the College Chapel, Fuh-chow, by the Rt. Rev. the Bishop of Victoria, the Revs. Lau Taik Ong, Yek Twang Mi, Ting Chung Seng, and Li Sie Mi, to Priests' Orders; and Mr. Wong Hung Ong to Deacon's Orders.

British Columbia.—On Aug. 24 and 27 at Metlakatla, by the Rt. Rev. the Bishop of Caledonia, Mr. W. E. Collison to Deacon's and Priest's Orders.

DEPARTURES.

Niger.—The Rev. J. C. D. Ryder left Liverpool for Lagos, *via* Tenerife, on Dec. 6. —The Right Rev. Bishop Tugwell, the Rev. A. E. Richardson, Dr. W. R. S. Miller, and Mr. J. R. Burgin left Liverpool for Lagos on Dec. 16.—Miss S. A. Hopkins left Liverpool for Brass on Dec. 16.

Eastern Equatorial Africa.—Dr. and Mrs. C. S. Edwards left Marseilles for Mombasa on Dec. 28.—Mr. and Mrs. V. V. Verbi left Marseilles for Zanzibar and Mombasa on Jan. 10, 1900.

Egypt.—The Rev. and Mrs. R. McInnes left Marseilles for Alexandria on Dec. 14, 1899.—Dr. A. C. Hall left Marseilles for Alexandria on Dec. 23.

Palestine.—Miss B. Hassall (N.S.W. Assoc.) and Miss I. M. McCallum (N.Z. Assoc.) arrived at Jerusalem from Australia and New Zealand on Dec. 11.—The Rev. and Mrs. T. F. Wolters and Miss F. Nuttall left Marseilles for Beyrout on Dec. 14.

Turkish Arabia.—Miss E. G. Butlin left London for Baghdad on Jan. 10, 1900.

Bengal.—Mr. A. E. W. Gwyn left London for Calcutta on Dec. 27, 1899.

North-West Provinces.—The Rev. and Mrs. J. P. Haythornthwaite left London for Agra on Dec. 7.—The Rev. and Mrs. A. H. Wright left London for Gorakhpur on Dec. 13.—The Rev. and Mrs. A. E. Bowlby for Faizabad, the Rev. W. E. S. Holland for Allahabad, and Miss E. M. Beyts for Bombay, left London on Dec. 27.—The Rev. and Mrs. E. A. Hensley left London for Jabalpur on Jan. 4, 1900.—Miss Lucy Sheldon left London for Agra on Jan. 18.

Punjab and Sindh.—Miss Cécile Florence Archibald (*fiancée* to Dr. C. Lankester) left London for Peshawar on Oct. 31, 1899.—Miss Kathleen Adelaide May Barthorp (*fiancée* to the Rev. E. A. Causton) left London for Bombay on Nov. 15.—The Rev. Dr. and Mrs. H. U. Weitbrecht left London for Lahore on Jan. 2, 1900.

Western India.—Miss Marian Barbara Watney (*fiancée* to Mr. G. H. Hodgson) left London for Bombay on Dec. 27, 1899.—The Rev. J. P. Butlin left London for Bombay on Jan. 10, 1900.

Ceylon.—Miss E. Howes left Southampton for Colombo on Dec. 4, 1899.—The Rev. J. Ilsley left Southampton for Colombo on Jan. 8, 1900.

Japan.—The Rev. D. M. Lang left Southampton for Kushiro on Jan. 15.

ARRIVALS.

Niger.—Miss G. A. Bennett left Brass on Nov. 5, 1899, and arrived in Liverpool on Dec. 9.

Uganda.—The Rev. G. R. Blackledge left Mombasa on Nov. 21, and arrived in London on Dec. 20.—Mr. H. B. Lewin left Mombasa on Nov. 21, and arrived in London on Dec. 21.—Mr. T. B. Fletcher and Mr. R. Force-Jones left Mombasa on Dec. 1, and arrived in London on Dec. 25.

Bengal.—Mr. A. C. Kestin left Calcutta on Dec. 12, and arrived in London on Dec. 31.

Punjab and Sindh.—Dr. and Mrs. A. Jukes left Bombay on Dec. 2, and arrived in London on Dec. 20.

Japan.—Miss E. S. Fox and Miss K. Tristram arrived in England from Japan on Jan. 12, 1900.

MARRIAGE.

Punjab and Sindh.—On Dec. 8, 1899, at the Church of the Epiphany, Batala, the Rev. E. A. Causton to Miss Kathleen Adelaide May Barthorp.

DEATHS.

Niger.—On Nov. 24, at Onitsha, Miss E. S. Philcox.—On Dec. 9, presumably at Onitsha, Miss S. Hickmott.—On Jan. 10, 1900, at Brass, Miss A. C. H. Squires.

South India.—On Dec. 4, 1899, at Mengnanapuram, Mary, widow of the late Rev. J. Thomas.

Travancore and Cochin.—On Nov. 19, at Cottayam, the Ven. Archdeacon Koshi Koshi.

On Dec. 30, at Nuremberg, the Rev. J. G. Deimler, formerly of the East Africa and Western India Missions.

On Dec. 30, at Ealing, Major-General George Hutchinson, C.B., C.S.I., aged 74 years, formerly Lay Secretary of the Church Missionary Society.

PUBLICATION NOTICES.

The Church Missionary Quarterly Paper. An important change has recently been made by the Committee in connexion with this periodical, which is intended for distribution among *adult* subscribers and collectors of small sums. The **Quarterly Paper** has been altered from four pages the size of the *Gleaner* to eight pages the size of *Awake*, and can now be supplied to Local Secretaries for the above purpose free of charge, instead of the cost having to be met out of local contributions as hitherto. Local Secretaries should apply for copies to the Lay Secretary, C.M. House, Salisbury Square, stating the number required. The **Quarterly Paper** is also made available for stitching up with Parochial Magazines, and can be purchased for this purpose at the rate of 1s. per 100 copies per quarter, on condition that it is fastened and not merely slipped into the magazines. It is so arranged that it may form the first and last four pages of a Parochial Magazine. The **Quarterly Paper** can also be supplied for general distribution at 2s. per 100, post free.

Sunday-school Missionary Lessons. The first number of this series of Sunday-school Lessons has just been issued, entitled "Soldiers in Christ's War," by Emily Symons. Any Sunday-school Teacher can obtain a copy by sending a halfpenny-stamped addressed envelope to the Lay Secretary. Copies will be supplied free of charge for the use of Teachers generally in any school which contributes to the funds of the C.M.S., on application of the Clergy or Superintendent. This "Lesson" is not intended for distribution among the scholars. The series will be continued at intervals.

A Christian Battle Song. This is a Poem by Miss Alice J. Janvrin which has been printed in small fancy leaflet form for enclosing in letters. Price 4d. per dozen, or 2s. 6d. per 100, post free. Other similar leaflets previously issued are "The Scorn of Job" and "Dreamers," by the Lord Bishop of Derry and Raphoe.

Goals or Nails; an Appeal to Students. A paper specially written for members of the Gleaners' Union and others, by Mrs. Ashley Carus-Wilson, which has been printed in a separate form, and can be supplied in small numbers, free, on application. It is not intended for general distribution.

Medical Mission Leaflets. A special series of these leaflets has just been commenced. No. 1. is ready, and consists of the Centenary Address of Dr. Carr, of the Julfa (Persia) Medical Mission. Copies are supplied free of charge in small quantities only.

We are All in It; or, Some Lessons from the War in South Africa. This is the title of a new "Occasional Paper" (No. 33), for general distribution. Free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



THE REV. DAVID BROWN,

Of Magdalen College, Cambridge; who laboured at Calcutta, as Chaplain, and as Minister of the "Old Church," from 1786 to 1812; was one of the earliest promoters of Missions in North India; and died at his post.

(See page 180.)

PART I

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THE REV. DAVID BROWN

Author of "The History of the Church of Scotland,"
"The History of the Church of England,"
"The History of the Church of Rome," &c.

1781

THE
CHURCH MISSIONARY INTELLIGENCER.

THE STUDY OF HINDUISM.

WE have recently been favoured with three volumes issued by the Christian Literature Society for India, and also with a copy of their latest Annual Report. This Society, which was established in 1858, is perhaps better known to some by its original name of the Christian Vernacular Education Society. We presume the change of name arose from the fact that the work of producing Christian literature had gradually come to be a much more important branch than that of promoting vernacular education. In the light of the very great service which this Society renders to the Mission cause generally, we feel we cannot too strongly press its claims for support upon all friends of India. Some idea may be gained of the wide extent of its operations when we mention that in the year 1898-99 it issued 264 new books, or new editions, in no less than thirteen languages; whilst the total copies printed amounted to the goodly figure of 1,240,305. It may also be mentioned that, in addition to its publications, the Society supports and carries on at Ahmednagar a Training Institution for Christian Schoolmasters; besides doing a good work in connexion with vernacular schools, chiefly in Bengal. It may be gathered from the Report that the publication work of the Society chiefly flourishes in the Madras Presidency; and this especially in the matter of school-books. It is a great thing to have pure literature used in the numerous vernacular schools; and it is especially in this department of work that the great influence of the Society has been felt. The Report shows that in 1898 school-books in four languages were issued in Madras—English, Tamil, Telugu, and Malayalam,—the books issued amounting to fifty-four, with a total of 496,000 copies. The books in general literature issued during the period are sixty-three, with an aggregate of 189,630 copies, besides four periodicals in the vernacular—three in Tamil and one in Malayalam. The Society, we are told, issues annually, in the various languages of India, more books addressed to the moral and spiritual needs of the people than all other societies put together.

We have entered somewhat fully into the work of this Society, because we know that it really is what it calls itself—"a Handmaid to all Protestant Missions." It is, however, with the three volumes above alluded to that we have more especially to deal. These books are a collection of a series, completed last year, entitled, *The Sacred Books of the Hindus Described and Examined*. These compilations—for they do not profess to be more than compilations, especially as regards the translations from the original texts, as well as a great deal of the

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“examination” thereof—have primarily in view an object different from the one with which this paper is written. They are printed and published in India, and are only obtainable in this country at the office of the Society, 7, Adam Street, Strand. They are intended, we are told, chiefly for thoughtful Hindus who “are sufficiently intelligent to reject the low and degrading ideas of God given in the later Hindu books.” Some of these “have the idea that a pure monotheism is to be found in the Vedas, the most ancient and authoritative of their sacred writings. Careful examination will show that this belief is unfounded.” Our chief idea in here calling attention to these publications is the hope that a greater number of people in this country may be induced to take advantage of the opportunity thus given to get an intelligent knowledge of the religion, or rather religions, of the people who form so large a portion of our Indian Empire. It is not that there is a lack of literature on this subject; but in some cases the cost, and in others the nature of the learned works obtainable, deter the ordinary reader from availing himself of them. Here we have a compilation giving a comprehensive and yet comparatively brief insight into the voluminous literature of the Hindus; and at the same time the style and method adopted is calculated to make the thing as popular as such a work, from its very nature, can hope to be made. The ultimate gain to India, from a more general knowledge in this country of the subjects here dealt with, is so obvious as to call for little more than a passing allusion. It is very evident that a deeper knowledge of the religious thought and ways of the people, of that which holds so powerful a sway over their hearts and lives, must beget a lively sympathy which, by drawing hearts together, must exercise untold influence for good in the inter-relations between the two peoples. It is also, if anything, more obvious still that a yet greater interest in Indian Missions could not fail to be a further outcome of such a fuller acquaintance with the hearts’ fears and hearts’ longings of the teeming millions of that country. With such books to hand as these now before us, not to mention other more or less popular works within reach, there is no longer any excuse for that ignorance of the thought and religions of India which is, alas! still so prevalent.

The first of these three volumes gives an account of the Vedas, with illustrations from the Rig-Veda and the Atharva-Veda, as well as the Brahmanas of the Vedas. The compressed nature of the book may be gathered when we mention that the first thirty pages contain, besides a comprehensive Introduction, an intelligible account of the following:—Metres and Language of the Vedas, Principal Divisions of the Vedas, The Brahmanas, The Aranyakas and Upanishads, The Sutras, Hindu accounts of the origin of the Vedas, The Time when the Vedas were composed, The Vedas at first handed down by Tradition, Social Life in Vedic Times. The second volume speaks of the Philosophical works and Law books, and gives selections from the Upanishads, the whole of the Bhagavad Gita, The Vedanta Sura and the Yoga Sastra, and also an abridged translation of The Laws of Manu. The third volume deals with the Epic Poems and Puranas, giving an abridgment in English of the Ramayana, the Mahabharata, and the Vishnu Purana. There are

also most interesting notices of some of the modern Hindu religious societies, as the Arya Somaj and the Brahmo Somaj.

It will be seen by this what a general idea of Hinduism may be gathered from a study of these three modest-looking volumes. Their arrangement is not perhaps all one could wish, and there are repetitions here and there; but this arises from the fact that the books were issued originally in part form. The paper and general get-up is also somewhat lacking, according to our English tastes; but this again is excusable when we remember that the publications are printed in India, and are also chiefly for the use of Natives, which makes cheapness in selling price essential to their circulation.

In taking up the study of such a complex subject as Hinduism, it must be borne in mind that it is not, as its name would perhaps imply, a religion which is one in its broad principles, though presenting varieties in detail, as are Christianity and Mohammedanism. The various phases of what we call Hinduism are not merely differing branches arising out of what is fundamentally one root system; they represent, in fact, different religions. Hinduism is a conglomeration of diverse forms of belief something like, if we may use the illustration, the well-known pudding-stone of the geologist—a jumble of gravel and pebbles of various kinds, gathered together by the divers changes of time, and then hardened into a compact mass by means of some natural cement-like binding substance. Hinduism is the religion of the old Aryan immigrants mixed up with phases of the various forms of faith with which it came in contact in the course of slowly passing ages. From one point of view Hinduism is as rigid as cast-iron; whilst, from another, it is as receptive and accommodating as the vast ocean which refuses nothing that is poured into it. Hence the Hinduism of the present day has, under this designation, forms of belief differing as much from each other, not only in detail, but in fundamental principles, as the chief religions of the world differ among themselves. It is at once theistic, atheistic, and pantheistic; it embraces every form of religious belief and practice, from the pure speculative theories of the mystic philosopher, to the debased forms of demon-worship practised by the lowest classes; and the whole mass is bound together by the strong cement of *Caste*. The late Sir M. Monier-Williams said that to give anything like a comprehensive view of Hinduism it would be necessary to include something from every religion and philosophy the world has ever known.

It must not, again, be supposed that the Aryan invaders at once spread themselves all over what we call India when once they had gained a footing in the land. It took many centuries before they penetrated into the middle and southern regions of those vast territories. As an instance of this it is mentioned that, though something of Aryan civilization appears to have been introduced into Malabar by the Jains as early as the third century B.C., it was not until about the eighth century A.D. that the Brahmans themselves went to that country. Upon their arrival there, and in order to win over the people, they adopted their usual tactics, and not only recognized the local gods, but invented for them genealogies which connected them with their own proper divinities. Hence the Hinduism of these regions embraces, chiefly as divers mani-

festations of Siva and Kali, all the demoniac gods originally worshipped there. (Milne Rae's *The Syrian Church in India*.)

Although the different phases of Hinduism differ greatly, even in fundamentals, all sections appeal to the sacred writings called the Vedas as the source and fountain-head of the faith. This supremacy of the Vedas has ever been insisted upon by the Brahmans as a cardinal doctrine; and the reason for this is very perceptible when we learn how simply, and yet how completely, this supremacy of the sacred books secures the continuance of the Brahman in spiritual power. It is most rigidly laid down that only the twice-born—practically the Brahmans—may read, or even hear read—much less venture to quote or expound—the sacred oracles; hence it follows that the authority of the Vedas means the authority of its lawful guardians. For the Veda proper is claimed an even higher sanctity than that which the Christian claims for the Bible. It is said not merely to have been inspired by the Supreme, but to have issued like breath from the Great Unknown, and thus been communicated to a class of men called *Rishis*, or inspired sages. Some even claim that the Veda is itself divine and eternal. At first and for long ages this divine knowledge was not committed to writing, but handed down orally through its rightful exponents, the Brahmans. In course of time the text was transcribed in the sacred Sanscrit language, just in the very words in which it was given by the divine Author. It cannot, however, be too much insisted on that the Hindu Veda is not in the position of the Christian Bible, in that it cannot be read of all the faithful; and here comes in that priestcraft which unhappily is not confined to Hindus or Hinduism. If a supremely essential religious rite or ceremony can only be effectual when vitalized by the repetition of certain prescribed formulæ, and if the prescribed words must only be uttered by a certain class of men, it is easy to see what a tremendous power is thus placed in the hands of the privileged class, and how this power may be used for personal or class aggrandizement. It would be instructive, did time permit, to trace how this possibility became realized in the case of Hinduism; and how it enabled the priestly caste to bind the laity to their chariot-wheels with bands of iron; and also how the enormous use of this power led, from time to time, to rebellion on the part of the spiritually oppressed, as in the case of Gautama Buddha. Buddhism, in its inception, was but an outcome of such revolt at excessive priestly oppression; and the conflict of a thousand years between the party of the reforming Kshatriya and the Brahmanical powers is remarkably parallel in many of its phases to another mighty conflict for religious reform of which we know, and which reached its culmination in the sixteenth century of our era. In the case of Buddhism, the swing of the pendulum, so natural at such crises, was far more complete than in that of the more modern religious reformation alluded to, for every dogma of the Brahman—caste, sacrifice, yea, deity itself, and, as a consequence, all divine revelation and all that belief in a supreme being involved,—all were swept aside by the iconoclastic, almost nihilistic system of the Indian reformer.

It is not our purpose here to attempt even an outline of Hinduism as a whole, or even of any one of its component parts: our aim is rather to

stir up some desire to get an acquaintance with what forms the religious belief of something like two hundred millions of our fellow-beings. As some possible means of inspiring this wish, we shall now proceed to take a dip here and there into the volumes before us, using our extracts and allusions more by way of tasters, or samples, than with anything of a higher aim.

The Hindu sacred books are divided into two great classes: the real Veda, or books of pre-eminently divine origin, called *Sruti*, and those confessedly composed by human authors, called *Smriti*. Professor Max Müller is quoted as follows to show the estimation in which the Vedas are held:—

“According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in some way or other the work of the Deity, and even those who received the revelation, or, as they expressed it, those who saw it, were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth. . . . The human element, called *paurusheyatva* in Sanscrit, is drawn out of every corner or hiding-place, and as the Veda is held to have existed in the mind of the Deity before the beginning of time, every allusion to historical events, of which there are not a few, is explained away with a zeal and ingenuity worthy of a better cause.”

The late Sir M. Monier-Williams is quoted as saying that the inspiration of the Veda is regarded as so self-convincing “as to require no proof, and to be entirely beyond the province of reason or argument.”

If we wish to hear what the Hindus themselves actually say on this point, we may note the following as quoted from the translation of the Chândogya Upanishad, showing that the Vedas were produced from Agni (*fire*), Vayu (*wind*), and Surya (*the sun*):—

“Prajapati infused warmth into the worlds, and from them so heated he drew forth their essences, viz. Agni from the earth, Vayu from the air, and Surya from the sky. He infused warmth into these three deities, and from them so heated he drew forth their essences—from Agni the Rich verses, from Vayu the Yajush verses, and from Surya the Saman verses. He then infused heat into this triple science, and from it so heated he drew forth its essences—from Rich verses the syllable *bhuh*, from Yajush verses *bhuvah*, and from Saman verses *svah*.”

Dayanand Sarasvati, the founder of the modern Arya Somaj, which harks back to primitive Hinduism, is quoted as holding not only that the inspiration of the Veda is so self-evident as not to require any proof, but also that all knowledge, even the most recent inventions of modern science, and in fact everything worth knowing, was alluded to in them. The *Arya Patrika* of January 16th, 1886, is quoted as speaking of the Vedas in the following poetic language:—

“They are engraved in the starry heavens. They are kneaded into the mould of the earth. They are written in the beams of the sun. They are seen in the light of the moon. They are in the flashes of lightning. In short, they are always with God who fills all in all.”

At the risk of being somewhat tedious, we think it well, whilst on this subject, to give the following extracts as to the estimate placed upon the Hindu sacred books by modern orientalist. There are various opinions quoted in the book before us; of these we will select those of Professor Max Müller, than whom, perhaps, no living writer is more

qualified to express an opinion. He is quoted as saying in his preface to *The Sacred Books of the East* :—

“Scholars also who have devoted their life either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only, than to display all the refuse from which they had to extract them. I do not blame them for this—perhaps I should feel that I was open to the same blame myself, for it is but natural that scholars in their joy at finding one or two fragrant fruits or flowers should gladly forget the brambles and thorns that had to be thrown aside in the course of their search.”

It is also mentioned that in his lectures on the Vedas the Professor expresses the following opinion of the hymns :—

“The historical importance of the Veda cannot be exaggerated, but its intrinsic merit, and particularly the beauty or elevation of its sentiments, have by many been rated far too high. Large numbers of the Vedic hymns are childish in the extreme: tedious, low, common-place. The gods are constantly invoked to protect their worshippers, to grant them food, large flocks, large families, and a long life; for all of which benefits they are to be rewarded by the praises and sacrifices offered day after day, or at certain seasons of the year. But hidden in this rubbish there are precious stones.”

The moral tone of the Vedas and the imperfect consciousness of sin displayed in them is so eloquently described by Hardwick that we cannot refrain, in this connexion, from quoting the following, though the passage is not, we think, noticed in the books before us :—

“But if the Vedas thus abound with indications that the worshipper in ancient times was gifted only with a superficial consciousness of one almighty God, and if the texture of his hymns and prayers were such as to obscure that consciousness still further by interposing an innumerable crowd of fresh divinities, we are prepared to find a corresponding deterioration in his moral and religious sentiments. And such is really the case. The physical attributes of God and of superior genii are confessed and venerated; but the traces of belief in His moral government are only few and indistinct. The worshipper, for instance, moved by some good fortune has prepared his eucharistic offering, the oiled butter, or the juices of a sacred plant; he bends in supplication; he invites his favourite god to come and taste of his abundance. Winds and fire and sunlight, these are all profusely welcomed to the banquet; but the God of nature, He who framed the world and reigns supreme above the elements, appears to have been utterly overlooked; He has no part in the oblation, except, perhaps, allusions to Him be intended in that solemn muttering (‘Om’) by which the ceremony is preceded. Or, again, the worshipper is overwhelmed by sorrow and perplexity; his hopes are blasted or his fortunes wrecked, and with the spirit of a famished menial he determines to apply for aid and compensation to some fresh divinity. His voice, which quivers with emotion, has at length found utterance in a passionate prayer; yet what that prayer, in almost every case, solicits is exemption from the physical ills of life, a fuller and more sparkling cup of temporal happiness. . . . We shall look in vain for penitential psalms, or hymns commemorating the descent of spiritual benefits. . . . Still . . . he was at times oppressed by a misgiving that the gods were hostile to him; that the *Rakhasas* (or evil spirits) interfered to vitiate his offering, and that *Yama*, the sovereign of the dead, was planning his destruction. He grew anxious therefore to disarm their vengeance and to replace himself, if possible, upon the moral elevation which he felt that he had forfeited. Iniquity had left its deadly poison in the spirit of the sinner; yet, through lack of some unerring guidance, he could only dream about the cause of his disorder, and could only guess at the approximate remedy.” (*Christ and other Masters*, p. 180.)

It may not be out of place here just to mention that the famous French Sanscrit scholar, Barth, is of opinion that the Vedas do not represent the *popular* religious beliefs even of the Aryans. He thinks

that the Vedas only show the beliefs and religious practices of a narrow circle, whilst outside of them there were not only superstitious beliefs, but also real popular religions, as distinct from them as are the popular *Vaishnavite* and *Saivite* creeds of to-day. (*The Religions of India*. Barth. Kegan Paul, 1891. Pp. xiv., xv., preface)

Before quitting the subject of the Vedic books it will be interesting, to see what is said in the first of these three volumes about Hindu manuscripts:—

“Singularly enough, the Hindus possess no ancient MSS. of *Sruti* or *Smriti*. The Vedas were handed down till comparatively modern times, not by written compositions, but by memory—the master teaching his pupils by word of mouth; and this continued from age to age, it is believed, long after writing was known among the people as a means of communication in business transactions. Before, however, writing was invented in India or became known, these compositions had become so sacred that there was the greatest unwillingness to allow any knowledge of them to pass outside the circles of the officiating priests, and consequently a fear to commit them to any earthly form or material. And when it was so committed, the material was of so perishable a character and the climate of so destructive a nature, that all Indian MSS. are comparatively modern; and one who has probably handled more Indian MSS. than any one else, Mr. A. Burnell, has lately expressed his conviction that no MS. written one thousand years ago is now existent in India, and that it is almost impossible to find one written five hundred years ago, for most MSS. which claim to be of that date are merely copies of old MSS., the dates of which are repeated by the copyist.”

We may now piece together a few extracts from larger quotations in Vol. I. as to the origin and nature of the gods. Mention is made of the fact that many of the principal gods now worshipped by the Hindus are either wholly unnamed in the Vedas, or are noticed in an inferior and different capacity. In the Vedas the gods are spoken of as immortal, but they are not regarded in general as self-existent beings; in fact, the parentage in most cases is mentioned. In the sacred books very different accounts are given of the origin of the gods. The same god is sometimes spoken of as supreme, sometimes as equal, sometimes as inferior to others. The gods originally were all alike in power, but three of them desired to be superior to the rest, viz. Agni, Indra, and Surya. They continued to offer sacrifices for this purpose until it was obtained. The immortality of the gods is only relative. They are supposed to be subject to the same law of dissolution as other beings. The gods both desire and are capable of *mukti*, liberation from future births. A reference to an article on Hindu Sacrifice in the *C.M. Intelligencer* of July, 1898, will show that inferior beings may obtain deification by means of sacrifices; and it is there mentioned that the gods drink *soma* to obtain immortality; and that it is generally taught that the gods obtained their divine rank through austerities.

Two very interesting passages are quoted from the writings of Professor Max Müller on what is called The Religious Childhood of India. It may be well to reproduce these paragraphs here, as they throw light upon the ancient nature-worship which lies at the foundation of Vedic Hinduism. The first paragraph is a quotation from Vol. I., *Chips from a German Workshop*:—

“In the Hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of the earth with all the desires and weakness of his animal nature. Food, wealth, and power, a large family, and a long life, are the theme of his daily prayers. But he begins to lift up his

eyes. He stares at the tent of heaven, and asks, Who supports it? He opens his eyes to the winds, and asks them, Whence and whither? He is awakened from darkness and slumber by the light of the sun, and Him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls 'his life, his breath, his brilliant Lord and Protector.'

The other paragraph is from *India: What it can teach us*:—

"The great majority of Vedic hymns consist in simple invocations of the fire, the water, the sky, the sun, and the stones, often under the same names which afterwards became the proper names of Hindu deities, but as yet nearly free from all that can be called irrational or mythological. There is nothing irrational—nothing, I mean, we cannot enter into or sympathize with—in people imploring the storms to cease, or the sky to rain, or the sun to shine. I say there is nothing irrational in it, though, perhaps, it might be more accurate to say there is nothing in it that would surprise anybody who is acquainted with the growth of human reason, or, at all events, of childish reason. It does not matter how we call the tendency of the childish mind to confound the manifestation with that which manifests itself, effect with cause, act with agent. . . . We all know that it exists, and the youngest child who beats the chair against which he has fallen, or who scolds his dog, or who sings, 'Rain, rain, go to Spain,' can teach us that, however irrational all this may seem to us, it is perfectly rational, natural, aye, inevitable, in the first period, or in the childish age of the human mind."

In this connexion we may reproduce the following translation of a hymn to the Waters quoted from the Rig-Veda. It may be mentioned here that we are told:—

"In the eyes of historical students the Rig-Veda is the Veda *par excellence*. The other Vedas contain chiefly extracts from the Rig-Veda, together with sacrificial formulæ, charms, and incantations. The Rig-Veda contains all that had been saved of the ancient sacred and popular poetry; a collection made for its own sake, and not for the sake of any sacrificial performances."

The hymn is as follows:—

MANDALA VII., HYMN 49. WATERS.

"1. Forth from the middle of the flood the Waters—their chief the sea—flow cleansing, never sleeping.

"Indra, the Bull, the thunderer, dug their channels; here let those Waters, goddesses, protect me.

"2. Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,

"Bright, purifying, speeding to the Ocean; here let those Waters, goddesses, protect me.

"3. Those amid whom goes Varuna the Sovran, he who discriminates men's truth and falsehood—

"Distilling wealth, the bright, the purifying; here let those Waters, goddesses, protect me.

"4. They from whom Varuna the King, and Soma, and all the deities drink strength and vigour,

"They into whom Vaisvanara Agni entered; here let those Waters, goddesses, protect me."

We have the following mention made of the goddesses of the Vedas, which may be introduced here as a comment on the female deities alluded to in the above quotation:—

"Several goddesses are mentioned in the Vedas; but with the exception of Prithivi, Aditi, and Ushas, little importance is attached to them. Sarasvati is celebrated both as a river and as a deity. The wives of Agni, Varuna, the Ashvius, &c., are mentioned, but no distinct functions are assigned to them. Their insignificance is in striking contrast to the prominent place assumed by the wife of Siva in the later mythology."

With reference to the eschatology of the Vedas, we may quote the following from Barth :—

“ When we consider these speculations on the one hand, and the final doctrines of Persia and Scandinavia on the other, which are at once so definitely fixed, and so much in harmony, the absence of anything like an eschatology is somewhat surprising. These men, who meditated so much on the origin of things, appear never to have asked themselves whether they would come to an end, or how ; and the Veda says nothing of the last times ” (p. 30).

On the subject of creation the following translation by Griffith is given from the Rig-Veda. This hymn is claimed to be written by Prajapati, the Supreme :—

“ 1. There was not non-existent nor existent : there was no realm of air, no sky beyond it.

“ What covered in, and where ? and what gave shelter ? Was water there, unfathomed depth of water ?

“ 2. Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.

“ That One Thing,* breathless, breathed by its own nature : apart from it was nothing whatsoever.

“ 3. Darkness there was : at first concealed in darkness this All was indiscriminated chaos.

“ All that existed then was void and formless : by the great power of Warmth was born that Unit.

“ 4. Thereafter rose Desire in the beginning, Desire, the primal seed and germ of spirit.

“ Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

“ 5. Transversely was their severing line extended : what was above it then, and what below it ?

“ There were begetters, there were mighty forces, free action here and energy up yonder.

“ 6. Who verily knows and who can here declare it, whence it was born and whence comes this creation ?

“ The gods are later than this world's production. Who knows then whence it first came into being ?

“ 7. He, the first origin of this creation, whether he formed it all or did not form it,

“ Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.”

With reference to this hymn, Max Müller is quoted as follows from his *Ancient Sanscrit Literature*, p. 559 :—

“ Here we find the conception of a beginning of all things and of a state previous even to all existence. It is a hymn full of ideas which, to many, would seem to necessitate the admission of a long antecedent period of philosophical thought.”

As time went on the Brahmanical priests compiled Ritualistic Directories or Ceremonial Codes which were appended to the several Vedas proper. These Directories, which form the second great group of Vedic compositions, were called BRAHMANAS. Their compilation is said to date from about the eighth century B.C., or, say, from the time Israel was taken captive, and onwards perhaps to some centuries A.D.

“ They expound the etymology and meaning of the terms used and the mystical signification of the rites performed, all of which are interspersed with stories or legends illustrating or enforcing these various significations.

“ They consist, for the most part, of mystical, historical, mythological, etymo-

* The unit out of which the universe was developed.

logical, and theological discussions' of very little interest to modern readers, Indian or European. The Brahmanas contain the oldest rituals, the oldest philological notes, the oldest legends or myths, and the oldest philosophical speculations of the Indo-European race."

For a few specimens of these we again refer to the article on Hindu Sacrifice in the *C.M. Intelligencer* of July, 1898.

It would be most interesting to quote from the chapters on Immortality, Future Life and Transmigration; the Science of the Rishis; Natural History; Sin, its Penances and its Cure in Vedic Times; and other subjects; but we must hasten to some brief notice of just one portion of Vol. II., the chapter on The Laws of Manu; and a very brief glance at Vol. III., which deals with the Epic Poems and the Puranas.

The most important of the *Smṛiti* writings are The DHARMA SASTRAS, or law-books; and of these the chief is that of MANU, although there are others still extant. This celebrated code, which is supposed to have been composed or compiled about 500 B.C., contains most minute rules regulating the life of an orthodox Hindu from his cradle to his grave—and even before the one and after the other! It gives the supposed divine origin of Caste—teaching that God made men unequal, creating different kinds of men as He did different varieties of birds and beasts. It is very strong and explicit on transmigration, and also describes the various kinds of hells for the wicked. It also, as we can well understand, enforces great respect and reverence for the Brahmans, whom it practically deifies. It is a code of laws regulating the details of private life, besides being a legal digest for the guidance of the judge and king. It even directs the management and arrangement of an army in the field; and it is, in short, a general directory for mundane affairs, of whatever kind, for king and subject, priest and people. We strongly recommend what is given of this book in the volume before us as a most interesting and instructive study. We think we are right in saying that some of the enactments in this code are cited even to this day in India, in certain kinds of civil suits, as binding in a court of law. As an illustration of the great uncertainty of dates as regards early Hindu writings, it may be mentioned, though we have given above about 500 B.C. as the generally acknowledged approximate period of the production of this compilation, that we are told in *Indian Wisdom* (which see, p. 215) that Sir W. Jones fixes it as far back as 1280 B.C., whilst Mr. Elphinstone gives it as 900 B.C.

The late Sir M. Monier-Williams is quoted as follows to show the importance of this work:—

"This well-known collection of laws and precepts is perhaps the oldest and most sacred Sanscrit work after the Veda and its Sūtras. Although standing in a manner at the head of post-Vedic literature, it is connected with the Veda through those Sūtras as the philosophical Darśanas are through the Upanishads. Even if not the oldest of post-Vedic writings, it is certainly the most interesting, both as presenting a picture of the institutions, usages, manners, and intellectual condition of an important part of the Hindu race at a remote period, and as revealing the exaggerated nature of the rules by which the Brahmans sought to secure their own ascendancy, and to perpetuate an organized caste system in subordination to themselves. At the same time it is in other respects perhaps one of the most remarkable books that the literature of the whole world can offer, and some of its moral precepts are worthy of Christianity itself."

Without attempting anything further, we will simply quote from this code, as here given, a few more or less well-known passages showing the estimate laid upon women by those early Aryans:—

“**THE HONOUR DUE TO WOMEN.**—Women are to be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire much prosperity. Where women are honoured there the gods are pleased, but where they are not honoured all rites are fruitless. When women are miserable, that family quickly perishes; but when they do not grieve, that family ever prospers. Houses, cursed by women not honoured, perish utterly as if destroyed by magic. Therefore, let women be ever honoured at ceremonies and festivals with ornaments, apparel, and food, by men desirous of wealth.

“**WOMEN ALWAYS UNDER SUBJECTION.**—Nothing must be done, even in her dwelling, by a girl, or by a young woman, or by an aged woman, according to her own will. In childhood, a female must be subject to her father; in youth, to her husband; on his death, to her sons: a woman must never be independent. Never let her wish to separate herself from her father, her husband, or her sons; for by doing so she exposes both families to contempt.

“**NATURAL DISPOSITION OF WOMEN.**—Husbands, well knowing the disposition with which Prajapati formed women, should guard their wives with the greatest care. Manu allotted to women a love of their bed, of their seat, of ornaments, wrath, dishonesty, malice, and bad conduct. For women, no rite is performed with *mantras*, thus the law is settled; women, being weak and ignorant of Vedic texts, are foul as falsehood itself; this is a fixed rule.”

As we have already seen, the masses of the people are quite cut off from all access to the Vedas, as only the twice-born castes are suffered to have anything whatever to do with these most sacred writings. Still, they are not without their scriptures. The great Epic Poems, the Ramayana and the Mahabharata, as well as the Puranas and Tantras, do service with them as a Bible, as their sacred religious books. Popular Hinduism may be said, in general terms, to rest upon these compositions, and it may be well to give a very brief account of them. Monier-Williams mentions that out of two hundred millions of Hindus, using that term in its popular sense, about ninety-nine out of every hundred accept Hinduism in this form.

Both these poems are supposed to be, in their present form, Brahmanic adaptations of much more ancient compositions. In their present shape the date ascribed to them is from 500 to 200 B.C. The Ramayana is a history of the deified King Rama, who is said to have been the seventh incarnation of Vishnu. This book is practically the Bible of the Vaishnavas; and even to this day it is read by Pandits, on the annual festival of Rama, to admiring crowds in the bazaar and other public places of gathering throughout the length and breadth of India. Great merit is supposed to accrue from reading or even hearing read this favourite story.

The Mahabharata, which is regarded as the fifth Veda, is nominally an account of the great contest between the descendants of King Bhárata. It is not so much, however, a single subject as a collection of Hindu mythology. It exhibits the doings of Krishna as the eighth incarnation of Vishnu, and in it is embedded the celebrated Bhagavad Gita, or divine song, which is held in the highest reverence by different sects, though it is in reality a Vaishnava writing.

The temptation is great to give quotations from these epics on such things as Incarnations, Pantheism, and kindred subjects; but the

limited space of the *Intelligencer* and a wholesome dread of the editorial shears force one to keep within limits. A few things quoted from the Mahabharata may, however, be reproduced here as slight indications of the nature of its contents.

The following will serve to show something of the high estimation in which cows are held by the Hindus. About fifty pages, we are told, of the translation of the Mahabharata mainly relate to the sanctity of cows, and the benefits obtainable by being devoted to them:—

“THE GLORY 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.

“VASISHTHA ON THE PRE-EMINENT SANCTITY OF COWS.—Vasishtha said: ‘Cows are the great refuge of all creatures. Cows constitute the great source of blessings unto all. Cows are the root of prosperity. Those who make gifts of cows succeed in transcending all sins which they have committed and all kinds of calamities into which they may fall. One should never go to bed or rise in the morning without reciting the names of cows. Morning and evening one should turn one’s head in reverence to them. As the consequence of such acts, one is sure to attain to great prosperity.

“THE BENEFIT OF HONOURING COWS.—The sacred and high pre-eminence and glory of cows that is capable of cleansing from every sin has been explained. The man who is devoted to cows succeeds in obtaining every desire of his heart. He that desires sons, obtains sons; he that desires wealth, obtains wealth; he that desires religious merit, obtains religious merit. There is nothing unobtainable by one who is devoted to cows.”

Here are two enunciations on the important subject of truth, which, coming immediately after one another as they do in the translation quoted in these volumes, show very mixed ideas, to say the least of it, upon so fundamental a matter:—

“THE GREATNESS OF TRUTH.—There is no duty which is higher than Truth, and no sin more heinous than falsehood. Truth is, indeed, the very foundation of righteousness. Once on a time a thousand horse-sacrifices and Truth were weighed against each other in a balance. Truth outweighed a thousand horse-sacrifices.

“THE FIVE FALSEHOODS WHICH ARE NOT SINFUL.—A falsehood spoken in jest is not sinful; nor one that is spoken to a woman; nor one that is spoken on an occasion of marriage; nor one spoken to benefit one’s *guru*; nor one spoken to save one’s own life. These five kinds of falsehood in speech, it has been said, are not sinful.”

The following reproduction of quotations on the subject of women, when compared with what we have seen above from Manu on the same subject, will serve to show a general consensus of opinion:—

“THE EVIL DISPOSITION OF WOMEN.—The Apsaras Panchachúdā, in answer to Nārada, thus describes the nature of women:—

“‘Even if high-born and endowed with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. Nothing is more sinful than women. Verily women are at the root of all faults.’

“WOMEN INCAPABLE OF BEING RESTRAINED.—Bishma said: ‘There is no creature more sinful than woman. She is poison, she is a snake, she is fire. She is verily all these united together. . . . The Creator Himself is incapable of restraining them within the limits that are proper: what need then be said of men?’

“WOMEN SHOULD BE HONOURED.—Women deserve to be honoured. The righteousness of men depends upon women. All pleasures and enjoyments depend

upon women. By honouring women the fruition of all objects is gained. The person who desires affluence and prosperity should honour them.

"WOMEN HAVE NO RELIGIOUS DUTIES.—There are no sacrifices ordained for women. They are not called upon to perform any *shraddhas*; they have not to observe any fasts. To serve their husbands with reverence and willing obedience is their sole duty. Through the discharge of that duty they attain heaven.

"WOMEN NEVER INDEPENDENT.—In childhood her father protects her; in youth her husband; in old age her sons. At no period of life does a woman deserve to be free."

In contrast with this we will simply quote a comparatively well-known translation by Monier-Williams from the Ramayana, which contains the pleadings of Sita to accompany her husband into banishment. The beautiful and highly poetic sentiments here expressed show that, even in such an age, and with a people who could give utterance to such expressions as above transcribed, the true character of woman with all its noble qualities and possibilities was not unknown or unnoticed:—

"A wife must share her husband's fate. My duty is to follow thee
Where'er thou goest. Apart from thee I would not dwell in heaven itself.
Deserted by her lord, a wife is like a miserable corpse.
Close as thy shadow would I cleave to thee in this life and hereafter.
Thou art my king, my guide, my only refuge, my divinity.
It is my fixed resolve to follow thee. If thou must wander forth
Through thorny, trackless forests, I will go before thee, treading down
The prickly brambles to make smooth thy path. Walking before thee, I
Shall feel no weariness; the forest-thorns will seem like silken robes;
The bed of leaves a couch of down. To me the shelter of thy presence
Is better far than stately palaces, and paradise itself."

We should have liked to notice the Puranas and to give a few specimens of their contents, but space forbids the attempt, and we can only refer our readers to the third volume of the books here referred to for a fairly clear insight into the character and contents of these text-books of modern Hinduism.

J. E. PADFIELD.

ARCHDEACON KOSHI KOSHI: IN MEMORIAM.

I.

A GREAT sorrow and loss has fallen upon the Church in Travancore by the death of Archdeacon Koshi, the first and only Indian archdeacon. To me it has come as a great personal sorrow, for he was one for whom I entertained the sincerest affection and regard, and I had looked forward much to meeting him on my return to Travancore in the spring. He was one of the most remarkable, I believe *the* most remarkable, of our native clergy, and took a foremost place not only on account of his position, but also on account of his character. There was that in his presence and bearing which made one feel at once that he was no ordinary man, and one soon found that it was so.

I well remember at our first meeting at Pallam, nearly twenty-two years ago, when I went to call on him with Mr. Maddox, how much he impressed me, and a long acquaintance since more than confirmed it.

He was a man of great mental capacity and sound judgment and great tenacity of purpose. Though a gentle, humble man with a most lovable disposition, he was very firm; and when once he saw what he conceived the right course it was almost impossible to turn him. Of course he was not

always right, and when convinced of his mistake he readily acknowledged it, but he made very few mistakes, and as a rule there was no man on whose judgment one could rely more safely regarding matters affecting Travancore.

Like his dear friend and fellow-pastor and fellow-worker on the Bible Revision Committee, the late Rev. K. Kuruwella, whom he has so soon followed home, some of his most marked characteristics were his gentle courtesy and loving disposition and deep, unaffected, simple piety. You could not hold intercourse with him without feeling he was a true servant of Christ. He had a child-like faith in God. The fervent "Dear Father" which he so often used in English prayer rings in my ears. I remember taking the late Rev. French Adams to see him at Cottayam. After a long talk when we came away he said to me, "That is a man to whom I could kneel and ask his blessing."

He was a man of great ability and had received a thorough education at the Cottayam College, which included Greek in those days. When quite a young man he was offered the post of Head Interpreter to the Travancore Government, a lucrative and honourable post, but he chose the poorer but more honourable work of the Mission. I remember his mentioning this at the opening of the new hall of Cottayam College with deep thankfulness that God had enabled him to do so.

As pastor in several places and at last at Cottayam, our centre, as Arch-deacon, and as Vice-Chairman of the Church Councils, he exercised great influence and did much to make the Native Church what it is. But his great work was in connexion with the Malayalam Bible Revision. I suppose there was no better Malayalam scholar in Travancore. He was a member from the beginning and threw all his energy into it. When I sat on the Committee I was greatly impressed with his earnest, painstaking efforts and his great desire to give an accurate, clear, and pleasing rendering. Often he would say when a difficulty arose, "May this stand over for a day or two? I will think over it and try to find a solution," and he generally succeeded.

He was also Chief Reviser on the Prayer-book Committee. For this work the late Archbishop of Canterbury conferred on him the degree of D.D. on the recommendation of Bishop Speechly, an honour which rejoiced us all.

Though latterly he suffered much from his eyesight, his zeal continued unabated to the last.

He was of Syrian origin and came over to our Church when quite a boy. He had a deep affection for the Syrian Church and many of its leading members were his close friends. But he was devotedly attached to our English Church because he believed its doctrines were Scriptural. And he often spoke with deep thankfulness of the marvellous difference which had been brought about in the spiritual life of the Syrian Church by the labour of the C.M.S. missionaries.

He held the evangelical doctrines from deep conviction, and when there was at one time a little temptation to adopt ceremonies not quite in accordance with them, he steadfastly stood apart and spoke of the pain it caused him, for he said it was the simple Gospel which had wrought so much.

While at Cottayam College it was one of my greatest pleasures to call and talk with him. He delighted to talk of former days and the old missionaries, whom he remembered with affection. On the Revision Committee I saw more of him, and ever felt his influence a help to my spiritual life.

It will be difficult to supply his place. He occupied a unique position from his age, experience, ability, and true piety.

But He whose work it is, and who has carried on through all these centuries that work, will doubtless raise up a fit successor. Let us pray for that.

A. F. PAINTER.

II.

OUR Travancore and Cochin Missionary Conference, by appointing me in 1881 to the Malayalam Revision Committee in connexion with the New Testament, threw me into close connexion with Archdeacon Koshi for seventeen years out of an acquaintance lasting over twenty-eight altogether. I find it hard to recall my earliest impressions of my old friend. It was at Pallam that we first sat together in the work of revision, and naturally my wisdom (I was then in my tenth year) was to observe. The great respect for Archdeacon Koshi which fills my mind began, I think, from the high estimation put upon him by Bishop Speechly, and personal observation and experience deepened esteem. As a reviser Dr. Koshi had many great qualities. One was patience. How many years he endured waging a defensive battle for the simplicity of the Malayalam version! How many difficulties he encountered, and not only in the general aspect of the work but in the daily details—for hours and days he held out against the forcing upon us of some foreign or artificial idiom. He was in great measure the one native delegate on the Revision for most of the time. The late Rev. K. Kuruwella was equally a representative for the Anglican Church, but he was delicate and not so confident as Archdeacon Koshi; and though equally well educated, not so ready in expressing his views. But it was not only for the C.M.S. Mission he stood, but for all Malayāla. The Syrian Church delegate, now Vicar-General, and a very able and eloquent man, knew neither English nor Greek; but his *Peschito* lore, next to his knowledge of good Malayalam, and his sound, shrewd common sense, came in now and then as a valuable ally, and he shared with Dr. Koshi and Mr. Kuruwella the honour of representing an ancient Christian community of half a million souls. After the lamented death of the Rev. S. Mateer, the L.M.S. nominated two native delegates; but one, the Rev. W. Rasālam, was seldom able to attend on account of illness, and the other, being only a catechist, had not sufficient status nor education to back up his natural force. The Basel Mission was always represented by two or three *Europeans*, but no accredited native delegate. It should be remembered that we were sitting over a version made by a German scholar of European fame and of great learning, namely, the late Rev. H. Gundert, Ph.D., author of the erudite *Malayalam and English Dictionary*, *Malayalam Grammar*, and many other most able works.

The Basel Mission delegates, under a tendency to which all men so placed are liable, were much affected by an intense admiration for Dr. Gundert and so for his version. The mere assertion that the Greek could be differently expressed, or that a particular term of the Malayalam could not pass muster with Natives of the country, seemed treason; and under these conditions, as I can testify, Archdeacon Koshi maintained the unequal struggle from 1871—1884, the united sessions (of the four bodies represented) occupying about two months in each year; and then from 1890—1896. Between these two periods a version had been published which the C.M.S. missionaries and the native pastors rejected. Hence the second period of re-revision, beginning from 1890. In the year 1896, for the first time, the Basel Mission appointed a native delegate with full powers, the Rev. Stephen Chandran; and the Rev. Wilhelm Dilger, a Basel missionary, the

present chairman for the Old Testament, joined the Committee. Now for the first time the conditions were favourable. Chandran representing the northern and Koshi the southern Malayalam, we were able to eliminate much that was displeasing or less intelligible to either north or south, and to secure a *Union* version which satisfied Archdeacon Koshi, as is evident from the fact that at the end of the work, after five *continuous* months had been, for the first time, spent upon the revision, there was but one word which he felt called upon to refer to the Parent Committee of the Bible Society, and their decision when it came he loyally accepted. In all the years of revision, Dr. Koshi never showed, under the greatest trials, loss of temper; nor did he ever become sullen. He was always bright, patient, and dignified. I may say, however, that the brunt of opposition fell to my lot, and I never yielded my vote until I saw that he was satisfied.

Another quality which marked him was his tenacity. The Revision has lasted through a score of years, omitting those when there was no session. If Archdeacon Koshi's linguistic taste had been less, or if he had tired of a work for which he received no pay, or if he had grown weary of the struggle, his resignation or surrender must have stopped the attempt at a Union version.

But combined with his taste and tenacity was his keen perception of the greatness of the work, whether viewed as the translation of the Word of the living God, or the securing of the proper inheritance of the Malayalam people.

I have known him leave the session-room after hours spent in the combined effort to perfect some verse or phrase, and the thing seemed to have ended and the discussion closed, but all the time it was working in his active brain, and he would be praying about it and thinking it over on his bed, and, some days later, he would appear with a solution of the difficulty that satisfied every one. There is no doubt in my mind that by the goodness of God in sparing Archdeacon Koshi's life and vigour so long, a prose standard of the Malayalam language has been fixed by the New Testament and by that large third of the Old Testament already revised before his death, so unexpected, in the midst of his usefulness.

The present chairman of the Revision Committee has many good qualities, but not the least is that he was able to appreciate Dr. Koshi and view the Malayalam language more or less from the standpoint of so able a native scholar as Dr. Koshi. I mean that Mr. Dilger could put himself in the Archdeacon's place for the time being.

In the matter of theology, as would be expected, the Archdeacon was a devout Anglican, conservative and orthodox. Not only would this describe his position spiritually and intellectually, but also ecclesiastically.

Once I suggested to him that if the Syrian Church really went on in the path of reform, I saw no reason why it should not absorb the Anglican Church in Travancore and Cochin; but he could not contemplate it. No doubt, *as things are at present*, he was right; and moreover he laboured under the disadvantage of having seen the gradual improvement, which it is difficult, as in the case of children growing up under their parents' eyes, to estimate aright so long as one is very near the growing object. In fact, what the late Mr. Baker, senior, was to the Malayalam C.M.S. Mission from a missionary point of view, Archdeacon Koshi was from the native—a valuable link with the far past, and one regrets that he has left no history of the Mission written from his actual knowledge. He has told me of the early days when portions of the Old Testament were first received at his home on the Rāni River, that he remembered how the Syrian Christians would assemble round a lamp in the house of one who happened to possess a copy of the valuable document, and listen while one read chapter after chapter until the night grew into the morning; and then he lived to see the

C.M.S. work develop into an orderly diocese, with all the congregations ministered by pastors of their own race, and supported in great part, perhaps their pastors entirely, by native contributions, and himself as Archdeacon, and vice-chairman under the Bishop, of a Church Council embracing ten or twelve pastorates and some 15,000 Christians, rather less than half of the total baptized.

In his Church feelings he was loyal to the verge of pugnacity: he could not forget all he and his owed to the C.M.S., that handmaid of the Anglican Church, and at times he has, in his public utterances, given vigorous expression to truths which some of his own Syrian race, not yet reformed, were keen to feel and to resent.

His example in continuing as a Mission worker on small pay and in comparative obscurity is a striking evidence of his sincerity. He felt very deeply that the Divine blessing rested upon the C.M.S., and he has noticed to me that it was a remarkable proof of this, that there was no man who, even upon such a small salary as five or six rupees a month, had faithfully worked in the Mission and had not left his family well provided for.

When the T.Y.E. was started in 1896, he at once put down his name to subscribe a month's salary for each year, and then at the end vowed the same for his life.

Archdeacon Koshi was a very pleasant companion, and I recall with great and melancholy satisfaction our many walks and talks after revision. He was full of humour too and could appreciate fun. After a six hours' session, coming on preparation for the serious work of revision, the mind needs to relax the tension. I remember the funny stories he told me of his days as a "College boy" and of a certain Syrian priest whom we used to compare to Dean Swift. Once I told him some stories of Brer Rabbit and Brer Fox, and next morning he informed me that in the night he woke up from his sleep, laughing aloud at what he had remembered.

Archdeacon Koshi was a man of prayer and very humble before God, and I have often noticed his firm belief in the efficacy of prayer. I did not realize, when he had been laid up only for a week or ten days, that so mentally active a man, and so strong for his age—he was seventy-four—could so soon leave us. Only five days before his death I rode in to Cottayam specially to inquire after him, and found him lying down; and though, as he told me, he had no pain, I could see that he was weak. Holding his hand in mine, I asked him if I might pray for him, and he made as though he would leave the bed in order to kneel down, but I prevented him. When I ceased praying and was about to say good-bye, hoping to see him soon well again, he said, "Thank you very much. I want you to do that often for me, for I am in a very weak state." We parted never to meet again in life until the Resurrection morning. It was my privilege to commit his body to the grave, and to say a few words of comfort and exhortation to the thousands assembled out of respect for him and his family. May God raise up many like him!

W. J. RICHARDS.

III.

TRANSLATED BY THE REV. DR. RICHARDS FROM AN ANONYMOUS NATIVE ACCOUNT IN THE "MALAYALAM TREASURY OF KNOWLEDGE" (MONTHLY MAGAZINE FOR C.M.S. MISSION AGENTS) FOR DECEMBER, 1899.

AT the time when the missionaries were at work for the benefit of the Syrian Church, a famous name of one who wrought well in the cause of reformation was Koshi, of Mārāmannu, and the subject of this sketch was his son. He was born in February, 1825, at Thottapuzhashêri, in his own home. In his early days he was taught the Malayalam alphabet by a Sudra teacher. Afterwards, in one of the many schools set up by the C.M.S.

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among Syrians he carefully learnt, under the well-known Chekott Asân,* the *Amara* and *Sidharûpam* and similar books, and studied also the *Ramayana* and other poems so necessary for proficiency in the Malayalam language. After this the famous Malpan † Abraham took and placed him in the Old College at Cottayam. It was while he was learning here that the separation took place (1837) between the Syrians and the C.M.S. missionaries. Accordingly, until the new college (now Cottayam C.M.S. College) was finished he studied in the Grammar School on the church hill. As soon as the College was opened he entered it. Being diligent he became worthy of his instructors' affection. Even now may be seen the many rewards and prizes which he received. In those days the Rev. John Chapman was Principal of the College, in whose class the most distinguished were P. John, of Aymanam, Mallapalli Kuruwella, Chembolil Koshi (our subject), and Rahûr Mâtan. Immediately on the completion of his education he went and lived with Mr. Peet at Mavelikara.

On the week-days he spent his time in translation, and the Sundays in conducting services in the out-stations. On Mr. Peet's furlough to Europe his work at Mavelikara was managed by Mr. Hawksworth, and on Mr. Peet's return, with his permission, Mr. Hawksworth took the young man with him to Tiruwella. Here he was catechist, and here, too, he was employed in translations. When Mr. Bailey's translation of the New Testament was revised by the missionaries, Koshi also helped (as revision writer or clerk). At this time new converts were much persecuted. To deliver them from this, at the request of the missionaries he went to interview the Resident and the Dewan.

The Dewan and others seeing his ability offered him employment at the chief public offices of the State, and he was also invited to take the post of Malayalam translator to the (British) High Court, Madras, but he would not leave the Mission, and continued to serve it with faithfulness.

In 1856 Mr. Koshi, with the Revs. G. Kurian, J. Tharien, and O. Mammen, was, at Cochin, ordained deacon, and was stationed under Mr. Peet

to look after Thalawadi and its out-stations.

After working there for two years he was moved to Olesha. Here Mr. Baker, senior, had built a small church and school, and there were some teachers, catechists, and five or six families from among the Syrians, and about a dozen houses of converts from the Heathen. We may say he spent his youth here. He called into Gospel light several Syrian families that had been steeped in superstition. Would we know the wonderful results of his work it will suffice to look into the C.M.S. Annual Report for 1860. In that one year we read how Rs. 160 was collected from that small flock. On November 9th, 1859, in Cottayam he had received the order of Presbyter, and Mr. Baker, senior, preached on the occasion. He laboured some eight years in Olesha, and out-stations began to be formed, and he was the first editor of the *Treasury of Knowledge*, the first magazine published at the Cottayam Press, and it was while at Olesha that his translation of the *Holy War* was printed.

At the end of 1867 he moved from Olesha to Trichur and remained there for three years. Then he returned to the south, and from his own house at Aramula he managed for a short time the pastorate of Elantur. Again he was transferred to Thalawadi, and here it was not allowed him to remain longer than two years, and at the close of 1892 for Bible Revision work he was stationed at Pallam, where besides this work he was pastor of the flock. After spending nine years in this way, Bishop Speechly transferred him to Cottayam, and, seeing that he must live there, he built himself a house. In 1885, with Archdeacon Caley, he received in Cottayam College Chapel from the Bishop the dignity of Archdeacon of Mavelikara. In Bishop Speechly's Episcopate, Archdeacon Koshi visited the congregations in his division and transacted various matters and reported many things to the Bishop.

In 1892, for Bible Revision and other labours long continued, His Grace the Archbishop of Canterbury conferred upon him the divinity degree of D.D. This took place in Cottayam Cathedral on July 6th, on the celebration of its first jubilee. On that occasion, invested

* Asân (= Âçaryan), meaning *teacher*.

† A title of honour given to learned Syrian priests — doctor or teacher.

with the hood of his degree, he preached an excellent sermon, which was reported in the Malayalam *Mitram*, from Deut. viii. 2.

He spent the longest period of service in Cottayam parish, and it was only in July, 1898, that he was freed from this charge. Almost from the first he had been occupied in the Malayalam Revision work. After the completion of the New Testament and the inception of the Old Testament, his illness began. In the Native Church Councils from their commencement he laboured, aiming at their growth and stability. The Provincial Church Council from the first had him as secretary, and he wrote the reports and was closely connected with all its operations. Only two years ago, owing to growing infirmity, he resigned this work. The Home Committee C.M.S. appointed him in 1877 vice-chairman of the Cottayam Council, and when Travancore was part of the Madras Diocese he was chaplain to the Bishop. All these various duties he added to his parish work. He wrote *Pullehi Kunju, Lecture on Malayalam, Essay on Truth, Basmakuri, and Kanmit Teaching* (on the Six Years' Movement). We need but say that in each of these the subject was treated according to its merits.

On November 5th an ailment commenced which by the end of the week confined him to his bed. He then understood that it was his mortal illness. Thenceforth day by day he grew worse. On the 14th, two of his sons (Mr. Koshi Koshi, B.A., and another) who lived at a distance arrived. Every evening the clergyman of the place, by his special desire, came and offered some of the prayers in the Prayer-book according to the Service for the Visitation of the Sick. One day he said, "I formerly thought the exhortations to the sick person in the Prayer-book very touching and beautiful, but how much more so I think them now!" On Saturday evening with his wife and some of his children, he received the Lord's Supper. After this, the Rev. J. B. Palmer came and saw him. About this time the difficulty of

breathing commenced. A little while after his fellow-labourer in the Revision work, the Rev. W. Dilger, visited him and said, "Archdeacon, you are departing to the Lord. Go in peace." Hearing these words he thanked him, gave him his hand, and said "Farewell." Next day, 19th, Sunday, at about half-past nine, shortly before morning service, immediately after the prayer commending the soul into the hands of God at the time of departure, he slept in peace in the Lord.

The funeral was at 5 p.m. As many as 2000 people assembled. In front of the bier, the College choir, the Revs. Palmer, Askwith, J. Chandy, Koratha, E. V. John, and W. J. Richards left the house for the church, singing an English hymn, "Hush! Blessed are the dead in Jesus' Arms who rest."* At the gate they were met by the Rev. T. K. Benjamin, the local pastor, and the Cathedral choir singing in Malayalam, "Who are these arrayed in white?" Mr. Chandy read the opening sentences and Mr. Benjamin the lesson, after which, with lyrics, all set out for the cemetery. Mr. Koratha and Mr. Richards finished, and after the whole was read and before all separated, the latter gave a short address in which he said what was indisputably true, "that a prince and a great man had fallen."

The Rev. Stephen Chandran (from Heb. xiii. 7) in the Cathedral, and Mr. Askwith in the College chapel, preached special sermons that day.† Mr. Chandran drew attention, by several good illustrations from the Archdeacon's life, (1) to his reverence for God's Word, (2) to his devotion to the Church, (3) to his faithfulness as a steward in the characteristic way in which he treated what God had granted to him, with prudence and care. These three things he particularly described.

By the death of this great man the Church has sustained no small loss. May the Head of the Church Himself raise up from our midst many like him, may He give us grace to follow his good example, and may He comfort those who are sorrowing over this grievous separation!

* I never heard anything more affecting in all my life.—W. J. R.

† The Bishop, who was at Pir Mirde, in Mr. Neve's district, on a confirmation tour, hastened down from the hills to find the Archdeacon buried, and he preached a memorial sermon on the 26th in the Cathedral, from Heb. xiii. 7. The *Malayala Manorama*, a secular paper, had two very appreciative articles, by the Editor probably, in successive numbers.—W. J. R.

DAVID BROWN.

(See Frontispiece.)

DAVID BROWN, the eldest of the famous Five Chaplains who held up the light of the Gospel in North India during the Dark Period of twenty years prior to 1813, was a friend of Charles Simeon's at Cambridge, and went out to India in 1786, at the age of twenty-three, as chaplain to the Military Orphan Asylum at Calcutta. There he became closely associated with Charles Grant, the young official of the East India Company who afterwards took so active a part in opening India to Christian effort. In the following year, 1787, the "Mission Church" belonging to Kiernander was for sale; and Grant and Brown, with W. Chambers, Prothonotary of the Supreme Court of Calcutta, bought the building, and wrote to the S.P.C.K. for a clergyman for it, Grant offering a salary of 360*l.* a year out of his own pocket. Meanwhile, Brown resigned his chaplaincy, and took charge of the church without stipend; and except for two short periods of a few months each, during which men sent by the S.P.C.K. ministered, he continued in this voluntary post for nearly a quarter of a century. He never once returned to England, and died in 1812.

"In the religious progress of the European community," writes Sir John Kaye in his *Christianity in India*, "David Brown found his reward. He lived to see the streets opposite to our churches blocked up with carriages and palanquins, and to welcome hundreds of communicants to the Supper of the Lord." Claudius Buchanan and Henry Martyn acted at different times as his assistants; Daniel Corrie was his friend and colleague in Christian enterprises; Thomas Thomason was his successor at the church. These were the Five Chaplains. These were the men who formed a Corresponding Committee of the Church Missionary Society before India was open to missionaries, and to whom the infant Society made grants of money for translational work and for the employment of Native "readers."

David Brown's church afterwards became known as the Old Church, and for more than half a century the ministrations have been supplied by missionaries of the Church Missionary Society. Cuthbert, Stuart (now Bishop), Barton, Welland, Dyson, Parker, and many others, have taken part in this work. For some years past the Rev. Herbert Gouldsmith has been the Incumbent.

The publication of the *History of the C.M.S.* elicited a letter from a daughter of David Brown's, who is still alive at a great age, and who has kindly supplied us with the interesting portrait of her father which appears as a frontispiece to this number.

CONVERSIONS FROM MOHAMMEDANISM IN THE PUNJAB.

By Dr. H. MARTYN CLARK.

IT has been my privilege to receive the Rev. B. Baring-Gould as my guest during his visit to Amritsar. I learn from him that there is a desire at home to hear further concerning the controversy with Mohammedans held at Amritsar of which I wrote to the *Intelligencer* in 1894 and 1895.

It may be remembered that owing to special circumstances this controversy excited great interest in the Punjab as

a whole, as well as in other parts of India. This interest was stimulated by the unique termination.

The Mohammedan champion's final word was that God Himself would decide between the true and the false. The leaders in the Christian campaign against him would die in fifteen months, being one month for each day that the discussion had lasted. Special precautions had to be taken on behalf of

Mr. Athim, the Christian champion. As those days of trial came to a close public excitement ran high, and the failure of the prophecy had a proportionate effect. Very high ground had been taken, and the fall and discredit were equally great. The explanation given by the *soi-disant* prophet, that Mr. Athim had in his heart embraced Islam and so escaped, was too barefaced a lie to deceive any one, and increased the disaster. As regards Mr. Athim, the Mohammedan admitted there was, perhaps, something to justify the doubts of those who would not believe. A clear sign, at which none could cavil, would be given from heaven, so that all doubt might cease. I still lay under the prophetic ban as the originator of the controversy and a co-sharer in it with Mr. Athim.

A controversy with Hindus, too, had been carried on by the same Mohammedan champion, and here, too, disaster within a given period had been prophesied against the Hindu leader who had been foremost in the fight. His brutal murder within the time specified by some unknown person caused a profound sensation. The Mohammedan champion, to the horror and disgust of the general community, claimed this as the sign from heaven, and added it was the deed of an angel, of which he (the Mirza) had had information before the deed was done.

It will thus be seen that the interest in the discussion held was maintained by a series of events, to some of which I have alluded, while to others more recent it is not advisable to refer. It was not a case of an affair talked of for some days and then forgotten. What are the effects? it will be asked.

As regards the immediate results, I have already written to the *Intelligencer*, and what I then wrote (1894, 1895) still holds good. The Word of God was faithfully preached to a representative audience. Mohammedanism was humbled, and, as far as we here are concerned, a number of stumbling-blocks have been taken out of the way. Christians were heartened and confirmed in their faith, and Mr. Athim's gentleness and practical Christianity produced a deep effect. Special literary effort engendered by the controversy has been attended with excellent results. All this, I submit, was worth working for.

Nine adult baptisms took place after

the controversy from amongst Mohammedans. Of this number six apostatized; one died, as I am told, wishing to come back—with what truth I cannot say. Of the remainder, one lost his reason and is now in the hands of Mohammedans. His life for years has been that of a consistent Christian. A few days before he became or was made a Mohammedan he was at the Lord's Supper. Concerning him I am happy, for he is irresponsible. The first and most notable of these converts remains a fruitful and happy worker for God.

Turning to subsequent results, I must refer to two notable books, the outcome of this controversy. Both are by the Rev. Maulvie Imad-ud-din, D.D. One should be widely known were it only for the proofs of the doctrine of the Trinity and of the Divine Sonship of our Lord from Mohammedan sources. The other has a magnificent future before it. It is a translation of the Koran for the first time into simple, idiomatic Urdu. The people have now the book divested of the veil of Arabic in which it has with masterly foresight been so long enwrapped. It has already told its tale to some hearts. Two of the writers, who were preparing the book for the press, revolted from Islam as a consequence. I venture to say this is perhaps the most telling of all the many blows which this veteran has dealt Islam in a life devoted to the enlightenment of Mohammedans.

Since the controversy, whether as a result of it or not, it is a fact that special blessing has rested on our work amongst Mohammedans. I find them more reachable, teachable, and tractable than ever before. In a large measure this is doubtless a result of the influence and reputation won by years of work in Amritsar and the district as a medical missionary. In addition, however, to the personal courtesy, deference, and even affection which cheer me, the spiritual horizon has also its encouragements. A steady stream of inquiry and effort goes on and many happy experiences fall to our lot. Of direct results as shown by baptism, there have been thirty-two to the close of 1899, exclusive of the baptisms to which I have already referred. I am speaking only of converts from Mohammedanism, and only of those who, in one way or another, have been connected with the work under my special care.

One of this number died unbaptized. He was a young man of singular promise and of notable family. His baptism would have made considerable stir. He fell ill, the disease was rapid, and he was powerless to help himself. His last letter to me told me of his faith in Christ, and asked me to arrange for his baptism. Of those baptized, one has apostatized; of him I have hope that God will yet have mercy on him. Another was abducted and fell away. Of the rest, one passed away in the faith. The others are for the most part now established in the faith, and many of them are active Christian workers. In addition, five apostates to Islam have been reclaimed, one only of whom had been baptized in connexion with us; and as I write we

have nine inquirers under instruction for baptism from amongst Mohammedans.

I wish friends at home could have seen one of these the other day. He was sent to us by one of the workers in the Church Council. As I talked of the family troubles which would ensue on baptism his face lit up with a joy touching to see. "I do not know much about Christ," said he; "but this I know, He is more to me than father, or mother, or aught beside."

Friends will, I trust, rejoice with us and thank God and take courage.

A more personal development of the controversy, to which I shall here merely allude, was a plot to assassinate me. They were trying days, but God kept me.

CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION IN CHINA AND COREA.

Letter and Resolutions agreed to by the Bishops at their Conference at Shanghai, Oct. 14th to 20th, 1899.

(1) LETTER

TO THE CLERGY AND LAITY OF THE ANGLICAN COMMUNION IN CHINA, HONG KONG, AND COREA.

Greeting.

WE, Bishops of the Holy Catholic Church, in full communion with the Church of England, having jurisdiction in China, Hong Kong, or Corea, assembled at Shanghai under the presidency of the Right Reverend GEORGE EVANS MOULE, by Divine Providence Bishop of the Church of England in Mid China, after receiving in Holy Trinity Church the Blessed Sacrament of the Lord's Body and Blood and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the condition of the Church in these lands.

After a conference of three days in association with several of the most experienced Priests of our respective dioceses, and during other three days of consultation apart, the Resolutions hereto appended were passed by us unanimously; it being, nevertheless, clearly understood that no resolution of the Conference would be held to be binding on the clergy and people of our respective dioceses merely in virtue of such resolution.

In the interval since our first Conference the Diocese of Victoria, with jurisdiction in South China, has been happily filled by the consecration and installation of our Rt. Rev. brother J. C. HOARE, and his presence with two of his senior Presbyters gave a much-needed completeness to our meeting.

We would call upon you all to join us in giving thanks to Almighty God for His goodness in permitting us again to meet in conference together and for His favour manifested to us all during these meetings.

Praying that the deepened sense of our oneness in Jesus Christ and in the bonds of our common Communion which has been vouchsafed to ourselves during

this Conference may be abundantly granted to our clergy and their flocks, we are, with brotherly love,

Your servants for His sake,

G. E. MOULE, Bishop in Mid China.—*President.*
 C. P. SCOTT, Bishop in North China.
 C. J. CORFE, Bishop of the Church of England in Corea and Shingking.
 F. R. GRAVES, Bishop of Shanghai and the Lower Yangtze Valley.
 W. W. CASSELS, Bishop in Western China.
 J. C. VICTORIA, With missionary jurisdiction in South China.

Shanghai, Oct. 21st, 1899.

(2) RESOLUTIONS.

I. The Bishops thank the Committee appointed by the Conference of 1897 for the very valuable assistance which they have received from their Reports on the three subjects referred to them, namely, the proper terms for the Three Orders of the Holy Ministry, the Baptismal Formula, and Order and Discipline, and, having the Reports before them, passed the following Resolutions:—

A—Terms for the Holy Ministry.

That this Conference recommends the adoption, as renderings for Bishop, Priest, and Deacon respectively, of Hui-tu, Hui-chang, and Hui-li, with transliterative alternatives to be determined hereafter; it being understood that Chu-chiao, having been for many years officially recognized in the Anglican, as well as in the Latin and Greek Communions, be used at discretion as a third term for Bishop.

B—Order and Discipline.

(a) *Order.*

1. That this Conference approves of the distinction between "hearers" and "catechumens" as definite stages of preparation for Holy Baptism in the case of adults.
2. That hearers be admitted to the catechumenate by a special service to be sanctioned by the Bishop, and that catechumens have special seats assigned to them in church where it is possible.
3. That a prayer in behalf of catechumens be provided for use in Divine Service.
4. That the baptism of catechumens take place as far as possible at stated times, e.g. Christmas, Easter, and Whitsuntide.
5. That due notice be given in the case of minors or married women to the parents, husbands, or guardians before the Sacrament is administered.
6. That Christian parents should in no case betroth their children to Heathen.
7. That, in marriages between a Christian and a non-Christian, the marriage should not be held in the church nor the Marriage Service used until the non-Christian party is baptized.
8. That when a member of the Church removes from one jurisdiction or parish to another he should take with him letters of commendation from the Bishop or Priest in charge to the ecclesiastical authorities of the jurisdiction or parish to which he goes.

(b) *Discipline.*

1. That when grievous and notorious sin has been committed, the offender, if penitent, at the discretion of the Priest, be required to make a public confession of his sin in the presence of the whole congregation.
2. That the offender undergo discipline, the term and nature of which should be fixed by the Priest after consultation with his assistants, a report of the Priest's action being made in every case to the Bishop for his confirmation.
3. That while under discipline the offender be placed in the position of a "hearer" or "catechumen."
4. That a prayer should be sanctioned by the Bishop to be used in behalf of the penitents during Divine Service.

5. That after a certain period the offender should be allowed to sit among the other Christians, and to be present at the time of the celebration of the Holy Communion, but not to communicate.
6. That the names of those under discipline should be read publicly in the church at the beginning of Lent and the autumnal Embertide.
7. That after the completion of the time of discipline, the Bishop, or in his absence the Priest acting under his authority, should declare in the presence of the congregation that the offender is released from his discipline, after which he should be allowed to communicate.
8. That where an offender is unwilling to confess his sin the Priest should follow the rubrics at the beginning of the Communion Office.
9. That if an offender, after this, is still unwilling to confess his sin, he should, by the authority of the Bishop, be openly excommunicated from the Church and denied access to the building, his name should be posted on the door of the church, and he should be regarded in the light of a Heathen until willing to make public confession of his fault.
10. That the Holy Communion is never to be denied to any who are sincerely repentant on their death-bed or in time of serious illness. In the latter case, the one under discipline upon recovering should make a public confession of sin in the presence of the congregation.

N.B.—It should be observed that the Church, as witnessed by the Book of Common Prayer, has always held in high regard the use of the season of Lent for public discipline.

II. That this Conference, having in view the fact that the term *Tsung Ku Chiao Hui*, provisionally adopted in 1897 as the equivalent of Anglican Communion, has not proved generally acceptable, and that the term "Anglican" represents not a national religion or Church, but rather that form of Catholic Christianity which is professed by us all, hereby agrees to sanction the use of a transliteration of "Anglican" as a common designation of this branch of the Church Catholic in China and Corea.

III. That, with a view of promoting the circulation of the *Anglican Record*, Bishop Graves be requested, in consultation with the Rev. F. L. H. Pott and Mr. A. J. H. Moule as a committee, to decide upon such modifications of the recommendations passed by the Conference of 1897 as may be necessary, and to communicate their decision to the Bishops through the President.

IV. That this Conference has heard with satisfaction of the growing adoption of "Lord's Day" for Sunday, and with much interest of the experiment made since the last Conference of introducing names analogous to the European names for the days of the week.

V. That, in view of misunderstandings which exist regarding the position of the Anglican Communion in relation to other Christian bodies working in China, this Conference, believing that a statement on the subject will be of use in avoiding such misunderstandings, requests one of their number to prepare a statement to be sent to each Bishop for his consideration and remarks, by him to be sent to the President to be laid before the next Conference.

VI. Marriage.

Resolved that, in order that the Chinese Christians may more clearly understand what is the Christian law of marriage and realize the importance which the Church places upon holy matrimony, this Conference affirms the following Resolutions:—

1. That Christian marriage is the union of one man with one woman until death shall part them, and that it cannot be dissolved by mutual consent, nor is divorce permissible for any cause except the single cause allowed by our Lord.
2. That marriages are not permitted by the Church within the prohibited degrees, and that Chinese Christians should observe the Chinese law forbidding marriages between persons of the same surname.
3. That Christians are forbidden to take a concubine, and that if they do so they will be excommunicated.
4. That Christians should in no case betroth their sons or daughters to Heathen, and that those who do so are subject to the censure of the Church.
5. That Christians should avoid all marriage customs which are idolatrous,

coarse, or indecent, and, at the time of the celebration of marriage, should endeavour to arrange all things in a manner befitting the union between two members of Christ's Body.

VII. That a Committee consisting of one member from each of the dioceses represented be appointed to report on the subject of marriage in the Native Church, especially under the heads (1) Chinese customs in relation to marriage, (2) the Marriage Service and its use in the Native Church.

VIII. That this Conference records its sense of deep thankfulness to Almighty God for His assistance vouchsafed during the six days' session now ended, and resolves that (p.v.) a similar Conference be convened at Shanghai by the senior Bishop in the spring of 1902.

IX. That the above Resolutions in English and Chinese be printed and circulated through the Bishops in their respective dioceses.

INTERFERENCE WITH NATIVE TRIBUNALS IN CHINA BY ROMAN CATHOLIC MISSIONARIES.

IN our issue of last October, p. 848, we gave under the above heading a letter of Bishop Moule to the *North China Daily News*. We now give: (1) the reply to it of the French Roman Catholic Bishop, Mgr. Reynaud; (2) a further letter from Bishop Moule closing the correspondence; (3) a note by the Editor of the paper; and (4) a letter from an anonymous missionary of the China Inland Mission, which appeared in the *Protestant Observer*, published in this country. Lengthy as the correspondence is, and painful as the subject matter is, we have accorded the space, because it furnishes an illustration of difficulties, not new indeed, but which are assuming now in China a far graver aspect than ever before. We trust their perusal will call forth much prayer for Bishop Moule, and for the missionaries stationed in the T'ai-chow district, both of the C.I.M. and the C.M.S.

I. Letter from Mgr. Reynaud to the "North China Daily News."

SIR,—If appreciation and criticism can succeed in drawing public attention to the most modest of books, I acknowledge that, from this double point of view, Bishop Moule has given a good advertisement to *Une Autre Chine* in your issue of July 24th. The reproaches he addresses to the author are tempered by some passages of sincere praise, and the general tone is one of moderation. I will endeavour to answer his grievances with the same frank courtesy that he has shown throughout his letter. It is in this conciliatory spirit I will not touch on the dogmatic controversy with which he commences, or the objections already so often refuted. I will limit myself to the actual facts that our eminent critic brings against us. There I can hardly avoid some discussion, since we are in the position of the accused. Still, if I happen to be rather severe on certain points towards persons, I shall endeavour to show all indulgence, for I entirely excuse them of having any wrong intention.

Bishop Moule has the kindness to call "excellent" certain principles which I inculcate in *Une Autre Chine*; his one regret is to see our acts so inconsistent with our words, and he is particularly severe in his criticism of the manner in which catechumens are admitted. I think that *fides ex auditu* leads his pen a little astray and that he speaks under the influence of incorrect or exaggerated stories without having ascertained the reliability of the source. I am happy to be able to reassure him that our acts are, as far as it is possible, in accordance with our principles. We make it a rule to refuse for catechumens all pagans who have lawsuits on hand, or who have a bad reputation. Those only are inscribed who have been examined by the missionary himself, and they are admitted to baptism when he considers them worthy, often after a trial of a year or more. We thus have full time to obtain information, and know our subjects, and we never hesitate to expel those who prove themselves unworthy, and who would therefore do much harm. Now if, in spite of all these precautions, some pagans declare themselves catechumens, without our knowledge, that certain hypocrites deceive us for a time, that even certain Christians create scandal, in one word, that

cookle be mixed with the good seed, that a few wolves are found amidst the sheep—at this who can be surprised? Who can reasonably make us responsible for it? In any case, I defy any one to prove that we have knowingly received or kept amongst us reprobate persons either at Cuchien or elsewhere, as Bishop Moule insinuates, no doubt from want of reliable information. Such persons, when met with amongst our Christians, are not long left in peace; when other means fail to obtain a reformation, we simply hand them over to the mandarins. The amputation of a gangrenous limb often saves the whole body, and to this measure do I ascribe, in great part, having those good Christians of whom I speak in *Une Autre Chine*. This manner of acting, which Bishop Moule will, I think, neither deny nor criticize, may perhaps surprise him as much as it did the English Consul he mentions in his letter. "It is strange," he remarked, "that I have never yet been able to make a single Protestant minister acknowledge that one of his adherents could commit a fault. One would think that baptism made them impeccable."

Une Autre Chine seems to be used by Bishop Moule as an introduction to the T'ai-chow affairs. It is there he leads us to put us in front of two facts, both of a very serious nature. The first is the case of Ing Wang-tê, whom he reproaches us with pursuing with false accusations.

Who is this individual and what has he done?

Ing Wang-tê is an old pirate, and as such has formerly worn the *cangue*. He finally had to make his submission, but ever remained a wolf under sheep's clothing, and the Christians in his district had frequent cause to complain of his exactions. M. Lepers first warned him, and then, hoping to come to some mutual understanding concerning these grievances, sent him his card and requested an interview. Instead of responding, Ing Wang-tê dispatched messengers in all directions to spread the report amongst his partisans that we had made him prisoner. They assembled by hundreds, armed with rifles, and would have torn down our establishment at Haimên but for the intervention of the Yamên runners, who at last succeeded in convincing them that their leader was quietly awaiting them at the tribunal. This took place on March 29th, and that same night saw the houses of fifteen Catholic families broken into and the pillaging of three others. March 30th, mounted, preceded by numerous armed banditti, and to the sound of the tom-tom and trumpets, Ing Wang-tê went through the whole neighbourhood, stirring up the people against us. The 31st, he gave a feast of 250 tables to the brigands drawn together by the hope of plunder. April 1st he went to the Inland Mission to have his name inscribed. Mr. X. had the wisdom to dismiss him. The following days were spent in preparation, making flags, amassing arms and powder, enrolling partisans, pillaging Christians, &c. Then on the 11th Lieut.-Col. Liou proposed him to us as a catechumen! On the 15th the brigands extorted ransom from the Christians of Eultangmiao, and established themselves in our chapel. On the 16th emissaries were sent to Taipinhien to rouse up the population against us. The 18th, soldiers invaded our chapel, seized the catechist and a Christian, and during the span of five hours dragged them through the streets of the town. The 19th, General Yü sent a special delegate, who tried and condemned the soldiers. The 20th, the soldiers threw off their uniforms, struck the tom-tom to collect together the rabble, and destroyed the chapel; M. Lepers providentially escaped with his life. May 2nd, our chapel and the houses of the Catholics at Sinho were plundered and destroyed, and at the head of the brigands rode the son of Ing Wang-tê and Hia Kin-fou, the factotum of the Chinese pastor Yu. May 3rd, the pillaging at Changto-hing of the chapel and Christians. May 4th, the burning of the chapel at Maolin. The 5th, the Christian Kouai Shiao-pai was arrested, also Ing Wang-tê, his son, and Hia Kin-fou had his eyes plucked out and the nerves of his feet cut. The 6th, the pillaging of Maolin and of the Christian families who had been spared on the 4th was finished.

Of course, Ing Wang-tê could not have accomplished all these feats without the support of some mandarins. Amongst them he had three accomplices, Mr. Tchao, of Houang-yen, Mr. Liou, of Haimên, and Mr. Hoang, of Loukiao. Of these, two have already been removed by the Governor at the request of Li Taotai, of Ningpo, of Ou Taotai, special delegate, and of Kao Sen-fou, of T'ai-chow. The third has also been reported to his superiors.

Well, two of these accomplices, Mr. Liou and Mr. Hoang, on May 13th, called on Bishop Moule to recommend to him Ing Wang-tê and his son. On the night of either May 13th or 14th, Ing Wang-tê and his son came with banners flying at the head of their armed banditti to declare themselves Protestants, and they were accepted by Bishop Moule. Yet more: he writes a letter to General Yu, of Haimên, to claim his protection against Catholics, who, he understood, intended to attack the Protestant chapel—truly a most likely story—and, above all, to recommend to him Ing Wang-tê, who, it was said, had been frequenting service for several months, was irrefragable

in his conduct, and enjoyed an excellent general reputation, but was the victim of atrocious calumny.

Six thousand *mow* of uncultivated rice-fields, innumerable Christians maltreated and beaten until a ransom is extorted, hundreds of houses plundered, numerous chapels burnt, a price put on the heads of the missionaries—these are the crimes of one who is declared by Bishop Moule, in an official letter, to be exemplary. Indeed the aged Bishop has been cruelly misled and deceived. From him is concealed the motto that floats over the heads of the brigands, "Protect the kingdom, exterminate religion." He is kept in ignorance of the blood that stains the hands of Ing Wang-tê and his son, of the moans of the victims plundered and mutilated. No; of all this he knows nothing. I am the first to declare it, or this venerable old man would never have fallen into such a fatal mistake. All guilt lies at the door of that perfidious councillor, that wretched man who so terribly deceives him, the native Pastor Yu, who, it is reported, has received \$500 for negotiating Ing Wang-tê's conversion. I feel truly sorry for the Bishop and in no way blame him. Can we, however, be again reproached with receiving reprobates amongst our converts? Since that time—that means to say, for over two months—all efforts on the part of local authorities, all steps taken by special delegates from the Governor, have failed before the same obstacle—the veto of Bishop Moule, which screens Ing Wang-tê and his accomplices from the pursuit of the law. Nevertheless the officials are impatient of further delay, and Mr. Kao, the prefect of T'ai-chow, has warned Pastor Yu that if before August 1st the Protestants have not given up Ing Wang-tê and his accomplices, no further permission shall be awaited, but the culprits shall be seized. Pastor Yu has gone to Hang-ohow to give this information and receive orders. Is it we who can now be accused of impeding the administration of justice, of upholding unjust causes? Can that ever again be said, before that climax of injustice, the demand of the expulsion from China and imprisonment of those very missionaries on whose heads a price had been put by Ing Wang-tê and his band?

These details are indeed grievous, and not one of them would the readers of the *Daily News* ever have known but for the false public accusations that have forced me to divulge the truth. I do so with real repugnance, to accomplish a painful duty, and with the sincere desire never again to have such matter to entertain the outer world. At least they will do us the justice to say that it was not we who were the first to enter the lists; friends of peace, we prefer silence to scandal.

Nevertheless my task is not yet finished. I cannot ignore that last most telling hit of Bishop Moule's letter. It is an old story brought up again after being ineffectually promenade before Chinese and European tribunals, a real spectre kept in reserve as a kind of last resource. It has to do with stolen rice—it is a case that has two sides, it is very like a sermon with two points, viz., 1st, the rice that was stolen by Protestants from Catholics; 2nd, the rice that was stolen by Catholics from Protestants. Contrary to the usual course of a good preacher, Bishop Moule has begun by the second point, quite forgetful of the first. I will preach it in his place, otherwise the second cannot be understood.

Towards the end of March of 1898, at Chung-kiang there died an elderly Christian woman, who on her death-bed confided to M. Lepers by an authentic act her two young children, eighty *mow* of rice-field, and a house which by her desire was to be transformed into a chapel for the Christians of that village, and of the neighbouring one of Yohuen. A few days after a relation named Cheng Pi-kien with Cu Hi-tsai and other scoundrels got possession of the house, drove out our catechist, smashed the altar, carried off 200 sacks of rice, and seized one of the orphans. Immediately after this affair Cheng Pi-kien and Cu Hi-tsai were received into the Anglican Church by the Pastor Yu, who informed M. Lepers of the fact in a rather coarse letter. Mr. Jose, the Anglican minister at T'ai-chow, hearing what had occurred from M. Lepers, promised to write to Pastor Yu and desire him to dismiss Cheng Pi-kien and his accomplice. Nothing of the kind was done; Cheng Pi-kien and Cu Hi-tsai in their cross-accusation before the tribunal at Taipinhien continued to call themselves members of the Anglican Church, influential Protestants were sent to uphold them as such before the mandarin by Pastor Yu, who in a visit to the tribunal recommended them himself as Protestants. As to Mr. Jose he played a double game: before the Chinese authorities he acknowledged and supported them as Christians, but before the English Consul at Ningpo he disowned them. Emboldened by this support Cheng Pi-kien and Cu Hi-tsai established themselves in the ransacked house, and seized by force the first crop of the eighty *mow*, which yielded about 500 sacks of rice. At the commencement of this year the new magistrate at Taipinhien, in a spontaneous impartial judgment, condemned them to restore the rice, the house, and the orphan. They refused to do so, saying they could not do so without the authorization of Mr. Jose.

While M. Lepers was pushing his accusations against the thieves at the tribunal, Cheng Pi-kien and Cu Hi-tsai, in company with a Protestant Li Hi-tsan, and under

the shadow of the English flag, were quietly dropping down the river towards the sea in two boats laden with rice. What wonder that the Christians of the place, being convinced the two villains were making off with the orphans' stolen rice, and to do so with impunity (exportation of rice being forbidden) had hoisted the English flag, they at once stopped the boats, took the flag, and placed the rice in safety. Had they not every reason to think as they did? The first news of the affair that reached M. Lepers was by a letter from Mr. Jose begging him to call his Christians to account, and accusing them of having stolen the rice of Li Hsi-tsan. The Protestants who were to appear as plaintiffs against our Christians at the tribunal were the very ones who had been told off to uphold Cheng Pi-kien and Cu Hi-tsai before the mandarins. The identity of the names and other circumstances inspired M. Lepers himself with well-founded doubts, and in this dilemma he wrote to ask for further information: either the name of Li was used simply to hoodwink, and the rice was part of the 500 sacks belonging to the orphans, and stolen, and exported under Protestant protection, or else explain the presence of Cheng Pi-kien and Cu Hi-tsai on the boats that were so secretly smuggling rice out of the country.

During the delay of this correspondence the rice was deteriorating, and, that it might not all be lost, M. Lepers sold it. Then arose a regular storm. Mr. Jose demanded by what right M. Lepers had sold the rice stolen from Li, M. Lepers answered that he was quite uncertain whether the rice belonged to Li or to the orphans, and for either case he considered he had done well to sell it, instead of letting it be spoilt and lost. If it really did belong to Li, he, M. Lepers, had the money in his possession and he would have much pleasure in handing it over to him at once. No claim was made for the money, and instead Mr. Jose sent M. Lepers' answer to the English Consul at Ningpo. Then accusations and abuse rained down upon the missionary; tribunals of all kinds were called into action; a solicitor was even summoned to examine the case, when M. Lepers was declared to have had the rice seized, while as a fact he only heard the news from Mr. Jose's letter, after the deed was done. The report made from the Consulate in Ningpo,—it went to the Consulates of England and France at Shanghai, whence it proceeded to the Legations at Peking, and finally had the honour of a voyage to London. Bishop Moule, who seems still to regret that all these manoeuvres have hitherto "been without result," affirms that it was the Taotai of Ningpo who accused M. Lepers to M. le Comte de Bezaure, who, strangely enough, nevertheless answered the English Consul at Ningpo with these words "*Quid inde.*" It was clear to all that the whole affair of the rice was simply between Chinese, and that the Chinese have their own magistrates. The short account leads me to the two following conclusions: It is doubtful if the rice exported under the British flag which bore the inscription

大英奉旨監督 really belonged to the Protestant Li Hi-tsan, or to the two Catholic orphans confided to M. Lepers; but this is certain, that Cheng Pi-kien and Cu Hi-tsai robbed these two orphans of eighty *mow* of rice-fields, a house, and 500 sacks of rice, not to mention other injuries for which reparation is due. I will end by asking again, these two villains—are they or are they not Protestants? It does not suffice to disown them in the papers, and before the Consuls; they must also be disowned before the Chinese authorities who still affirm that they are members of the Anglican religion.

I am longing for the termination of this letter, and I sincerely hope of this discussion. It would be more easy than agreeable for me in my turn to accuse, but this I shall not do, and I feel your readers will be thankful for my silence.

I am, Sir,

Yours truly,

✠ P. M. REYNAUD, C.M.

P.S.—In your issue of August 1st, Mr. W. S. Moule, Bishop Moule, and your own correspondent again occupy your space with the T'ai-chow troubles. My letter can act as answer to all three. I have quoted names, dates, and facts. Let Mr. W. S. Moule do as much, instead of contenting himself with odious and perfidious insinuations; above all, let him take a lesson in moderation and courtesy from his venerable uncle. I would fain add one word for Bishop Moule. A high-placed functionary showed us a document, coming from the Tsungli Yamên, through the hands of the Governor of Hang-chow, and containing a letter from Bishop Moule, where he strongly accuses an English Consul, demands for M. Lepers' expulsion from China, for Mr. Nuien imprisonment, and declares Ing Wang-tê and Co. innocent, &c. If Bishop Moule disavows this letter, and so prove the mandarin to be a slanderer, I shall indeed much rejoice.

As I write these lines I hear Ing Wang-tê has assembled over 300 pirates by profession, and has promised \$5000 to any one who will deliver to him alive M. Lepers or Mr. Nuien. This reliable news contradicts the report that Ing Wang-tê had become a bonze. It is said that the brigand chief intends attacking the tribunal at Houangyen

to deliver one of his lieutenants, a Protestant much implicated, and condemned to gaol, awaiting further trial.

As to "Your own correspondent," I defy him to prove that the question of compensation has been touched. We refused to speak of it, until the guilty are punished. I add that he brings against us a double calumny in attributing to us information that appeared in your issue of July 22nd, which we have not even read. According to this information it seems that we are ready and willing to fight, and that we have offered the sum of \$2000 for the arrest of Ing Wang-tê.

Ictericus omnia flava videt.

✠ P. M. R.

II. Letter from Bishop Moule to the same.

SIR,—I am sorry that the discussion under the title of *Une Autre Chine*, ever had to take place, though Mgr. Reynaud's letter only serves to assure me that I did my duty in commencing it.

Mgr. Reynaud accuses me of nothing worse than being misled, especially by my honest friend, Pastor Yü, whom he designates without adducing any evidence "the wretched man who so terribly deceives" me, "and is reported to have received \$500 for negotiating Yin Wan-tê's conversion," which has not yet taken place, at least to my knowledge.

On my part I have insinuated nothing worse against Bishop Reynaud than a too implicit trust in interested witnesses, and, I may add after reading his letter, his neglect to put in exercise the critical faculty which he certainly possesses.

With regard to Yin Wan-tê I have to state explicitly that *my knowledge of his history was not derived from Pastor Yü*, but from persons not Protestants; and in whose testimony, in spite of their designation as "accomplices of Yin Wan-tê," I am inclined to place more faith since their reported disgrace. One of those named as "mandarins who abetted Yin" gave me the whole history down to date (May 12th) before I met Pastor Yü, who, in fact, said little or nothing to me about him. Another confirmed the story when, as Bishop Reynaud correctly states, they called together on me on the 13th. Their object in calling was not to recommend Yin to me, but, they said, to ascertain if I could in any way mitigate the strong prejudice of the Roman Catholic Mission against a man who, as they held, was really responsible for none of the outrages which had taken place, and who was so popular in his neighbourhood that serious disturbances were almost certain if his arrest were attempted. One of them was the Military Officer who endeavoured, in vain, to protect the Chapel at T'ai-p'ing in the riot in which M. Lepers was injured.

I have not hitherto indicated my informants, lest it should in any way injure them. Now that I am told they are disgraced I do not hesitate to quote them as my authorities. Will Mgr. Reynaud tell me that they and the district magistrate Ch'ao are all in the pay of Yin? Is he so rich that he can buy up a *Chihhsien* and the Military Officer, second in command at Haimên, besides the local civil mandarin? Or is the Protestant cause (if the Bishop persists in associating it with his assailants) so powerful or popular that either mandarins or bandit chiefs would look to it to befriend them against the powerful Roman Mission? Has the British Government obtained from the Chinese an edict in favour of me and my clergy like that which places Mgr. Reynaud on an equality with a Governor-General—*Non equidem invideo, miror magis*,—or has a British gunboat ever visited Haimên with results favourable to the Protestant Mission? A recent visit resulted, as is well-known in T'ai-chow, in a Consular lecture addressed impartially to all Protestant missionaries. On the other hand, the advent of a French gunboat, four or five years ago, is known to have been promptly followed by the disgrace of an obnoxious magistrate. In fact, whilst my informants talked evidently under serious apprehension of the danger of insurrection, the peril of offending the French Mission seemed to be never quite absent from their thoughts.

That Yin Wan-tê is an old pirate I never heard before. If so, he is not the first pirate, since I knew China, who has been permitted to serve his Government. At any rate I have seen his warrants as police officer from three successive *Chihhsiens*, and the present *Chentai* (Brigadier-General) and also his certificate of military honour, sealed by the late *Futai* (Governor).

I was not present, nor was Bishop Reynaud, and so, of course, cannot give *personal* testimony to the absence or presence of Yin Wan-tê in the deplorable riots recorded by the Bishop between April 15th and May 8th; but, as I have said, officers, civil and military, who had been employed to investigate them assured me that he was in no way concerned in any of them. Hsia Kin-fu, who is said to have participated in not only plunder, but also the brutal outrage on the unhappy Kuan, is a Christian of education, baptized after two years' probation, whose character and habits make it almost as unlikely that he, as that Mgr. Reynaud or myself, should share in such crimes. The provocation offered to Yin Wan-tê on March 29th was much more serious than merely

an unwelcome invitation to call on M. Lepers at the Mission. My informants assured me that his liberty was undoubtedly threatened, before he sent his son to call up some of his men to see him safe out of the *yamen* where he was guest. That he resented this, no one denies; but, I repeat it, it is denied by those who ought to know, that he wreaked his vengeance in the way indicated. As to the unhappy Kuan it is said that he was brought by his captors to Yin Wan-té's house, who was then suffering from virulent ophthalmia, but that Yin Wan-té's son, at the victim's appeal, interceded for him in vain, and he was carried away to suffer the inhuman tortures described. Mgr. Reynaud will tell me my credulity is *too gross*; but I will ask him to estimate his own neglect to use the critical faculty in a case of which I can report the facts at first hand. Mgr. Reynaud relates that, "on the night of May 13th or 14th, Yin Wan-té and his son came with banners flying at the head of their armed banditti to declare themselves Protestants, and they were accepted by Bishop Moule." He has referred to my age. Does he think I am in my second childhood, that I should admit as fellow-Christians strangers who came in so defiant a style? I can assure him, however, and I do not think he will give me the lie, that from May 12th, p.m., to 14th, night, which I spent at the Chapel in question, no banners or weapons of any kind were seen among the (for our small Church) crowd of orderly communicants and worshippers, that to this day I have never set eyes on Yin, father or son, and that it was only after I left the place that my Presbyters told me he had called, late on the night of the 12th, to see me, but had been refused by them because of the late hour.

As to the terms in which I spoke of him, when writing to General Yü, to ask his special care of the isolated chapel at Ch'ing-yangtao, I have before me a dispatch there-*en*ant from the Consul of Ningpo, in which he says I "describe him (Yin) as an inquirer of some months' standing." (The original of "inquirer" was literally "one interested in the Faith.") That is the utmost limit of my "commendations" of Yin. My reference to him in that letter merely echoed the anxiety which I heard expressed on all hands that a man generally believed to be innocent of violence against the missions should not be summarily arrested to the peril of the public peace.

That a "Veto" which I have never presumed to utter, should have delayed his arrest so long is, to me, incredible, had not my representations met, in the minds of the mandarins, with a very strong impression that Mgr. Reynaud was too sure of the identity of the real enemy. The mandarins, for whom I am sincerely sorry, are not my only witnesses of the non-complicity of Yin. The C.I.M. missionary, whom I conjecture to be Mr. X. of the Bishop's letter, wrote under date May 16th, independently confirming what I have said of the current opinion of Yin's innocence, of the danger of arresting him, of the totally independent origin of the riot at T'ai-p'ing, and of the danger to all "if the people are excited more than they are at present against the Roman Catholics."

With regard to the second part of Mgr. Reynaud's reply I am again tempted to think that he allows his critical faculty to sleep, and being exclusively supplied with *ex parte* evidence, cannot discriminate fact from fiction. His story of the "Protestant theft of rice" is a repetition of statements sent by M. Lepers to Mr. Jose at the time. Mr. Jose—who is, *pace* the Bishop, not a "double dealer"—promptly sent a senior Presbyter to investigate the charges on the spot, in the absence of Pastor Yü, who was then on other business at the Fu city, and was detained by Mr. Jose during the inquiry. M. Lepers was invited to send a trusty agent to assist the Presbyter, but pleaded *pre-occupation*. Presbyter Ch'ên reported that the persons accused were not Protestant adherents, and that Pastor Yü had not patronized them, as alleged. In December last I was in T'ai-chow with Mr. Jose, and having been furnished with a copy of M. Lepers' letter to M. de Bézaure, Mr. Jose at my desire again made a vigorous inquiry into the facts. I find that, on December 3rd, I wrote from the chapel referred to above to Mr. Playfair. After referring to the letter of M. Lepers and to the official documents connected with the seizure of the rice, both of which I had carefully studied, I said, "The multifarious accusations of M. Lepers against native clergy and others of our communion are, I suppose, believed by that gentleman, though in some cases he does not hesitate to contradict himself. I have questioned Mr. Jose regarding, I think, every allegation, and in almost every case there is absolutely no foundation for M. Lepers' charges. If M. Lepers could be induced to perambulate the country as Mr. Jose does, and as I do in my brief visitations with a single servant, and deal face to face with his people and their neighbours, there could be some hope of his co-operating with Mr. Jose in putting an end to the *imperium in imperio* you are familiar with." I expressed my earnest hope that M. de Bézaure would give a fair hearing to what I hoped would be "a well and frankly-conducted case." That hope was disappointed; and as I have stated, with the Consul's advice, the plaintiff addressed himself again to his *Chihhsien*, who reported to the late Taotai of Ningpo, who, as he stated personally to me, addressed to the French Consul-

General a demand for justice on behalf of the plaintiff Li Hsi-oh'ang. He assured me that he should press for a decision; and of this I was also assured by the late Consul at Ningpo.

The Bishop has accepted untrustworthy evidence on two points of vital importance. (1) "Cheng Pi-kien and Cu Hi-tsai" neither are, nor have ever been recognised as "Protestants," either by the native Priest or English Missionary. Chêng, uncle to the deceased woman's husband, demurred to and resisted the alienation of the property. Pastor Yü took no part in the affair. The magistrate is said to have adjudicated finally in a way acceptable to both parties. (2) "Chêng Pi-kien and Cu Hi-tsai" were not on Li's rice-boats, which started from a town sixty li distant from their abode, and had no interest either in the enterprise of Li or in the resultant lawsuit. I have the documents before me, and they show that the action of Wang Li-yuen was solely against the plaintiff Li, who is charged with exporting rice (not "plundered from orphans") beyond seas; whilst his reply is on the same lines. The magistrate's two reascrits clearly affirm Li's claim to the whole of the rice as his property, ordering it to be released and escorted to Sungmên for sale; which orders were, as I have stated, resisted, and the rice was handed over to M. Lepers. Neither Mr. Jose nor I have suggested that that gentleman seized it; but that he accepted it after its seizure on the highway, and after the trial at the *yamên*. The magistrate treated the flag as a fabrication of the assailants.

Certainly I regret that the action of the Taotai is hitherto without result, and earnestly hope for the honour of French justice that it will not remain so.

I repeat that I have not "demanded M. Lepers' expulsion." If I have ever viewed his transfer "to another field of usefulness," as one correspondent phrased it, as desirable, I should never have thought of demanding it, since the very fact of my doing so would not unnaturally rouse his Bishop to assert his independence in the matter. This is another case in which Mgr. Reynaud's "reliable news" is untrustworthy.

I hear, whilst I am writing, that it is proposed to include the Christian Hsia Kin-fu and Pastor Yu Hsien-t'ing in the warrant for the arrest of criminals. I sincerely trust that this is not reliable. If it should be, we shall be in the face of a religious persecution, and then I cannot demand less than to suffer with my flock.

Regretting both the length of this letter, and the occasion which draws it from me,

I am, &c.,

G. E. MOULE.

Hangchow, August 11th.

III. Comment of Editor of the "North China Daily News."

We did not propose to reopen the discussion of the troubles between the Protestants and Roman Catholics in the T'ai-chow district, but a very important letter from Mr. Playfair, lately British Consul at Ningpo, and now at Fuh-chow, has been placed in our hands, dated Fuh-chow, August 12th, one or two quotations from which throw a good deal of light on the controversy which is not really religious, but political. Mr. Playfair says: "It is not true that I pronounced the Protestant converts to be the aggressors, when I went to Haimên. On that occasion I expressed no opinion as to who was right or who was wrong. I simply said that, wherever the fault lay, the fighting had to be stopped, and that if the [Protestant] missionaries did not see to it themselves, I would undertake to put an end to it myself. Except as regards the Protestants, I had, of course, no authority to pronounce, but I intimated that I would recommend the same action to the French Consul-General. Neither did I formally demand the deportation of M. Lepers, though I have no doubt I said it would be a good plan. . . . Since writing the above, I have seen the *North-China Herald* of the 7th, containing the letters of Mr. W. S. Moule and Bishop Reynaud. The version given by the latter of the famous rice-case is simply ludicrous. He states as undoubted facts, allegations which have been disproved over and over again; and thoroughly disproved. Frankly, what seems to me the most scandalous part of the business is that, in spite of the gravity of the charge against M. Lepers and the cogency of the proofs with which it was supported, it has been impossible to have the accusation even heard."

No one who knows Mr. Playfair will doubt his impartiality, and this makes his evidence especially valuable.—*N.-C. Daily News*.

IV. Letter from a "Missionary in China" to the "Protestant Observer."

In this part of China for years the Romanists have been making themselves obnoxious to both Heathen and Protestants by their general lawlessness. Everybody seems to be received by them with open arms, regardless of what their

character might be. The consequences have been necessarily serious, for notorious bad characters have joined them, and under the aegis of the French Roman Catholic priest at Hai-men and the power of the name of France have been able to escape the hand of justice. They have thus had practically a free hand for the doing of evil. The result has been a systematic seizing, beating, and torturing of people who have in some way or other had the misfortune to offend the Romanists, and they have often only been released on payment, or promised payment, of sums of money. Much of this has been done on the Roman Catholic premises at Hai-men, where a French and a native priest reside. How much the French priest is aware of what is done it is difficult to say, but it is hard to believe that he can be ignorant of it, seeing he lives on the premises; and people say that the cries of those who are strung up and beaten in the stable can be heard outside! Of course it is not likely that they should leave the Protestants alone, and Christians, both of the C.M.S. and the C.I.M. churches, have suffered at their hands. Two magistrates of this district, with whom I have been on friendly terms, have again and again in my presence bemoaned their inability to put a stop to these things, and bring to justice noted villains who enjoyed Romanist protection. Several of these once led a band of rioters on our chapel and members' houses at an out-station and pillaged them! The principal leader of that band had crimes recorded in the Yamen against him from murder to extortion! Yet, notwithstanding all this, the Romanists have the effrontery to state in the newspapers that they are very careful in the matter of receiving men only of good character, that they hand wicked men over to the officials to be dealt with, and cut such off from the Church as they would amputate "gangrenous limbs"!

We felt that matters must, sooner or later, come to a crisis, and that, to a certain extent, has taken place during the past few months. A man in the Huang-ieu district, Ing Uan-teh by name, had been in former years somewhat of a bad character. He was pardoned and appointed by the magistrate to apprehend robbers. Besides another minor matter this man gave offence to the Romanists by attempting to seize one or two robbers who claimed to be in the Roman Catholic Church. These went to Hai-men and reported Ing Uan-teh, telling a story of what he had said he would do to the Roman Catholics. The Romanists accused him, and took steps to illegally seize him, and he was only rescued from their hands through the good offices of an

official whom he had gone to Hai-men to visit, and a band of armed men under the command of his son. False accusations were then made against him, the Romanists stating that he had attacked their chapel at Hai-men! This caused him to take up arms in self-defence, and desperadoes joined him. Pressure was brought to bear on the Chinese officials by the Romanists to have Ing Uan-teh arrested. Then a general persecution of Roman Catholics broke out, which resulted in houses being attacked, a few of their chapels burned down, and Roman Catholics were seized, beaten, and had money extorted from them, thus reaping what they had been for so long sowing. Much of this was done quite apart from Ing Uan-teh, though the Romanists laid *everything* to his charge. This was notably the case at T'ai-p'ing, where two of our C.I.M. missionaries reside. A soldier was beaten and tortured in the R.O. chapel there by the native catechist and others. The soldiers retaliated by forcing their way into the chapel and beating those who had beaten their comrade. The French priest came down and demanded payment for damages (much of which, by the way, was done by the Romanists themselves) to the extent of \$300. While the officials and the priest were negotiating a settlement the people gathered, pulled the place down and set fire to it, the priest escaping to the Yamen. The Romanists said Ing Uan-teh had sent emissaries to T'ai-p'ing to stir up the people and so cause a riot! (While this riot was going on the Protestant missionaries in their chapel were preaching the Gospel to orderly and attentive crowds of people!)

Ing Uan-teh it seems had been an occasional inquirer at one of the Church Missionary Society out-stations in the district, and Bishop Moule, then on a visit to it, was appealed to by three of the officials to use his influence to ease off some of the pressure which was being put upon them to arrest Ing Uan-teh by the higher officials on the representations of the Romanists. They did so, as they feared a revolt of the people were he arrested, the *litterati* and people being deeply in sympathy with him.

However, steps were still taken for his arrest, troops were drafted into the district, and fighting ensued, in which the military were invariably defeated. Exasperated by the efforts of the Huang-ieu magistrate to secure his arrest, Ing Uan-teh marched on the city one evening, entered the Yamen, opened the prison doors, and left the prisoners free to escape if they wished it, which some did.

A reward had been put upon his head, and he was at last caught. Two robbers,

to whom he had gone for safety and hospitality, in order to get the promised money, betrayed him into the hands of the military, and he with his brother were at once taken to Hai-men. It is said that the French priest, the Prefect, and the magistrate wanted his immediate execution, but the Ch'en-tái was unwilling to execute him without orders from the higher authorities.

On September 10th and 11th multitudes of people—many of them with incense and petitions in their hands, went to Hai-men to beseech the officials to spare the life of Ing Uan-teh. Some even offered to bear his punishment. One old man, the teacher of a school, offered his property to the officials, and offered himself and his two sons for punishment in the place of Ing Uan-teh and his sons! But all this notwithstanding, and in the face of strongly manifested public opinion, Ing Uan-teh and his brother were beheaded about daybreak on Friday, September 15th. The people of Hai-men knew nothing of it until the sound of the firing after the execution awakened them and told what had taken place. The two heads were brought to Huang-ieu and hung over one of the city gates, and thus the Romanists got *part*, at least, of their "pound of flesh." The people have been, and are, much excited, and denounce the Romanists and the Prefect and magistrate in no measured terms.

The soldiers are now seeking for the son of Ing Uan-teh, led by the miserable man who betrayed the father, and on whose own head quite recently a price was set by the magistrate of T'ai-p'ing!

Thus matters stand at present, and it is doubtful if peace will yet come to the district. The Romanists have the audacity to state that at the head of the desperadoes are "well-known Protestants"!! which is *absolutely* untrue! They mention two men. One is a noted brigand who never had any connexion with a Protestant Church, but who actually was an adherent of the Roman

Catholic Church up till the time of the outbreak against them, when he joined the other brigands in the hope of plunder, quite naturally! The other is a B.A. and a member of the C.M.S. Church. He is far from being a robber chief. The fact of the matter is that in days gone by they endeavoured to extort a large sum of money from him, and only partly succeeding, denounced him to the magistrate as a member of a secret society. He was imprisoned, but Mr. Jose, of the C.M.S., was able to secure his release. This is why they accuse *him*!

Another man (who also has a degree) and whom they have falsely accused, was last year accused by Romanists of speaking against their Church, illegally seized, taken to Hai-men, strung up in the stable (with cloths round his hands to prevent the cords marking them), and knocked against the walls from side to side until he promised a certain sum of money amounting to about 30*l.* He appealed to the magistrate, who could not help him. He then appealed to the Tao-tái at Ningpo, but all to no purpose! Though a most inoffensive-looking man, yet they accuse him as a leader of desperadoes! This is a sample of *many* cases. It is enough to show what is done. . . .

It is matter for praise and thankfulness to God that through all the unrest, excitement, and rioting *not one* Protestant place of worship has been interfered with, and only a *very few* of the Native Christians have suffered in any way. God has indeed remarkably given us favour in the eyes of the Heathen. They speak freely of the marked difference between Romanists and Protestants. But the Romanists get over that fact in their usual way. They state in the newspapers that "wolves do not destroy each other," that of course the leaders of the brigands are Protestants, and it follows they would not fight against their own people! And yet neither as a leader nor in the ranks of these brigands is it possible to find a single Protestant. . . .

JAPAN OF TO-DAY.

An Address to the Northumberland and Durham Church Missionary Union, Newcastle-on-Tyne, December 14th, 1899.

By AMY C. BOSANQUET,
C.M.S. Missionary in Japan.

JAPAN is looked on, and rightly, as one of the bright and hopeful spots in the mission-field. We, who have lived there, have no stirring stories of danger, no sad ones of privations and miseries, to tell. We have our trials, but they are different from those of missionaries to Africa or China, and we often feel that, though these trials are real ones, they are light by comparison with those of many of our

fellow-workers in other lands, and that we should thankfully acknowledge that "the lines are fallen to us in pleasant places." It would indeed be easy to draw a lovely picture of the farthest "Far East" islands of the "Dayspring," but I would rather go below the surface to-day and think with you about some of the problems which we are anxious that home workers should fully understand, that you may better help and better pray for us.

My six and a half years are but a short apprenticeship, and I speak with diffidence, but yet I have been fortunate, I think, in seeing a great deal of the people, being in daily contact with various classes, in connexion, first, with the educational work of my friend Miss Tristram at the Bishop Poole Memorial Girls' School, Osaka, and afterwards, for three years, in evangelistic work in Hiroshima, a city of 100,000 people, in the beautiful province of Aki, on the Inland Sea, a day's journey by rail from Osaka, to the south-west, but still in the same diocese. So I hope that I am beginning to understand by gradual experience some of the complicated currents and cross-currents and under-currents of life and thought in that country, and to see how very important it is for Japan and for the world that the strongholds of crumbling but still powerful Heathenism, and of ever-increasing scepticism, should be won for God, and won, if it may be, *now*, when the opportunities are many and great.

In order to make clear the position of things, I want to say a few words about the conditions and influences which, whether we take account of them or not, are actually present, helping or hindering the progress of the Gospel.

I need hardly remind to-day's audience of the rapid changes which Japan has been passing through—the present transitional state of ideas—the great variety of stages of so-called "enlightenment"—the strange mixture of West and East, and of things ancient and modern. As one little instance, I may mention that in a magazine for young people which I take in, translations of *The Jungle Book*, *Alice through the Looking Glass*, the adventures of Louis de Rougemont, papers on bicycling, modern navies, &c., appear side by side with delightful old stories of Japanese warriors, strange mythological fairy tales, folk-lore legends, and articles breathing the old national spirit. For that old spirit is still strong. Japan is accustomed, not only to convulsions of nature, but to political and other changes, as her history shows, and the versatility and adaptability which are characteristics of the race make it possible for her to assimilate new elements and settle down to a novel condition of things with an apparent contentment and ease, where other people would perhaps be staggered and puzzled, slow to move and clumsy in moving. Yet a strong conservative spirit underlies all this, and there is a tendency to reaction. The present time is one of progress, but also of reaction from the temporary exaggerated imitation of everything Western. The national feeling was really strengthened and developed by the Revolution of 1868, which overthrew the old *régime*, the Shōguns and the feudal system which had long divided province from province. She is now united under the Emperor and one common law. She now feels herself free, after the policy of isolation which lasted for more than 200 years, and the forces which were so long repressed are finding scope. It was not by the will of the people that the doors were shut in 1624, and that no ships were built large enough to cross the open sea. There had been, before that, a keen interest in the outer world, among those who had opportunities of knowing anything about it. While Japan was closed, a reaction against the exclusive, conservative doctrines of the Chinese sages, and a great revival of the study of the old

national history, prepared the way for re-opening, and the action of the European and American powers brought matters to a crisis.

As a Japanese writer puts it, in the magazine already referred to, "The Revolution in our country was like the letting loose of a long shut-up bird. Japan at first was hardly able to use her long-disused wings, but at last she has become able to fly, and as it is now more than thirty years since the cage-door was opened, she ought to be circling high in the wide skies by this time. But the recovery of the old active energy costs some palpitations of the heart."

Now is the time, is it not, for us to be of use? Do we not desire to help and guide those first soaring, but somewhat experimental, breathless flights, that they may not prove aimless, fruitless, nor lead to a worse captivity than that from which Japan thinks she has escaped?

But here we meet with a difficulty. For a short while, it is true, there was over-sanguine talk of Japan becoming Christian in a wonderfully short space of time. But this phase soon passed. What is the real attitude of the masses of the people towards Christianity? It is still a doubtful one. And one great reason lies in their past history—in the last events before the closing of Japan early in the seventeenth century. That policy was mainly caused by the introduction of Roman Catholic Christianity accompanied, unfortunately, by the influence, real or supposed, of the Pope and the kings of Portugal and Spain, by misdirected zeal, and by political intrigues which led to serious disturbances and civil wars. Is it surprising that the Taikō Hideyoshi (the Napoleon the Great of Japan) was roused by such reports as that of the Portuguese captain who boasted (it is said), "The king, my master, begins by sending priests who win over the people; and when this is done, he dispatches his troops to join the Native Christians, and the conquest is easy and complete"?

So, though with the opening of Japan came an interest in the religion as well as the other learning of the West, it is natural that there should be a deep, lingering dislike to the supposed disloyal, dangerous, long-proscribed "Yaso-Kyō," or religion of Jesus. The masses, especially in the country, still fear lest we are trying to lead them into pitfalls—still suspect that we may be the thin end of the wedge, with secretly hostile aims. "Did your Government send you?" I have been asked anxiously, even by a school-teacher. And when I inquired of a young telegraph-clerk, whose own prejudices had melted away, but whose parents were bitter against Christianity, "What makes them hate Christianity so?" the answer was, "History." We have to live down history and all the old associations—those associations which make one glad to avoid even the old pronunciation of the Name of Jesus, because of the thoughts it awakens.

This deep-rooted prepossession against Christianity on historical grounds is perhaps, as I said before, felt most in the provinces, where it is often fostered by the Buddhists. It is at the bottom of many a village and family persecution, or is, at least, used as an excuse for such. It sometimes makes the life of Christian schoolboys a hard one. And it has caused many an educated man to be shy of inquiring about our religion, or associating himself in any way with us, so that thousands have drifted into atheism, agnosticism, and careless indifference, too often influenced by English books, which represent, as they think, the modern mind of intellectual and cultured Europe.

The nature of the religions of Japan makes this transition to scepticism easy. They are so vague that the ordinary man seems to be neither expected nor able to give a definite account of his belief, much less a reason for it. Buddhism has so many forms that almost every "believer" one

meets has, apparently, taken it up differently. Besides the varieties in the doctrines of the various sects, the popular teaching is avowedly quite different from that proposed to philosophical minds. Thus principals of Buddhist schools and leading priests are, it may be, worshippers of pure reason, or may call themselves "free-thinkers," while the people are holding the old superstitions and idolatries and (as I have seen) worshipping the high priest as a "living Buddha" when he passes down the street.

But, intangible as it is, the power of Buddhism is not to be ignored or underrated. Though disestablished and disendowed after the Revolution, it is still a great force, claiming to have some thirty million adherents and some 100,000 temples. And it is just now making a special effort to regain influence and check the growing work and prestige of the Christian Church.

Shintōism does not seem to be active now, though its past influence still lives on, and it is, in some sense, the official religion of the country. Thus, military funerals are Shintō, unless a Buddhist funeral is specially desired, and there are Shintō ceremonies and festivals connected with the Imperial Family. There is vagueness here, too—a strange old mythology and hero-worship, chiefly in honour of the heavenly ancestors of the Emperor—a simple ritual, with some points of beauty—but no definite moral code at all.

The feelings of many Buddhist and Shintō worshippers may well be expressed in the poetic words of the priest Saigiō, when he made pilgrimage to the famous shrines of Ise (translated by Mr. Aston in his *Japanese Literature*):—

"What it is
That dwelleth here
I know not;
Yet my heart is full of gratitude
And the tears trickle down."

Confucianism goes no farther than to speak of "Ten," i.e. "Heaven," somewhat as people now speak of "Providence." Yet among all shades of religious belief there have always been indications of a seeking after One Personal Living God, without whom the soul has no true rest.

The indefinite nature of most of the religious ideas in Japan, and the confusions and contradictions which exist, might seem to make things easier for the entrance of Christianity. Probably they do, in the end; there are signs of weakness and crumbling away. But it also means that we have to be very careful what we say, for what we can say to one person would be wholly inappropriate to another; general arguments are seldom of much use, and one has to deal individually with each new inquirer, ever on the alert to understand his or her exact position and give suitable help, which all needs very special grace and wisdom, insight and tact. After all, however, we make way fastest when we most bravely and faithfully hold up the Truth in its fulness, as revealed to us, and trust to God's Holy Word to do its own work in each heart under God the Holy Spirit, to whom all hearts are open.

To return for a moment to the religions of Japan—it must not be thought that we take a wholly antagonistic view of them. There are weeds to be uprooted, but there are also seeds of living truth sown long ago, not by us, to be reverently cultivated. We find beautiful foreshadowings or remnants (whichever we may be pleased to call them) of truth, in the midst of Heathenism. The old laws of pollution and rites of purification, for individuals and for the nation, the parallels to baptism, the vows and

services of self-dedication, the pathetic prayers to be washed and purified, the high ideals, the very metaphors used in the religious writings, are sometimes wonderfully like the Old Testament and even the New. One cannot but admire and appreciate many of the doctrines taught by men who were feeling in the dark for light.

I have seen and heard a good deal of the strongest of Buddhist sects—the Shin sect, founded in the thirteenth century—and I should like to read to you a translation of their “Creed,” as it was called by a student in the Buddhist College at Hiroshima, himself a priest’s son, but a Christian in heart, who brought it to me. He said that this formula is recited daily by many devout Buddhists. It expresses the doctrine of this sect, that there is a way of salvation for men and women alike, by simple trust in Amida Buddha. “Rejecting all religious austerities and other works, giving up all idea of self-power, we rely upon Amida Buddha with the whole heart, for our salvation in the future life, which is the most important thing, believing that at the moment of putting our trust in Amida Buddha our salvation is settled. From that moment, invocation of his name is observed” [i.e. the oft-repeated “*Namu Amida Butsu*”] “to express gratitude and thankfulness for his mercy. Moreover, being thankful for reception of the doctrine from the Founder and succeeding Chief Priests, whose teachings were so benevolent and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.”

I think you will agree with me that in Japan’s present state one of the most important things is to give definite religious teaching; not only glimmerings of truth to be added to the other vague glimmerings and lost in the chaos, but such teaching as shall lead the soul into real communion with God, such faith and hope as shall produce the needed stability and develop strong, loving characters fitted to cope with error and unbelief around.

Such work is being done by the C.M.S. in various ways, and a native ministry and Church organization are being developed. Naturally I know most of the women’s work, and feel deeply the value of the large Bishop Poole Memorial School at Osaka, which has done wonderful things already. There are not many schools for girls, except the Government ones for little girls, and such schools as this at Osaka meet a felt need. Here children, often from heathen homes, come, either as boarders or day-scholars, paying as at any other school. They come at the most impressionable ages, from six upwards, and may stay until they are eighteen or more. They are daily taught the Bible and given a good Japanese education, with English in the higher classes, under Christian influences, and so grow up thoroughly well grounded in the faith, intelligent, instructed members of the Church, prepared to be high-principled school-teachers or evangelistic workers among women and children, or to become good wives and mothers, to bring up the next generation in the fear and love of God.

But, sad to say, this year which has brought the long-expected Treaty Revision and set us free to travel and reside in the interior without passports, has brought even private schools under new Government regulations, which are at present causing great anxiety. The Education Department is trying to stop all religious teaching in schools, in or out of hours. Some Mission-schools have in consequence had to close—others to alter their arrangements entirely. Some have had to give up their lower classes and only continue the higher ones for children above the regulation school age, foregoing even for these the privileges they might have if they would consent to give up the Bible. I hope that our C.M.S. schools are weathering the storm successfully,

but I would ask for your special prayers at this crisis, for the Mission-schools and for the educational world in Japan.

There are Christian educationalists, though not many; and I know individual school-teachers, both men and women, who feel their responsibilities, who read the Bible and respect its teachings. One, a thoughtful teacher in a Government Higher Primary School, told me one day how he had been addressing a large meeting of the parents and friends of pupils, and had (after speaking of the Emperor's Rescript on Education, which is much revered and regarded as a kind of moral code) ventured to draw attention to the use which Christians make of the Bible, as a high moral standard to live up to, advising the audience to take note of its good results.

The fact is that thousands and thousands of Japanese have now, practically, no religion, except, perhaps, when there is a death in the house, or on the chief anniversaries of deaths. And the thoughtful ones are realizing that they are adrift, that the country must have *some* sort of faith in a Higher Power or Powers—some restraints to vice and encouragements to virtue, or it will go to ruin. So there are inquiries as to "the religion most suitable to Japan." I remember two youths who had come to question us, as they had already questioned Buddhist and other teachers. They listened respectfully while I tried to explain the first principles of our faith, and then one said, quietly, "What a beautiful thing! Surely such a religion must spread and prosper!" while the other generously promised, if he became a Christian, to help to propagate it in other lands. But they never came back again.

My last three years were spent in the city of Hiroshima, a great provincial centre. I saw the other day, on the back of a local map, that (if I translate the phrase rightly) "Hiroshima holds by the throat the eight central provinces of Japan, to kill them or to make alive." Would that from Hiroshima might go out the life-giving Gospel throughout those eight provinces, where there are but few missionaries or native workers and hundreds of villages which have not yet had the opportunity of learning to believe in the Saviour!

Miss Sander and I lived together, and we and our earnest Japanese fellow-workers found many openings for visiting and having classes, and many visitors came to our little Japanese house. We were in friendly contact with various kinds of people—a few ladies, wives of officers and officials, many women of the middle and lower classes, girls who had come from the country for needlework or other lessons in the city, schoolgirls who called on their way to or from school, school-teachers, Normal School and Middle School students, soldiers and sailors in the hospitals, soldiers of the garrison and their families, and others. We were courteously admitted as often as we liked to go to the Military and Naval Hospitals at Hiroshima and Kure (farther along the coast), to talk to the patients and give them tracts and Gospels.

I well remember one man calling to say good-bye, after he came out of hospital, where he had been long detained by a bullet-wound received in Formosa. He said, pointing to the black page in a little "Wordless Book," "My heart used to be quite dark, like that, but now I know the nobleness of the True God, and I desire to live for Him. God has given back my life to me so often that I feel it is His, not mine." An officer's wife who was sitting in the next room, with only thin paper sliding screens between, overheard the frequent mention of the Name of God, and was impressed. She is now receiving regular instruction. We have not heard lately from the man. He went back to his far-distant home and has not written lately. Like many others, we have lost sight, but not hope, of him.

One cannot but long to get back to the work. It was almost overwhelmingly great in its demands, but very happy, in spite of many difficulties and disappointments. Until more Japanese workers can be trained (at present they are sadly few in number compared with the needs) and the Church becomes self-supporting, as it is *beginning* to be, there is still need of English workers. For *now* is the great opportunity. Soon circumstances may have changed, and the foreign teachers may have little opportunity to exert influence. The Japanese will naturally wish to be independent, and it is our desire that they should be. Let us do our best so to implant pure, true Christian principles, so to raise up worthy leaders among them, that, when we leave the field, the Light may continue to shine out more and more clearly in Japan and from Japan!

Lastly, I would like to ask all C.M.S. home workers to impress on those whom they interest in missionary work, how *close* it is coming to us all! True, "Launch out into the deep" is still commanded, and happy those who can go forth. Means and men are greatly needed for the "deep-sea fishing" in "heathen lands afar." But in looking away to the horizon, do not *overlook* the fishing close at hand, for the tide is bringing shoals to your very feet. Year by year, many Heathen, Mohammedans, and non-Christians of all races come to our English shores, and sometimes stay for several months and then go home again. What do they see and hear? What impressions do they form of Christian England? A few missionaries going among thousands of Heathen are at a terrible disadvantage. A few Heathen coming among thousands of Christians—ought they not to be easier to reach and influence for good? And yet many go away with recollections of evil sights and words which make the hearts of missionaries sad when they hear them out in the mission-field, and shock the new Christians there, to whom they recount their experiences. Let us endeavour to make our land indeed a glory and praise in the earth, not for our own honour, but for God's!

AFRICAN NOTES.

THE War in South Africa.—The situation in South Africa is being watched with such keen interest and anxiety, that it would be superfluous in these Notes to attempt any retrospect of the events of the past few months. It may, however, be of interest to notice briefly the effect of the war upon missionary work in the disturbed area.

At the outbreak of hostilities the Society for the Propagation of the Gospel had a number of clergy labouring in the Transvaal. Most of these, including the Bishop of Pretoria, were compelled to leave the country; but a few have been able to remain, and are still ministering to Native Christians, as well as to the remnants of their European congregations. The Society has recently received interesting letters from the Bishops of Zululand and Natal, the former writing cheerfully about the work in his diocese, the latter describing the gradual stoppage of work in Northern Natal before the advance of invading commandos. Wherever possible, the missionaries have gallantly held their posts. One of these, the Rev. C. Johnson, was in England when the war began: he wrote to his wife, whom he had left at his station, Rorke's Drift, advising her to move with their children to safer surroundings; but, to avoid causing alarm, she preferred to remain alone among their Zulu converts. Her husband arrived at Ladysmith just as the Battle of Elandsplaagte was about to be fought, and had great difficulty in rejoining his family. He succeeded at last in doing

so by a circuitous route, and found the work at Rorke's Drift and its many out-stations going on undisturbed. He now writes home rejoicing that his advice was disregarded!

Two stations of the London Missionary Society, Kuruman and Taungs, in Southern Bechuanaland, are at present in the hands of the Boers; but the work has not been molested. The missionaries at two other stations, Kanye and Molepolole, north of Mafeking, have not fared so well, and some anxiety is felt on their account. Supplies which had been sent them by rail were commandeered on the line; very little can now be obtained in the neighbourhood; and they are completely cut off from communication with the outside world. Further north again, the work appears to be quite unaffected by the war; satisfactory reports being received from Palapye in Khama's country, and from the stations in Matabeleland.

The workers of the South Africa General Mission at Johannesburg were unable to obtain the necessary permits, and had to leave their posts at very short notice. Those in Swaziland and Northern Natal were obliged to retire on Durban; and now tidings have been received that a newly-built station at Ingogo has unfortunately been demolished. Much of its ordinary work having thus been suspended, the Society has been free to seize opportunities for work among our troops. Nine of its missionaries are now devoting themselves entirely to such work; one of them, Mr. Smyth, now sharing the hardships of the garrison at Ladysmith. An interesting booklet, "At Modder River," has lately been issued, describing an improvised Soldiers' Home which proved very acceptable to the men of Lord Methuen's force, and giving a graphic account of Mission work under fire.

The sympathy so universally and so keenly felt with our gallant soldiers has found expression among Christian people in enlarged schemes for their spiritual good and in a mighty stream of prayer for blessing upon all such efforts. Not to mention the work of many devoted chaplains labouring at the Front, the Army Scripture Readers' Society has sent out eleven of their staff—several being old soldiers—who command the confidence of the men and understand their peculiar needs and difficulties. During the outward voyage Gospel meetings were held on board several of the troopships with very encouraging results; and, since then, many a wounded soldier has listened eagerly to the same Glad Tidings, in the camp hospital or upon the stricken field.

Fifteen workers connected with the Soldiers' Christian Association have also gone to the Front, taking specially prepared tents to be used for reading, writing, and recreations, and to give better facilities for prayer-meetings and evangelistic services. We are glad to note that Sir Redvers Buller has ordered that "facilities are to be accorded to the Association to put up tents at fixed stations, so far as military requirements will permit."

In these and many other ways, we earnestly hope that light may shine upon the dark cloud of sorrow and anxiety which at present overhangs our country.

Anglo-German Agreements.—Apart from the all-absorbing question of British supremacy in South Africa, the most important events of the past few months have been three agreements concluded with Germany, which must now be noted *seriatim*.—

I. *Transcontinental Telegraph Treaty.*—It will be remembered that in March of last year Mr. Rhodes visited Berlin and had an audience with the Emperor. Little could be gathered at the time as to the success of his negotiations; but it has since transpired that they resulted in a treaty between the German Government and the African Transcontinental Tele-

graph Company, which was ratified on October 28th. By this treaty the Company acquires the right to run its telegraph-line through German territory; being bound in return to erect at its own cost, between the northernmost station in Rhodesia and the one first reached in British East Africa, a wire for the exclusive use of German East Africa. The Company has to pay a charge of ten centimes per word transmitted, and the German Government reserves the exclusive right of establishing telegraph-stations within its territory. There is a further clause empowering that Government, on the expiration of forty years from the completion of the line, to take over without payment the section running through German East Africa.

The route of this telegraph-line runs from the Cape, *via* Salisbury, Umtali, Tete, and Blantyre, to Zomba, the headquarters of the British Central Africa Administration; thence to Fort Johnston, at the south end of Lake Nyassa, along the west coast of which it is carried to Karonga; and from this point it more or less closely follows the Stevenson road to Kituta at the south end of Lake Tanganyika. As early as September last the line had reached a point only twenty-nine miles from Kituta. The store at this place, containing goods to the value of 10,000*l.*, had unfortunately been burnt down; and in the then scarcity of labour it was expected that two or three months must elapse before this small section of the line could be completed.

II. *Cape-to-Cairo Railway Agreement.*—The telegraph treaty above referred to was only approved by the Imperial Chancellor after a further special agreement between the German Government and the British South Africa Company had been signed. This agreement is of great importance: its conditions have not yet been made fully known; but we learn that the Company binds itself, in the event of the construction of a branch line from the Cape-to-Cairo Railway to the West African coast, to run such line through German territory, and from a point on the Anglo-German frontier to be determined by future agreement. At present the small British enclave of Walfish Bay includes the only good harbour by which the German Colony has access to the sea; and one might thus expect that the line would be carried to that point: but there are indications that Germany hopes to extend her territory northward, and that Great Fish Bay, now belonging to Portugal, may eventually be the point selected. This is suggested by a condition in the agreement that in no circumstances shall a railway be constructed between British South African territory and the West Coast to the north of the 14th degree, until one has been completed to the south of that latitude. Now Great Fish Bay lies a little south of the parallel in question, but is at present outside the German sphere.

It is evident that Germany gains great advantages from these concessions. We must hope that, when all the conditions in the bargain have been published, it may appear that these advantages are balanced by arrangements favourable to this country to be made elsewhere. Provided that be so, we heartily welcome the principle of friendly reciprocity between the two nations in their colonial undertakings.

III. *Samoa Settlement.*—One of the possible causes of friction in West Africa has happily been removed by the Convention of November 14th, 1899. The delimitation of their respective spheres of influence in that part of the continent by Great Britain, France, and Germany had been completed with only one considerable exception. The district remaining to be defined, which was known as the "Neutral Zone," lay to the north of the German colony of Togoland and of our own Gold Coast Colony. This zone was brought into existence in 1888, when it was agreed between the British and German Governments that both should abstain from seeking to acquire protectorates or exclusive influence within a specified area. The definite

partition of this block of territory has been more than once the subject of negotiations, but Germany has hitherto made claims to which it was impossible for Great Britain to accede. Now, however, it has been brought about by taking up this question in conjunction with another which has been long under discussion—the rights of the two countries in the Samoan and other islands of the Pacific. It is needless here to record the arrangements agreed to in that quarter of the globe, beyond noting that we retire altogether from Samoa, and acquire two of the Solomon Islands lying near to our possessions in New Guinea. There is, however, one clause in the Convention, beside those referring to West Africa, which we must not overlook. Germany undertakes to renounce her rights of extra-territoriality in Zanzibar, so soon as similar rights enjoyed there by other nations shall also be abolished.

The new boundary-line in West Africa starts from the junction of the Daka with the Volta River, and, after following up the course of the former for a certain distance, is then drawn due north to about the 10th parallel: here it is deflected in a north-easterly direction, in such a way that the province of Mamprusi, with the important trade centre of Gambaga for its capital, is secured to Great Britain, and that of Chakosi, of which Sansanne Mango is the capital, becomes German territory. Further south, the town of Salaga falls to us, and Yendi to Germany. The British share of the neutral zone is thus the larger in superficial area, but little is known at present about the commercial value of the country.

The signing of this Convention marks the close of the scramble for territory in North-West Africa. There is now no more to be acquired, and the way is open for developing the resources of the regions which have been marked out as belonging to the different Powers. Let us hope that the only rivalry between them in the future may be as to which shall turn to best account—for the benefit of the native races, no less than of their own people—the vast territories assigned them by international agreement.

French Expeditions in the Sudan.—The French have of late shown great activity in endeavouring to open up their possessions in the Sudan; but their efforts have been attended by a series of misfortunes, which have called forth sincere sympathy on this side of the Channel. During the past year four expeditions have been making their way from different quarters towards Lake Chad. Three of them were sent out by the French Government, while the fourth was organized by a commercial syndicate in Paris. The latter was the only one which started before the conclusion of the Anglo-French agreement of June, 1898; so we need not imagine that the Government expeditions had any other object than to take effective possession of territory which had already been allotted to the French sphere of influence.

The first of these to leave France was the Voulet-Chanoine expedition, whose tragic history is fresh in our memories. After marching up the valley of the Senegal and down the Niger, it finally left that river in March, to travel eastward through the regions lying to the north of the British sphere. Meanwhile, charges of gross cruelty to Natives had been lodged against Captain Voulet by a lieutenant who had served under him on a former expedition: an inquiry was promptly instituted, and, as a result, Colonel Klobb was sent with a small force to follow the expedition, take over the command, and investigate the charges against its leaders. After an exchange of letters, in which Voulet threatened to treat his superior officer as an enemy, if the latter continued to advance, the two columns came in sight of each other on July 14th, near a village named Damangara.

Colonel Klobb had given strict injunctions to his men not to fight; but, as he approached Captain Voulet, the latter deliberately ordered volley after volley to be discharged. Colonel Klobb was killed, his subordinate, Lieutenant Meynier, dangerously wounded, and their men dispersed into the bush. The murderers then beat a hasty retreat, but were subsequently killed by their own followers.

The second expedition, which was organized in Algeria, was the largest and most important of the three. It was led by a distinguished explorer, named M. Foureau, and its military escort was under the command of Major Lamy. The total strength of the expedition was over 300 men, with two mountain guns, and a caravan of about 1200 camels, besides a number of horses. Its principal object was to make a careful survey of the country traversed, and to determine how far it offered a practicable route for a railway from the Mediterranean to Lake Chad. For some time the gravest anxiety prevailed in France as to the fate of the Foureau-Lamy expedition, which was reported to have been attacked and annihilated by the Tuaregs in the oasis of Air; but these reports have fortunately proved untrue, and the column has since been heard of, considerably to the south of this oasis.

The remaining Government expedition is commonly referred to as the Gentil-Brétonnet Mission. M. Gentil is an enterprising traveller, who has been appointed Administrator of the district to the south of Lake Chad; and his principal assistant, M. Brétonnet, was formerly an officer in the French navy. The latter, in addition to co-operating with M. Gentil in Baghirmi, was entrusted with a special mission of great difficulty and danger, the establishment of French influence in Wadai, the country lying to the west of Darfur. These regions, to the south and east of Lake Chad, have long been dominated by a powerful chief named Rabah, a half-brother of the famous Zobeir Pasha. Rabah had a large force of cavalry as well as thousands of foot-soldiers, drawn from the most warlike tribes of Central Africa. With this chief M. Brétonnet came into conflict last summer, with the result that he and his two European companions, and twenty-seven out of the thirty Senegalese sharpshooters who formed his escort, were killed. Intelligence has just been received that M. Gentil, who was marching to the support of his colleague when he heard of the disaster, has since been successful in defeating Rabah and dispersing his forces.

The fourth expedition, which had been sent out for the purpose of exploiting the commercial resources of the same regions, appears to have met with a fate similar to that which befell M. Brétonnet; and its unfortunate leader, M. de Béhagle, is reported to have been taken prisoner by Rabah, and to have died of starvation while in the hands of his captors.

The New Year opened under brighter auspices for France in the Sudan, for early in January it was announced that on December 28th a scientific mission, organized by M. Flamant, who has won a reputation by his studies of the geology of the Sahara, had occupied Insalah, one of the principal towns in a cluster of oases lying to the south of the Algerian province of Oran. The occupation of this district, which affords the principal food supply for the surrounding countries, has long been an object of ambition on the part of France; but hitherto her Government has hesitated to act, for fear of arousing difficulties with Morocco. It is curious that the question has eventually been settled in this manner; but it may be doubted if M. Flamant's expedition was so purely scientific in character as has been represented. At any rate he was accompanied by a military escort 140 strong, and a second detachment was ready to proceed immediately to his relief. M. Flamant was attacked by a large force before reaching Insalah, but it was repulsed with considerable loss. The people

of the place then declared that they wished to submit, and the mission entered the town. The enemy returned on January 5th; but meanwhile the mission had been reinforced, and on this occasion gained so complete a victory, that no further danger was anticipated.

We cannot leave the subject of France in the Sudan without noting a very important change which has been brought about by the present Minister for her Colonies. Hitherto the French Sudan has been administered under a strictly military *régime*. This was considered necessary while its limits remained uncertain; but the conclusion of recent Anglo-French conventions has strengthened the hands of the advocates of a civil administration, and M. Décras has availed himself of the opportunity to reorganize the whole system of government. The greater part of the French Sudan will for the future be divided up among the four coast colonies—Senegal, French Guinea, the Ivory Coast, and Dahomey. The remainder is to be constituted into two military districts; but the officers exercising authority in these districts, no less than the civil governors, will be subject to the control of the Governor-General of French West Africa, who is to have his headquarters at St. Louis, the capital of Senegal.

Transfer of Nigeria to the Crown.—The Bill for the revocation of the Royal Niger Company's Charter, which we noted in the August *Intelligencer*, received the Queen's assent on the 9th of that month, and took effect with the opening of the current year. On January 1st Sir George Taubman Goldie and his co-directors surrendered their political powers, and the territories which they have so ably administered were formally incorporated in the British Empire. By this change the existence of the Chartered Company was brought to a close; but a new Company, with a board re-formed from some of the old members, will continue to prosecute the trading operations of its predecessor. The former Governor, Sir George Taubman Goldie, severs his connexion with the enterprise.

We cannot better describe the new arrangements for the government of Nigeria, than by quoting from an article in the *Times* of January 1st:—

“The territory thus taken over will be redistributed for purposes of administration. A portion of it will go to the protectorate lying behind the Colony of Lagos. The remainder will be amalgamated with the strip hitherto known as the Niger Coast Protectorate, lying on either side of the River Niger as it flows into the Gulf of Guinea, and will be divided into the British protectorates of Upper and Lower Nigeria. Lower Nigeria will be the coast province, of which the inland frontier will pass east and west through Idda on the Niger till it meets the frontier of Lagos on the one side and the frontier of the German Cameroons upon the other. It will be administered by Sir Ralph Moor, with the title of High Commissioner. Upper Nigeria will compose the much more extensive inland territory stretching from the frontier-line of Lower Nigeria to the farthest limits of the British sphere of influence, reaching the lately-defined boundaries of Borgu and the northern line stretching from Say, on the Niger, to Lake Chad. This territory, which includes the kingdom of Sokoto and the lately-subdued state of Nupe, as well as the fertile and healthy districts lying to the north of the River Binue, will be administered by Colonel Lugard, who, like the officer administering Lower Nigeria, will have the title of British High Commissioner.”

On New Year's Day an impressive ceremony took place at Lokoja, when Colonel Lugard assumed the office of High Commissioner of Upper Nigeria. All the troops in garrison were paraded in the early morning to hear the reading of the Queen's proclamation, after which the Royal Niger Company's flag was hauled down, and the Union Jack run up in its place. The batteries then formed into line and fired a salute of thirty-one guns, the bands played the National Anthem, and the black troops joined in three

ringing cheers for the Queen. After the senior officers had duly taken their oaths of allegiance to Her Majesty, the troops marched past, and the High Commissioner then addressed them, complimenting all ranks upon the loyal demonstration which had been so well and heartily carried out.

End of Mahdism.—The one obstacle which stood in the way of the complete settlement of the Egyptian Sudan has now been removed by the defeat and death of the Khalifa. In October, Lord Kitchener led an expedition up the Nile in pursuit of Abdullahi; but the latter retired from his position at Jebel Gedir; and the attempt to strike a blow was for the time abandoned. About a month later, however, when the Khalifa's whereabouts had been again determined, another expedition of about 3700 men, under Sir Francis Wingate, was speedily dispatched against him. After two days' journey by steamboat from Khartoum up the White Nile, it reached Fochi Shoya on the evening of November 20th, marched the following day from the river, and on the 22nd surprised Ahmed Fedil at Abu Adil. The Dervishes charged with all their old dash, but were completely routed.

The object of the expedition had, however, not yet been attained, and the march was continued. On the evening of the following day it was ascertained that the Khalifa and all his force were encamped at Om Debrikat, only six miles from his pursuers. Before dawn on the 24th, some rising ground overlooking his camp had been occupied; and as soon as day began to break the Dervishes advanced to dispute the position. They made a determined attempt to outflank the left of Colonel Wingate's force, but were driven back by a heavy fire; and then the whole line advanced and swept steadily forward, till the camp was captured. When the Khalifa perceived that escape was impossible, he spread a sheepskin on the ground and sat down upon it, his Emirs being grouped on either hand. Here they were subsequently found lying dead together; his brave body-guard, all of whom were also killed, in their places in front of him. Thus the way in which the Khalifa met his death was the finest episode in the career of a ruler whose record had been one of ceaseless cruelty and oppression. As the outcome of this engagement, about 9000 prisoners, including men, women, and children, were taken; and the only man of importance to escape was Osman Digna, who left as soon as the firing began.

It was fitting that the final extinction of Mahdism should have occurred when it did; for, less than a month later, Lord Kitchener was summoned to leave Egypt and to grapple with yet greater difficulties in another part of Africa. The announcement that Sir Francis Wingate had been appointed to succeed him as Sirdar and Governor-General of the Sudan was welcomed on all hands, on account of his unique knowledge of the country and well-known capacity for civil and military administration. One of his earliest acts after his appointment was to carry out Lord Kitchener's intention of throwing open the Sudan to traders and travellers, and on January 10th the first through train from Cairo reached Khartoum.

The one fugitive of note from Om Debrikat has since been captured. Osman Digna appears to have entertained the hope that he might escape across the Red Sea into Arabia, but his hiding-place in the hills near Tokar was reported by the Sheikh of that district to the Administrator of Suakin, and a small party was sent out in the direction indicated. On January 19th Osman Digna was surrounded and captured at Jebel Warriba, ninety miles south-west of Suakin. He has since been sent to Rosetta, where other Dervish prisoners are in custody, and the Sudan is finally freed from the terror once inspired by this active lieutenant of the Mahdi and his successor.

T. F. V. B.

THE MISSION - FIELD.

Sierra Leone.

A writer in the *Sierra Leone Messenger* for January claims for the Report of the Sierra Leone Native Pastorate Auxiliary Association that it shows that a Native Church can be manned by the men of the race of the country, can maintain its schools and churches, and provide the stipends of its workers. By means chiefly of class-pence (1203*l.*) and annual subscriptions (927*l.*) the stipends of the clergy, catechists, and catechetical agents, amounting to 1900*l.*, are provided for. Holy Trinity district heads the list by contributing 550*l.* towards the general funds of the Church. The male communicants of this district have voluntarily undertaken missionary work at Lucca, a heathen village in the Western district.

Practically the whole of the colony of Sierra Leone, which includes not merely the port of Freetown, but also the peninsula on which Freetown stands, is under Christian influences, every good-sized village and nearly every hamlet having its church or chapel, many having both. In most places, too, schools exist, and in churches, chapels, and schools branches of the Scripture Union to the number of seventy have been formed, with a membership of over 3000. The Rev. E. H. Elwin, who is the hon. secretary of this Union, speaks of the work as being most encouraging, and asks for earnest prayer that it may be further blessed and prospered in 1900.

Western Equatorial Africa.

Bishop Oluwole visited the Ijebu Ode Mission in October. He observed progress all along the line. The number of Christian adherents increased by 1000 during 1899. The Bishop held confirmation services in four centres, the number of candidates being 266. The Mission needs additional teachers, and not only teachers, he says, but prayers for guidance.

The adherents in the Ijebu Igbo district, under the supervision of the Rev. J. A. Braithwaite, native pastor, number 1200. Of these sixty-seven were admitted into the Church by baptism during last year, and were confirmed by Bishop Oluwole on October 15th. This was the Bishop's first confirmation in that district.

Altogether, from December, 1898, to October, 1899, Bishop Oluwole confirmed 738 candidates, including thirty at Accra and forty-seven at Cape Coast Castle during a visit (with Bishop Tugwell) to the Gold Coast in March.

Mrs. J. B. Wood, in her Annual Letter just received, gives an account of the Centenary celebrations at Abeokuta, which extended over two weeks. Mrs. Wood wrote from Ake on October 30th:—

On Sunday, April 9th, there were sermons in all the churches of Abeokuta. Our observances took two weeks. The first week, from the 9th to the 16th, was for the Christians. The second week, from the 16th to the 23rd, was for a systematic preaching in every part of the town by the Christians among the Heathen. Mr. Williams, the pastor at Ake, has begun a very helpful prayer-meeting for the Holy Spirit every Monday morning at six o'clock. We had thus a good commencement for our two weeks' observances.

On Monday, the 10th, after thus

beginning early in the morning, there was another meeting for the various clergy and workers, when an address was delivered by Mr. Williams, of Ikeja, and about sixty of us had the Holy Communion together. There were prayer-meetings in the various stations in the afternoon.

On Tuesday, the 11th, we had a general meeting at Ake for the children. . . . We had four capital speeches, not only suitable for children but for their elders also. In the afternoon we had a general service at Ake for all the churches. We had two of the special Centenary hymns, which

have been translated into Yoruba, and two which are in our hymn-book. Mr. Lahanmi read prayers, and Mr. Doherty preached what I am sure was a most excellent sermon, from "Go ye, and preach the Gospel to all nations." It was an hour and ten minutes long, but to the last the people were most attentive.

On Wednesday, the 12th, we all met for a general celebration at Ake. There was a large attendance, and very good addresses were given. At twelve minutes past twelve we all rose and sang the Doxology (our time is only twelve minutes behind Greenwich), so as to join the others all round the world.

On Thursday there were three engagements. First, at 7 a.m. Miss Duncum and the Abeokuta Y.W.C.A. had a sale of work in the infants' school, the proceeds of which were divided between the Church Fund and the Missions in the farms. Then there was a grand muster of all the Christians to go and salute the king, after which the agents and their wives came to tea at the mission-house.

On Friday the programme was to go and visit the other kings, and also the Egba chiefs. This took most of the day, just leaving time for a feast in the grounds on their return.

On Saturday there was no special engagement. I ought to say that on Thursday and Friday, when the people went to salute the chiefs (it was too hot for us Europeans to go), the processions looked very imposing with their banners and drums and prancing horses.

Bishop Phillips admitted Mr. Thomas Adesina Jacobson Ogunbiye, catechist at Akure, to deacon's orders in St. Stephen's Church, Ode Ondo, on the third Sunday in Advent (December 17th). The Rev. R. S. Oyeboode, of Ilesa, preached the ordination sermon. This was the first ordination service held in this church. Mr. Ogunbiye commenced his career as a schoolmaster at this station in 1890.

Writing on November 30th from Akabe, in the Basa country, the Rev. E. F. Wilson-Hill said :—

The first Basa converts from Akabe were baptized here the other day in the presence of some of their people. The Basas maintained the greatest reverence and attention throughout. Two of my native brethren assisted me, and it was a holy and happy service. Ten earnestly begged for baptism, but we were only able to accept three. One of those not accepted brought his god and flung it on the table, saying that he had long ceased to worship it,

On Sunday we had a large congregation at Ake. Mr. Ransome Kuti preached in the morning, and Daddy Fadipe in the afternoon.

On the following day commenced a remarkable week. Early in the morning there was the prayer-meeting for the guidance and outpouring of the Holy Spirit. In the afternoons of this week there were services in the principal stations in turn. After meeting together thus the congregation separated into eight or nine companies, and thoroughly preached in all the quarters of the town where the services had been held. The pastors led their people. Every one here seems to have a gift for preaching, women as well as men. The Heathen were spoken to in groups, also individually. The markets were favourite places for preaching, as there were many people there. The different centres were Ikeja, Igbore, Gbagura, Ikereku, and Ake—one for each day of the week until Friday, when our Centenary terminated.

It was felt that this movement ought to be followed up by some permanent effort, and in Ake Miss Tynan and a devoted band of native women helpers have been going to the compounds around to speak to the people, and also the Heathen by the wayside. One day they came back with quite a load of idols which had been given up by a woman in the Ikereku district. When Miss Tynan had to leave on account of her most serious illness a few weeks since, I was asked to go with these women. I need not say what a privilege I feel it is to do so.

and I might do what I liked with it. Another man of influence said that he should publicly destroy all his household gods. He added that for some time past they had been nothing to him, and that he only desired to tell his brothers that they might be witnesses of his rejection of Heathenism, and then he would burn them. These illustrations are sufficient indications of the progress of the work, without enumerating other cases.

Mr. Wilson-Hill has also sent home an urgent appeal for more workers. All the surrounding tribes are now waiting for teachers and have definitely asked for them. The Mohammedans are rapidly making converts, and unless the missionaries are strongly supported he fears the whole country will be given over to the teachings of Mohammed.

Eastern Equatorial Africa.

A sad cablegram from Mombasa on February 7th informed us of the death of Mr. S. H. Seccombe, a promising young man who had only just commenced the work of assistant to the accountant and business agent of the Society at Mombasa. Prior to his appointment by the Committee on November 14th last to this post, Mr. Seccombe had been for some years on the staff of the Society at the C.M. House and was held in great esteem.

The Rev. Douglas Hooper wrote from Jilore on November 11th:—

I have been ill for the first time for four years, having had an attack of erysipelas, but I think disappointment and weariness of spirit, rather than a tired body, were responsible for my running down. But looking back it is easy to see how sickness and weakness are all opportunities given us in the work.

The seven men who go out regularly preaching in the villages have been considering together the subject of the baptism of the Spirit. Oh, that some would regularly pray for these! While so engaged, two missionary brethren came on a visit, and before leaving, one of them told the men he was returning to his work a different man owing to the light which he had received on the subject.

Money for the relief of sufferers from the famine has been sent to Mr. Hooper unasked for, and the help given has opened many doors which had been closed to the Gospel. There are thirteen villages within a radius of six miles from Jilore where there is regular worship and reading, and in nine of these villages churches have been built by the people themselves.

At Sagalla, in the Taita country, Mrs. Wray has a Bible-instruction class for women, which is attended by thirty, often indeed many more. Some listen attentively, and seem to grasp to some extent what they are taught, "but," Mrs. Wray says, "one has to be as simple as a little child in one's teaching." Notwithstanding many disappointments, steady work is having its effect—even on the "medicine-men," as the following incident, related by Mrs. Wray, will show:—

There was in one home a little time back a case of sickness, in which the medicine-men were called in to beat their tom-toms to drive away the evil spirit. I went to the house and saw the woman who was shaking with ague and absolutely miserable, and spoke to them of the folly of the drums, and begged them to pray with me for her restoration to health, saying that I would bring her medicine if they would. There and then the man

Rain is again failing, and so we shall have famine until August. May I implore friends to pray that the famine may do its work in bringing the people in confession to the feet of the one only true God? During this time of suffering, how many will have fellowship with us and with Him, and pray regularly for this? It would be, I think, the highest form of contributing to the East African Famine Fund.

Mrs. Hooper has kept so well all this year, which is a cause for much thankfulness and praise. Lately she has been below the mark for a time, owing to the strain of having to nurse me and look after an extra number of sick, and at the same time entertain visitors; but this letter leaves us both in our normal good state of health.

who was beating the drum and the others knelt with me in prayer, and then he, the medicine-man himself, came home with me to fetch the medicine, and he came two days in succession, until the woman was well. One cannot but see God's Hand in such a case as this, and believe that the day will come when the full light of the glorious Gospel of Jesus Christ will shine where even now we can see a faint glimmer.

In 1886, Asani Mugimbwa was a heathen lad at Mamboia, being looked after by a witch doctor and taught heathen customs. He was painted with white ashes and wandered about in a semi-nude state. He is now an intelligent Christian and a student in the Rev. J. E. Hamshere's Divinity Class at Frere Town. The Rev. A. N. Wood, formerly of the Usagara Mission, has sent us the following translation of a letter he has recently received from him:—

*Kisauini (native name of Frere Town),
Oct. 16th, 1899.*

MY TEACHER AND MY FRIENDS,—
Many salutations. After the salutations, I am well by the care of God, also my children and Rebecca (his wife). I am here at Kisauini to read with Mr. Hamshere. It is but a little while since I left Mamboia. Salutations to Mrs. Wood and your beloved little children and your relatives and friends. The news of Mamboia when I left was good. I left all alive and well. There is no hunger now, but there is the sickness of small-pox. Many have died. My own sister, who dwelt at Berega, is dead.

At Itangarata we have built a little church. It was my last work, and when I left there was only a little plastering and thatching to be done. I hope that perhaps they have since then completely finished to set in order that church. Also the same with the people of Berega. They have cut the poles for building their church, but the sickness of small-pox has hindered that work. I trust that when the sickness is finished they will perhaps complete their work. The one who is overlooking is our chief.

Also the same with the church at Nyangara. Jeremiah has got many people. A short time ago when I was there he had ninety-six, nearly completing

one hundred; perhaps now he has more. Also at the chief's, Muwondo, at Maundike I left them building a church and they will finish it, and there the work of the Lord is being done every Sunday and Wednesday; also at the chief's, Msamwenda, they are getting ready poles there to build a church, and by the help of God they will finish it there. Then on the hill when I left there was no one to carry on the work except Mr. Rees. He was thinking Petro would do it. I hope he will be able to do that and also the work at Itangarata, to teach there also, because this Petro, when I was at Mamboia, was doing the work of the Lord with Mr. D. Deekes at Muwondo every Sunday; therefore I hope he will be able to do it on the hill. I know not exactly what the white people think about it.

This is indeed my news from Mamboia. Please remember that place, that God would be pleased to wake up our people of Mamboia that they may think of God and repent of their sins. Now then, beloved master, good-bye. Salute the brethren in the Lord. A hearty good-bye to you, master and mistress. If it is well pleasing to God we shall see each other again in this world, or (if not) in the world to come.

Uganda.

The work amongst children at Ngogwe, in Kyagwe, the Rev. G. K. Baskerville says, has gone forward by leaps and bounds. Over 3000 children are more or less under instruction in South Kyagwe, but the only organized school is one at Ngogwe. The great want is specially trained teachers. The number of voluntary workers has increased. The statistics attached to Mr. Baskerville's Annual Letter are very striking. They are as follows:—

Clergymen: European, 1; native, 2.
Lay teachers: European, female, 3;
Native Christian, male, 173. Native
baptized Christians, 2316. Native un-
baptized adherents, about 206. Native
communicants, 929. Baptisms during
the year: adults, 340; children, 152.

School, 1. Scholars: boys, 130; girls, 130.
Seminarists, 60. In out-stations, 3353
children are registered as being under
instruction. Contributions of Native
Christians for religious purposes,
Rs. 488:6:3. Voluntary unpaid native
agents: male, 104; female, 53.

In his journal, which is sent home for date November 5th, Mr. Baskerville wrote:—

Six men have just arrived at the
Rubaga Mission (French Roman Catho-

lics). The English Roman Catholics
are expecting a good reinforcement—I

think they told me eight new men. One of their number has gone down to fetch them up, and I hear a report that some of them are to be stationed in Kikuyu. How often have we pleaded for Kikuyu! Ever since Bishop Tucker

passed there in 1892, each new party has sent home strong appeals for Kikuyu, and they got no farther than the pages of the *Intelligencer*. Would they would enter the hearts of some! If you cannot go, you can pray.

Kamswaga, the king of Koki, is being specially instructed with a view to his baptism. The Rev. H. Clayton says the king has given up polygamy, which was his great stumbling-block, and some other heathen customs which he had still retained, and seems to be really in earnest. Three of his late wives have also been baptized and several others are reading for baptism.

Egypt.

Miss L. Crowther, of Old Cairo, wrote in December last:—

A short time ago Miss Waller, Habeeb (our dispenser), and I went to a village within easy distance of the Great Pyramids, called Tulbeah. No one had ever been before, so it was quite a new opening. We found our way to the Omdeh's house and were shown up to his harem. The ladies received us very graciously, and for the first time in their life they heard of the love of God in giving Jesus to die for sinners. One or two of the women seemed very anxious to hear more, the others turned away with scorn. (Of course Habeeb stayed downstairs with the men.)

We left the house and proceeded to visit the poorer huts, where we received a warm welcome. I am sure that if we could but put all our thoughts and

feelings into words, you would go oftener to the Throne of Grace and plead there on our behalf.

As a rule the village people are very hospitable. On this occasion they heard we wanted a little milk, and, very much to our surprise, as we were sitting in our house a big black cow was brought into our very presence and milked on the spot; Habeeb in the meantime holding a heated but friendly discussion with the master of the house as to the rights and evils of Islam. They insisted upon our taking home a bottle of milk. We reached Old Cairo at 7 p.m. after a happy day's work and warm invitation to come again, preach from "The Book," and open a school.

Palestine.

It is interesting to read in a letter from the Rev. J. R. Longley Hall, of Jerusalem:—

On Sunday, January 7th, we held a special prayer-meeting to pray for our troops in South Africa and to humble ourselves before God for our own and the Nation's sins. The Consul sent round a formal notice under the Consular seal, calling all British subjects to the meeting, and the attendance was very good. Several persons of other nationalities were present, anxious to join with us. The day before the meeting, one of our native ladies—wife of one of the principal members of our congregation—came to us and asked if the native congregation might join with

us in the meeting. She said that they fully realized that but for England's influence at Constantinople and England's missionary zeal, missionary work in the Levant would have been impossible, and they desired earnestly to pray that nothing might be allowed to weaken that influence and power.

To-day (the 8th) the Jews are holding special services to pray for the success of the British troops, and they asked the Consul to be present. Of course the Consul and his family were present at our meeting yesterday.

Persia.

In a letter to the *Remembrancer* (the quarterly paper of the Christ Church, Hampstead, Association), the Rev. C. H. Stileman gives an account of the continued development of the work at Yezd. He also refers to the prospect of commencing work in Shiraz, where Henry Martyn translated the first Persian New Testament. Mr. Stileman wrote on November 8th, from Julfa:—

The station of Yezd was opened by Dr. and Mrs. White in May, 1898, and

now, after eighteen months' work, great progress is manifest. The attendance

at the Persian services on Sundays has increased during the last six months, from about thirty-five to not less than 150 men and women; and, on October 15th, I hear that there cannot have been less than 200 present, about 100 of whom were Persian women. The staff in that city has been strengthened during the past year by the arrival of the Rev. Napier Malcolm and Miss Bird; and they have now been joined by a fully-qualified lady doctor, Miss Latham, while a nurse, Miss Brighty, is on her way from England. The new hospital, built on the site of the large caravanserai presented to Dr. White in the spring by a leading Parsi, is almost completed, and will probably be in use next month. During a summer itineration in the villages near Yezd, 2570 patients were treated by the doctor and his assistants, and there are now some 2400 patients per month in Yezd itself. This shows that the work of the Medical Mission is greatly appreciated; but, better still, it shows that a large number of men and women, aye, and of children too, are

coming under the sound of the Gospel, while learning, in a most practical way, that the religion of Christ is a religion of love.

The terrible reproach resting upon the Church of Christ that for a period of eighty-seven years there has been no resident missionary in Shiraz to continue the work commenced by Henry Martyn in that very important centre, is now at last to be rolled away, or, if that is impossible, the reproach is at all events not to be further increased by added years of neglected duty. The Rev. W. A. Rice, who is now returning to Persia with his wife, has received permission from the C.M.S. Committee to proceed to Shiraz. They will (p.v.) take up their residence in that city—the literary centre of Persia—within the next few months, and I would ask for your very special prayers that from the very first much blessing may rest upon their testimony for Christ, in the place where Henry Martyn so nobly witnessed for him, when preparing the first Persian New Testament early in this now fast-closing century.

Turkish Arabia.

At the English service at Baghdad on Christmas Day an offertory amounting to 10*l.* was taken on behalf of the widows and orphans of British soldiers killed in the war in South Africa. The attendances at the native services and Sunday-school were well maintained during 1899.

The Baghdad Medical Mission has not needed in the past year to draw upon the C.M.S., as its working expenses have been fully met by the fees which are paid by wealthy patients. The missionaries find it necessary to take fees from the rich, as otherwise much ill-feeling would be aroused among the other doctors in the city. The dispensary was closed during January and February, while Dr. P. S. Sturrock was absent at Busrah, the following statistics are therefore for the last ten months of the year:—In-patients, 304; of these 277 were Mohammedans, 20 Jews, and 7 Native Christians. Out-patients: Mohammedans, 3808; Jews, 1141; Native Christians, 1500; total 6449. Visits to patients in their own houses: Mohammedans, 60; Jews, 91; Christians (including Europeans), 1117. Operations: Minor, 133; major, 264.

Bengal.

At an ordination by the Metropolitan of Calcutta, in the Cathedral on December 24th (4th Sunday in Advent), the Rev. E. Cannon, of Burdwan, was admitted to priest's orders.

It is interesting to hear from the Rev. C. L. Olsen that many of the gallant soldiers of the Gloucestershire Regiment now in South Africa were members of the Old Church Temperance Society during their long stay in Calcutta, and often thirty of them would be at the Wednesday evening meetings. Mr. Olsen says:—

Many of these were really godly men, and it was a joy to see their earnest faces at our meetings. Not long before they left Fort William for Allahabad, whence they shortly after

returned to Calcutta to embark for the Transvaal War, two or three of them gave short addresses at one of our meetings. Of these young fellows, some have now fallen in the war, some

lie wounded, and others are prisoners at Pretoria; but whatever their fate is now, it is a satisfaction to know that there was the fear of God in the hearts

of many of them, and that some 600 of that regiment, I believe, were total abstainers—not all, of course, belonging to our society.

The Rev. I. W. Charlton, of Calcutta, writes:—

Perhaps the best sign of life in connexion with Trinity Church, although not consisting exclusively of members of Trinity congregation, is a missionary association which has been started by some of the most earnest among the Christian men. It is Bengali from beginning to end, there being no European president or member. Each member pays a fixed sum every month,

and two preachings are held every week by the members and a meeting for prayer and mutual advice and encouragement every Wednesday. I watch its development with the greatest interest and give all the advice I am asked for, and hope to see it grow into a strong native agency for the spread of the Gospel among the Heathen.

During the year ending November last 268 baptisms took place within the district of the Santalia Native Church Council, of which sixty-six were adults.

North-West Provinces.

The students of the Divinity School at Allahabad have formed a Missionary Association which they call the Anjuman-i-Basharat. The usual cold-weather itineration last year was in the Trans-Gangetic district and was marked, the Principal (the Rev. J. N. Carpenter) says, first by the thoroughness and heartiness of the men's work; and, secondly, by a deep and earnest spirit of prayer. The result was that on their return the men formed themselves into a band to continue prayer for a further blessing on the work done. Several old students have joined the Association, and it is hoped that through them and those who have since left the school similar movements may be encouraged.

There was an interesting baptism at St. Peter's Church, Muirabad, Allahabad, on Christmas Day. For the six-yearly bathing at the Confluence of the Ganges and Jumna, religious mendicants assemble in their thousands. One of these, falling in with the Rev. S. Nihal Singh, plied him with several questions, and the replies given were so satisfactory that he at once sought baptism. However, Mr. Singh kept him under instruction, and eventually baptized him by immersion. He originally belonged to the Kshatriya (warrior) caste, and had assumed the name of Dhunigiri ("Monk of the Fire"). At his baptism he received the name of Prem Singh. Just before his immersion his religious tuft of hair was clipped off by the officiating minister and thus he became divested of the old religion, and vested with the white robe of a Christian. May he prove a valiant champion of the Saviour's cause!

The Rev. A. H. Bowman, whose illness and subsequent return to Bombay we chronicled last month, visited Allahabad from November 15th to 25th. A friend sends us the following account of Mr. Bowman's addresses to educated Indians:—

Mr. Bowman delivered his first lecture in the Mayo Hall on Thursday, the 16th, to a large audience consisting chiefly of graduates, undergraduates, and other students. The Hon. Mr. Justice Knox took the chair. The subject of the lecture was "Christ, or Materialism, or Theosophy for India." Numbers of the men crowded round him afterwards, the secretaries of debating societies desiring to secure him to lecture to their clubs. They were evidently much struck by the lecture, and certainly Mr. Bowman demon-

strated the absurdity of Materialism and the hollowness of Theosophy in a most striking manner.

On Thursday, the 23rd, we had a most unique gathering. No efforts have been made here, as in other parts of India, to bring the English and Indian gentry together. At the invitation of the Bishop of Lucknow and Mrs. Clifford, the leading Indian gentlemen—the *purdah* system is too strict in these Provinces to allow of Indian ladies going out into society—assembled at Bishop's Lodge, where some

English officials and officers had been asked to meet them. After a pleasant hour spent in conversation, with music at intervals, Mr. Bowman gave a brief address—"Some Thoughts on the Nineteenth Century." The tendency of the lecture was to illustrate how civilization advanced most where it went hand in hand with Christianity.

On Friday, the 24th, at the invitation of some students of the Muir College, he lectured in the Convocation Hall on "Is Life Worth Living?"—to all appearances a limited subject, but the lecturer soon made it clear to his audience how full it was of food for thought. He made the students long to spend and be spent for God and their fellow-men.

But the best wine came last. On Saturday, the 25th, the subject, at the request of the students, was advertised as "How Best can the Spiritual Needs of India be Satisfied?" They had also especially requested that discussion might follow the lecture. The hall began to fill an hour before the ap-

pointed time, and by 5.30 p.m. was crowded, several men standing. The Bishop of Lucknow presided. It would be hard to describe the intense earnestness with which Mr. Bowman presented to his audience the Lord and Master as the sole Satisfier of the human soul. They followed with deep attention, and when his lecture ended not one rose to commence the anticipated discussion. They seemed to feel discussion would be out of place in the face of such real religion. A leading Indian pandit expressed the thanks of the meeting to Mr. Bowman, and begged him and the Bishop not to think they were bigots and blind. They did wish to seek the truth.

Such a crowded meeting of Indian gentlemen, especially when convened to hear a religious lecture, has never been known in Allahabad.

Regrets were expressed by not a few that his visit was so short. Mr. Bowman left for Lucknow the same night.

Owing to the work of the dispensary in the city of Ghaziabad many doors are opened; also many villages, which a year or two ago were hostile to missionaries visiting them, now welcome Miss G. L. West and her competent medical helpers most warmly. From January 1st to November 1st, 1899, 11,666 patients were treated at the dispensary. Miss E. M. Doyle, a missionary in local connexion with medical qualifications, is just opening two dispensaries one day in the week in two large villages, each about nine miles from Ghaziabad. She writes thus of the village work:—

As we have gone into the villages first, the people have stood and looked shyly at us and have asked our *matlab* (i.e. motive) for coming, and when we have said, "We have come to make friends with you and tell you about our religion, and have also brought medicines" (the last is a magic word), they will draw near and say, "What sort of medicines?" and we reply, "For fever and coughs and sore eyes and bad ears, and ointment for ulcers." The tone is then completely changed, and they say, "Come, Miss Sahib, we will show you a place to sit down," and leading the way to the house of the headman of the village, they will introduce us, bedsteads are dragged forth for us to sit on, and in less time almost than it takes to tell, we are literally thronged. When something like silence is established we sing a *bhajan* (hymn with a native air) to them, and then by means of a parable or miracle we give them the message

of "Jesus and His love." There is no love or peace or comfort in their religion; it is all of uncertainty and fear and dread, of propitiating offended deities. Often, as I have finished telling the story of the "Prodigal Son," there have been many streaming eyes around us; they have never heard such words. While the Bible-woman takes up the singing and teaching, I begin giving medicines. In a village the other day, nine miles distant, as we washed and dressed a woman's finger which had been bad for six weeks and had been lanced by a barber (in the absence of any one more competent), the women standing by said, "We feel as though an angel had come into our midst." The patient's sister hurried off to her garden and brought a cauliflower and some radishes as an offering to show her gratitude. This was in the place where we wish to have a weekly dispensary; the people are very happy about it.

Punjab and Sindh.

On December 21st (St. Thomas' Day) in Lahore Cathedral, the Bishop of Lahore admitted the Rev. Talib Masih to priest's orders and Messrs. Jaswant Singh and Quatb-ud-din to deacons' orders. The service was entirely in Urdu. The sermon was preached by the Rev. Dr. Imad-ud-din, and the litany was said by the Rev. Ali Bakhsh. The Rev. E. F. E. Wigram read the epistle, and the gospel was read by the newly-ordained deacon, Jaswant Singh. The Rev. H. G. Grey acted as the Archdeacon, and presented the candidates.

The appointment of Kunwar (Prince) Sir Harnam Singh (of Kaparthála), K.C.S.I., who is well known on account of his leading position in the Indian Christian community, to a seat on the Imperial Legislative Council has given great satisfaction amongst Christians in the Punjab. The Prince has always taken a deep interest in everything connected with the welfare of Indian Christians, and took a leading part in the organization of the Indian Christian Memorial to the Queen-Empress on the occasion of her Jubilee.

At the end of last year there were 874 Christians in Clarkabad, including 172 in the village of Chhota (Little) Clarkabad. The Bishop of Lahore dedicated the new parts of the church (which had not been dedicated before) on December 10th, when the Rev. T. R. Wade and the Rev. R. Clark were present. The Bishop also laid the foundation-stone of a new church in Chhota Clarkabad, and confirmed about fifty Christians. About 150 persons received the Holy Communion on Christmas Day. The day after some 940 people sat down to dinner, and prizes were given by Colonel Montgomery and Mr. Elliott, members of the Punjab Corresponding Committee, for help received and a good example shown, and for land well cultivated by the best Christian men.

On St. Andrew's Day (November 30th) the Bishop of Lahore dedicated a new chapel for the Baring High School at Batala. The clergy present included the Rev. Dr. Imad-ud-din, the Revs. R. Clark, T. R. Wade, and H. G. Grey. At a luncheon which followed the service, the Rev. E. Corfield, the Principal, gave an account of the moneys raised for the chapel fund during the last fourteen years, and showed how, while he had been able to declare the fabric out of debt for the purpose of receiving the diocesan grant of Rs. 375 to the building fund, the Rs. 11,000 already raised and expended did not provide for the completion of the west towers.

November 28th was a day of great rejoicing at Narowal, as the Rev. Rowland Bateman and the Rev. and Mrs. C. M. Gough, who have been in England, returned on that day. About a mile from the city the horses were taken out, and the carriage in which the missionaries were travelling was pulled by the Christians right up to the mission-house. In reply to the address of welcome, Mr. Bateman said that though in future he would not be connected with Narowal as his field of work, yet as he loved his old friends and the people he would never forsake Narowal, but would try to come and see them from the Jhang Bar, which will be his future sphere of labour. On the following day a special service of thanksgiving was held in the church.

Of the branch hospital at Sakki Sawar (see *Intelligencer* for July last, p. 620), Dr. W. F. Adams, of Dera Ghazi Khan, wrote on November 30th:—

The hospital at Sakki Sarwar during the cooler months has so pleased the Government that they have now granted Rs. 1500 for a new dispensary for our use, as the present building is totally inadequate. In making this grant, the Punjab Government say that they recognize the good work that is being done by the C.M.S. in affording medical relief to persons on the Dera Ghazi Khan frontier. That our Christian assistant at Sakki Sarwar, Khairuddin, is not only appreciated for his medical skill is evidenced by the fact of a leading Baluchi chief secretly writing to say he had watched his consistent life, and wanted to know more of the Christian

religion. He dare not come openly nor could he well read Christian books, so it was difficult to help him much. This dispensary is transferred to Fort Munro in the hot months, Sakki Sarwar at that time being one of the hottest places in the world. September is the busy month at Fort Munro, when half Baluchistan is represented before the Deputy Commissioner. This year we had a busy and interesting time. Besides having some seventy or eighty patients daily, some of us most days

preached to them in their own camps. We held our daily prayers and exposition in the hospital verandah, so that several clerks could come who were interested in Christianity. One went so far as to say that when he got leave he would come to us in Ghazi for baptism. He knows the Gospel well. He was a Batala Mission school-boy, and now regularly reads his Bible in Loralai, Baluchistan, where, as far as I know, no missionary has ever been.

During the week November 5th to 12th a special series of services was held in Sukkur for the help of the local congregation and the agents of other Sindh stations. The Rev. T. Bomford commenced the work by preaching at the Holy Communion service on the morning of Sunday, the 5th, and the Rev. J. Redman preached on the evening of the same day. On Monday, agents from Karachi and Hyderabad arrived and were joined on Tuesday morning by others from Quetta. These were entertained by the Native Church Committee during their stay. Tuesday and the two following days were devoted to services, three assemblies being held each day. The addresses were given by the Rev. T. Bomford.

Western India.

It is our sorrowful duty to announce the death at Bombay on January 31st, from fever, of the Rev. W. H. Dixon, of the Marathi Evangelistic Mission in that city. A Scholar of Hertford College, Oxford (1st Class Mods.), he graduated (2nd Class Final Classical School) in 1886, and was ordained to the curacy of Crewkerne in the following year. In 1893 he was accepted by the Society and went out to Western India.

On December 5th, about a month before his last illness, Mr. Dixon, who had just returned from a tour in the north, addressed the monthly meeting of the Poona branch of the Gleaners' Union. After relating his experiences of non-Christian faiths at Benares, where Hinduism reigns supreme; at Delhi, the stronghold of Mohammedanism; and at Amritsar, the stronghold of the Sikh religion,—Mr. Dixon turned to Christianity as he had seen it at Lucknow, where he had worshipped with a native congregation of 200, afterwards partaking of the Holy Communion with eighty-three communicants; and at Agra, in St. John's College, where many of the students are Christians, and are influencing the others by their consistent lives.

We regret that by substituting in error the name of Mr. G. H. Hodgson for that of Mr. Dixon in our last number (p. 125) the friends of the former may have been caused some anxiety.

The Bishop of Bombay was present at a united social gathering of Indian Christians belonging to the Church of England held in the Byculla church compound on January 6th. The assembly numbered some seven hundred and was composed of the S.P.G. and C.M.S. Hindustani-speaking congregations, of the Tamil congregations of the S.P.G. hailing from Cammatteepoora and Dharavi-Mahim, and of the Marathi-speaking congregations of the C.M.S. and of the St. John's Mission at Umarkhadi. At the service in Christ Church, before an overflowing congregation, the Bishop preached from St. Matt. ii. 9. Although the Bishop has only been about twelve months in the country he delivered his sermon in Hindustani.

A Reuter's telegram in the daily papers of February 7th reads: "The number of deaths at Bombay yesterday amounted to the unprecedented total of 408

The worst previous record for a day was 392." Of the continuance of the plague in Bombay the Rev. L. B. Butcher wrote thus on December 29th :—

The plague is increasing again daily as I write, and Bombay being fuller than ever just now, owing to the influx of famine-stricken creatures driven from their villages by the failure of their

crops and the death of their cattle, one's heart bleeds for the hundreds, nay thousands, who one knows, judging by past experience, will ere long be falling victims.

To show the state of things in the Presidency at the commencement of the fourth year of the plague, Mr. J. Jackson, Principal of the Robert Money School, Bombay, quotes as follows from the report of the Director of Public Instruction just issued :—

The quality and soundness of our educational system is at times questioned, but criticism ceases before returns which show 693 schools closed on account of the plague at the end of the year, and a death-roll from plague of 2000 school-children in one division of the Presidency alone. The end of our terrible misfortunes cannot be forecasted, and, even as I write these lines, the schools of Belgaum and Poona are all being closed in the face of a visitation which appears to be more severe than those which have preceded it. To express hope under such conditions seems

useless, but I cannot conclude this report without paying a tribute of sympathy with the people in their terrible sufferings, and of admiration for the patience with which those sufferings have been borne. Those connected with education are specially entitled to sympathy. Many have experienced the bitterness of seeing their schools re-opened and classes re-filled, and with reviving hope have looked forward to the future, only to find themselves and their schools exposed again to the ravages of a worse visitation than ever.

South India.

The Bishop of Madras has appointed as his examining chaplains, the Rev. E. Sell, C.M.S. Secretary in Madras, and the Rev. A. Westcott, S.P.G. Secretary in Madras and Principal of the Theological College. Furthermore the Bishop has appointed the following native pastors to be honorary chaplains :—The Rev. D. Anantam, B.A. (C.M.S.), the Rev. W. D. Clarke, B.A. (C.M.S.), the Rev. J. Gnanaolivoo, B.A. (S.P.G.), and the Rev. V. Gnanamuttu (S.P.G.).

About 160 missionaries, representing the Protestant missionary societies working in the Presidency, met for conference in Madras on January 2nd. The meetings, which extended over four days, were held in the new Y.M.C.A. building. The Rev. Dr. Miller, Principal of the Madras Christian College, presided at the opening meeting of the Conference.

The Bishop of Madras was present at the annual social reception of the Madras Native Christian Association on January 3rd. Archdeacon Elwes and a large number of missionaries and native pastors also attended. The Bishop spoke a few words which were enthusiastically received, and his presence was felt to be an earnest token of his sympathy with Indian Christians.

Of the famine in the Ellore district of the Telugu Country, the Rev. F. W. N. Alexander wrote on December 13th :—

I have just returned from a tour along the northern uplands, and my heart was wrung, as I went along, to see the sufferings of the poor. The minor crops due in September and October were an almost total failure in all the upland parts above the canals, and distress began then. The N.E. monsoon is due here in October. This meets the sowing of the larger grains. In these upland parts there were only

a few partial showers that served for the sowing of the crops, but afterwards, for the last two months we have had no rain at all, and the plants having grown a little are now withering before our eyes. There is no employment for the poor and no stock in their hands. Jewels are gone, and the cattle are taken away by creditors. The tanks are mostly dry. . . . There is no food or water for the cattle. . . . At present

the poor have gone in large numbers to the lands lying below canals and are reaping the rice-crop. Before February that work will be done and all will be

back in their homes, and a very bad time will begin. . . . Even as it is one-half of the children are withdrawn from school. . . . They are starving now.

The Society has lost one of its oldest pastors in the Tinnevely Mission, in the sudden death, on December 16th, of the Rev. Athidasen Asirvadham, of Virudupatty. He was ordained in 1874 for work at Palamcottah, and was transferred to North Tinnevely some nine years ago. His loss is felt very much in the Mission.

Travancore and Cochin.

On Sunday, December 3rd, in the Pro-Cathedral, Cottayam, Bishop Hodges formally announced the bestowal of the D.D. degree on the Rev. W. J. Richards and vested him with the Oxford D.D. hood—the hood, in accordance with custom, being that of the particular university to which the Archbishop of Canterbury conferring the degree happens to belong. Afterwards Dr. Richards preached the sermon.

Ceylon.

Mr. C. R. Walsh, Hon. Secretary of the New South Wales C.M. Association, who was in England a great part of last year, and has since been visiting some of the Society's Missions before returning home, wrote on December 13th to his friends in Australia, giving an account of his visit to the Industrial School at Dodanduwa, from which we extract the following:—

I have just been spending a delightful time at Dodanduwa. It is in charge of Miss H. P. Phillips, an honorary missionary sent out by the New South Wales C.M. Association. She is assisted by a lady friend, Miss Loxton, also from Sydney, and by Misses Josolyne and Townsend, who come from the homeland. Just at present Miss Josolyne is on furlough in England. Well, we have seen the girls busy lace-making. They do it so neatly and of such beautiful patterns that the Ceylon Government has ordered a quantity to be made for exhibition at the coming Paris Exposition. Miss Phillips showed us some of the specimens which have been prepared, and they are indeed beautiful handiwork. We saw the boys tailoring, and the contrast between the efforts of juvenile beginners and the neat, careful work of those who have been under instruction for some time was striking. We went into the joinery shop and saw boys at all sorts of carpentry, ornamental as well as useful. One boy was just finishing a box of unique Singhalese pattern, on the top and sides of which he had executed some excellent carving. He has recently received from the authorities in Ceylon a certificate of merit in acknowledgment of the skill he exhibited in this work.

But what impels me to write this letter, as I rush along in the train towards Colombo on a hot afternoon, is the fact that Miss Phillips has kindly accepted an order from me to set up

and print what I may write. This means that there are boys in the school, who a few years or even a few months ago were running about untaught, but who are now cared for and taught and enabled to print this letter. I could not do it, and I daresay you could not either, but to-day I saw these boys at work, happily and skilfully and briskly at work, with my own eyes.

I saw copies of some charming short stories written by Miss M. Saumarez-Smith (daughter of our Archbishop) which they have printed and bound—for effective bookbinding is also carried on.

This morning Mr. Stewart [a son of the late Rev. R. W. Stewart who was accompanying Mr. Walsh to Australia] and I had the pleasure of addressing ninety-eight boys and fifty-eight girls who were gathered in the large, airy schoolroom. What we said was interpreted by Mrs. Kalpage, the wife of the native pastor. It was Mr. Stewart's first attempt at a speech, and he got on well. They were all keen to hear what he had to say, for they knew the story of how his dear father and mother had laid down their lives for Christ in China.

We were glad to hear of definite spiritual results, for Miss Phillips and her helpers are able thankfully to point out several who have been baptized and confirmed, and who are testifying—some in the face of persecution and threatenings—by the steadfastness of their faith and life to the reality of their

communion with Jesus Christ as their own Saviour and Friend.

But I must not convey the idea that everything is *couleur de rose*. The sad side must be told, and just now opposition and persecution are rife. The Buddhists are making strenuous efforts to prevent the boys and girls from attending the school, and are aided in their efforts by a man of means in Dodanduwa, who has established a

Buddhist school to which they endeavour to force the children to go. Already in this way upwards of fifty scholars have, for a time at least, been withdrawn from the C.M.S. school. Impure literature also is being circulated. We hope and pray it will only be for a time, and that speedily this opposition may cease and the good work may go uninterruptedly forward.

Mauritius.

The bubonic plague is causing much anxiety to the missionaries in the island of Mauritius. The native pastor of Port Louis, the Rev. S. Susunkar, has lost his wife and eldest son, who both died of the plague within a fortnight of each other. The epidemic seems to be spreading over the island.

South China.

The degree of Doctor of Divinity (*honoris causa*) has been conferred by the University of Cambridge upon the Right Rev. J. C. Hoare, of Trinity College, Bishop of Victoria (Hong Kong).

Archdeacon Wolfe has again taken up the charge of the great county of Lieng Kong, the first county and city occupied by him for the Society in Fuh-Kien outside Fuh-chow, but he hopes the Committee may be able soon to set him free from this county by their sending a missionary to reside in the district. He thus earnestly appeals for reinforcements:—

We want at least six men at the present moment to fill up the old stations, and then the wonderful openings in the north-west which God has so marvellously brought about through the recent riots in Kien-ning Fu. It has all turned out as I expected and prayed for, and now where are the men to come forward and occupy this wide-open door in Kien-ning Fu? Echo answers, Where! There is dear brother

Phillips and his earnest-hearted wife alone in that enormous prefecture. Surely our Christian young men and clergy at home will not allow this state of things to remain any longer. The Lord is calling them aloud by the wonderful way He has opened this north-west region to the messengers of the Gospel, and He is now waiting the answer from His Church and people in England.

Of the work at Hing-Hwa, Mrs. Van Someren Taylor wrote in October:—

I am sure that you will rejoice with us that we have been able to make a start in the education of the women. At present we have only been able to form a station class for three or six months' training, but I hope the time is not far distant when we can have a proper training school for Bible-women, of which we are very much in need, having only one Bible-woman for the whole city, and her time is fully taken up among the hospital patients.

The school-house is a neat little building attached to the women's hospital. The money for building and furnishing has been kindly given me by friends, so that I have been able to open it quite free of debt. The women who are in this term are all either the wives or daughters of Christians, but

not one of them can read, and only one of the group has been baptized. I have many applications, and trust that as each woman leaves she may be a centre of light in her home or village.

We hope later on to take in the inquirers from the hospital, of which there are many, and by this means trust that the seed may be scattered and many brought to a saving knowledge of the truth.

The hospital work increases, and many of the old patients return on Sundays for the services. We have an attendance of from seventy to eighty women at church now; three years ago we had not twelve. May I ask your prayers for this new venture in our work, that it may be owned and blessed of God?

The trial of two prisoners on a charge of murder arising out of the riots at Kien-Ning in June last, took place in the Prefect's Yamen at Fuh-chow on October 17th. We extract the following from the *Fuh-chow Echo*:—

The two prisoners had made a full confession of their guilt, and this confession having been written out, was read to each of them separately in court. They acknowledged the correctness of this recorded statement, and, as is usual in such cases, begged that they might be leniently dealt with.

The substance of the confession made was as follows. The first and principal criminal, Tiong Mwoi Kiang, said, "I am a native of Kien-Ning city and an assistant *ti-pao*. On the day of the riot I was in an opium-shop smoking, when I heard that the foreign hospital was being pulled down. I at once proceeded to the spot and with others seized two men, who were climbing out of a water-vat, beat them and pushed them into a cesspool. On their escape

from the pit we seized and bound them, and then stoned them to death. I hit one—a Fuh-chow man—on the head. I then returned to the city and with three others caught a man just going into the hospital; we searched him and found eight dollars on his person. We then dragged him outside the city gate and beat him to death, and threw his body into the river."

The second prisoner, U King Seng, was a boatman, native of the Kiang-Si Province. His confession was much shorter. He stated that as there was some doubt whether the man mentioned above was really dead, he helped to drag his body into a boat and then stabbed him with a knife used to cut up their food.

Mid China.

Miss R. M. Elwin, of Shanghai, in her Annual Letter relates the following as an encouragement to those who work among the Chinese in the colonies, perhaps sometimes without any apparent result:—

A Cantonese woman was baptized here lately who as a girl lived in Australia and for a time in Dunedin, New Zealand. She had the seeds of the Gospel sown in her heart in Australia. After her baptism she said, "How I wish I could let the ladies who used to talk to me in Australia know that I am a Christian!" The woman was an *ahmah* (nurse), and came from Hong Kong to Shanghai about a year ago with her mistress, and has now gone with her to Germany.

As she did not understand this dialect, she was baptized in English and took the name of Mary. One day before going away she said to me, "If only people knew how happy I am in my heart, they would all wish to be like me;" and at another time, "I am so happy now; before I was always worrying, but now I can leave things in God's hands"; and she really did seem a different woman from what she had been formerly.

Japan.

The work among both Ainu and Japanese at Sapporo, in the Hokkaido, the Rev. J. Batchelor says, has been full of interest and encouragement during the past year. Taking both races together, there have been no less than 124 baptisms, while on the church books there is a total of 1119 names. There are also some 180 unbaptized adherents attending for instruction. The increase of baptisms over the previous year was twenty-eight. The Ainu are a weakly and fast-disappearing race. There are only about 16,000 of these people now left in the island.

At Otaru, and at each of the out-stations connected with it, there were baptisms and confirmations during 1899, and there are catechumens under instruction, with good prospects of others to follow. "In fact," the Rev. G. C. Niven says, "one of the signs of the times is a marked readiness on every hand to give a hearing to the Gospel." This is a happy state of affairs—due, he thinks, to the many prayers offered during the T.Y.E. and the Centenary—"for it means that in almost any place where a Japanese worker can be located, there can be at once laid the foundation for a future Church."

THE USE OF MONEY.*

WE have all listened with admiration, I hope also all with profit, to Mr. Stuart's eloquent exhibition of the spiritual standard of giving. I trust that his words may be written in our hearts, and that nothing that will now be said may in any way deaden the enthusiasm which he has raised in us. The subject, however, to which we now pass is if not more practical at any rate more prosaic. It is not only that we pass from the high consideration of motive to the pedestrian subject of method, but the very mention of the word money is thought by some to be "setting down the strings of life to meaner range," to mark the transition from charming and attractive contemplation to hard and uninviting actuality, the change in the music from melody to march, the shifting of the scene from the beauty of form to the ugliness of figures. But, sir, unless I have wholly misapprehended the Master's message to us this morning, we are to learn that this is not so—that in thinking about the use of money, and particularly the right use of our money, we are not merely dealing with what Dr. Moule called "the practicalities of exhausting and humbling materialism," but we are considering an almost universal means whereby each one of us may fulfil our chief end, whereby we may efficiently and continuously glorify God, and have the honour of a share in His enterprises.

"Each one of us," I say—for I count myself particularly happy to be called to speak on a subject with which every person in this hall is directly and intimately concerned. Many—may I say most of you?—are pledged to personal work on the outer fortifications of the City of God, but many are in no technical sense missionaries: many of you are brilliant students; but on the other hand, there may be in this hall others besides myself who are intellectually commonplace; but all alike, in greater or less degree, are daily using money, and so it is everyone's concern to know how to use it rightly.

I propose, therefore, if you will allow me, to lead your thoughts this morning in the first instance to the principles which should guide our use of money, and then to make a few suggestions as to practice. A student gathering will readily recognize the reasonableness of this, because our student life is largely employed in acquiring principles; principles which we put to the test when, after graduating at universities which are only local, we enter as freshmen the university which is universal, which not only confers degrees, but takes them away, whose examinations are continuous and their results irretrievable, where every man is perforce at once both student and professor—the university of the world.

"Define your terms," we were told the other evening by Mr. Connel—"define your terms and you prove your position." What then is money? We are older than poor little Paul Dombey, and so deserve a better answer than the denotation with which he was so ill satisfied—"Gold, silver, copper; guineas, shillings, halfpence." When we try to define anything, it is usually considered the easiest way to begin by saying what it is not. A distinguished commentator, Dr. Gill, applied this method with great success to exposition, but with money it is exceedingly difficult to say what it is not; indeed we have Scripture for it that money answereth all things. In his classical address on this subject at the Cleveland Convention, Dr. Schaffler began by saying, "Money is myself." But this is only partially

* An Address to the International Student Missionary Conference, London, January 5th, 1900.

true. We have a proverbial rhyme in these parts, Mr. Chairman, which ends with—

“Friday’s child is loving and giving,
Saturday’s child works hard for his living.”

Down in the City we were all born on Saturday (the other days had been snapped up by undergraduates), and so for us who work for money day by day with hand or with head, by execution or by direction, the definition is true: our wages, our salary, our fees are ourselves.

But this is not true of all money, and so if we would approach a definition which is exhaustive, we must follow Dr. Schauffler to his more comprehensive statement that “money is stored power,” though this in its turn is rather a description of money in its manifestation than a definition of it in its essence. For money itself represents goods. The very phrase pecuniary contributions reminds us of its origin, when the primitive herdsman, to save himself the trouble of driving his ox about, stamped its outline on a piece of leather, and so first invented a circulating medium.

And so after all the Bible definition is the best (as it always proves to be), “money answereth all things.” It is collected faculty, accumulated exertion, epitomized possession; and being so, it behoves us not only to treat it with due reverence (not for its own sake, but for what it represents), but also to be prudent, careful, sagacious in our use of it.

A great French writer once said, “The two greatest inventions of the human mind are writing and money, the common language of intelligence and the common language of self-interest.” But he was only a philosopher, too scantily furnished with the wisdom that is from above, or he would have known that as on Sinai, revelation was set for ever above intelligence, so on Calvary, altruism was enthroned for ever above ambition; that as writing finds its highest glory in the record and communication of God’s Word, so money finds its truest office when it gives form and scope to doing good; when it is used no longer as the temporary and transient language of self-interest, but as the enduring and eternal speech of self-sacrifice.

Pardon me if I seem to have lingered too long on foundations; your quick minds will, I believe, apprehend that what I have said hitherto is all intended to have a very practical bearing on what we are to do with money, that a knowledge of the nature of a machine and the intentions of its inventor is a most useful preliminary to its efficient employment.

But there is a third point on which it is advantageous for the user of any instrument to be informed: he should know something of its capability. And so as the word “use” is synonymous with utility as well as with employment, please allow me to say something of the particular usefulness of money for our purposes before I offer some suggestions as to the use which we should make of it.

What is the use of money in this sense? It is useful, is it not? in four especial manners, and for four especial reasons. It is useful because it can be easily apportioned; it is useful because it can be easily aggregated; it is useful because it can without difficulty be adapted to varying needs and faculties; it is useful because in its nature it is absolutely anonymous.

In this country at this time we live in an atmosphere of multiplied activity and of ever narrower specialization. In former days the missionary, like the parish priest, was expected to do everything himself—to be evangelist, pastor, teacher, healer, linguist, operative, almoner, and judge. In practice the attenuated ranks of the missionary army make this often necessary to-day; but in theory we specialize. We have our medical missionaries, our educational missionaries, our translators and writers relieved from pastoral care, and for the most part the missionary devotes

himself to one particular line. But we who, like Nehemiah's servants, hold the spears, the shields, and the bows, while you build on the wall, earnestly desire to have a share in all your work, to sympathize practically with each one. Money makes this possible; by its means we apportion ourselves and our faculties and our accumulated self-restraint among all the departments of missionary work. Surely we must be grateful to Him who by means of money has enabled us to be His partners on so many different accounts.

But, secondly, money is useful because it can be so easily aggregated, and by its means the society or the community can embark on missionary enterprises on a scale and in directions which are impossible for the individual. The whole support even of a single missionary is beyond the means of most of us, much more the establishment of a hospital, the sending forth of a new Mission, the preparation of a version of God's Word. But as the Zulu *impi* with linked arms safely ford the drift where the flood would have drowned them in detail, so the united contributions of many who are poor make these great and necessary undertakings possible. There is a church here, situate by one of the most notorious streets of this metropolis, Stamford Street, Blackfriars, in which the weekly pennies of Christians in extreme poverty, regularly stored during the Three Years' Enterprise of the C.M.S., produced over 100l.* And this is not a solitary example. Most of you could cap it, I dare say. But, at any rate, we may be grateful for having in our money an instrument whereby our individual feeblenesses may easily be aggregated into victorious strength.

But, you say, we are not feeble, we are not poor, we don't live in slums over the water where "Christianity is not in possession." Happy are you that you are trusted because you are trustworthy. It is the third great usefulness of money that it is adapted to the faculties of God's trustees. It was by means of money (as it mostly is to-day) that the man in the parable was able to give to every man of his own servants according to his several ability. Not that lack of money is an indication of lack of ability. It is true the ointment might have been sold for much, and therefore must have cost more, but the farthing dropped into the collecting trumpet in the temple, though relatively munificent, was in appearance insignificant. But money is also useful because it is adapted to all sorts of needs. We are learning in this country all too sadly to-day the advantages of mobility in any force, but it is by means of money that the forces of the Lord and His people may be exactly adapted to the varying needs of the nations, so that in this great feeding also nothing may be lost.

One more usefulness of money and I have done. It is in its nature anonymous. We express this in my profession by an instructive maxim, *pecunia non olet*—you can't follow coin. And this is not the least of the utilities of money; money, I mean, in Mr. Dombey's sense—"guineas, shillings, and halfpence." It affords an opportunity for that self-effacement in our missionary and religious enterprises which is so desirable, so divine, and therefore (shall I say) so difficult. The child's coin, the schoolboy's shilling, the student's sovereign slipped into the offertory when God has spoken to him by the preacher's lips or by His Word read, *non olet* indeed to man, but is an offering, is it not? of a sweet savour before the Lord, who marked the widow's devotion of all her available income.

What then is the use of money? Surely it is not as some excellent people would have us suppose, merely a trap whereby our religious enterprises may most easily be secularized; rather is it an instrument placed in the hands of every one of us, whereby we may most easily and most effectively sanctify all that seems most secular. G. A. K.

* The church is, with some propriety, situate in Coin Street.

NOTICES OF BOOKS.

GOD FIRST. By MARY ENFIELD. *London: Religious Tract Society (price 3s. 6d.).*

IT happens not seldom that books are sent to us which for various reasons the *Intelligencer* is unable to notice, but it is very rarely that we draw attention to books which have not been sent to us for review. This volume is one of these latter exceptions, our attention having been drawn to it through the kind offer of a friend to send a number of copies to C.M.S. missionaries. After the Preface, written by the late Miss Sarah Geraldina Stock a few weeks before her death, and the Introductory Memoir, the volume consists of extracts from the letters and diaries of Miss Hester Needham during seven years spent as a missionary in Sumatra. The chief interest of the book—and it is of a very marked and rare order—consists in its revelation of character and its witness to the all-sufficiency of Divine grace. At the age of forty-six Miss Needham read, in April, 1889, in a missionary's letter, of a district in Sumatra from which, forty years before, a request for Christian teachers had been sent and no response had been elicited. Within twenty-four hours she resolved to go to that district, and within five months she sailed for Sumatra in connexion with the Rhenish Mission as an honorary missionary. Most of the seven years in the field was spent in bed, suffering from spinal disease. She wrote in 1890: "I have at times very much throbbing through the whole spine, especially from writing, and am often too weak to hold even a small book in my hand; and everything that happens in the house I feel in my back, especially grinding coffee in the kitchen, which to me is like an earthquake under the bed!" Yet her work of teaching was incessant, and on her bed she was carried to neighbouring villages and made some considerable and formidable journeys. And her joy in service was deep indeed, and well-nigh uninterrupted. Such passages as the following are frequent in her diary:—"I hardly know what expression to use, except that I am ashamed to receive such a beautiful daily work from God; why it should be exactly I that should be loaded with so much joy in service." In May, 1896, Miss Needham had the privilege of going as the pioneer missionary, accompanied by a native catechist and his family, to Mandailing, the unevangelized district of which she had heard in 1889. The journey took several days—days of continuously experiencing "God's unspeakable goodness and incomprehensible loving-kindness." And here she lived for just twelve months—"a little family of eight, and just as safe and peaceful as the eight in Noah's ark"—and here she died, without a European companion, on May 12th, 1897. "Thankful to stay, but delighted to go" was her last entry in her diary on April 20th. She had ordered out a wedding-cake in anticipation of her decease, as a feast for the native children, "a feast with a meaning, i.e. the bride joined to the Bridegroom, to help to make the enjoyment of heaven more real to their perhaps rather earthly minds." And in London, a few days after the news was received of her home-call a few friends held a feast of rejoicing, thanksgiving, and prayer, the room being decorated with bouquets of white flowers and ferns, and the food provided being distributed, tied with white ribbons, to the sick and suffering. The book is a mine of precious lessons for the Christian worker.

SOPHIA COOKE. By E. A. WALKER. *London: Elliot Stock (price 2s.).*

The Committee of the Female Education Society could not well have made a more happy choice of a writer of the story of their devoted missionary who laboured for forty-two years in Singapore than in inviting the authoress of *Old England* and of the Memoir of W. Farlie Clarke to under-

take it. The materials were not very abundant, as Miss Cooke was a worker rather than a writer, but they are presented with great literary taste and with a simple pathos which should make the book welcome for reading at working parties and elsewhere. Miss Cooke was a native of Norfolk; her missionary interest grew under the influence of Archdeacon Hone and of the Rev. G. T. W. Hough, and these two, with Archdeacon Philpott, took part in her farewell meeting in 1853. She died at Singapore on September 14th, 1898. The F.E.S. work at Singapore had been begun, through the generous support of a number of ladies in Huddersfield, some ten years before Miss Cooke arrived. The C.M.S. Fuh-Kien Mission has again and again been indebted to the girls' school started by Miss Grant and carried on after her by Miss Cooke for native female workers and for wives of its agents. The best known of these was Chitnio, who, it is interesting to know, was supported while in the school by Miss Tucker, of the Punjab (A.L.O.E.). But the school, onerous as the charge was, did not nearly monopolize the large-hearted zeal of Miss Cooke; the General and Lepers' Hospitals, the Soldiers' and Police Barracks, the Sailors—all claimed her interest and shared her labour of love; and fruits of her manifold efforts have appeared in far-removed places. At Brighton a postman surprised a lady by asking whether the writing on a parcel was by Miss Cooke, and explaining that he had been led by her to know the Lord when a soldier at Singapore. A lady in Wales ordered some dolls to be dressed in the old Welsh costume to be sent, as she explained, to Singapore. "Then they shall have the best work I can put into them," the Welsh woman replied, "for Miss Cooke was the means of conversion to my son." The Rev. B. Baring-Gould contributes an "Introduction" to the book.

The Beautiful Garden of Ind, by A Friend of India (Madras: Christian Literature Society for India. Price 2½ As.). This pamphlet is "dedicated with affection and respect to the people of India by one who spent among them many years, and is still trying to labour for their benefit." Its aim is to show the numerous benefits which India derives from British rule, and this is done first by contrasting the condition of India as it is to-day with its condition under the sway of some of its greatest native rulers. Then the advantages in respect of taxation, the abolition of inhuman crimes, civil and religious toleration, &c., are briefly and clearly pointed out. The writer's conviction that of all the blessings which have come to India in the wake of the British Raj, the making known to its numerous races of the Gospel of Christ is by far the greatest, is plainly stated, but not obtruded. The spirit of Christian love for India breathes in every line of the book.

A History of the Creeds, by the Rev. C. Callow. (London: Elliot Stock. Price 5s.) This volume, which is based on an essay which gained the Barry scholarship at Durham University, is intended as a text-book for students in theology. It is the result of extensive reading, and brings together a great deal of valuable and interesting information. Nearly one-half is devoted to the "Quicunque," its authorship, origin, reception in the Church services, and the damnatory clauses. On the last point the correspondence between the Bishop of Worcester and Lord Halifax in the *Times* during August, 1898, is quoted, the author's sympathy being with the Bishop.

Key to the Apocalypse, by H. Grattan Guinness, D.D. (London: Hodder and Stoughton. Price 2s. 6d.) This book, like all that Dr. Guinness writes, is striking and interesting, and in our judgment its line of argument is convincing. It adapts the leading features of the historical view of prophecy to the comprehension of the unlearned with a skill and simplicity which are rare in this sphere of study. We commend the book heartily.

The Doctrine of Justification, by the Rev. W. B. Russell Caley, M.A., Vicar of St. Matthias', Plymouth. (London: Elliot Stock. Price 1s. 6d.) Dean Lefroy writes an Introduction to this unpretending but useful little book, which sets

forth the needs of Justification, the means of effecting it, and the effects of it; and lastly compares the Roman and Anglican views of the doctrine. Frequent quotations from the Homilies and standard Anglican divines, especially Hooper, are given.

Prayer and Praise for Eventide, compiled and arranged by the Rev. William Odom, Vicar of Heeley, Sheffield. (London: *Home Words* Office. Price 1s.) Short prayers for use in conducting family devotions are given for the successive evenings of four weeks. The prayers are varied, comprehensive, and Evangelical, and the petitions are expressed in brief and simple sentences. Collects from the Prayer-book and from patristic and modern divines are also given, and also a hymn for each evening, and hymns and Collects suited for such occasions as Baptism, Confirmation, Birthdays, Marriages, and for the Sacred Seasons of the Church's Year.

In Answer to Prayer (London: Isbister and Co. Price 2s. 6d.) consists of a series of papers which appeared first in the *Sunday Magazine*. Among other writers are the Bishop of Ripon, the Dean of Salisbury, and Canon Knox Little. The Rev. Dr. Angler, of New York, has a striking thought on *prepaid* prayer. We must comply with the conditions attaching to the Divine promises or our prayers will reach the "Dead-prayer Office." "For the Churches in these days to pray 'Thy Kingdom come' and then spend more money on jewellery and cigars than in the enterprise of Foreign Missions looks almost like a solemn farce." A number of very striking instances of answered prayer are given by several of the writers.

Valiant for the Truth, edited by G. Holden Pike. (London: S. W. Partridge and Co. Price 2s.) This is the autobiography of the well-known John Matthias Weylland, missionary for nearly fifty years of the London City Mission, and author of *The Man with the Book*, &c. It is a fascinating book, full of the author's strong individuality under circumstances and in relations which afforded exceptional opportunities for the ever-ready word of faithful witness for his Master. A closing chapter gives an account of Mr. Weylland's last days, death, and funeral.

We have received from the "Juvenile Auxiliary Publication Company," an agency of the Protestant Episcopal Church of America, a large number of attractive leaflets and booklets, for use of Sunday-schools, &c. They describe the mission-fields of the Protestant Episcopal Church of America and give the story of some of the Bishops and other missionaries. A few are devoted to the foreign missionaries of the Church of England, and the life of Pilkington of Uganda is among the brief biographies. The merits of the papers vary very much, but the conception is a comprehensive and valuable one, and no expense has been spared to make the several series attractive. Some C.M.S. illustrations have been appropriated without leave and without acknowledgment, but this is a fault which some of our American cousins appear to consider a very venial one.

LETTER TO THE EDITOR.

THE FOUNDERS OF THE C.M.S.

DEAR SIR,—There is one curious feature in the story of the foundation of the C.M.S. which, though it must have been noticed by many, has not, I think, been recorded either in the *History* or in your pages, and which you may think worthy of preservation even thus late in the day. The numbers of the laymen and clergymen who met at the "Falcon" on the memorable 12th of April, 1779, were, as is well known, nine and sixteen. These are both *square* numbers, and, moreover, the aggregate of the two, twenty-five, is also a square number. What is still more remarkable is that *there are only three consecutive numbers* of which this is true—viz., that the square of the first and second are together equal to the square of the third. Thus the whole body of founders and their component parts were characterized by a singular symmetry of form, of happy omen for the future proceedings of a Society whose work is to prepare for the building of that glorious City of which we are told that it "lieth four-square." JOSEPH HARGROVE.

St. Matthew's Vicarage, Cambridge, Feb. 15th, 1900.

NOTES ON OTHER MISSIONS.

THE BIBLE SOCIETY up to November 20th had supplied nearly 50,000 portions of Scripture to our troops on their way to the seat of war, 35,000 Gospels and Psalters being distributed as a gift from the Committee. Sir Charles Warren presided at the Ramsgate anniversary of the Society just before he was gazetted to command the Fifth Division of troops leaving for South Africa.

The political unrest naturally affects the work in Mashonaland, and one clergyman who is designated to Bulawayo is detained in consequence of the war. In the quarterly diocesan paper the Bishop of the diocese expresses his anxiety as to the safety of one of his staff who had gone on a journey to Makombiland, but of whom no tidings had been received.

During the ten years 1888 to 1898 there has been remarkable growth in the work of the ZENANA BIBLE AND MEDICAL MISSION. The number of missionaries and assistant missionaries has more than doubled; the income has advanced from 11,577*l.* to 19,972*l.*, and the total number of patients treated either in the hospitals of the Society, or at its dispensaries, or in their own homes, has increased sixfold.

The Annual Report of the BRITISH SYRIAN MISSION SCHOOLS contains an interesting list of 32 specially adopted schools, with the names of 62 adopted *protégées*, including 8 blind. Twenty-five Bible-women and Scripture-readers are supported either by individuals or associations, 12 by the Bible Society. The school number 52, the scholars 3652.

The organ of the STUDENT VOLUNTEER MISSIONARY UNION mentions that the majority of those present at the second National Triennial Convention of the College Y.M.C.A. of China, which was held at Shanghai in May, 1899, were not, as in 1896, missionaries and teachers, but carefully selected Chinese delegates from very widely distant centres. The Japanese Student Movement also sent a representative.

It has been found desirable to register the INDUSTRIAL MISSIONS AID SOCIETY as a company limited by guarantee under the non-profit clauses of the Companies Acts. By this action the members of the Society are precluded from receiving any advantage whatever from the industrial work which they assist, all profits being of necessity applied in furtherance of the objects of the Society, the missionary aspect of which is thus kept prominently forward. The Society is yet in its infancy, but it has already been able by the provision of capital to assist industrial work at Ambala, Cawnpore, Ahmednagar, where a carpet factory has been opened, and Aligarh. It is also taking over the carpentry, and other work of a similar nature, at the C.M.S. station of Sharanpur, Nasik.

Medical Missions at Home and Abroad gives the total number of medical missionaries holding British degrees or diplomas as 283. The C.M.S. heads the list with fifty-three doctors, and is followed by the Free Church of Scotland with twenty-nine, the London Missionary Society with twenty-seven, and the United Presbyterian Church of Scotland with twenty-three.

According to the Statistical Year-Book of the EVANGELICAL UNITAS FRATRUM for 1899 the total membership of the German, Bohemian, British, and American branches is 37,025, and the number of missionaries and their children is 450. These figures must lead to a modification of the customary statement that of every sixty Moravians, one is a missionary. The total of baptized converts is over 92,000.

The magazine of the AMERICAN BAPTIST MISSIONARY UNION gives a table of statistics, prepared by the Rev. Harlan P. Beach, concerning the Protestant Missions of all societies in China. The number of missionaries is stated as 244, including 527 ordained men, 519 laymen, 675 wives of missionaries, and 724 unmarried women; 192 of these are doctors. In addition there are 5071 native workers. The number of communicants is given as 80,682.

C. D. S.

EDITORIAL NOTES:

THE "Call to United Prayer," which the Bishops of our Church have put forth is one which we are sure will be welcomed with thankfulness and acted upon with joyful readiness by workers for the C.M.S. both at home and abroad. We have printed it in full on another page, and any who have not seen it already will note with satisfaction the prominent place accorded to missionary work among the many objects commended to our prayers. The Bishops suggest that this closing year of a century which has been made wonderful by discoveries and inventions, and which has accumulated forces at the Church's disposal and multiplied avenues for the exercise of its powers, should be consecrated to special prayer "for the outpouring of the spirit of love, zeal, and brotherliness, for the removal of all that hinders godly union and concord, for a fuller realization in practice of the spirit of Christ, and for a greater readiness among His followers to do what He would have them do." They suggest further that the first Sunday in each month of this year and the Monday following should be set apart for special and recurrent supplications. And the invitation is addressed not only "to the faithful of our own communion," but also "to all brethren in Christ who may find it in their hearts to join their own prayers with ours."

It should tend to quicken our prayers for Missions if we could realize even approximately the extent of the efforts which are being put forth at the close of this century for the evangelization of the non-Christian world by the Churches of Protestant Christendom. The following table is compiled from one which appears in the *Missionary Review of the World* for January and February, and which gives statistical particulars for the year 1898 relating to all the large Missionary Societies, and to the smaller ones *en bloc*, of the British Islands, Europe, and America. We have assumed the correctness of the figures for the Societies named, though those for the C.M.S. are not quite accurate; but the totals which we quote are our own and differ, though not very seriously, from those in the tables to which we are indebted.

	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Forces.	Ordained Natives.	Other Native Helpers.	Total Force in the Field.	Stations and Out-stations.	Communicants.	Added last Year.	Adherents.	Schools.	Scholars.
British	1,467,494	1996	1040	1987	1731	6,754	1747	26,446	34,950	13,661	353,210	22,565	1,161,976	8,856	427,965
Continent of Europe	351,070	971	199	814	216	2,900	267	7,366	9,833	2,872	282,556	17,413	695,618	2,607	135,062
Asia, Africa, & Australia	118,875	395	320	462	122	1,299	420	11,480	13,199	1,520	270,400	8,200	500,000	1,790	170,000
America	1,160,606	1416	616	1443	1361	4,725	1534	15,664	22,123	8,892	410,469	31,107	1,112,381	6,253	284,719
Totals	3,078,045	4777	2075	4706	3420	14,978	3968	61,159	80,106	28,945	1,316,635	79,285	3,469,975	19,506	967,468

These three and a half millions of adherents, of whom one and a third millions are communicants, should be contemplated with regard to their antecedents and their surroundings. The contrast between what they were and what they have become by Divine grace will give us confidence that our labours are not in vain. And the thought of what they may and should be made to the thousand millions of non-Christians from among whom they have been called out and among

whom they ought to shine as lights in the world, will claim our instant and unceasing prayers. The foreign missionaries, excluding wives, are little over ten thousand—one to a hundred thousand of the unevangelized world—and the ordained men are under five thousand! Truly, Protestant Christendom has yet to learn, to quote the eloquent words of one of the speakers at the International Students' Missionary Conference in January, that "the evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. The evangelization of the world is the only adequate object for so amazing a life and death as that of Jesus Christ. The evangelization of the world is the only result that will give Christ to see of the very travail of His soul."

THE consecration, which took place at Lambeth Palace Chapel on Sunday, February 18th, afforded a striking example both of the Gospel's regenerating power in the individual and the most promising ground of hope, humanly speaking, for its prevalence in the world at large. James Johnson, who was then admitted to the episcopate, was the son of liberated slaves who were landed in Sierra Leone. For the last quarter of the century he has been a missionary and pastor to the Yoruba people, to two tribes of which his parents respectively belonged. The congregation, of which he holds still the pastorship, on the island of Lagos, consists of some 1500 people, and the church in which they gather to worship God is on the site of the barracoon where slaves were chained awaiting the opportunity to embark for the Atlantic passage. His efforts mainly have stirred up the missionary zeal of the Lagos congregations, and a remarkable movement among the Ijebus, an important coast tribe to which Bishop Johnson's mother belonged, resulting up to the present in some 6000 adherents, has rewarded the labours of their agents. Now the Bishop goes to a new sphere. His hope is to make his residence at Benin, but the principal sphere of his ministrations will be among the Christians of the Niger Delta, especially Bonny, where Bishop Crowther built a cathedral, and its out-stations. The University of Durham bestowed the honorary degree of M.A. on Mr. Johnson in 1886, and we have no doubt it will confer the D.D., as it has done to Bishops Phillips and Oluwole, who, like Bishop Johnson, are Assistant-Bishops to Bishop Tugwell. We commend them all, and the congregations under their supervision, and the vast populations of Yoruba and Nigeria, including the Hausa States, who are waiting for the Gospel, to the prayers of God's people.

THE Hausa party under Bishop Tugwell had reached Jebba, on the Niger, by February 16th, and reported themselves by telegram "All well." In our "African Notes" this month Mr. Victor Buxton gives a brief account of the transfer of Nigeria to the Crown, which took place on January 1st, and quotes from the *Times* a description of the arrangements for the government of the new Protectorates, which, together with the Colony and Protectorate of Lagos, are the political divisions of the vast diocese of Western Equatorial Africa committed to Bishop Tugwell's care.

THE paragraphs in the same Notes on the war in South Africa, showing its effect on missionary work, will also be read with much interest. In this connexion also two entries under Mission Field should be noticed. It rejoices us to read of the Gloucestershire Regiment, when in Calcutta, taking an active part in temperance work in connexion with the Old Church at Calcutta, before they left for Natal. And it is not less cheering that at Jerusalem a prayer-meeting for our troops should have been attended at their own request by the Syrian congregation and by others who were not

subjects of our Queen ; while the Jews held special services to pray for the success of our arms.

GOSPEL teachers have entered yet another country in the Uganda Protectorate. N'kole is to the west of Koki, and it was there that Mr. Stanley met with the Christians, expatriated from Uganda by their Mohammedan fellow-countrymen, in 1889 when he was escorting Emin Pasha from the Equatorial Provinces to the coast. Bishop Tucker wrote from Wa-Kiwaya, the capital, at the beginning of December, that the young king Kiwaya had expressed willingness to welcome two Christian teachers from Koki and to build them a dwelling and a school-house. How remarkably God's providence had prepared for this opening ! In 1896, just before Koki was incorporated as a part of Uganda, a youth was captured from N'kole and carried away to Koki as a slave. There he was taught to read, and he is now a candidate for baptism. He accompanied Bishop Tucker on his visit in order to seek his father, and when he found him he brought him to the Bishop. He turned out to be one of the four most important chiefs of the country. The Bishop writes:—

“ Thus in God's own wonderful way He has brought it about that the son of one of the great chiefs of Ankole will shortly be baptized. This boy, I am sure, will soon be hard at work teaching the boys of the country to read. We know not whereunto this may grow.”

OF the Nile party the news is scanty, but good as far as it goes. Owing to the exceptionally low state of the river it is impossible for them to go up to Fashoda for some months—unless, indeed, they went by camels. They will remain, therefore, God willing, at Omdurman. Indirect testimony reaches us that the Sunday services which Mr. Gwynne conducts are much appreciated by the officers, and occasionally a few tourists are also present. The people do not manifest much fanaticism. Dr. Watson of the American Presbyterian Mission, and the Rev. A. A. Cooper of the British and Foreign Bible Society, were the guests of our missionaries during a visit they made for purposes of observation with the view to commencing work in the immediate future. The railway communication with Cairo is not as yet very regular, but a tourist train runs once a week. The Rev. F. F. Adeney mentions that the first train carried four passengers, of whom three were missionaries. A good omen, we may hope, of the way in which England will use this door that has opened into the heart of the Dark Continent.

IN another stronghold of Mohammedanism, Persia, there are special encouragements just now, simultaneously with occasions for continuous watchfulness and prudence in the presence of fanatical and unscrupulous religious teachers of great influence. Yezd was only occupied in the spring of 1898, and the Medical Mission has already obtained a remarkable hold of the people. A leading Parsi presented a large caravanserai to Dr. White, in which a hospital has been built. The services also are increasingly attended. May like encouragements attend our brother, the Rev. W. A. Rice, who arrived at Shiraz on January 3rd, nearly ninety years after Henry Martyn's residence there, and yet the next to occupy the city as a missionary to Mohammedans.

A FEW months ago, in “Notes on the Far East,” the Rev. G. H. Pole explained to our readers the effect of the Instruction issued by the Japanese Minister of Education in July last, immediately after the new treaties with Western Powers came into force. The valuable Report of Missions in the

Diocese of South Tokyo for 1899 gives a long quotation on the subject from the *Yorodzu Choho*, a newspaper having a daily circulation of 100,000 copies, the largest enjoyed by any newspaper of Japan. The quotation closes with the following words:—

“That our Government took such a step was perhaps because it was afraid of the evil consequences of blind belief in religion, as those that have worked serious mischief in other countries, most conspicuously in Spain and France. Maybe the Government was wise in taking that step, but it is simply absurd on the part of the Government, if it thinks that religion may be exterminated by the mere separation of it from education. There are, it is needless to say, a thousand ways of propagating it besides teaching it in schools.

“It may also be argued that the Government was foolish to take that step, because religious teaching is what the Japanese nation wants most urgently at present. Lack of faith is the most conspicuous thing in the character of the present-day Japanese, and to this may be ascribed their degenerated state of morality. Why not then welcome religious teaching?

“Apart from these arguments, this is quite certain that Japan is a loser on account of that Instruction, because foreigners will regard Japan as a non-religious country and will not place so much confidence in her as they do in a religious country. The lack of confidence on the foreigners' part cannot fail to tell upon Japan's advantage in a considerable degree.”

ARCHDEACON LOPHOUSE, who returned across the Atlantic after furlough last July, to resume work in the diocese of Moosonee, has been led in God's providence to make a considerable change in his plans. Learning that the Canadian Government was sending an expedition under Mr. Tyrrell to survey the country between Great Slave Lake and Baker Lake, he sought and obtained permission to accompany it, with the object of coming into contact with the Eskimo and Indians of that vast and almost unknown district. He left Winnipeg at the end of January, and his route was to be first by rail to Calgary, *via* Edmonton, thence to Athabasca Landing and on to Fort Resolution and to the east end of Great Slave Lake. At this last point the expedition will wait for summer, when they will cross the Barren Lands to Baker Lake and Chesterfield Inlet. The expedition, it is expected, will return after nearly reaching Hudson's Bay, but the Archdeacon's hope is to go down the shores of the Bay to his old station at Churchill and to spend the winter of 1900-01 there, to be the following spring at York Factory, the summer at Trout Lake, and to return to Winnipeg in the autumn. May the pillar of fire and of cloud accompany him in all his wilderness journeyings.

THERE are few people to whom the names of Klondyke and Dawson City are not familiar, but how many of them give a thought to the anxious spiritual problems which the sudden inroad on the silence and desolation of ages which the rush of miners has brought to the veteran Bishop whose home is in the very heart of the gold district. The Selkirk Diocesan Fund during the first nine months of last year received little over 500*l.*, while expenditure—largely due to the high cost of freightage and of labour and of provisions—exceeded 1000*l.* The fund shows an adverse balance of some 1200*l.* We are thankful to learn that a Committee is being formed with the object of assisting the Bishop by arousing interest in his work and helping him to secure the needed agents and to meet the necessary payments. Inquiries may be addressed and subscriptions sent to the Treasurer of the Selkirk Diocesan Fund, Hanover Lodge, Kensington Park, W.

JUST as we go to press the news is received of the death of Lieutenant-Colonel T. A. Freeman, of the Western India Mission. A graduate of Oxford (Christ Church), on retiring from the Army he offered to go out as

an honorary missionary to labour among the educated English-speaking Natives of India, and he sailed in 1894. He has laboured indeed with unflagging zeal and unswerving devotion. His Annual Letter for 1898 was published in our pages last month (page 99).

It has been arranged to hold periodically—generally about once a month—social gatherings of the missionaries who may happen to be in or near London, with a view to their becoming better known to one another as well as to the Committee and others at headquarters. This plan, which is due to a suggestion from Mr. Victor Buxton, was inaugurated on Thursday afternoon, December 7th, when quite a number of missionaries, men and women, assembled, and passed a pleasant couple of hours. They came at three o'clock; at four was the usual Thursday Prayer Meeting; and at five tea was served. Two others, on January 4th and on February 8th, have been since held. We hope these gatherings may prove more and more useful, and help to bind us closer and closer in fellowship in our one Lord.

SINCE our last notice the Committee have accepted offers of service from the Rev. Stuart Harrington Clark, M.A., Curate of Christ Church, Gypsy Hill; Mr. John Robert Sides; and Mr. Alfred Hume Griffith, M.B., Ch.B. Mr. Clark is a Cambridge man (of Clare College and Ridley Hall), and is already closely associated with the C.M.S. being Secretary of the C.M.S. Younger Clergy Union for London, and the son of the veteran missionary, the Rev. Robert Clark, of the Punjab. Mr. Sides comes from Trinity College, Dublin, and hopes to go to the Fuh-ning (Fuh-Kien) Mission, which is largely manned from and supported by Trinity College. Dr. Griffith, the son of a former C.M.S. Ceylon missionary, and brother of Mrs. Welchman of the same Mission, has taken his diploma at Edinburgh University, and has had a short theological training at Islington. He is located to Persia. Miss Catharine Amy Newnham, who, although a C.E.Z.M.S. missionary, has been labouring in connexion with the C.M.S. Mission Hospital at Srinagar, Kashmir, now at home, has been transferred to the C.M.S. and returns shortly to that Mission as one of our workers. Miss Philippa Braine-Hartnell, a missionary in local connexion in Persia, has been accepted as a missionary of the Society in home connexion.

Interesting as some of these announcements are, one we have yet to make is perhaps of more interest still. It is that the Committee have, and that most thankfully, accepted a re-offer of service from the Rev. John Ireland Jones, for many years a missionary in Ceylon, and the father of the Rev. P. Ireland Jones, who was a short while ago a Secretary of the Society at Salisbury Square, but when his health failed was advised to return to India, and we rejoice to learn that he is decidedly better and is doing good work at Simla. We commend both father and son, and all the above-named, to the earnest prayers of our readers.

THE Society's Association Secretary for the dioceses of Durham and Newcastle, the Rev. H. Knott, has accepted the living of Totland Bay in the Isle of Wight, offered to him by the Church Patronage Society. We wish him much blessing in this change of sphere. He has just been raised up from a serious sickness, and the Rev. F. Glanvill, formerly of the same district, but now of the Metropolitan District, has for some months been supplying his place among his old friends. The Rev. C. F. Bickmore, Vicar of Husborne Crawley, has been appointed to succeed Mr. Knott.

THE *Bible Society Reporter* for February has the following interesting reminiscences:—

“In the year 1825 two young ladies went out to canvass for the Bible Society in

the Camberwell New Road. At a certain house there they sold Bibles to a Roman Catholic and a Jew. The Roman Catholic afterwards became a well-known Baptist minister, father-in-law to the Rev. Dr. Rouse, the chief reviser of the Bengali Bible. The Jew in time became Bishop Alexander of Jerusalem. Of the two young ladies who sowed the seed of such remarkable results, one married an eminent Indian C.M.S. missionary, and became the mother of the Rev. Dr. Weitbrecht, chief reviser of the Urdu New Testament, who has just returned to the Punjab, where he will act as secretary of our Auxiliary at Lahore."

One fact is omitted in the above, and it is a fact having a special interest to friends of the Bible Society. Martha Edwards, who became afterwards Mrs. Weitbrecht, of Burdwan, is mentioned as one of the two young ladies. But it is omitted to mention that the other was Ellen White, afterwards Mrs. Ranyard, founder of the London Bible-Women's Association.

A STRIKING testimony to the interest taken in the C.M.S. Centenary is afforded by a little publication of which a copy lies before us. It is a description of the London Centenary Commemoration in Danish, with portraits of many of the speakers and illustrations of Westminster Abbey, St. Paul's Cathedral, Albert Hall, &c. It has been written by the Rev. T. Logstrup, Secretary of the Danish Missionary Society.

THE Bishop of Newcastle dedicated the second C.M.S. Missionary Van at Jesmond on February 1st. The first van was dedicated by Bishop Cramer Roberts in March, 1898, and has met with an appreciative welcome in the villages of Lancashire. The second, which has been purchased with funds locally raised, will be used in the dioceses of Durham and Newcastle. The following Dedicatory Prayer was used on the occasion:—

"O Eternal God, mighty in power, of majesty incomprehensible; whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy Name; Vouchsafe, O Lord, to be present with us who are here gathered together with all humility and readiness of heart to consecrate this Van to the honour of Thy great Name. We desire to separate it henceforth from all unhallowed, ordinary uses, and to dedicate it entirely to Thy service; for offering to Thy glorious Majesty the sacrifices of prayer and thanksgiving; for seeking to arouse Thy people to the needs of the Heathen and Mohammedan world and to quicken them to fresh and persevering effort in Thy service. Accept, O Lord, this service at our hands, and bless it with such success as may promote Thy glory and the salvation of Thy People, through Jesus Christ, our blessed Lord and Saviour. *Amen.*"

A CALL TO UNITED PRAYER.

IN accordance with their resolution passed at Lambeth on November 14th, the Bishops have issued the following general letter entitled, "A Call to United Prayer," and signed by all the members of the Episcopal Bench:—

"DEARLY BELOVED IN CHRIST,—We feel that the circumstances and events of the present time bring with them a special call to prayer.

"This year is the closing year of a century marked by wonderful advances in science, invention, and knowledge of the world's needs. These advances have put us in possession of powers and opportunities of doing good, which were not vouchsafed to our fathers. Changed political and civic conditions have opened to the Church countless avenues for social and missionary enterprise. Such enlarged opportunities are fresh responsibilities, and fresh responsibilities are, to all devout souls, a call to prayer.

"Missionary work has made marked advance during the last 100 years, but still

two-thirds of the human race lie outside the allegiance of Christ. The great work which yet remains to be done is another call to prayer.

"The spirit of materialism which has invaded national and social life, the consequent relaxation of the sense of personal responsibility, the power and influence of sins which lower national character, such as intemperance, gambling, and self-indulgence, and the thoughtless and indolent acquiescence in grave public evils—these things, which sadly contrast with the blessings and advantages given to us of God, loudly call us to prayer.

"Moreover, we cannot disguise from ourselves that the greatest hindrances to the advance of the Kingdom of Christ among men are to be found in the bosom of Christendom itself. Next to the inconsistent lives and irreligious spirit of many professing Christians, perhaps the chief hindrance is to be found in the unhappy divisions in the Church of Christ. The divisions of Christendom, the present troubles in our own Communion, and, more grievous still, the acrimonious temper which too often characterizes religious controversy are deplorable impediments to the progress of the Gospel. All these hindrances are again a call to prayer.

"In addition to these considerations, which it had been previously in our mind to bring before you, the conflict in which our country is now engaged, the sorrows and anxieties that accompany the conflict, and the many grave national and human interests involved constitute a specially solemn call to prayer.

"Moved by the remembrance of these things, we feel constrained to invite to united prayer all who love the Name of Christ. We venture with all affectionate respect to suggest that this closing year of the century should be consecrated to special prayer for the outpouring of the spirit of love, zeal, and brotherliness, for the removal of all that hinders godly union and concord, for a fuller realization in practice of the spirit of Christ, and for a greater readiness among His followers to do what He would have them do.

"We suggest further that the first Sunday in each month of the year and the Monday following should be set apart for special and recurrent supplications. We would add an earnest request, the fitness of which will be evident, that during such a year of self-communing and prayer, controversial questions should be as far as possible kept in the background, and that all warfare in bitter words should be put away, that so we may promote the spirit needful for united prayer.

"We commend this invitation to the faithful of our own communion, and to all brethren in Christ who may find it in their hearts to join their prayers with ours, reminding both ourselves and them of the many and clear promises which encourage us to seek thus in prayer the unfailing and all-sufficient aid of God, who is the Saviour of all men, and specially of those who believe."

The following subjects for prayer are suggested in a separate paper signed by the two Archbishops:—

"(1) *General*.—(1) For the spirit of prayer; (2) for recognition of our shortcomings and sins—e.g., forgetfulness of God, materialism, luxurious living, intemperance, impurity, gambling; (3) for the realization of the working of the Divine Spirit; (4) for a grateful sense of God's goodness to nation, Church, and individual; (5) for wisdom to make use of fresh opportunities.

"(2) *Divisions of Christendom*.—(1) For the spirit of brotherly love; (2) for a simple love of truth; (3) for a recognition of diversities of gifts; (4) for grace in the use of gifts.

"(3) *Spiritual Character*.—(1) For more Christlike lives; (2) for the realization of responsibility and courage to meet and to bear it—e.g., in use of wealth, righteous testimony, abilities, &c.

"(4) *Missionary*.—(1) For the heathen world; (2) for the rulers of heathen lands; (3) for missionary workers; (4) for those who administer the affairs of missionary societies and agencies; (5) for the consistent lives of Christians in heathen lands.

"(5) *The War*.—(1) For the gifts of wisdom and prudence to our leaders; (2) for the sufferers on both sides—the sick, wounded, prisoners, sorrowing, and bereaved; (3) for our soldiers and representatives and colonists—that they may maintain high character and honourable traditions; (4) for the combatants—that no animosities may destroy mutual respect; (5) for the native races—that the cause of Christian Missions and civilization may be advanced; (6) for a righteous and lasting peace.

"It is suggested that whatever selections from the above subjects may be made at different times of intercession, due prominence should be given to—(a) confession of sin in the matters which call for prayer; (b) thanksgiving for mercies already received."

HOME DEPARTMENT.

Notes and Comments.

THE first Annual Report of the Church Missionary House and Book Depôt in Newcastle tells of considerable success. A good lending library has been formed, and is increasingly utilized; missionary curios have been collected, and are lent for use at meetings; over 600 volumes priced at sixpence and upwards have been sold; and a large number of magazines have been supplied to regular subscribers. 155*l.* was taken for the literature which was sold, and on this a small profit was made, but the balance-sheet for the year shows a deficit of nearly 14*l.*

The "definitized" Cycle of Prayer has for some time been a prominent feature of the Islington *C.M. Gleaner*. It is now issued on a separate sheet, and can be obtained from the Hon. Secs., 16, Alwyne Square, Canonbury, London, N. Our friends in Manchester print their own Cycle, and it would be well if the editors of all localized *Gleaners* were to imitate the example set by Islington.

The multiplication of speakers at missionary meetings appears to continue in spite of the fact that experience shows conclusively that the interest of a gathering is best sustained when one man is allowed plenty of scope. The writer was once present at a meeting when a well-known missionary was given ten minutes in which to describe thirty-four years' work. The plea for but few speakers at any meeting is strengthened by the remark of a Lay Workers' Union secretary who has organized several mass meetings for children. For young people, far more than for adults, plenty of variety is desirable, but the secretary in question writes that the most successful gathering was that at which addresses were given by only *one* missionary speaker and the chairman.

À propos of the Missionary Hen scheme which was referred to in the September *Intelligencer*, the following inscription, which has been brought to our notice by a boy, may be of interest. It 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."

A cursory examination of the accounts of a parish in which, as things go, the C.M.S. is well supported, shows how comparatively few people are endeavouring to bring about the Evangelization of the World. For while about two hundred different names are to be found in the subscription lists of Parochial Funds, there appear to be only some forty subscribers to the C.M.S. It must not be forgotten, however, that there may be other donors whose names appear in the list of box-holders. Still it is sufficiently evident that there is room in the parish in question, and still more in other parishes less zealous about missionary work, for increased efforts to gather in subscriptions.

The Editor of the Bristol *C.M. Gleaner* has compiled a list of those who have been, or are now, in the mission-field, and have been directly

connected with any parish within the limits of the Bristol Association. It would be interesting if all large Associations followed this example. Something of the sort is done in certain parishes. For instance, there is a notice-board in the porch of a church in a Midland town on which appear the names of sixteen persons connected with the parish who have become foreign missionaries.

C. D. S.

Church Missionary House.

AN interesting account of the Medical Mission at Kisokwe, Usagara District, East Africa, was given before the members of the London Lay Workers' Union, by Dr. E. J. Baxter, on February 12th. Much sympathy and interest was aroused by the doctor's words, judging by the numerous inquiries made at the close of his address. Mr. H. R. Arbuthnot presided.

"Women's Work at Muttra" was the subject of an address to the members of the Ladies' C.M. Union for London, given on February 15th by Miss W. B. J. Wilkinson, who has for some years laboured in that city as a missionary of the C.M.S.

Younger Clergy Unions.

THE monthly meeting of the Leeds Y.C.U. was held at St. James' Parsonage on January 12th, the Rev. D. Allison presiding. The Rev. H. A. Kennedy gave an excellent address on "Missions in North China," at the close of which was offered a Special Intercessory Service on behalf of the needs of the Foreign Field.

On January 15th, the members of the Newcastle and district Y.C.U. met at the C.M. House, Ridley Place, the Rev. Canon Nicholson in the chair. Mr. J. B. Purvis, formerly a missionary in Uganda, graphically told of the birth of a Church in Central Africa. Among matters of business discussed was the suggestion to hold a special meeting to consider the "candidates question," and it was decided to devote the meeting on March 19th to that subject. The proposal to organize a breakfast at the Church Congress is being heartily taken up by the members.

The members of the Bath Y.C.U. invited the Bristol Union to Bath for a united Conference in the Church Institute on January 19th, ten of them accepting, making twenty-seven in all with the members of the Bath Union. The Rev. S. B. Benson presided, and papers were given on the "Inner Working of a Y.C.U." by the Rev. C. J. Hollis (of Bath), and the "Outer Influence of a Y.C.U." by the Rev. G. E. Laws (of Bristol). Both papers were the source of an interesting series of questions, comments, and hints.

Women's Work.

A QUIET Day for Women Workers was held in Liverpool on January 19th, in connexion with the Liverpool Ladies' Church Missionary Union, the Church of England Zenana Missionary Society, and the Zenana Bible and Medical Mission. The meetings were taken by Miss Etches, in the unavoidable absence of Miss M. C. Gollock. The attendance in the afternoon was about 200; some ladies coming from St. Helen's and Chester. The evening was for Gleaners, of whom about forty were present. We are most thankful that, in spite of the upsetting of plans, there was so much manifest blessing.

W. J. L.

Mrs. A. J. Hall, wife of the C.M.S. missionary at Alert Bay, has just taken seventeen meetings in different villages in Devon and Somerset, including Hembury Fort, Feniton, Dunkeswell, Doddiscombsleigh, Kentisbeare, West Truckland, Trull, Topsham, and Talladon. Mrs. Hall has been twenty-two years in the mission-field and for fifteen years was the only white woman at Alert Bay. Her earnest, simple words were used of God in warming the hearts of her hearers to a

renewed interest in missionary work. One parish is recommencing annual sermons and has promised to have a meeting for children as the result of her meeting.

C. S. K.

Local Associations and Unions.

IN connexion with the Edinburgh Association Anniversary, sermons were preached on January 21st in the Cathedral, St. Peter's, Holy Trinity, St. Vincent's, St. Andrew's, St. Mark's, Portobello, and St. James', Leith, by the Bishop of Athabasca, the Rev. S. S. Farrow, and others. Public meetings and lantern lectures were also held on January 21st and 22nd in the Masonic Hall, and in the Church Halls of St. Peter's, St. James', Leith, and St. James', Inverleith Row. This is the first time that the cause of the Society has been brought before the congregations of either of the two latter churches. The attendance at both meetings was most encouraging.

The annual festival of the Leeds Auxiliary was held on January 30th, opening with a special service at the Parish Church in the afternoon, the preacher being the Bishop of Coventry. In the absence, through indisposition, of the Bishop of Ripon, the Ven. Archdn. Waugh presided over a mass meeting held in the Coliseum in the evening. In opening the meeting the Chairman said they were met to testify that missionary work was the work of the Church, and that so far as in them lay the Church would prosecute her mission to the end, and that she would not grudge the sacrifice of time, talents, means, and even life itself to carry out the last of the great commands of the Master. It had been argued, said the Chairman, that missionary work would have been better carried out by the Church in her corporate capacity. He was by no means certain that that would have been the result. Missionary work would not have been distinguished by so much fervency, devotion, and elasticity if it had been in the hands of a representative corporate body. The Bishop of Coventry, who followed, said how deeply he valued missionary work at the present moment. In face of the present terrible war, we must at times be sad at heart to know that we were standing before the Heathen preaching to them the Gospel of Peace at a time when Christian was fighting against Christian. War was, however, one of the visitations of God just as sickness was, but just as out of sickness many mercies followed, so out of the present war many blessings had already accrued. This war was one of the strange means by which God was working out His purposes in the world, which were those of unity and brotherhood. Interesting and stirring accounts of the Society's work in Mauritius and British Columbia were given by the Rev. A. K. Finimore and the Rev. A. J. Hall, missionaries from those countries.

An important Conference of workers in the Diocese of Down, Connor, and Dromore was held in the Clarence Place Hall, Belfast, on February 2nd. The Bishop, who presided, gave an outline of the home work of the Society during recent years, tracing more especially the growth and work of the Gleaners' Union. Papers on the "Gleaners' Union in Town Parishes," and the "Gleaners' Union in a Country Parish," were read by the Revs. J. Pim and H. G. McClenaghan respectively. Excellent material was furnished in the papers, and many practical suggestions were brought forward. "Work amongst the Young" was considered at the afternoon session, when the Rev. G. A. Stephenson read the paper, and the Rev. Canon Moore and the Rev. T. J. Forsyth also spoke on the subject. At the evening meeting the Rev. F. W. Mervyn spoke with much power on "Gleaners' Responsibilities." Mrs. McClelland, formerly of the Fuh-Kien Mission, spoke on "Women's Work in China"; and an effective address on "Personal Service" by the Rev. C. Dowse brought the Conference to a close.

By the invitation of the Rev. J. Seaver, B.D. (English Chaplain), and Mrs. Seaver, a well-attended meeting on behalf of the C.M.S. was held on February 5th in the dining-room of Hôtel Beau Site, Rome. Major Hay, late R.A., presided, and the meeting was addressed by Miss Patteson (sister of the martyred Bishop of Melanesia), the Rev. J. Barton, for many years an Indian missionary of the Society, and the Rev. J. Seaver. Miss Simpson, of 16, Via San Sebastianello, Rome, was appointed Secretary and Treasurer.

J. S.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 16th, 1900.—On the recommendation of the Allahabad Corresponding Committee, Miss Mary E. Schneider was accepted as a Missionary of the Society in local connexion.

The Secretaries reported the death of Miss A. H. C. Squires from fever, at Brass, on January 10th. The Committee instructed the Secretaries to express their sympathy with Miss Squires' relatives in their bereavement.

The Committee took leave of Miss L. Sheldon, proceeding to Agra, North-West Provinces; Mr. P. J. Laird, proceeding to Kueilin, South China; and Miss J. H. Poulter, proceeding to Hok-chiang, South China. The Missionaries were introduced to the Committee, and the Instructions read by the Revs. G. B. Durrant and G. Furness Smith. Mr. Laird having replied, the party were commended to the favour and protection of Almighty God by the Rev. A. E. Barnes-Lawrence.

Committee of Correspondence, February 6th.—A re-offer of service from the Rev. John Ireland Jones, who had retired in 1891 after a missionary service in Ceylon of thirty-five years, was cordially accepted. Mr. Ireland Jones was welcomed by the Chairman (Captain Cundy).

Offers of service as Missionaries of the Society from the Rev. Stuart Harrington Clark, M.A., Clare College and Ridley Hall, Cambridge, Curate of Christ Church, Gypsy Hill, and Mr. J. R. Sides, of Trinity College, Dublin, were accepted. Mr. Sides was accepted for work in the district in Fuh-Ning assigned to the Dublin University Fuh-Kien Mission. On the recommendation of the Islington College Visitors, Mr. Alfred Hume Griffith, M.B., Ch.B., Edin., was accepted as a Missionary of the Society, and located to the Persia Mission.

On the recommendation of the Secretaries, and on the testimony of the Secretary of the C.E.Z.M.S., who was present in Committee, Miss C. A. Newnham, a Missionary of the C.E.Z.M.S. in Kashmir, was accepted as a Missionary of the Society, and located to the Punjab and Sindh Mission for work in Kashmir.

The Secretaries reported the death, on January 31st, of the Rev. W. H. Dixon, of the Western India Mission. The Committee instructed the Secretaries to express the Committee's warm sympathy with his relatives and friends in their bereavement.

Arrangements were approved in view of the consecration of the Rev. James Johnson as Assistant Bishop to Bishop Tugwell.

The Committee had interviews with Mr. A. C. Kestin, of Bengal, and the Rev. G. R. Blackledge and Messrs. H. B. Lewin and T. B. Fletcher, of Uganda.

Mr. Kestin spoke of his work during the last five years amongst Hindi-speaking people in Calcutta. A large proportion of the population speak Hindi as their mother-tongue, and till the Church Missionary Society took up this branch of work nothing had been done to evangelize them. His had been, therefore, in a real sense pioneer work. He referred to the various departments of the Mission—open-air preaching, colportage, work in the leper asylum, and school work. Though they had had much opposition to encounter at the outset, things had gradually improved, and they had now not a few signs of encouragement.

Mr. Blackledge spoke of the work in Northern Kyagwe, where in 1896 there were 120 baptisms and 60 communicants, and when he left in 1899 there were 585 baptisms and over 600 communicants. He spoke gratefully of the loyal co-operation of Native Christian workers and elders, but reminded the Committee of the urgent need of prayer for the rapidly-growing Christian community, among whom it was difficult to secure anything deeper than an intellectual faith, and there was danger of unworthy adherence from the pressure of public opinion which was beginning to make it a shame not to be baptized. He also told of an interesting visit among the Bakeddi, where, after he had spoken to a group of 500 rough and wild Natives, encouraging them to receive Missionaries, his interpreter told him that several of their leaders, who got up and spoke, said they knew the Gospel had been such a blessing to the Waganda that they would gladly have it among them if they had the opportunity.

Mr. Lewin spoke with joy of his five years of work at four different stations. He had been struck with the way in which the work evidently goes on, under God's good Hand, far beyond the reach of the personal efforts of the Missionaries.

In the district of Kikubera where he had worked since 1896, he had passed under his care 1000 candidates for baptism, and had seen great increase in the numbers of places of worship.

Mr. Fletcher, like the two former brethren, spoke of continued good health through his period of six and a half years' service, and gave testimony, from his knowledge of Native Christians under all sorts of conditions, to the reality of their Christianity. When called upon by the Government to act as interpreter at the time of the military expedition, he had seen as many as 9000 Natives in camp life, and had rejoiced to see over 1000 of them regular in their prayers night by night. He spoke of the way in which the work is being spread by the Native Christians themselves.

The Committee took leave of the Rev. and Mrs. A. E. Ball, returning to the Punjab, and the Rev. and Mrs. E. Bellerby, returning to Travancore. They were introduced to the Committee by the Honorary Secretary, and the Instructions were read by the Rev. G. B. Durrant. The Missionaries were addressed by the Chairman (Captain Cundy), and commended in prayer to the favour and protection of Almighty God by the Rev. J. Ireland Jones.

The S.P.C.K. was requested to grant a further supply of Kimegi Hymn-books for use at Mamboia; and to print an edition of 5000 copies of a small book of Special Services in Luganda.

The Religious Tract Society was requested to print a revised and enlarged edition of the Luganda Hymn-book.

The British and Foreign Bible Society was requested to publish the Gospel according to St. Mark in Kwagutl.

General Committee, February 13th.—The Secretaries reported the appointment by the Medical Committee of the Rev. Robert Elliott, M.A., L.R.C.S.I., formerly a Missionary of the Society in Santalia and Gaza, as Assistant Secretary to the Medical Committee. The appointment was confirmed.

A letter was read from the Rev. J. W. Marshall resigning his seat on the Committee of Correspondence and various Sub-Committees, on account of failing health. The Committee accepted the resignation with great regret, placing on record their deep sympathy with Mr. Marshall, and expressing their heartfelt thanks to God for the long and valued services which he had rendered to the Society.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop of Bangor.

The Secretaries reported the receipt of a cablegram from Mombasa announcing the death, on February 7th, of Mr. S. H. Seccombe, formerly a member of the accountant's staff in the Head Office, who had sailed in November last to take up his appointment as Assistant Accountant of the Mission there. The Committee instructed the Secretaries to convey to Mr. Seccombe's friends and relatives an expression of their sincere sympathy in their bereavement.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the life-work of Archdeacon Koshi Koshi; prayer that a fit successor to him may be raised up. (Pp. 173—179.)

Thanksgiving for special encouragement in the work amongst Mohammedans. (Pp. 180—182, 210, 211, 229.)

Thanksgiving (with prayer) for the new West African Bishop, and for recently ordained Natives of Africa and India. (Pp. 207, 211, 214, 228.)

Continued prayer for the sufferers from famine and plague in India, and from famine in East Africa. (Pp. 208, 215, 216.)

Thanksgiving for recent accessions to C.M.S. ranks; prayer for more labourers. (P. 231.)

Thanksgiving for the "Call to United Prayer"; prayer that it may be acted upon with joyful readiness. (Pp. 227, 232.)

Prayer for "journeying mercies" for Archdeacon Lofthouse. (P. 230.)

Continued prayer that there may be no deficit in the Society's funds at the end of the financial year

NOTES OF THE MONTH.

CONSECRATION.

Niger.—On Sunday, Feb. 18, 1900, at Lambeth Palace Chapel, by the Archbishop of Canterbury, and other Bishops, the Rev. James Johnson (Native), to be Assistant Bishop in Western Equatorial Africa.

ORDINATIONS.

Yoruba.—On Sunday, Dec. 17, 1899, at St. Stephen's Church, Ode Ondo, by the Rt. Rev. Bishop Phillips, Mr. Thomas Adesina Jacobson Ogunbiyi (Native) to Deacon's Orders.

Bengal.—On Dec. 24, in the Cathedral, Calcutta, by the Bishop of Calcutta, the Rev. E. Cannon to Priest's Orders.

New Zealand.—On Oct. 18, by the Bishop of Auckland, the Revs. Tiopira Paerata, Timoti Kiriwi, and Hare Maihi Ruarangi (Natives), to Priests' Orders.

DEPARTURES.

Eastern Equatorial Africa.—Mr. B. Laight and Miss M. C. Brewer left Marseilles for Mombasa on Jan. 25, 1900.—The Rev. and Mrs. A. N. Wood and Miss R. Colsey left Marseilles for Zanzibar on Feb. 10.

Uganda.—Mr. H. O. Savile left London for Mombasa and Uganda on Jan. 18.—Mr. and Mrs. A. B. Lloyd, the Misses A. E. Allen, A. B. Glass, R. Hurditch, and A. H. Robinson left Marseilles for Mombasa and Uganda on Jan. 25.

Bengal.—The Rev. and Mrs. E. T. Sandys left London for Calcutta on Jan. 23.

Punjab and Sindh.—The Misses M. E. and M. J. Farthing left London for Clarkabad on Jan. 23.

Ceylon.—The Rev. A. A. Pilson left Southampton for Kandy on Jan. 25.

South China.—Mr. P. Laird, Miss A. M. Jones, and Miss J. H. Poulter left Southampton for Hong Kong on Jan. 30.—The Rev. and Mrs. W. Banister left Genoa for Hong Kong on Feb. 14.

ARRIVALS.

Yoruba.—Miss C. C. Boyton left Lagos on Dec. 23, 1899, and arrived at Plymouth on Jan. 16, 1900.

Niger.—Miss E. A. Warner left Onitsha on Jan. 9, and arrived at Plymouth on Feb. 9.

Persia.—Miss H. L. Conner left Julfa on Dec. 14, 1899, and arrived in London on Jan. 26, 1900.

South China.—The Rev. and Mrs. C. Bennett left Hong Kong on Dec. 27, 1899, and arrived in England on Jan. 26, 1900.—Miss J. Bushell left Fuh-chow on Jan. 9, and arrived in London on Feb. 14.

Japan.—Miss L. Payne left Kushiro on Dec. 3, 1899, and arrived in England on Feb. 1, 1900.

BIRTHS.

Niger.—On Jan. 4, at Cobham, Surrey, the wife of Bishop Tugwell, of a daughter.

Palestine.—On Aug. 26, 1899, the wife of Dr. F. Johnson, of a daughter (Ruth Winifred).

Bengal.—On Dec. 17, at Tonbridge, the wife of the Rev. E. T. Sandys, of a daughter (Edith Mary).

North-West Provinces.—On Nov. 3, at Landour, Mussourie, the wife of Mr. J. Fryer, of a daughter.

Punjab and Sindh.—On Nov. 19, at Dera Ismail Khan, the wife of the Rev. F. Pappriill, of a daughter (Ethel Dora).—On Dec. 17, at Batala, the wife of Mr. E. Rhodes, of a son.

South India.—On Jan. 2, 1900, at Durham, the wife of the Rev. F. W. Breed, of a daughter.—On Jan. 9, at Masulipatam, the wife of the Rev. C. W. A. Clarke, of a son.

Mid China.—On Nov. 23, 1899, the wife of the Rev. A. Phelps (Shaouhing), of a daughter (Laura Emily).

West China.—On Jan. 4, 1900, at Hankow, the wife of Mr. A. A. Phillips, of a daughter.

Japan.—On Dec. 21, 1899, at Osaka, the wife of the Rev. G. Chapman, of a son.

MARRIAGES.

Eastern Equatorial Africa.—On Dec. 27, at Rabai, Mr. J. Burness to Mrs. E. Gardener.

Bengal.—On Feb. 7, 1900, at Barrackpore, the Rev. H. M. Moore to Miss F. Amy Smith (C.E.Z.M.S.).

North-West Provinces.—On Dec. 2, 1899, at Gorakhpur, the Rev. C. C. Petch to Miss Grace Rose Dean.—On Dec. 27, at Lucknow, the Rev. R. Baker to Miss Cameron (Z.B.M.M.).

Western India.—On Jan. 16, 1900, at Girgaum, Mr. G. H. Hodgson to Miss Maria Barbara (May) Watney.

DEATHS.

Egypt.—On Jan. 17, at Bournemouth, aged 25 years, Elsie Adelaide, wife of the Rev. J. G. B. Hollins.

Western India.—On Jan. 31, at Nasik, the Rev. W. H. Dixon.

South India.—On Dec. 16, 1899, at Satur, the Rev. A. Asirvatham, Pastor of Virudupatti.

On Feb. 7, 1900, at Mombasa, Mr. Sidney H. Seccombe, Assistant Accountant of the Eastern Equatorial Africa Mission.

PUBLICATION NOTICES.

Round the World with the Alphabet. This is the title of a **Missionary Alphabet with Music**, which the Society will publish early in March, in connexion with the **Work amongst the Young**, the majority of the tunes being taken from "Golden Bells" Hymn-book. This musical edition also contains practical hints on **Missionary Alphabets and Letter Combinations**. Eight pages, demy 8vo, in wrapper. Price 3d. A specimen copy will be sent at this price, post free, to any worker who may wish to see it.

Missionary Recitations for the Young, Part IV. This is now ready. It contains, *inter alia*, the words only of the foregoing "Missionary Alphabet." Price 1d., or 9d. per dozen, post free. Secretaries of Sowers' Bands can obtain copies direct from the C.M. House at the rate of twenty-four copies for 1s., post free, and a specimen copy will be sent to any Secretary free of charge. Parts I., II., and III. of "Missionary Recitations" can also be obtained on the same terms.

Missionary Bible-searching Almanack, No. 3. In response to demands, a new **Bible-searching Almanack** has been prepared and is ready for issue. It is arranged to fit any year, and is not published specially for 1900. Price 1d. (1½d. post free). The **Missionary Bible-searching Almanack, No. 2**, can still be obtained, but No. 1 is out of print.

Sunday-school Missionary Lessons. No. 2 of this series, entitled **Our Duty in Four Words**, is now ready. No. 3 of the series, which will be ready early in March, will be specially suitable for use on the Third Sunday in Lent, but is not in any way restricted to that day. A regular monthly issue cannot be guaranteed, but any C.M.S. Sunday-school Teacher can obtain the first twelve numbers, as they are issued, by sending 6d. for postage to the Publishing Department, C.M. House, Salisbury Square. Copies for use by the Teachers throughout any school which supports the C.M.S. will be supplied free of charge, on application by the Clergy or Superintendents.

Annual Report, 1898-99. The Publishing Department has a number of surplus copies of the last Report, which it will be glad to put into circulation amongst members of C.M.S. Unions, Missionary Bands, &c., who do not already possess copies. The maps, as well as the letterpress, should prove valuable to all such members. Copies will be supplied free of charge.

Attention is called to the following publications not published by the C.M.S., but which can be obtained from the Publishing Department, C.M.S., Salisbury Square, at the prices quoted:—

My Third Campaign in East Africa. By the Rev. W. S. Price. This book, which was highly spoken of in the *Intelligencer* and other magazines, is now offered at the special reduced price of 2s. net (2s. 3d. post free).

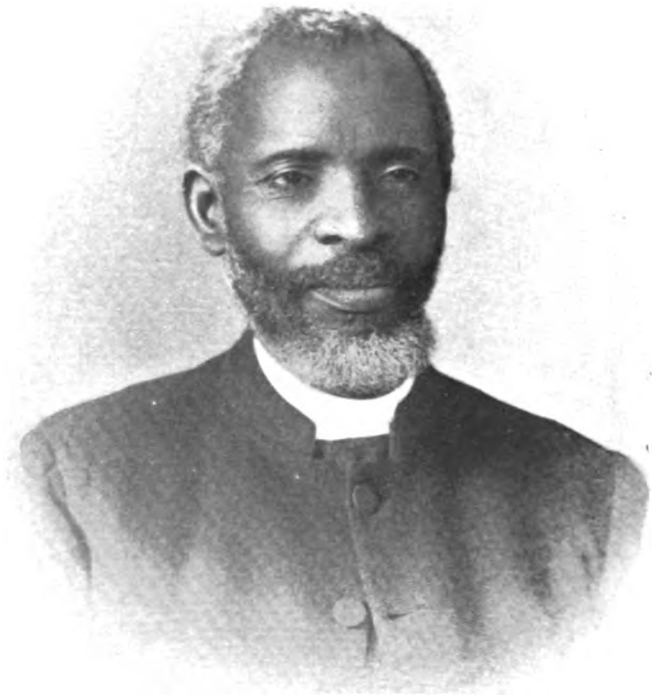
Torch of Guidance to the Mystery of Redemption. Translated from the Arabic by Sir W. Muir, and published by the R.T.S. Price 4d., post free.

The Student Movement. This is the organ of the British College Christian Union and the S.V.M.U. Monthly, 2d. (2½d. post free). Published from October to June only.

Baghdad C.M.S. Mission Quarterly Paper. No. 8 (October to December, 1899) is now ready. Price 1d. (1½d. post free).

The Moosonee Mailbag. This is the Quarterly Magazine issued in connexion with the Moosonee Mission of the C.M.S., and should be read by all friends who are specially interested in this part of the Mission-field. Price 3d., or 1s. per annum, post free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



THE RIGHT REV. JAMES JOHNSON, D.D.,

Assistant Bishop of Western Equatorial Africa.

(See page 249.)

THE MISSIONARY PURPOSE

THE FAILURE

By the Rev. W. M. G. ...
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... .. the shore, it had ebb and flow conditioning its course,
... .. to be gathered in, and they are still gathering.

... .. thought by Scripture the purposes of God, it is idle to
... .. in St. Aldate's Church, Oxford, on the occasion of the
... .. of the Oxford C.M. Association, February 11th, 1900.



THE RIGHT REV. JAMES JOHNSON, D.D.,

Assistant Bishop of Western Equatorial Africa

(See page 249.)

THE
CHURCH MISSIONARY INTELLIGENCER.

THE FAILURE OF ISLAM.*

By the Rev. D. S. MARGOLIOUTH, M.A.,
Laudian Professor of Arabic in the University of Oxford.

“Ask of Me, and I shall give Thee the heathen for Thine inheritance.”—*Psalm* ii. 8.

IF the arrangement of the Psalter were to be judged by the ordinary canons of taste and style, we should regard the order of the first two Psalms as peculiarly felicitous. The first Psalm is not pitched high; it is a quiet proem, preparing us for what is to follow. By the time it is over we are ready to hear the trumpet notes of the second Psalm announcing the eternal decrees of God. The language in which that second Psalm is couched is solemnly archaic and majestic; for parallels to it we go to those wonderful monuments on which Assyrian kings inscribed their deeds in their wedge-like characters. Somewhat as Plato thinks of man as God's plaything, we read of the Divine ridicule of the vain attempts of mortal men to thwart the eternal edicts which nothing can ever alter. Against those certain and unswerving purposes the wrath of the nations and their rulers breaks in vain.

And one of those purposes is that the kingdoms of this world are to become the kingdoms of the Lord and His Christ. The Messiah can have them all for the asking. History tells us how true that promise is. Before His coming the true faith seems to have had so little charm; to those who saw it, it had no beauty so that men could admire it. Those to whom the treasure was committed were always anxious to disown it. To be the one race that possessed the true religion was not a privilege, but an irksome disadvantage. To stand alone in an opinion, however certain it may be, is a thing from which men recoil. God would have man prove himself divine, but he would rather demonstrate that he is descended from the ape. He must be as others are. The nations of the earth are in error, therefore Israel wants to be in error also. And when by a process of burning and refining the true religion had established itself in one nation, it had no attraction for the others. The Jewish superstition, as it was called, was thought to be a disgrace to the Roman Empire, not the atrocious myths of Paganism.

But when Christ came, the Heathen soon began to enter into His possession. With the same certainty wherewith the leaven works upon the dough, the Gospel began to operate on mankind; resistance only accelerated its victory. The promise that the Heathen were to be Christ's inheritance began to be fulfilled, although, like those seas that daily gain upon the shore, it had ebb and flow conditioning its course. The sheep began to be gathered in, and they are still gathering.

Where we are taught by Scripture the purposes of God, it is idle to

* A Sermon preached in St. Aldate's Church, Oxford, on the occasion of the Seventy-fifth Anniversary of the Oxford C.M. Association, February 11th, 1900.

resist ; but sometimes we can take part in realizing them. Contemptible as an opponent, man is not disdained by God as an ally. In His cause it is worth while to spend and to be spent. The work which includes all others, to which all others are subsidiary, is that of winning ground from the kingdom of darkness and spreading the kingdom of light.

Therefore the organization of Missions is a right course for Christian men, and it is natural that the age in which knowledge has advanced by leaps and bounds should also have witnessed an expansion of missionary enterprise at almost a corresponding rate. The organization which we have in mind to-day has kept pace with that vast progress, and has carried the message of the Gospel over vast tracts. Pleading for it can best be done by those who have performed practical work on its behalf ; who can tell thrilling narratives of the risks and of their enterprise, of their successes and of their failures. The particular testimony that I shall try to bring this morning is not of that authentic character. It will be confined to one quarter of the mission-field, i.e. Missions to the Mohammedans, with whose literature I have some familiarity. I will endeavour to show why, after reading many of their books and knowing a little of their life, I am of opinion that the Gospel is the only power of God unto salvation for them as for us ; why, if the Bible and the church were everywhere willingly substituted by Mohammedans for the Koran and the mosque, there would be nothing to regret in such a transformation, but only cause for rejoicing.

The number of the followers of Mohammed is, I believe, still larger than that of the followers of Christ ; in Europe it is steadily dwindling ; in America Islam is little known ; large tracts of Asia are entirely under its sway ; and in Africa it is not only dominant, but shows a tendency to gain ground. And if it could serve as a half-way house between Paganism and Christianity, its extension might be regarded without dismay ; but experience shows that there are no such half-way houses ; the road from darkness to light must be unbroken ; a half-way house is a bar to progress, because the force that should have lasted to the end of the journey is not there recruited, but broken and exhausted. There is this further terrible difficulty in facing Islam, that it represents itself as an advance on the Christian system. The Koran contains fair words about Christianity : whereas the Rabbis are the furthest off from the true belief, the monks from whose eyes tears run down when the Koran is read are the nearest to it. It claims to be a repeal of Christ's code, just as Christ's code is a repeal of that which came before—it is a further advance. Hence the controversialist who deals with Islam has to unravel before he can weave ; he has to disprove this pretension of advance and inclusion before he can get those to whom he talks into the right track. And it is well known that it is invariably easier to instruct those who have been taught nothing than those who have been taught ill.

This is not the place to speculate on the character of the founder of Islam or to comment upon his career. For those who wish to understand it, the best instruction is to be found in the careers of those so-called Prophets who within our time have spread fire and sword in the

Soudan. Thrilling narratives written by English officers and others describe the origin and execution of their enterprises; the desire for dishonest gain is the mainspring of action both in the leader and in his dupes; religion is a colourable pretext—the homage that vice pays to virtue. In our time these enterprises have spread misery over a comparatively small area; there was a power at hand to whom the possession and practice of the true religion had given sciences making one man the match for a thousand. Over the rock of science the waves of fanatical brigandage were broken. But in the time of the founder of Islam where was there such a power? The intellectual ability that should have been expended in bettering man's condition had all been wasted in frivolous debates over matters that are beyond the reach of man's understanding; the Gospel of peace had been utilized for unholy persecutions. There was no force that could withstand the torrent, and so it swept the world.

That it developed into a sort of law and order, and even religion, is due to the fact that there are certain conditions without which social existence is impossible. That there shall be no rights without duties is God's law; man may snap his fingers at it, but he cannot alter it. It speedily gets the better of him. But it makes a vast difference whether a system is grounded on injustice, and only makes to justice those concessions without which the system cannot be maintained; or whether the system is grounded on justice, and constantly develops, according as God's law is better understood.

That the former is the case with Islam can easily be proved; and history affords some curious illustrations of it. We think of the Mohammedans as ardent proselytizers; they will tolerate no religion besides their own. Yet there have been astute Mohammedan rulers who have forbidden proselytism. They have not permitted the races whom they oppressed to embrace Islam. To allow any more proselytes would be to ruin the treasury. For if each Moslem has a right to be supported by the unbelievers, it is to his interest that the unbelievers should remain in unbelief. In spite, therefore, of the most solemn injunctions to spread what they called the religion of God, these wise administrators did not dare to spread it. But had their system been in accordance with God's law, this contradiction would never have manifested itself.

The ways of men are like the ways of children: if you watch children at play, and then look at their conduct through a kind of magnifying glass, you will see men acting. In Eastern countries there seem to be three great systems, founded by Moses, Christ, and Mohammed respectively; the adherents of each system are moved by emulation of the others, and do not readily tolerate the possession by another system of any privilege that theirs does not exhibit. As we know, the Founder of our religion has provided us with an ensample that we should follow His steps; and very few of the serious critics of the Gospel narrative have failed to express admiration for the character revealed by our Lord. Endeavours to represent it as imperfect are thought too paradoxical to be worth attempting; they would discredit not Him against whom they were directed, but him from whom they

emanated. But if the Founder of Christianity provides a model for imitation, the founder of Islam must perforce do as much; hence it has to be shown that his life was the most perfect ever lived. And so in books on the principles of Mohammedanism we read that the life of its founder was so perfect that none but a prophet could have lived it. Now it so happens that that life has been recorded by contemporary historians who make little attempt to palliate it; good as the truth is ordinarily for mankind, it would have been better had they been less candid. That career, to those who care to read the original authorities, represents one which has few equals in its atrocity: to suppose that God could have directly employed such a servant as that is to blaspheme. And it must be confessed that the persons who surrounded Mohammed appear to have been in general less hardened. But still he is the model: not every one, indeed, claims the supposed privileges which his office invested him with, but in general his style of life in its minutest details is the model for imitation; it is the standard by which conduct is to be judged. Now one cannot read between the lines in the better class of Mohammedan authors without seeing that many of them are conscious of the terrible consequences of such a career being even recorded, not to say being held up as a pattern. We know that even bad men like their children to be good. We know that the responsibility of parentage has often converted people from evil ways; they hope in the virtuous training of children to have an excuse before God for what they themselves have done; they lose their own treasure, but then they have taught their children to preserve theirs. They have themselves yielded to temptation, but they have taught others to resist. The mischief that is done by such a man as the founder of Islam being made a pattern of conduct is incalculable.

If the light that is within you be darkness, how great is that darkness! It is here that the association of a holy office with the career of conqueror and usurper is most disastrous. Our judgment is not likely to be perverted by the career of a Cæsar or a Napoleon, because we make allowances for the temptations to which great power and great talents are exposed; and however favourably we strike the balance between their services and their misdeeds, we are not compelled to represent vice as virtue or baseness as nobility. It is the association of Mohammed's career with infallibility and the representation of his bad book as the direct utterance of God which is the source of terrible mischief. The social and domestic evils which the very name of Islam calls up cannot be rebuked or deplored without reflecting on the Prophet's career, and without openly contradicting the so-called Word of God and the consensus of the most authorized teachers. Sin loses much of its venom if it be acknowledged to be sin, if it be open defiance of God's law; but when it claims to be what God has enjoined, and millions believe it, then, indeed, Satan has triumphed.

Hence those chiefs who at different periods of this century have desolated Armenia, and not only Christian countries, but Arabia itself and the Soudan, could point with justice to their Prophet and his dictates as the authorities for their conduct. Those passions which

religion is so much concerned with restraining are constantly let loose. There is nothing incongruous about the association of religious leadership with rapine and violence to those whose ideas have been formed on the life of the Prophet of Islam. Hence when circumstances give able men the power to follow such a career, the horror with which it would be regarded in Europe is wanting. And the least prospect of success is likely to attract a host of dupes.

What the true religion has always taught is that God takes no bribes. Men may not, by performing any number of ceremonies, obtain a licence to commit sin; and when the maturity of mankind was announced by our Lord, ceremonies were abrogated altogether. The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and in those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule: for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin for fear it should show base colour; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even to-day he would not be safe from pistol or dagger. And it is precisely such a message as that which the Christian missionary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is of no value; that what God requires of them is something very different, and far less flattering to the vanity; and that even so, what their discharge of it will represent is not assets, but no deficit. "When ye have done all, say, We are unprofitable servants."

And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiae of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear.

It would be unfair to the eminent Mohammedans who have endeavoured to reform Islam not to recognize that many of them have been conscious that their religion had utterly failed to do what a religion that is of God ought to do—to turn men from enemies into

brothers, to refine and purify and exalt, to render this fair earth fairer and fitter for God's presence. But within their own system they could find no instrument capable of effecting their purpose. When in the Dark Ages Christianity was covered over with rust and blight, there was one sure remedy; for when the rust was scraped off, the pure Gospel remained, and therein was the healing of the nations. By rendering the Gospel accessible to every one, by translating it into the homely vernaculars, the Christian peoples were reformed and the foe that had crept into the fortress ejected. But Islam has within itself no such remedy. The authors who insist on the literal application of the precepts of the Koran are retrograde and fanatical; the spirit they arouse thereby is the spirit which, when let loose, turns the smiling country into a howling wilderness. Those, therefore, who would sincerely make men better try a different course. The belief in the sacred book they dare not interfere with; perhaps they are afraid to meddle with it for fear of offence; perhaps they regard it as religious capital which should not be wasted. Their expedient, therefore, is to read into it meanings that it never had; to interpret it arbitrarily; to apply to it principles which shock the mind that is anxious for the plain truth. And in order to present some authorization for their boldness in abrogating what is supposed to be God's Word, they are compelled to claim mystic gifts and so practise imposture in order to make men true. Ideas which, fertilized by the sunshine of the Gospel, have reformed half Europe are found imbedded in books by men who seem to be charlatans and quacks: in order to wean men from the Koran they profess to reverence it more than their fellows; in order to give them a model for imitation they falsify their Prophet's career, and ascribe to him whole systems of ethics in which he had no part. European thinkers have hoped much from some of these systems, but their hopes have been frustrated. The food that is so provided is not plain enough for the sickly frames which it is meant to nourish. Who can bring the pure from the impure? asks the Hebrew writer, and he answers, No one. That which is to bring men to God must be of God—must be rooted and grounded in the plain and simple truth, must be far removed from violence and wrong, must not call black white, nor bitter sweet. The path to the holy city must be so plain that fools cannot err therein. Hence the efforts that have been made openly or secretly to reform Islam from within were foredoomed to failure. Those who, by following the light within them, were able to find their way in that dark place, and tried to guide others right, claim our sympathy and admiration; but the remedy they applied was too weak for the disease.

One such system has during this century had a large following in Persia, where its adherents are said to be hundreds of thousands. It attracted some sympathy in Europe, partly because, at one time at least, it embraced in its programme the emancipation of women. For it must be remembered that the theory which makes one half the human race the slaves and playthings of the other half, though deeply rooted in the Eastern mind, was greatly accentuated by Islam, in such a way as even to taint the Christian communities who are surrounded by it. Hence

an internal reform that promised to remove this terrible evil aroused some interest in Europe, where it has so long been eradicated. Moreover, there seemed ground for believing that this system was associated with a higher standard of conduct than that prevalent in Mohammedan countries; and the terrible persecutions to which those who professed it exposed themselves woke memories of the dark days through which Christianity, and afterwards reformed Christianity, had to pass before it won the day. It would seem, moreover, as if in this case the violence and rapine wherewith the career of the Prophet has so constantly been associated in the East had been wanting, and that the resort to violence had been exceptional on the part of the new sect, and only under extreme provocation. These, then, were circumstances that won for it a favourable impression; but it seems doubtful whether they were sufficient to distinguish it from the systems of many mystics who have during the last thousand years arisen in the same neighbourhood, and who, while sincerely endeavouring to make their fellows better, effected little besides founding some new order of ascetics, or enriching the literature of their country with some masterpiece of composition. By professing to emanate from the Koran, such systems run the risk of effecting no permanent release from the evils for which that book is responsible; while if they professedly abandon it, they have no ostensible credentials; and though it is true that the ideas of right and truth and liberty are capable of arousing spasmodic enthusiasm, philosophy does not appear to possess the power to influence large masses continuously. Greatly as we should prize such lofty notions, their dissemination would seem to be no substitute for the knowledge of Him from whom they come.

Therefore the Gospel is the only cure, and we have but to contemplate some of the simplest results of its promulgation to banish the thought that the desire to proselytize implies either arrogance or fanaticism. The substitution of the purity of family life for institutions that I do not dare to name; the substitution of a system that knows no difference before the law between one religion and another, between one sex and the other, between one rank and another; the substitution of reverent but loving intercourse with our Father in heaven for puerile washings and prostrations and fastings and pilgrimages; the substitution of laws worked out by scientific methods from the simple principles of the Gospel for the opinions of fallible men as to the meaning of the dictates of one more ignorant and far less scrupulous than themselves—these few changes alone constitute what Isaiah expresses under the figure of a new heaven and a new earth. This is but part of the message of freedom for the captive, and light for the blind, and feet for the lame, which in the fulness of time was brought by Christ and His ministers.

Hence the slowness with which missionary enterprise proceeds in Mohammedan countries ought not to discourage, though it may well sadden. It would seem to have been peculiarly the function of our country to show to Eastern nations what the fruits of the Spirit are; to prove to those who were fast bound in misery and iron that God has cared for their liberation. The rigid impartiality which our govern-

ment displays to all creeds, so far as they abstain from barbarous and inhuman practices, its firm refusal to make it to any man's interest to turn Christian, seems to provide the condition under which the Gospel message will, if I may so say, receive the most favourable hearing. When once the nations of the world begin to recognize as indissolubly connected with the name of Christian those virtues which we call the fruits of the Spirit, progress will be more rapid. Thus when a traveller in the heart of Arabia tells us how for two whole years he was not safe for a single day from the spear of the fanatic, because he avowed himself a Christian, we fancy that country to be hopelessly lost; but presently when he tells us how those same fanatics thought he could be trusted where they would not trust their own co-religionists, and thus considered a Christian to be one who would not deceive, the prospect is not without a gleam of hope. And just as in Egypt for many centuries the proximity of dominant Mohammedanism degraded Christianity, so in those countries in which England is dominant, a consciousness of the need for something better seems to be making itself felt among the non-Christian populations. Difficult, therefore, as the work is to approach, it is probably far easier now than even half a century ago; even in countries where Christian powers are not dominant, education is spreading, and it is well if, as the old beliefs die and are discredited, there be teachers ready to introduce the good spirit into the vacant breast. We know that it pleases God to put it into the minds of many who are vigorous and talented to work in that part of His world; and when they receive that message, then it is well that there should be a regiment ready wherein they can enlist; an organization in which the experience of now a whole century is amassed and focussed; enabling those who have that call to follow it without delay, and putting into their hands the instruments which a long series of experiments have shown to be most effective, while leaving it to them to find out better methods if they can. And just as each of us now is anxious to take some part in the battles of his country, and is enabled to do so because work is organized, and those who stay at home are as necessary to those that are gone abroad as those that are abroad are indispensable to those who stay; so it is something for us that these organized Missions permit us, while we ourselves are engaged in some other part of God's vineyard, to obtain some share in the work that is done elsewhere.

To-day is appointed as a day of intercession for help in an enterprise of a different order; and what we have most to pray for is that the work which we are doing may be God's work, for then we need have no fear as to the result. Let us pray that the efforts whereon our thoughts are so much bent may in God's good time prove worthy to be classed with those wherein the sword has had no part. That even as God's purposes seem in manifold ways to have been better understood by Britain than by the powers of former days, so in this matter they may not have been misinterpreted, but that we may prove to have been pursuing everywhere His glory, not as blind instruments such as were of old the powers of Assyria and Persia, but as willing helpers, using for each end such instruments as we are told to use.

THE ETERNAL PURPOSE ; THE ABOUNDING WORK ; THE ABOUNDING HOPE.

A Sermon preached in Lambeth Palace Chapel, on Sunday, Feb. 18th, 1900, on the occasion of the Consecration of the Right Rev. James Johnson, Assistant Bishop of Western Equatorial Africa.

By the Rev. J. B. WHITING,

Vicar of St. Luke's, Ramsgate, and Commissary to the late Bishop Samuel Crowther.

THREE verses of Holy Scripture shall guide our thoughts. Luke xxiv. 47: "Thus it is written that repentance and remission of sins should be preached in His name among all nations." Here the Lord represents the great missionary duty of the Church as the carrying out of an eternal purpose for which there is a Divine plan "beginning at Jerusalem." The second (1 Cor. xv. 58), in which the great missionary St. Paul summons his readers to abounding work. The third (Rom. xv. 13), in which the same hard-working missionary tells of abounding hope. We have, therefore, an eternal purpose, a Divine plan; an abounding missionary work; an abounding missionary hope.

Before I enter on these, let me sketch the personal history of our African brother who is to be consecrated this morning.

James Johnson is Incumbent of St. Paul's, Lagos. A large and handsome church has taken the place of an older edifice, which is now used as the schoolroom. This older church was erected on the site of a slaver's barracoön, in which, eighty years ago, Bishop Crowther was confined before he was sold to be carried across the Atlantic. Thence probably Mr. Johnson's own mother was sold to the slavers. In Benin—indicated by Bishop Tugwell as one of the principal scenes of the new assistant Bishop's work—his Yoruban father was for many years a slave before he was sold to the Portuguese. Benin was first visited in 1498, and for 400 years has been in commercial touch with Europe, but remained heathen, ignorant and cruel; for commerce alone can never regenerate a people. No missionary work has been possible in Benin hitherto; quite recently the savage power has been overthrown. Under the British flag the country will speedily develop its resources. Amongst other products it contains forests of rubber trees. The Government are inviting Yorubans to come and settle there. Just when the conditions, in the Providence of God, are becoming favourable, James Johnson goes there to initiate and organize a new Mission, to be sustained by African money, on the model of the noble work already done both by himself in the Jebu country of Yoruba, and by Archdeacon Crowther in the Delta Pastorate, where the Ibo converts have built at their own cost seven churches on the coast, and twenty-three Mission chapels in the interior. In 1887 Mr. Johnson, with the aid of Mr. Otumba Payne, an influential layman residing in Lagos (Mr. Johnson and Mr. Payne are Jebu Yorubans), began a work among their own tribe, whose country lies north-east of Lagos. In 1893 this Mission was adopted by the Lagos Native Church Missionary Association, of which Mr. Johnson is Secretary. There are now 5000 converts and adherents, who have built more than sixty places of worship at their own cost. These converts are now themselves spreading the Gospel. Large numbers have learned to read the Scriptures. In 1898 these people purchased over 4000 books from the Church Missionary Society's book-shop at Lagos.

Born in Sierra Leone, James Johnson, with his sister, was trained to worship the Yoruba God of Twins. When scarcely ten years of age the lessons of Holy Scripture learned in a C.M.S. school led the boy to refuse the heathen god. He then went to the Grammar School, and was further educated at the Church Missionary College at Fourah Bay, now, largely by

his exertions, affiliated to Durham. In 1859 he became a catechist. In 1863 he was ordained. In 1873 he came, invited by the C.M.S. to London as a delegate of the native clergymen and laymen, to confer with the Committee on the subject of a Native Bishopric for the Native Church. Whilst in England he was invited by the Society to go to Lagos, in order to organize the Native pastorate on the model of that which, under the guiding mind of Henry Venn, with the approval of Archbishop Sumner and Bishop Blomfield, had been established at Sierra Leone.

The Christians at Lagos now support all their own pastors and schools and also missionary agents in the interior. He came to England in 1888, when the degree of M.A. was conferred on him by the University of Durham. As Superintendent of the Church Missionary Society's Missions in the interior of Yoruba, he struggled against slave-holding and slave-buying and selling by Christian converts, and incurred violent persecution in consequence. He took a leading part in opposition to polygamy and to the drink traffic. He has been one of the chief and most strenuous advocates of vernacular education. In this he had to struggle against the strong feeling of his Christian fellow-countrymen as well as the policy of the English Governors. In regard to this question of the vernacular he has been entirely successful. The people are resuming their native names, and the Government not only require their officials to learn the vernacular, but have undertaken the preparation of Anglo-vernacular school-books.

James Johnson is the Diocesan Inspector of Schools, and has taken an active part in the translation of the Bible. He was for some years a member of the Legislative Council of Lagos. With all this he has sought to foster a spirit of prayer and consecration to God among the people of St. Paul's. His work is carefully ordered, and his congregation is led to cultivate a life of holiness and faith. Possessed of such qualifications, he was pointed out by Bishop Crowther as a suitable successor to himself, and Archdeacon Crowther and the Delta pastorate clergy have earnestly desired that he should be their Bishop. That God may bless him and fill him with "power and the Holy Spirit," that he may fulfil the great responsibility about to be conferred upon him, is the prayer not only of his many friends in England, Scotland, and Ireland, but of thousands of Africans by whom he is loved and honoured, and not least by Archdeacon Crowther and the clergy and laymen of the Niger Delta Pastorate.

It is one not unimportant part of the Divine plan, and the carrying out of the eternal purpose, to raise up and designate individual men to do definite parts of the work, such as Moses, and David, and Paul of Tarsus, and Jeremiah, and Esther (see Eph. iv. 11). This is the distinct teaching of numberless Scriptures. We turn, then, briefly to dwell on the three passages to which our minds are directed. In Luke xxiv. 47, the risen Lord with unfaltering confidence refers to the Old Testament Scriptures. In all the Resurrection scenes the mind of the risen Lord is wholly occupied with the great Divine plan, under which the disciples were selected and commissioned to evangelize the world, to organize the Church, and to teach what He taught to converts to the end of the age. There appears throughout the Resurrection scenes the calm majesty of One who knew the "eternal purpose" (Eph. iii. 11), and had a clear grasp of the Divine plan in which the everlasting God would "abound towards us in all wisdom and prudence" (Eph. i. 8). It was the calm majesty of One who expected the final glory, and His own entrance into His universal kingdom. We notice the identity of the risen Lord with Jesus of Nazareth before He was crucified. "These are the words that I spake while I was yet with you." He is Himself about to leave them; succeeding generations will not see

Him, nor hear Him. How shall the great enterprise be kept in view of the Church? How shall the heart of His people remain fixed with steadfast purpose to the great idea and plan of the missionary enterprise?

He knew that events would happen difficult of interpretation; the lapse of time and the pressure of trial would lead His people to hesitate; therefore he refers to that Word of God that abideth. He, the Risen Lord, refers with unfaltering confidence to Moses, the Psalms, and the Prophets. "Thus it is written, and thus it behoved Christ to suffer and to rise again the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem."

How little is that Old Testament studied in order to learn the missionary plan of the God and Father of all the families of the earth!

Take one instructive incident. We are apt, as we read the third chapter of the Book of Daniel, to be engrossed with the thrilling story of the three Jerusalem princes—Shadrach, Meshach, and Abednego—and we miss the wonderful carrying on of God's eternal purposes in Old Testament times. The Governors of 127 provinces are collected: the true and only God, who controls all events, is manifested to them; they hear the noble decree of Nebuchadnezzar, and return to their distant lands, north and south, and east and west, carrying with them the knowledge of the true God and His salvation. Surely millions were converted through their testimony. God had worked "in all wisdom and prudence."

So in the history of West Africa cruel wrongs had for centuries been inflicted on West Africa. Cruel wrong in the drink traffic still darkens those lands. The savage cruelties of Benin have been intensified by 400 years of European commerce. There have, no doubt, been happy exceptions, and a new tone now pervades the minds of European merchants. But European avarice, by the slave trade and the drink traffic, destroyed and disintegrated nations, and stopped the progress of any internal development in West Africa.

Meanwhile, God raised up His instruments and overruled the wickedness of man for His own eternal purpose. A hundred years ago God directed attention to the wrongs of West Africa, and splendid work has been done both for and in West Africa by a long array of devoted men and women, both European and African—Wilberforce and Clarkson and Zachary Macaulay and Lord Brougham and Fowell Buxton and Prince Albert among the statesmen; and Laird and Clegg and Morgan among the merchants; and Bickersteth and Pratt and Henry Venn, and Edny and Dove of the Wesleys, among the leaders in the missionary enterprise; and Vidal and Bowen and Weeks and Cheetham and Hill as Bishops; and W. A. B. Johnson and James Beale and Peyton and Bultmann and Koelle and Millward and Townsend and Gollmer and Hinderer and Buckley Wood and Julia Sass and Anna Hinderer and Mrs. Weeks, among hundreds of devoted missionaries; and Edward Jones among American negroes; and Bishop Samuel Crowther and Quaker and T. B. Macaulay (the founder of the Lagos Grammar School) among the Africans; not to mention men and women still living, nor great lives of men and women not members of the Church of England; nor to speak at length of the great English Societies, such as the Wesleys, who are at work throughout West Africa, nor of the Basle men, who are working so nobly at Accra, nor of the repatriated Liberians or the Rio Pongas Mission of the Church of the West Indies—we observe how God raised up the Church Missionary Society to foster the missionary zeal of our Church of England, and to make possible the work of the great missionary heroes to whom I have adverted.

Revert for a moment to the untiring and victorious efforts of Wilberforce

and Fowell Buxton. These established principles of far-reaching value. They made clear that great peoples have a great responsibility. Theirs was the first manifestation of the force of great popular movements. They fixed the national policy, and gave to the British flag the apostleship of universal civil and religious liberty, and so paved the way for the great fact which meets the Christian eye to-day, that the advance of the power of the Protestant and Evangelical Empire of England opens the door and makes possible to the Church, as it never was before, to preach the Gospel, and Christianize, and elevate, and bless, all the families of the earth.

Now turn to 1 Cor. xv. 58.

The first missionaries of the Cross of Christ went everywhere preaching Jesus and the Resurrection. Apart from the Resurrection, why engage in Christian Missions? "If in this life only we have hope in Christ, we are of all men most miserable." Why seek to make other men miserable?

But resurrection changes the whole science of human life. Men no longer merely say, they lie in the grave, silent and calm, where the wicked cease from troubling, and the weary are at rest. In Africa the life of the soul continuing after the death of the body is no protection against the most awful and cruel murders. The resurrection of the body establishes the sacredness of human life; it intensifies the affections; it multiplies parental solicitude; it permanizes friendship; it consoles the bereaved mourner; it awakens a sense of moral responsibility; it invests conscience with an irresistible power; it compels the sinner to seek a Saviour; it exhibits the infinite goodness of God, and justifies the creation of man, for it points to heaven as man's ultimate destiny. Belief in the tremendous fact of resurrection is an essential element in all true missionary enthusiasm.

It is therefore not surprising that St. Paul reckons a sure and certain hope of resurrection an imperative call to abounding work.

Turn to Romans xv. 13.

In the Romans St. Paul spends eight chapters in the declaration of the glorious Gospel of Christ. Then he at once points to the two spheres of Christian work—personal holiness and missionary enterprise.

In the ninth chapter, and more fully in the fifteenth, he adduces passages from Hosea and Isaiah, from the Law, the Psalms, and the Prophets, which reveal that the eternal purpose was regardless of the distinctions of race or colour; that God has provided a common salvation, that all "might receive one another as Christ hath received us, to the glory of God, and so might with one mind and one mouth glorify God."

Verse 13 follows his references to Old Testament teaching on the one salvation for all races of men, and gives occasion for notices of his own missionary labours, missionary success, and missionary plans. These occupy the rest of this chapter, and lead him to conclude his Epistle, after a short parenthesis, with a missionary doxology to the only wise and everlasting God, by whose command "the Gospel is to be made known to all nations, for the obedience of faith."

It is plain that, however fitly and beautifully the words of the thirteenth verse may be used in connexion with any of the exceeding great and precious promises of God, they are primarily connected with the missionary enterprise. It is joy in the anticipated fulfilment of the Scriptures of which he has just given examples. It is peace in the midst of the tribulation which must precede that fulfilment. It is an abounding hope that that fulfilment will come to pass through the power of the Holy Spirit.

Thus we have an eternal purpose and Divine plan; an abounding work

and an abounding hope. My heart's desire is to summon you, under the guidance of the Holy Spirit, more especially to abound in hope. But we must first glance at the abounding work.

The field is the world—fifty millions of square miles. To-day our thoughts concentrate on Africa. Africa is one-fourth part of this vast field. Three times as large as China, ten times as large as India. West Africa alone, omitting Liberia and the French Sudan, contains an area under British influence as large as India, extending 2000 miles along the Atlantic coast. On the extreme north-west of this area is the Gambia, with large populations on both banks of the river. There is Sierra Leone with its extensive hinterland. There is Sherbro stretching into the interior, and probably covering the fountains of the Niger still undiscovered. There is the Gold Coast, with its undeveloped treasures of gold and silver, and iron, and precious stones, and coal, embracing the whole country of Ashanti, with undefined limits up to some great mountain plateaus far away to the north. There is Yoruba Land, nearly half as large as France, bounded on the north by the Niger flowing from the north-west. Beyond that river lies the Great Central Sudan, divided into great empires as large as Germany, with a civilization approaching that of mediæval Europe, and containing great sovereign cities such as Sokoto, and Gando, and Borgu, and Bida, and great commercial centres as Kano and Yakoba. Here are from 15,000,000 to 20,000,000 of men, women, and children. On the east and south-east are great countries nearing Lake Tchad, and still largely unexplored, such as Adamawa, and capital cities like Yola lying on the north and south banks of the Binue, the mighty affluent which flows some 1500 miles from the east westward till it joins the Niger at Lokoja. Then there is the basin through which for 350 miles the "lordly Niger" flows to the Atlantic Ocean. From ten to twenty miles from its banks are towns containing 10,000 and 20,000 inhabitants—many in a state of nudity, with the worship of snakes and fetishes and horrible cannibal feasts, till we reach the Delta. The Delta contains countries like Benin on the north-west and scarcely known tracts on the east, inhabited by ferocious cannibals. These last portions, the Hausa lands and the Niger Delta, now bear the comprehensive name of Nigeria.

Surveying these enormous regions, we cannot but fail to see that there is abounding work to be done. We cannot stay long to speak of the degrading, demoralizing superstitions which pervade these enormous regions.

These great lands are all steeped with fetish-worship and agonizing cruelties, except that in the Central Sudan a debased Mohammedanism is the profession of the conquering Fulah tribes, and is rapidly extending. Fetish-worship is not identical in the various sections of West Africa, but has common features. The Yorubans have the more elevated ideas, if such an adjective may be applied to any grovelling superstition. In other lands of West Africa there are national gods, and tribal gods, and local gods. In Yoruba all the gods possessing any importance are known to and worshipped by all the Yoruba-speaking people. As we move westward and eastward we find the devolution of religious ideas has been rapid. None of these are book religions, yet they are systematized. There is a philosophy underlying them, and the missionary must learn the religions of these poor wretched fetish-worshippers. The ruling ideas of these dreadful forms of worship have debased the worshippers, and have led to all the cruel and foul customs which have shocked us at Ashanti and Benin.

The work of thoroughly understanding these varieties of fetish-worship remains to be accomplished. Very important investigations have indeed

already been carried on, not only by missionaries, but by several able officers of the army. But some of these have approached the problem from an un-Christian standpoint. There is in this direction an enormous sphere of work which must engage the attention of highly cultured minds. We must know the principles which underlie religions, and trace their poisonous bearing on human character and conduct. We need to know this, that the missionaries of the future may be the better able to present—so as to gain their attention—to these poor creatures the ennobling principles of our most holy faith.

Here is a sphere in which the man of God has an abounding work to do, a work which has already occupied the mind of our African brother who is this day to be consecrated afresh to the work and service of our Lord and Saviour Jesus Christ.

He has already devoted his powers to the mastery of these problems in respect to his own native land of Yoruba, and has collected much of the folklore and pithy proverbs circulating among the Yoruban tribes, who possess a language not only rich and copious, but also as liquid and soft as Italian. Now there is abounding work of like nature before him in Benin.

There is yet another aspect in which this abounding work may be viewed, which requires notice, however brief.

Heathenism, misery, and slavery wars have so separated the tribes of this region that there are amongst them no less than 150 languages, each divided into several dialects, the dialects themselves being mutually unintelligible.

Dr. Cust divides the West African languages, which probably all had originally a common stock, into four great groups. The first group, from the River Senegal southwards, contains twenty-eight languages, with numerous dialects. The next group, to the River Benin, contains thirty-nine languages, with a large number of dialects. The Central Sudan group includes fifty-nine languages as distinct as Spanish is from Portuguese. Dr. Cust states that an inhabitant of Bornu tells of thirty-three languages spoken in Bornu itself.

Archdeacon Henry Johnson relates that he had frequently to preach to congregations in which nine languages were represented. He himself preached in two of those languages, while native interpreters translated his words into the remainder. Imagine the difficulty of evangelization under such circumstances!

The Niger group has twenty-three languages, including Ibo and Idza. The Ibo is again divided into the interior Ibo and the coast Ibo. The Idza and the coast Ibo have been studied by Archdeacon Crowther, and have been more or less fixed by translations of the Bible and the Prayer-book, which have been printed by the Bible Society and the Society for Promoting Christian Knowledge. Bishop Crowther did much solid linguistic work, for which he received a gold watch from the Royal Geographical Society.

Archdeacon Henry Johnson also did good work in respect to the languages of the Upper Niger, which has been carried on by the English missionaries who have since 1890 gone up the river. I can only allude to the splendid linguistic work done by the English and German missionaries, and, above all, by Dr. Koelle, whose *Polyglotta Africana* won the Volney Prize at Paris, a prize founded by a man who scorned Christianity, and knew not that his money would be gained by a Christian missionary. And now for the Benin and the Delta languages, there is much to be inaugurated and superintended by James Johnson.

Surveying these enormous regions, are we not appalled by the abounding work still to be accomplished?

We sometimes hear good men speak of Christian Missions as having penetrated into all lands, and as having already prepared the way for the Second Coming of our Lord. But let us look upon realities. Let us put aside imaginary congratulations. This West Africa, with all the grand and blessed labours of a long line of missionaries, both English and German, is still barely touched.

This enormous region is as yet divided into only two dioceses—Sierra Leone and Sherbro and Gambia forming one diocese, which is divided by the 600 miles of Liberia from the diocese of Western Equatorial Africa. Bishop Tugwell's diocese, includes the whole Gold Coast with its hinterland, the whole of Yoruba, the whole of Nigeria—more than forty millions of living immortal souls. How can the good man supervise effectively so vast an area? Ought he not to be relieved of the Gold Coast and Ashanti, and the tribes beyond? At Accra a small band of holy men from Basle are doing a magnificent work; there is a Colonial Chaplain at Cape Coast Castle; the Wesleyans have Missions. But this great area, consecrated by the death of Prince Henry of Battenberg, demands the attention of the Church. And now Bishop Tugwell has plunged with a brave band of holy men into the Central Sudan, leaving two Africans as assistant-bishops in Yoruba.

Archdeacon Crowther is yearning to be set free to do pioneer work towards the north-east on the right bank of the Cross River, and to commence the chain of Missions which may ere long become linked with a similar chain which Bishop Tucker is preparing from Uganda.

For our brother to be consecrated to-day there is abundant work in which he will loyally aid both Bishop Tugwell and Archdeacon Crowther, securing the base of their campaign for the extension of the Kingdom of Christ. An immense, an abounding work lies before him within the limits of the area entrusted to his care by Bishop Tugwell.

But let him undertake it in abounding hope. Hope is the happy offspring of faith in the promises of God, and is confirmed by the experience of their gradual fulfilment.

So St. Paul everywhere "builds his hope on what the promise saith," but the experience of his own conversion, and the important success of his labours in his missionary journeys, made him not ashamed of the Gospel of Christ, and enabled him to say with positive certainty, "It is the power of God unto salvation" to every man on the earth.

How much larger should be our hope, when we recount the triumphs of Christianity, not only in cases of individual conversion, but in the great facts of the centuries. How glorious that the number who now profess the name of Christian is double that of the whole population of the earth when Christ was born at Bethlehem. "The kingdom" of our Lord and only Saviour Jesus Christ now contains at least one in four of all the men and women and children on the face of the earth.

"Lift up thine eyes"—and thence
 Take courage; let their still magnificence
 Announce that o'er the tides of human lot
 There reigns eternal truth that changeth not.
 . . . Mountains shall pass away,
 But the great promise firmer far than they,
 Amid time's giant wrecks shall stand alone,
 The eternal bulwark of a Saviour's throne."

A YEAR'S WORK IN PERSIA.

Extracts from the Missionaries' Annual Letters.

[An attempt is made in the following extracts from the Annual Letters which are to hand at the date of going to press to bring into view all the varied departments of the work at the several stations of the Persia Mission, omitting, however, what has already been described in our pages. These extracts should therefore be supplemented by the account of the Rev. C. H. Stileman's itinerations in the *Intelligencer* for June, 1899, and by Mrs. Blackett's statement of the opposition at Kirman in our January number.—Ed.]

I. EXTRACTS FROM GENERAL REPORT OF THE MISSION.

A GAIN have we, in reviewing the past year, thankfully to record that we have been permitted to carry on the work of the Mission without any hostile interference of a serious character. In Ispahan there was some display of fanaticism, arising out of an untoward incident which more immediately affected the Mission of the London Jews' Society, but the consequences of which might easily have extended to the work of our own Mission. The prompt intervention, however, of the British Consul in checking the illegal action of an unfriendly mullah damped the rising flame, and in the course of a few weeks all interest in the affair had died out.

In Kirman, the accession to power of a new Governor caused some trouble to our missionary, Mr. Blackett. The attempt was made to starve him out, by forbidding the dealers in the bazaar to supply him with provisions, and the attendance at his Sunday services was interdicted. But this opposition also quietly subsided.

Extension.—The work at the recently-occupied station of Yezd has rapidly developed. The gift of the wealthy Parsi merchant, Mr. Mihriban Goodars, of a caravanserai conveniently situated near Dr. White's residence, and capable of being made into a suitable hospital, was gladly accepted, and the necessary alterations have been successfully carried out. The attendance of patients at the temporary dispensary has been large and well-sustained, as also at the Sunday service held in a spacious room at the doctor's house. In this he has been assisted by the Rev. Napier Malcolm, M.A. Oxon., who is now able to take an efficient part in the Persian services. Miss Bird's familiarity with the language, and her experience and skill in treating the common ailments of the country, at once opened a wide door of usefulness amongst the women, and latterly she has had the professional assistance of Dr. Urania Latham, who,

after a year's useful noviciate in Julfa, moved on to Yezd in October.

At Kirman the Rev. A. R. Blackett, and Mrs. Blackett and their daughter, still hold the fort as the solitary witnesses for Christ in that ancient city, at one time in past ages the seat of a Nestorian bishop. The site of a Christian church is still to be traced, but of the living stones which once formed the Christian community not one remains. Mr. Blackett has already seen some fruit of his labours to encourage him in his lonely toil, and the large number who have been attracted to the Sunday services held at his own house testifies to the readiness of the people to hear the Word. When the Society is able to supplement his work with a missionary doctor there is every reason to believe that its popularity will increase, and with the addition of lady medical missionaries the women will be more fully reached, as is the case at Yezd.

Educational Work.—The Armenian boys' and girls' schools have continued steadily in their quiet and unobtrusive course of usefulness. The 212 boys and 197 girls who are receiving daily instruction represent a considerable portion of the juvenile population of Julfa, and are drawn from all the three sections of the Armenian community—Gregorian, Roman, and Reformed or Protestant. It speaks well for the efficiency of our Mission-school that, while a free education is offered in the Gregorian school, many of that Church, both boys and girls, come to our school in which fees are charged. The boys' school is fortunate in having as its headmaster Mr. Johannes, formerly of the Nasik C.M.S. School, Bombay. Mr. Johannes, who is himself an Armenian of Julfa, received his training as schoolmaster in the well-known Cheltenham College, under Bishop Bromby as principal. His long experience, and truly missionary spirit,

make him invaluable as an educational agent in our Mission.

The Armenian Girls' School has again a superintendent in Miss Buncher, sent out from England as a successor to Mrs. Aidinyantz, whose labours in this branch of the work have been mentioned in many former reports. The new superintendent has been diligently qualifying herself during this first year of her appointment by the acquisition of the somewhat difficult Armenian language, in which much of the instruction in the school is given; and in the meantime Miss Stubbs, as acting superintendent, has kindly continued to take the responsible management, in addition to her useful and much appreciated work in visiting Armenian families, and bringing a Christian influence to bear upon the pupils in their own homes.

The Press and Literary Work.—No means of evangelization has a wider range than this in the special circumstances of Persia; a country with civilization and literature of its own, an intelligent people who highly respect book-learning, and a fairly numerous class of readers, and even of educated men; but where, unhappily, from the absence of religious liberty, public preaching is almost precluded.

The Rev. W. St. Clair Tisdall, M.A., makes this his special department, and his prolific pen has produced a number of excellent tracts and books. Some of the former are translations or adaptations of A.L.O.E.'s stories written by her for Indian readers; while the latter are treatises either bearing directly on the Mohammedan controversy, or setting forth Christian truth in a form adapted to gain an attentive consideration from educated Persians. Treatises of a controversial character are sent to India to be printed from "copy" written by a Persian scribe. In the prospect of Mr. Tisdall's approaching furlough (having already completed seven years of residence in Persia) Mr. Tisdall has prepared, and will leave behind him, literary material sufficient to give employment to the press during his absence.

Itineration.—Our survey of the year's work, its encouragements and its discouragements, must not close without a reference, however brief, to what seldom fails to cheer the heart of the missionary, when he finds or makes the opportunity of carrying his message to the people in their village homes, or in towns remote from the more important centres of population, and where the opposing influences are not so strong. Such missionary tours can generally be made in Persia without the encumbrance of having to carry a tent, the all but indispensable equipment of the missionary itinerating in India. For in Persia a lodging of some kind can almost always be obtained in a caravan-serai, or a private dwelling.

This year Mr. Stileman was able, in his visit to Yezd and Kirman, to combine with his immediate object of inspecting the newly occupied stations, a somewhat extended itineration in the district of which Kirman may be regarded as the base, from which evangelization may proceed, as well as to avail himself of many opportunities of intercourse and interesting conversations with the people in the villages and towns that lay on his route. Less extensive journeys were also made by other members of the Mission, including visits by several of the ladies to villages where they were cordially received, and frequently welcomed as old friends by those who had been patients in our hospital, or were the friends and neighbours of such. There can be little doubt that for reaching the village population (vastly more numerous in the aggregate than that of the city) an effective plan of campaign would be a methodical itineration, and that this could best be carried out by missionaries free from family cares and station duties. Also that it is a work open to women as well as men; while, of course, it is only by women that the women in this Mohammedan land can, as a rule, be reached, and have the Gospel brought to them.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

II. JULFA AND ISPAHAN.

FROM THE RIGHT REV. BISHOP STUART.

Ispahan, Dec. 15th, 1899.

To write an Annual Letter from Persia such as may interest friends at

home is not an easy task. There are no stirring incidents to relate, and few details of our work which it would be

expedient or safe to describe. We are still jealously watched, and in these days of the wide circulation of papers and magazines much circumspection is needed.

The work in this and, I imagine, in all other Moslem lands still under Mohammedan rule is only carried on by sufferance. Our very presence and continuance in the country is under the same limitation.

Then, as regards the forwardness of the work and the progress already made, it might still be said, as was said years ago by Dr. Bruce, that we are "as yet only gathering out the stones" from the field we hope to sow with Gospel seed—the stones of prejudice and ignorance and misconception, and, alas! not seldom, stones of stumbling which the corruptions of Christianity and the inconsistencies of Christians have cast up.

Or, to vary the figure, we are engaged in the siege of a well-garrisoned stronghold (the little army entrenched outside the walls of Delhi!). It may be a long time before we are able to make an effective assault, and there is little to report save that we are "holding on."

Still, on looking back over the year now closing, one cannot fail to discern some advance. Of active opposition or hostile interference there has been little as compared with some former years, and opportunities for friendly intercourse and profitable discussion have been more frequent.

My own share in the direct work of the Mission has been taking part in Persian services held in the mission church; addressing the assembled patients at the dispensary; instructing inquirers and converts; superintending the Armenian and Persian boys' schools; visiting the out-station Najifabad, and repeating the visit which we made last year of Qamsar, which may be described as the hill-station or sanatorium of Kashan; and translating into Persian a short treatise, *Moslems Invited to Read the Bible*, written at my suggestion by the veteran scholar Sir W. Muir, who has in this tractate supplied missionaries with a very effective weapon, if such a term can be applied to an argument that is guided by wisdom from above, and breathing throughout the spirit of love and conciliation. This booklet has already been issued in an Arabic translation

from the Mission Press at Cairo, and the Persian version is now being printed here at the Henry Martyn Memorial Press.

I have also had to give some time and thought to the subsidiary work which usually attaches to the missionary enterprise as carried on in our time, and which cannot be neglected. The English service conducted in the mission church is attended by the Protestants of the small European community residing in Ispahan and Julfa, as well as by those of our Armenian congregation who know English, and by the missionaries and their families. The weekly prayer-meetings and missionary meetings have also been kept up. To take part in these has been a duty and a privilege.

While Mr. Stileman was away on his winter tour to Yezd and Kirman, I had to look after the secular affairs of the Mission, resuming, after a lapse of nearly thirty years, my old occupation of Secretary. I was glad to give him this opportunity of visiting these recently occupied stations, and most thankful for the use he was enabled to make of the opportunity for accomplishing an interesting evangelistic tour, as described in his letters. His experience in this respect amply confirmed the opinion I had formed in making nearly the same tour on my visit to Kirman in 1896—that whatever obstruction we meet from the ruling mullahs of Isfahan and its neighbourhood, we can always count on a welcome in the provinces, where we never fail to find many who will listen with quiet attention and apparent interest to our message.

This was again our experience this year on our visit to Qamsar and to several populous villages in that neighbourhood, where my daughter and Miss Latham of our Medical Mission had much intercourse with the women, amongst whom were many friends of last year who had been met at Kashan, and others who came with the object of consulting the lady doctor. Former patients in the Julfa hospital were not wanting, even in that remote district, who, with their relatives, would be sure to welcome us as old friends—a further proof, if such were needed, of the value of the Medical Mission as a wide-extending influence reaching to the hearts and the homes of the people.

In this connexion, and as a tangible proof of the favour our doctors gain for us, I would mention the onward step we have been able to take in coming to reside in Ispahan itself. It was Dr. Carr's professional reputation which smoothed the way for him to lease a convenient house in Ispahan for his residence. Here, too, he saw patients twice a week, many finding it more convenient to come to him here than to trudge over to Julfa. When, to the great sorrow of us all, Dr. Carr had to go home on furlough for the re-establishment of his health, I thought it would be a mistake to leave the house untenanted during the period of his absence, especially as it would be possible for the dispensary for female patients to be carried on by my niece, Dr. E. M. Stuart, if my daughter and I were occupying the house.

It was accordingly so arranged. We moved over from the mission-house at Julfa and established ourselves in Ispahan on October 11th, the day after Dr. Carr and his family left.

The attendance of women at the dispensary every succeeding Saturday has steadily increased as the fact of Dr. Stuart being then in attendance has become known. The number of

cases treated last Saturday was 100. The doctor and her sister are assisted by my daughter in reading and speaking to the patients.

The advantage of residing in Ispahan with respect to the work amongst Persians is obvious, and already we are reaping the benefit in the increased numbers who resort to us for instruction as well as for social intercourse.

Every Wednesday and Sunday afternoon my daughter has a gathering of women, several of whom come regularly and manifest much interest. She also receives on other days ladies of a higher social position, whose more ceremonious visits do not, however, preclude the judicious introduction of religious topics. I have frequent visits from Persian gentlemen, as well as from former pupils in our Julfa Persian school, and other acquaintances. During the few days that Dr. White, from Yezd, was our guest, quite a number of his Persian friends in Ispahan called to pay their respects to the doctor, and with most of them there was opportunity for religious conversation. Again, in the following fortnight during Mr. Rice's sojourn with us, a similar experience was not, as we hope, unprofitable.

FROM THE REV. C. H. STILEMAN.

Julfa, Nov. 29th, 1899.

It is exactly ten years to-day since my wife and I landed at Bushire and first set foot on Persian soil. We were then *en route* for Baghdad, which was at that time (and until quite recently) connected with the Persia Mission, and it was not till two years later that we were stationed in Persia itself.

But I cannot refrain from comparing the state of C.M.S. work in Persia to-day with what it was just ten years ago. Dr. Bruce and the late Rev. Henry Carless, and Dr. Eustace were then the only C.M.S. missionaries in the country, all of whom have now gone: Dr. Bruce having retired six years ago, Mr. Carless having last year departed to be with Christ, which is for him "very far better"; and Dr. Eustace being at work in another part of the mission-field. There were then no C.M.S. lady missionaries (except Mrs. Bruce) in the country, and the whole C.M.S. staff above mentioned had their headquarters in the Christian village of Julfa.

But now there is a marked contrast.

We not only have a much larger body of missionaries in Julfa itself, including several single ladies, amongst whom is a lady doctor with a separate hospital for women, doing most admirable work; but we have obtained a firm footing in the city of Ispahan itself. One house which was recently occupied by Dr. Carr and his family, being now the residence of Bishop Stuart and his daughter, and a second house (once occupied by Mr. Carless and Mr. Rice) being available for the Rev. A. K. Boyland, now on his way out to join us.

This development, however, valuable as it undoubtedly is, can hardly be regarded as of so great importance as the extension of the Mission to other centres, thereby reaching with the Gospel message an entirely new set of people. For instance, in Yezd we have an ordained missionary, a medical man with an efficient staff of hospital workers, a lady doctor and two other ladies. In Kirman we have a married clergyman holding the fort and waiting for the establishment—already sanctioned—of a medical mission. We

have also a married clergyman on his way to Shiraz to wipe away (if possible) the reproach resting upon the Church of Christ for having allowed eighty-seven years to pass without sending a resident missionary to follow up the noble work commenced there by Henry Martyn early in the century. Other important centres (such as Bushire and Kashan) are still unoccupied, and, indeed, in every direction "there remaineth yet very much land to be possessed." Still, in glancing back through 1899, one can but thank God and take courage, exclaiming, "What hath God wrought!"

I was at Yezd when this year opened, and at Kirman in February; but as a full account of that journey has already appeared in the pages of the *C.M. Intelligencer*, it is hardly necessary to do more than allude to it now.

I returned to Julfa in April, just in time to take part in the Centenary celebration, and with the exception of a few weeks spent at Farahabad in the hot weather (from which place I could

ride into Julfa in a quarter of an hour), I have not again been away from headquarters.

As regards inquirers, I will only mention one individual who has for some months been seeking the truth, and is now, I believe, really desirous of confessing Christ in baptism. He told me that he was first drawn towards the religion of Christ by noticing the marked contrast between the lives of the professed leaders of Islam and the life of a poor old convert in his own village who had frequently been beaten, and suffered much persecution for Christ's sake. It seemed to him that the religion of the one was but a mere outward shell, whereas the faith of the other was a living reality. After the old convert's death, this man had a dream in which the old man appeared and beckoned to him to follow the path he had taken; looking upon this as without doubt a message from God, he determined to seek regular instruction with a view to following his old friend along the path that leadeth to the fulness of eternal life.

FROM DR. EMMELINE MARIE STUART.

Julfa, Dec. 21st, 1899.

Shortly after writing my last Annual Letter we moved into our new women's hospital, and have found it, as we hoped, a very great improvement and means of extending the work. As I have already fully described our new quarters in the pages of *Mercy and Truth*, I need not repeat here, but only add that, as time goes on, we realize more and more what a benefit it is to have a separate hospital for women in a Mohammedan land, and we cannot be too thankful that we have been enabled, by God's goodness and the willing help of His people, to establish such a hospital here.

Dr. Carr's absence on furlough throws considerably more responsibility upon my shoulders, and we are longing to hear that some one is coming to take his place for a time. He is sadly missed in town, and I seldom go to any house where anxious inquiries are not made as to the length of his absence.

But "It is an ill wind that blows nobody any good," and since his departure I have been enabled to start the much-longed-for dispensary for women in town. As Dr. Carr had, for nearly a year, been carrying on a bi-weekly dispensary at his own house without

the slightest opposition, I thought there could be no reasonable objection to my having a Saturday morning dispensary for women at the same place and hour at which he was accustomed to see his patients. My uncle and cousins having moved into the doctor's house in town, made this the easier for me, as my cousin was there to receive the women and read and talk to them. The first Saturday it was hardly known that I was coming, so only about five women turned up, but the news soon spread, and the numbers went up by leaps and bounds, till last Saturday (the ninth week) we had 115 patients.

But we have been learning this year something about the "success of failure," and how our disappointments are oftentimes His appointments. Particularly has this been realized in the case of — to whose house I went in the early spring to visit her young daughter, who was ill. The girl required an operation, but both she and her mother were terrified at the idea of coming into the hospital, and we heard no more of them for some weeks. Then they appeared in the dispensary one day, and we persuaded them to stay. The girl underwent the opera-

tion, which, though partially successful, was not wholly so. But during the weeks she lay here she and her mother lost their fear of us and became much attached to us all, and showed some interest in the teaching. A second and a third time I operated, and earnestly we prayed over the case, but still failure met us. Our hearts were sorely disappointed, but we began to see God had His appointment in it. The prolonged residence in the hospital, which these failures rendered necessary, made the old mother familiar with the Gospel teaching, and her heart was opened to receive it. It was an inspiring sight to watch her dear old face as she sat drinking in the words of life. When first she came to us she seemed so stupid and ignorant, but in this case, as in so many others, the Holy Spirit enlightened the understanding as well as touched the heart, and the change

in her power of grasping what she was taught was marvellous. Every evening when it was possible she would slip in from the hospital to our house through the door between the two compounds, and come to me for special teaching. She has now left the hospital, but the other day she hurt her arm and made this the excuse to come back to us for a few days, but stipulated that if she came I should read to her every night. She is to bring her daughter back in the spring for a final operation, and I believe it will be successful this time, for I feel the purpose for which God brought them to us has been accomplished, as — is a true Christian at heart, though she has not yet been baptized. Please pray that she may have courage to take this final step and confess before men the faith that is certainly in her heart.

FROM MISS H. L. CONNER.

Julfa, Nov. 23th, 1899.

A year of routine work does not afford much material for an Annual Letter. I should like mine to consist of a reference to that of last year, in which I gave the "dry bones" of a hospital matron's work in this land, but I suppose that would not be accepted. In writing about the past twelve months, we workers in the Julfa hospitals have to record on one hand the realization of a long-cherished hope in the opening of a women's hospital in separate and convenient premises of its own, and on the other a disappointment in the temporary closing of the men's hospital, owing to its head, Dr. Carr, being obliged to leave for England in October, his health having suffered from the pressure of work. This has given a check to one part of the Medical Mission work, but as we are daily hoping to hear that a doctor is being sent to take his place, I trust that my duties as matron of the men's hospital may not long be in abeyance.

The entire separation of the women's hospital from the other is not only a great ease to the minds of those responsible for its welfare, but is also a means of extending its influence and usefulness. In this and, I suppose, all other Mohammedan countries, unless you can arrange for the entire seclusion of the women patients, you run the risk of doing harm instead of good, and of giving a handle to those who are watch-

ing eagerly for the chance of bringing any scandalous charge against us. One of the most important duties which has fallen to me in the past has been the endeavour to arrange domestic details so that no charge should with truth be brought against us—to escape calumny is not to be hoped for. Now the fact that our women's hospital is altogether "purdah" is an answer to all objections.

We have reason also for thankfulness in the spiritual influence which has been evident there during the past year. There has been in many cases an eagerness to hear, and an intelligent interest, leading, I feel sure, in some to true conversion. Two women have been baptized from the hospital, one of whom is remaining in it as ward helper, and is showing even in her face the new hope which has come into her life. In many cases I trust that the truth has been received and grasped although it was not possible to give the regular teaching required for baptism.

When Miss Bird was leaving this place for Yezd, I asked her, if possible, to spend a day at a village about halfway, near which an ex-patient lived of whom I was anxious to obtain some news. She kindly consented, and wrote me word that she had visited her, and in spite of the vigilance of a bigoted husband and mother-in-law, had had a few moments' private conversation. The

poor girl, who for nearly a year had not seen the face of a Christian, assured Miss Bird that she was "keeping the faith in her heart," and that she prayed daily that she might not be allowed to forget the teaching received in the hospital. I believe this to be but one case out of many that in the day when the Lord "makes up His jewels" will be gathered as gems from among the timid, ignorant women of the Persian villages whose only teaching has been received during a time of illness in the Julfa Hospital.

The dispensary for women is held two days a week in the new premises. We have lost for the present a valued worker in Miss Braine-Hartnell, gone home on furlough. She used to give the Bible-readings at the dispensary, and afterwards remained to talk with the women. We try, if possible, to have two Bible-readings, one before the medical work begins, and another later on for those who were not present at the first. These, with the daily readings in the hospital and the Sunday service, are the means by which we hope those women who have been drawn to us by the need of bodily healing may be led

to seek a higher blessing from the great Physician of souls.

At the women's hospital we are just now most fortunate in our staff of helpers. In my department I must mention the comfort which the patients find in the kindness and painstaking work of the Armenian woman who cooks and helps in all domestic matters. Her patient helpfulness is unfailing.

Our ward helpers are both Persian Christian women, and both have children who are being brought up as Christians and receiving a careful teaching at the Armenian girls' school.

On the whole this has been a year with deep cause for thankfulness as to the hospital work. Unworthy as the instruments are, God has been working through them, and, as of old, "confirming His word by signs following." But, as of old, our great need is still prayer that "God would thrust forth labourers" into the white harvest-field, that many may hear a voice saying, "Put in the sickle and reap."

We stand on the shore and, beckoning to our brethren on the other side, repeat the cry of need, "Come over and help us."

III. KIRMAN.

FROM THE REV. A. R. BLACKETT.

Kirman, Nov. 23rd, 1899.

As regards the work in Kirman, the year now closing is in marked contrast to 1898. Then we were more or less acceptable to the people. The mujtehids were friendly—at any rate outwardly so. The Governor showed great kindness, publicly approving of our school work, and the congregations on Sundays numbered several hundred people. Now all is changed. The priesthood have sounded the alarm, the sympathetic Governor has been superseded, the congregations have fallen to a tenth of their old proportions, the new ruler has threatened people who come to us with heavy penalties, our former friends no longer dare to show themselves friendly, and, generally speaking, we are under a cloud.

No open interference has lately been attempted, but the congregations have not recovered their former strength, and much of the old social courtesy, with its opportunities for Bible reading, has vanished. People neither ask for our visits nor favour us with theirs. It is significant that the zealous mujtehid,

who feared our work enough to denounce it, and was a cause of much of the opposition started against us, went off on pilgrimage to Kerbela directly after Amir Nizam began to molest us.

As to the actual attendances on Sundays, our highest records were made on Christmas Day and April 16th, when we had 223 and 173 at the two services respectively.

Every Wednesday morning a large company of destitute men and women assemble, with whom I hold a short informal service before doing what is possible in the way of relief. They present a sad picture of want and suffering, but generally listen with attention to the Gospel story, which to them is all so new.

Persian Boys' School.—The work of the year 1898 was brought to a close by a successful "breaking up," at which his Excellency Asafu' Doleh, attended by his two sons and some city magnates, was good enough to be present. Several of the mujtehids had been invited, but excused themselves on the ground that

the proceedings would be contrary to the law of their prophet. The fathers of most of the boys were present. The boys recited selections from the Bible, repeated English poetry, read and conversed in English, worked a few sums, exhibited mapping, and then received gifts of books which had been generously provided by an English friend. The next day we repeated the programme before a concealed audience of mothers and other ladies. A short time afterwards Asafu' Doleh sent a tangible proof of his satisfaction, in the shape of a cheque for fifty tomans (10*l.*), which at his request I divided among the scholars. School re-opened after Ramazan with an attendance of seven boys. Two others returned later on. Three fresh ones were enrolled and one has left. But hostility was "in the air." Notwithstanding the Governor's patronage, the boys knew that they came at the risk of their lives. "You ought to be killed for going to the school of the infidels," was frequently heard by them. Suddenly Asafu' Doleh "ate dismissal." No time was lost by his successor in openly trying to empty the school, and for a while the effort almost succeeded. Four boys only ventured to come to us. Then one or two plucked up heart when they fancied the storm was passing; but a fresh scare took place and the numbers fell again, and so they have fluctuated ever since.

The future alone will tell the full value of the school work as an evangelistic factor. The hostility it excites goes to prove its importance. "The entrance of Thy word giveth light." Even if conversion does not at once follow, there is a gradual detachment from Islam. Said one boy, "I am a Christian already. I should like to be baptized, but without any one knowing it. My father would be displeased and the mujtehids would be angry. Perhaps if I went to some city where my father is unknown I could be baptized."

"Two swallows," I know, "do not make a spring," and the Persian character, which prompts a man to say things which he believes will please the listener, compels us to discount much of the interest professed in the Gospel; but "where there is smoke there is fire," and after making all necessary deductions, evidence remains that the regular reading of the Bible in the school, together with the imbibing of

new ideas, does incline the scholars towards Christianity. Will our friends at home please pray with renewed intensity that the Holy Spirit will fan these faint sparks of life into definite conviction and conversion?

It was from the school that our first definite request for baptism came, the applicant being the head boy, son of a leading native physician and a man of substance and repute. The son was a constant attendant at the Sunday services when I arrived, and when the larger congregations assembled after our coming to the present mission-house, he remained unfrightened. In the presence of several hundred of his countrymen he used to kneel bare-headed by my side and repeat the responses. (The removal of the hat during Christian worship is a most significant action, and *ipso facto* brands a Mussulman as being not far short of a renegade already.) In October, 1898, he asked for baptism and began to receive special teaching. He fully realized the gravity of the step he was taking, and knew that the mujtehids would put him to death if they could. For this he professed to be quite prepared. Receiving the name of Peter at his own request, he entered the visible Church by baptism on May 25th. By an interesting coincidence, the day of his baptism, chosen undesignedly, was the anniversary of dear Henry Carless' death, an appropriate date, indeed, for the ingathering of the first-fruits of the Kirman Mission! His baptism is, moreover, a valuable testimony to the usefulness of the school which Mr. Carless founded, for it was there that he first began to think seriously of Christianity. May I specially commend this young man to the Lord's intercessors at home, so that he may be filled with the Spirit, and shrink from no cross or trial to which his new life may expose him?

Village Work.—Kirman does not present the same opportunities for suburban work that some other Persian cities afford. The villages at hand are few in number. Those at a distance cannot be reached while the resident missionary is single-handed. But wherever I have been able to go a friendly reception has been accorded. Every foreigner is supposed to possess a knowledge of medicine, so a little quinine and a few drops of eye lotion work wonders in the way of securing a

welcome. One has scarcely dismounted before sick people are displaying wounds and sores. Women are as ready to accept medicine as the men, for in villages there is little of the female reserve which prevails in large cities. A group soon assembles to witness the doctoring, and in a short time a score or two of people are listening to the Gospel story. Here and there a villager can read, so tracts and portions are eagerly received. Openings for spiritual conversation unexpectedly occur. Said a poor woman once, "Will that book you have been reading from tell me anything about my son, who went away to Meshhed six months ago, and whether he is dead or alive?" Here was an interested listener ready to appreciate sympathy and help, and glad to have prayer offered for the safe return of her absent son. At another place a man, seeing me with *my* book, ostentatiously approached with *his*—a copy of the Koran in Arabic, which he proceeded to recite. Seeing me try to relieve a sufferer with a sore hand, he made the remark, "You will acquire merit by this," which naturally led to an explanation of the one true ground of merit and salvation. He accepted two tracts on leaving. At another place (a walled garden inhabited only at harvest time) the proprietor was disposed to argue, asking triumphantly if "the Paraclete was not their prophet." When the Committee are able to carry out their idea of strengthening the Kirman Mission, village work systematically carried on is likely to produce most encouraging results.

More difficult to deal with than the open opponent or angry disputant is the man who professes to believe in our

Lord and his own prophet at the same time. A. was a constant visitor before danger threatened. He used to express admiration for the Gospel, and declared he was a believer already. Delightful news indeed, but in A.'s case too good to be true. On examining this faith one discovered that A. was still sure that Islam had come from heaven, that Mohammed was the first and chief of God's creatures, and that he worked miracles and was the Comforter foretold in St. John xiv. "Jesus is the Son of God," A. admitted, "but just in the same sense that the sunshine emanates from the sun; and as to the Comforter abiding with us for ever, that is what Mohammad still does by his law." My friend claimed that the Koranic description of Paradise was to be understood mystically, "just as the Church was mystically called the Bride of Christ," and so on. When a man begins a conversation by asserting he is already a Christian, you are unprepared for his challenging you to prove that Islam is not true, or to answer the inquiry, "What is God?" A month later A. asked how a reader of the Bible could be assured of its divine origin, and whether any searcher after spiritual light had really found it? This raised fresh hopes, and A. was put in possession of Dr. Imad-ud-Din's Autobiography. A week later he returned it, but would only admit that it was "nice." He suddenly became irregular in his visits, alleging that he had "much work," and since the advent of Amir Nizam he has not dared to come near me. Such men see the beauty of the Gospel, but being unconvinced of sin they can, for the present, do without salvation.

IV. YEZD.

FROM DR. H. WHITE.

Yezd, Dec. 23rd, 1899.

We are thankful to God that this, the second year of the work in Yezd, has been a year of advance all along the line. We are especially thankful for the reinforcements sent to work here. The Rev. Napier Malcolm, M.A., came in the middle of December of last year. Miss M. R. S. Bird arrived in May, and although only temporarily stationed in Yezd, pending the opening of Kirman for ladies' work, has done and is doing

splendid service in the dispensary work and in visiting women in their own homes. Dr. Urania Latham came in October to take charge of the medical work among the women in Yezd and district, and was a most welcome addition to the little Mission force here, and Miss Ellen Brighty has just arrived and will assist Dr. Latham in her work.

The visit of the Rev. C. H. Stileman last winter was much appre-

ciated by us all, and was the means of great blessing and encouragement in the work.

Every Sunday morning we have a Persian service in the large room in my house. We clear all the furniture out before the service and hang a curtain right across the room; the women occupy the space behind the curtain and we men the other side.

Mr. Malcolm and I take the sermons on alternate Sundays. In the summer we got an average attendance of 150 on Sundays, and now in the winter the numbers vary from 60 to 100. The congregation is composed of people of all classes; Mullahs with their large white turbans, Mohammedan students, eager to hear and sometimes to dispute, merchants, Sayyids, with their green turbans and self-satisfied attitude, Dervishes with skin and bowl, poorer people, and patients from the hospital.

The message of life and salvation in Christ has been proclaimed, and we cannot but believe that the seed sown, watered by the Holy Spirit of God, will spring up, and that many a weary, waiting heart will be blessed. We find the capital collection of tracts and small books, now being printed by the Henry Martyn Memorial Press in Julfa, most useful, and have been able to distribute a large number.

We have an English service every Sunday afternoon for the members of the European community and a united prayer-meeting on Tuesday afternoons.

A large caravanserai and house was offered in 1898 by Mr. Mihriban Goodars for the purposes of the Medical Mission work. This we gladly accepted in the name of the Society, and after getting the legal papers all settled and sealed by the Mujtahid according to the law of the country, we began to build a hospital. The superintendence of building operations is in no country an easy work, and in Persia it is especially difficult, but I am thankful to state that the hospital is nearly finished. We have been using the out-patient department for some time, and hope in about fourteen days the wards will be ready for the patients. It is built according to Eastern style, round a square compound. We have a waiting hall, two doctors' rooms, dispensary wing, store-room, nine wards with capacity for twenty-five

beds, men's and women's surgical dressing-rooms, operating theatre, kitchen, &c. I wish you could see it in its nearly finished state, it all looks so clean and smart. It is situated close to my own and the ladies' houses, and nearly midway between the Parsi and Mohammedan quarters of the city. The deeds have been registered in the books of the British Consulate in Ispahan, and it is secure as it can be made legally. And now about the work being done there. Two men's and two women's dispensaries are held weekly, and at all of them portions of Scripture are read and explained. The total number of attendances has increased from 5000 to over 20,000, and all other branches of the work show a proportionate increase.

We have been able to make two itinerating tours, visiting two large towns and a large number of villages; in all over 3000 patients were treated. The usual plan on arriving at a place is to get a suitable place to stay in, and then the *khobar* (information) goes round that a Ferangi Hakim has arrived, and soon people begin to flock around, and then doctor and assistants get to work preaching, prescribing, and dispensing, and one is generally asked to make a few visits, and one usually departs with the good wishes of all, leaving behind portions of God's Word or tracts to be the silent continuers of the work.

Our relation with the powers that be continue to be of the most friendly nature. The Governor—a most able man—has on more than one occasion expressed his willingness to assist us in any way, and only yesterday, when at his request I was attending his wife, said he would be glad to come to inspect the hospital when it was finished.

The principal Mullahs are also very friendly, and we have had patients from the houses of all of them.

One has experienced during the past year most of what are sometimes spoken of as missionary hardships; such as long night marches, sleeping on the ground with a cloak round one, long weary desert journeys under a burning sun, eating often coarse food, being bitten by flies by day and mosquitoes, &c., at night; but in Persia at least these are mere trifles. What one does feel is the strain of the fight with spiritual foes marshalled by

the great Adversary, and so we in the fighting line again ask that we may always be remembered at the Throne of Grace.

And now looking forward—"The future all unknown, Jesus we know and He is on the throne." A Persian statesman said to me some time ago, "It is impossible for Persia to go on much longer; either she must reform herself or give place to some

FROM MISS M. R. S. BIRD.

Yezd, Nov. 23rd, 1899.

This year's work has been unusually varied and interrupted, but throughout God has led me graciously and safely by a way that I knew not, teaching me to trust Him for guidance from day to day and leave the future in His hands.

The first few weeks of this year were spent in the maritime provinces of Canada, endeavouring to stir up our fellow-labourers there to realize more their personal responsibility in giving the Gospel to the Moslem and heathen world.

In February I left England for Persia, reaching Julfa on Easter Eve. All along the road it was encouraging to find a greater willingness to listen and to accept Gospels and tracts; for example, at Aliabad (where, owing to the Kharzan Pass being blocked by snow, I had to spend the night) the women of the house sat with me all the evening, though, as they only spoke Turkish, we could not have any conversation. When my servant came in for evening prayer the owner of the house, who spoke Persian, asked to come with him. I proposed he should interpret for the women, which he did, sentence by sentence; and when I left next day, he asked me to send him a Turkish Gospel. At another village a wandering Dervish sent his wife to ask for a Gospel, saying he had heard a little when passing through Ispahan and wanted to get one, but had been afraid to be seen going to the Bible Society depôt for it.

During a stay of nearly three weeks in Julfa and Ispahan it was deeply interesting to see how God has blessed and increased His work there, calling more, both of Moslems and Jews, into His fold, and enabling the dear converts to witness for Him. Hamadeh Mariam especially needs our prayers just now,

outside power who will reform her." It behoves us, while we have time and opportunity, to be up and doing. I hope now that I am free from the strain of studying the language for examination purposes to do some extensive itinerating and to visit some places hitherto unreached by Christ's messengers, and I trust that some more of those now inquiring may come out into the light and liberty of the children of God.

as she has been married against her will to a Moslem. Oh, that by a consistent life she may be able to draw him to Christ!

On April 18th I started alone for Yezd, Dr. Latham being unable to accompany me owing to a sharp attack of scarlet fever. During the eight days' march many opportunities were granted of speaking to the villagers of their Saviour. The Rev. C. H. Stileman had lately travelled by the same route, and the tracts and Gospels he had distributed made the people anxious to possess more. At Mayhut especially, where I spent Sunday, women kept coming all day, and several invited me to their houses, where they had asked friends to come that I might read to them.

On April 30th I arrived at Yezd. Dr. White wished me at once to take over as much as possible of the medical work among the women, both in the dispensary and visiting the zenanas, Mrs. White helping me with the Gospel addresses, &c.; of course it is only ploughing, gathering out stones, and trying to scatter seed at present, but, thank God, we trust He is blessing our efforts.

During part of June and July I accompanied Dr. and Mrs. White in an itinerating tour to seven of the villages in the neighbourhood, where the people were even freer to come to us and invite us to their houses than in Yezd. At Deh Bala they often invited fifteen or twenty friends to meet me for a Bible lesson. Sometimes a bigoted one would interrupt us, asking questions on controversial points; but as a rule the villagers seemed to know so little of their own religion and to be utterly ignorant. For example, one shepherd girl whom I had met returning with her flock of goats at sunset and taught her a simple

prayer, came next morning to ask if God heard and answered prayer in the morning as well as at night. Numbers of the Yezd people go to the villages during the hottest weather. A good many of these have since their return invited me to their houses, and though it is not always possible to give a definite Bible lesson, we do make it a matter of prayer and effort to witness for Christ, by *deed* and word at every visit. One thing which has greatly cheered us was the statement of the Bible Society colporteur, just before he left Yezd, that during the many years he had visited Yezd and the surrounding district he had never before had such a large sale of Bibles and portions.

There is a large Jewish quarter here from which we get many poor patients; they all seem more friendly than those in Ispahan. During the feast of Tabernacles several invited me to their booths (made in their compounds) and were glad to listen to the account of the institution of their feast and the Day of Atonement, not resenting it in the least when I tried to tell of the one perfect and sufficient sacrifice offered once for all by Christ. Oh, that soon they may look on Him whom they have pierced and be saved by Him!

The Parsis, too, have a large quarter to themselves in the town, as well as in several villages near. The women are utterly ignorant, while nearly all the men are comparatively well educated; they speak Dari and do not readily understand modern Persian. At first they seemed the most difficult to reach, but (D.G.) they are becoming more friendly, and two of their schoolmasters have expressed a wish for a school to be opened for their girls. I trust that at no very distant period the C.M.S. may be able to send a lady to devote herself entirely to work among the Parsis, learning their dialect, so as to be able to reach them better. It is so sad to think of those whose cry so long ago was, "Light, more light!" being still in darkness.

A large number of women often attend the Persian Sunday morning service, and while many come from mere curiosity, some listen attentively. Only last Sunday, when the Rev. N. Malcolm had been preaching on the woman who obtained healing and

salvation by the touch of faith, while those who thronged Christ received no blessing, one lady said, "We throng the mosques, but we do not get a blessing." "Will you not do so now? Jesus is here." She looked round startled: "It is impossible," and left the room; but the following day, when visiting at her house, she brought a widow crying bitterly to me, saying, "Your clergyman said yesterday God gave you comfort. Can you comfort this woman?" All present listened to St. John xi.

Some half-dozen women come on Saturday afternoon for a Bible lesson and seem interested, but at present have not given themselves up to the Lord. One, when I was trying to explain the meaning of the precious title, "Emmanuel," suddenly got up, saying, "I am so glad you told me this; I have always thought Jesus would not come to me because my room is not white-washed." We are praying that *all* may invite Him to be their Guest.

Thank God, Dr. Latham was able to join us on October 29th, and having already passed her first language examination, she is able to devote a good part of her time already to the work. Humanly speaking, she has been the means of restoring life to a dear negress who was at death's door with native treatment. When we tried to tell her of God's love, she pointed to her black skin, saying, "They say if God had loved us He would not have made us black." We told of His love to all; next day, when I asked her if she remembered, she whispered, "You said, God is love—your God—my God."

My future is still uncertain—whether I am to remain here at present or go to Kirman. This very fact seems to add a greater responsibility to the work, making one feel how few the opportunities may be that I shall have of pointing these women to the Saviour. Will you remember me in prayer, that in all things I may be taught and guided by the Holy Spirit, and be

"More careful—not to serve Thee much,
As to please Thee perfectly."

May He blot out all the sins of omission and commission in the past year's work!

THE CONFERENCE OF INDIAN BISHOPS.

THE periodical gatherings of the Indian Bishops for conference are in themselves, that is intrinsically, occasions of no small interest and importance. To the friends of Missions, and in particular to the supporters of the Church of England Missions in India, these deliberations and the utterances which the Bishops are accustomed to put forth in their joint names must claim thoughtful and serious attention. Some of these utterances, e.g. those of 1877 and 1883, caused not a little anxiety to the Committee of the C.M.S., and important Resolutions were adopted as a reply to the position taken up and the claims put forth by the Bishops. The Bishops' Resolutions of 1888 also were commented on at the time by the *Intelligencer* in a leading article. Our object now is not to comment, but barely to record. There are debatable statements, as might be expected considering the nature of the subjects treated, but we prefer for the present to confine ourselves to the duty of introducing to our readers' notice some of the public utterances which the Conference gave rise to.

The eighth Conference of Bishops holding jurisdiction within the metropolitan province comprising India, Burmah, and Ceylon was held in January last, from the 14th to the 21st. The five previous Conferences took place in 1877, 1883, 1888, 1893, and 1897. The first of these was convened by Bishop Johnson, and Bishop Copleston was the only member of the gathering this year who was also present in 1877. Indeed, of the nine Bishops who met in January, four have been consecrated since the previous Conference of 1897. These nine were the Bishop of Calcutta (Metropolitan), and the Bishops of Bombay, Madras, Colombo, Rangoon, Lucknow, Lahore, Chota Nagpur, and Tinnevely and Madura. Bishop Hodges of Travancore, who had hoped to be present, and indeed reached Madras *en route* to Calcutta for the purpose, was prevented, we regret to learn, by a serious indisposition from proceeding to his destination.

On Sunday, January 14th, an inaugurative service was held in St. Paul's Cathedral, Calcutta, at 10.30 a.m. The Bishop of Colombo was the preacher, and his sermon was from St. John xv. 13. We give it in full as recorded in the *Indian Churchman*.—

Sermon of the Bishop of Colombo.

I may not spend time in saying,—although I cannot leave it altogether unsaid,—with how deep a sense of unfitness I obey the call to stand in this place to-day; to attempt to suggest to you, most reverend and right reverend Fathers in God, thoughts suitable to the opening of our Synod; and at the same time to be your spokesman towards this congregation of thoughtful laymen in commending this Synod of Bishops, and its deliberations, and the great Church of this Province for which it is to deliberate, to their sympathy and to their prayers. But I am sure that I speak the mind of the Metropolitan under whom we are gathered together, and of every one of the Bishops over whose gathering he presides, when I say to you with sincere respect, my brethren of the laity, that we do earnestly desire your sympathy and prayers—do earnestly desire to carry you along with us and to take you into our counsel, if that in any degree may be. The Bishops wish you to know their hopes and fears, and to know with what sort of problems they have to deal. They wish you to understand that they feel themselves to be acting on your behalf: they desire—indeed they claim—to be assisted by your prayers.

If, therefore, I now attempt to discuss, not indeed any one of the questions which we are to consider in Synod, but a certain characteristic which most of our questions in this part of the Church have in common, I do so with the hope that I may draw to that characteristic the attention, and enlist in regard to it the sympathy, of the laity.

It is not any one of our problems that I now speak of as being characteristic, but the fact that so many of our problems are of a nature to raise a certain very important and very difficult question which underlies them all—the question, namely, What are the conditions and limits of permissible change, modification, adaptation, in what we have to teach and to do as rulers of the Church?

That different parts of the Christian Church, and different stages of ecclesiastical growth, present different problems—this is obvious. I need hardly tell you that Bishops in this Province, whether individually or in Synod, are constantly called to deal with questions different from those which chiefly occupy Bishops in England. Even in what concerns our own European brethren and their Church life, which is to be lived here in circumstances so unlike those in England, difficult cases arise: we constantly have to ask how far, or with what qualifications, the rule or the method or the organization, which works well in England, is fit to be adopted, or ought to be insisted upon, here. How much more when we are dealing with congregations drawn from those many races, so different from our own and from each other, which form the numerical majority of our Indian Church! The same truths have to be explained, but to minds whose whole frame of thought is different; the same duties to be enforced, but in consciences trained to look at duty in a different light; the same spiritual society to be extended, where the whole fabric of natural society is built on different lines. Hence it comes about that our characteristic problems are those which gather round the word “adaptation.” What are the limits of legitimate adaptation? What things are changeable, and which are those that may never be changed? These are the questions which demand answers, if we are to grapple with the practical problems which meet us from day to day.

They present themselves most obviously, and with least difficulty, in the region of liturgy and ritual. The necessity and propriety of very free modification, according to places and people, of the forms and arrangements of Divine service and outward ritual, is a thing so obvious, that I shall not reckon it as entering into the problem. Such difficulties as it may possibly involve arise out of accidents of law or special relation to the Church in England, not out of any spiritual or even ecclesiastical principle. I beg, therefore, to be understood, when I speak of anxious questions about the limits of allowable change, as referring to deeper and less obviously changeable matters. Much more perplexing are the questions which concern organization and discipline. Still more serious is the question, What modifications of the general rules can be permitted? It is so in the region of conduct, especially in that of positive precepts—in such matters as the observance of the Lord’s Day or the laws of marriage; matters in which there is danger of treating, as if it belonged only to ecclesiastical order, what really rests on some fundamental law of God dealing with men, or some fundamental truth of His revelation. In the region of doctrine, it appears at first sight as if there could be no room for such questions; since doctrine cannot change either with times and circumstances or with persons. But in fact, so close is the relation between doctrine and the expression of doctrine—the presentation of truth must necessarily vary in some degree with the person to whom it is to be presented—that some of our most anxious problems may meet us in this very region. No question of the sort is more subtle than this: Can the form in which a doctrine has been handed down to us be so separated from the substance of that doctrine as to be legitimately or safely changed?

Illustrations of most of these groups can be found in the Agenda Paper of our present Synod. We have to consider questions arising out of the Law of Marriage; to ask how the observance of Sunday can be best promoted under conditions which in some respects are hostile to it; we have to consider the translation of the English Prayer-book into Indian languages; and not far off from that subject lies the question—though it is not expressly before us—How far can the Prayer-book as it is be acclimatized here? Even in the smaller matter of ritual we may have to ask, What ought to be the bearing on our practice here of decisions called for in England? And we can hardly take a step in any direction without raising the question of the relation of the native congregations of these lands to the organization of the Church in England and of the Anglican Communion at large. In all such subjects the question, Where and how far are change and adaptation lawful or desirable? presses for an answer.

Who is sufficient for these things? Is there any equipment with which we can furnish ourselves, so as to be less insufficient for them? Is there—can there be—for such tasks any other equipment than the presence of the Holy Spirit in a pure heart?

“A right judgment,” as in all things so especially in these, is to be attained in no other way than “by the heavenly assistance of the Holy Ghost.” His gifts of wisdom and of counsel are specially necessary—and, we may humbly believe, are specially forthcoming—to the rulers of His Church. No formulated principles, even if such can be laid down, can in any degree take the place of that supernatural guidance. Yet, as the Holy Spirit works through our natural faculties, and it is our duty, in placing our minds under His guidance, to furnish them with all the aids which His Providence has supplied, we may rightly inquire, What precedents and what limiting principles, for the adaptation of the old to the new, can be drawn from Holy Scripture or from other sources?

This inquiry, or rather one branch of it, is what I propose now rather to indicate than to carry out. I approach it, I hope, without any wish to elicit from the Holy Scriptures a fore-chosen answer; but with a sincere desire—as far as I know myself—to follow (if I may reverently adopt the expression of Plato) wherever the Word—the *logos*—leads.

It might not unreasonably be said that we are by no means without precedents to guide us; that the whole New Testament is the record of advance without breach with the past; that it is one long lesson in the art of presiding over a change; of changing without destroying, not destroying but fulfilling. But such a statement would have to be qualified by three considerations. In the first place, that change was far more radical than any which we can have to deal with; it was the substitution of one dispensation of God for another. In the second place, it was final. No such change can ever be on earth again; and we should be utterly disloyal to our commission if we allowed ourselves to think of doing other than handing on, without any essential change whatever, the final dispensation which has come down to us. Thirdly, that work was administered by One who had authority, who was handling what was His own, as a Son in His Father's house.

We should be in the utmost danger if we allowed ourselves in any approach to the idea that, as Christianity replaced Judaism, so the Christianity of the New Testament might be replaced by another Christianity. We should incur St. Paul's indignant rebuke, in repudiation of “another Gospel” (Gal. i. 7). No admiration for a noble movement can make us tolerate for a moment the notion of “an Eastern Christ.”

Yet our Lord, besides what He did and enacted in His own Person while on earth, left—it may be—principles for the guidance of His followers in this point. If any such principles, expressed or indicated by our Lord Himself, are to be found, these will be of course our chief light.

Our second light will be the practice and the theory—if we find any statements of theory—of the Apostles. Here, whatever adaptations or modifications, varying with varying circumstances, may have been made, were made by men who acknowledged that the system they were handling was in substance final: so far, their problems were of a like nature to those which are proposed to us. But, on the other hand, the Apostles had a fulness of authority which we have not; both as having learnt from our Lord Himself during the great Forty Days the things of the Kingdom of God (Acts i. 3), and as having a special measure of the Holy Spirit's inspiration for the office of “master-builders” with which they were entrusted. There would be danger, therefore, in our taking the boldness of their action as the measure of our own.

The third light is the practice of the Church after Apostolic times. Very great is the claim upon our reverent attention of the precedents recorded in Church history, and of the principles which they imply. These have formed the actual rules of the Society of which we are officers: they are the traditions of our fathers; under them we have inherited all our blessings: they have a very high claim upon our affectionate and jealous loyalty. But at the same time it must be admitted that these precedents and principles are often hard to ascertain, sometimes various or inconsistent; that their value has been vitiated by schism, and sometimes by worldly policy. Whether what was done or laid down as rule was

right or not, we ourselves are sometimes obliged to inquire as critics, when we should wish to be docile learners.

Into this important but difficult branch of the inquiry I have neither time nor learning to enter. It is on the two earlier that I purpose to touch; the practice and teaching of our Lord, and those of His Apostles, as they are recorded in Holy Scripture. I cannot attempt any estimate of the bearing upon this matter, either of the prophecies of the Old Testament, or of what is revealed in the Apocalypse about the glories, more varied perhaps than the colours of earth, which adorn the Church in heaven.

The use which we can make in this connexion of the action of our Lord Himself is, I think, as I have already intimated, very strictly limited. The thoroughness, the finality, and the authority of our Lord's enactments in substituting the new dispensation for the old, forbid us to claim them as direct precedents for any similar action of our own. He rested His enactments on a claim which only He could make—His *ipse dixit*: "It was said to the ancients, . . . but I say unto you." He taught as One having authority, and not as the scribes (Mark i. 22): our position is like that of scribes. He was Lord of the Sabbath, we are not (Matt. xii. 8). Yet even He would appeal from the actual provisions of law to a more fundamental expression of God's Will: "From the beginning it was not so" (Matt. xix. 8). And His insistence on the authority of Moses and the sanctity of the Law is hardly less remarkable than the boldness with which He asserts the supremacy of His own.

From the fact, then, that our Lord made great changes, it will not be safe to draw, as to our own action, any principles less general than these: That there is such a thing as a change which is not a destroying but a fulfilling; and that there is in all God's dealings a fundamental consistency; so that great movements, when He directs them, are not breaches with the past—the truth, to which St. James appealed when he became convinced that God had admitted the Gentiles, that "God declares His works from the beginning of the world" (Acts xv. 18).

But if our Lord's acts as Supreme Ruler of His Church are not precedents for any acts of ours, we may yet have received His directions, more or less express, for our discharge of that trust which He left with His ministers for after-times.

That His Church would be a living and growing organism, our Lord taught continually. That this growth would involve development, and altered conditions, seems inevitably to follow. Did Jesus leave to His followers an instruction as to their part in furthering that development or providing for these altered conditions?

That the powers which He left to them were neither small nor altogether unlike His own we cannot but infer from the words, "Greater works than these shall he (that believeth in Me) do, because I go to the Father" (John xiv. 12). His description of the scribe instructed unto the Kingdom of Heaven, as bringing out of his treasures things new and old (Matt. xiii. 52), has been thought to imply that the stewards of God's mysteries would not only bring out of the storehouse such provision as had been in use before them in the Church, but would show a certain originality in bringing out what would be, at their own date, new. But it is doubtful whether the "new things" here are what would be peculiar to a later age of the Church as not having been provided at the beginning, or whether it does not rather mean things new in Christ, as part of His new dispensation. The "pleasant things new and old" of the Canticles were laid up for the Bride by the Bridegroom (Cant. viii. 13).

Another passage, which has a very interesting bearing on this point, is that in which our Lord defends His practice, in not requiring His disciples to fast while He was with them, by the proverb, "New wine must be put into new bottles" (Mark ii. 22). The proverbial form of this maxim encourages us to expect for it a wide application, and it has been interpreted as teaching that not only under our Lord's own ministry, but from time to time in the history of His Church, there will come, like new wine, the fermenting of spiritual movements, which will tend to burst the limits of old methods and institutions, and for which new methods and institutions will have to be provided. If this interpretation be adopted, we have here a forcible assertion that occasions for innovation will

arise; while it is left a distinct question, what degrees and what kind of innovation lie within our authority? Therein we must remember the caution which has to be observed in treating as a rule for the permanent guidance of the Church what our Lord said about His own procedure.

Passing from express instructions to what we may infer from the general tendency of our Lord's reforms, we see that the movement, in His Hands, was an extension of the region of moral demand, together with a shortening of the list of external requirements, a proceeding from precept to principle; from ritual to spirit; from the surface which differs in different individuals and nations to the underlying humanity which is in all the same. The movement was thus a breaking down of barriers, and not only of barriers but even of distinctions; by the abolition of all that was peculiar to a place or to a nation; by a virtual (though not an express) assertion of the insignificance of the outward distinction between man and man.

Here we arrive at that which bears particularly, not on adaptation to successive stages of the Church's history—that is the point we have already glanced at,—we come now to the subject of adaptation to different races, customs, languages, and habits of thought. In regard to this, nothing is more significant than our Lord's silence.

Our Lord is not recorded—I think we may say—to have made any express provision for such adaptability. It does not appear—whether it was the case or not—from anything He is recorded to have said or done, that He contemplated His Church as to be endowed with variety by the variety of peoples' civilizations and circumstances. Such a view is remarkably absent from His Parables.

The Parables depict vividly the growth of the Church, and its universality, the secrecy of that growth and its penetrating power; they represent individuals as enjoying different gifts and different degrees of opportunity, as responding in different degrees to the Divine call. But is there any parable which indicates that the Church or the Kingdom would take a different shape in different cases? Any parable of which the key-word is adaptation? Is there any parable, for instance, to indicate that the seed will come up in different forms according to the nature of its soil; that the vine will bear various fruits; that the field is divided into plots; or that the virgins have various sorts of oil? Is it not the case that in each parable all Christians, or all hearers, are represented by one class: husbandman, fisherman, merchant; seed, branch, money? (The recognition in the "Rich Man and Lazarus" of the difference between rich and poor is, I think, the only exception.) When the fish in the Parable of the "Net" are brought to shore and sorted, they are not sorted according to species, but divided into good and bad.

Does it not look, so far, as if our Lord spoke of unity more under the form of uniformity than under that of complexity? leaving it perhaps to His Apostles and to the experience of His Church to discover how it was to be enriched by variety, as "the kings of the earth shall bring their glory into it" (Rev. xxi. 24).

There is not, I think, in the Gospels any allusion to the difference of languages, except in the promise which implies the surmounting of that difference, "They shall speak with new tongues" (Matt. xvi. 17), and in that splendid symbol of the gathering together of all in Christ, the threefold title upon the Cross.

Whatever, then, may be the inference as to our own duty which we ought to draw from the fact, there is a remarkable silence on our Lord's part as to the adaptation of His religion to different peoples. Difference of opportunity and difference of response,—these are everywhere accentuated: other differences are almost ignored.

When we turn to Apostolic practice and such statements of theory as the Apostles have left us, in regard to this matter, we are at once met by the broad division of the Church into two parts, of Jewish and of Gentile origin, which the Apostles had to face. How did they deal with this? Did they insist on uniformity, or did they modify in favour of either group the common system of doctrine, precept, discipline, and organization? We have partial answers to these questions in the decrees and proceedings of the Council of Jerusalem and the action recommended by James and others to St. Paul, in view of Jewish dissatisfaction. We have the advice given by St. Paul, in a kindred manner, to

the Romans and to the Corinthians, about judgments, about local customs, about the instinctive teaching of nature or of natural civilization.

The decree of Jerusalem was indeed in form a protest that uniformity was not essential; that the Gentile Christians were not to be required to adopt the Jewish law. The points in which the Apostle did think it necessary to bind the Gentiles to abstain as the Jews did (Acts xv. 20) were clearly not enjoined for the sake of uniformity, but for peace' sake "tendering," as Hooker says, "the zeal of the Jews," and as Hooker adds, and the event showed, only for a time. But on the other hand, no inclination whatever was shown to provide for perpetuating the distinction to which this concession was made.

If St. Paul taught as he did that the Gentiles not only were not bound in general to observe, but were bound not to observe, what the Jews did, he did not thereby teach that it was well for the Jews to retain those distinctive customs, as if such customs were suitable for them. When at the advice of James and others he associated himself with a Jewish ceremony, it was not to show that he thought that the retention of the Mosaic ritual by the Jews was desirable, but to show that he did not—as he had been misreported—condemn it in them as in the Gentiles he did (Acts xxi. 20). Difference, in short, was tolerated, not prescribed; and the whole proceeding tended to, and ended in, uniformity. (See Hooker, *Ecc. Pol.* iv. 11.)

In St. Paul's directions to the Corinthians and elsewhere we find the same tolerant tone adopted towards difference of practice (1 Cor. x. 23 and Phil. iii. 15). But such differences are always discouraged; never suggested. "If any man seemeth to be contentious, we have no such custom, neither the churches of God" (1 Cor. xi. 16). Uniformity even in small matters is recommended for the sake of convenience: "Do as I ordained in the case of Galatia" (1 Cor. xvi. 1). And in a matter of great importance and delicacy, the relations of the converted wife to the unconverted husband, St. Paul supports his argument by an appeal to his uniform practice: "So ordain I in all the churches" (1 Cor. vii. 17).

To guard against confusion, let me here point out that adaptation of the thing to be enjoined or taught is quite a distinct matter from the Apostle's adaptation of himself, his arguments and his appeals, to the persons whom he was addressing, or whom he wished to win. He used different forms of address at Lystra and at Athens; he adopted the hearers' point of view: he started from common ground. To Jews he became as a Jew, to Greeks as a Greek. But this did not involve any difference of the message he brought, or of the duties he enjoined,—least of all, of the Christ whom he proclaimed.

I cannot find in St. Paul's Epistles, indeed in any of the Epistles, any inclination to recognize races, classes, or languages, as needing different treatment or different arrangements. (I do not say that they do not, but that the Apostles have not left us precedents or instructions about it.) Is there not even in the Pastoral Epistles, written to places so different as Ephesus and Crete, and each containing so great variety of races and of levels of civilization, a marked absence of any such advice as, "These will require to be treated on different lines"?

And this seems to be illustrated by the fact that it is often difficult to decide whether an epistle is intended for Jewish or for Gentile converts, for Greeks or for Barbarians.

All these considerations appear to combine to bring into prominence two mutually limiting principles; on the one hand, an expectation of, and preference for, uniformity; on the other hand, an easy toleration of unavoidable differences. What does not come into light at all is any forwardness to suggest variety—still less to prescribe it—either as desirable in itself or as required by the case.

This confidence in the one body of doctrine and practice, without any anxiety lest it should fail to suit all cases, need not surprise us—at any rate in St. Paul. It is closely allied to another feature, so prominent in his dealing with small points of Church order,—his confidence that the key to details will be found in fundamental principles. (I need not illustrate what is so familiar—1 Cor. xi. 3, xii. 13.) The Apostle saw, by a Divine illumination, what was vital truth, and saw its width of reach and irresistible force of penetration; he saw that it must dominate all, and that it could afford to be tolerant.

And this thought brings me back to end—for I must end abruptly—near the point where I began. We have not found any guidance so detailed as to relieve

us of the responsibility of judging every case in the light of fundamental principles. We have not found, in other words, any other safeguard against an unproductive conservatism on the one hand, and against rash handling of our trust upon the other—any other security for our handling aright the word (2 Tim. ii. 15) so as *orthotomein* and not *kainotomein*,—any other safeguard, I say, than the presence of that Holy Spirit, who can dwell only in pure hearts; and who can make the great vital truths of God stand out clear to our spiritual vision in all their magnificent security,—who can guide us, step by step, into all the fulness, all the manifold aspects, all the far-reaching consequences, of the truth as it is in Christ Jesus our Lord.

The Bishops met in conclave daily from Monday, the 15th, till the following Saturday. Their discussions were private, the only person present besides the Bishops being the Rev. H. O. Moore, the Metropolitan's chaplain. The Resolutions arrived at, those at least which have been made public, were the following:—

Resolutions.

CHANGES IN THE EPISCOPATE.

Resolved:—That the Synod desires to express its sorrow at the death of the Right Rev. Henry James Matthew, Bishop of Lahore, and its regret at the resignation of the Most Rev. Edward Ralph Johnson, Bishop of Calcutta and Metropolitan, and the Right Rev. Frederick Gell, Bishop of Madras, and the Right Rev. Louis George Mylne, Bishop of Bombay.

That the Bishops of the Province of India and Ceylon, assembled in Synod, offer a respectful and cordial greeting to the Most Rev. the Metropolitan, now presiding for the first time over their deliberations, and assure him of their loyal and affectionate support and co-operation.

They offer a like affectionate welcome to the Bishops of Bombay, Madras, and Lahore.

And they heartily thank Almighty God for His good Providence in the ordering of all these appointments.

SYMPATHY WITH THE CHURCH IN SOUTH AFRICA.

Resolved:—That we desire to convey to the Archbishop of Capetown and to all our dear brethren in Christ, the Bishops of the Province of South Africa, and in particular to the Bishop and Diocese of Pretoria and the Diocese of Bloemfontein, the assurance of our deep sympathy with them and with all their clergy and with the flock committed to them, in this time of their distress; heartily praying our Heavenly Father that it may please Him to enrich them, through this trial, with all spiritual blessings, and to give them after their tribulation the Crown of Life.

THE USE OF CONSECRATED CHURCHES.

Resolved:—That the Synod understands the regulations of the Government of India, dated April 20th, 1899, as relating to parade services only.

With reference to the regulations of the Government of India in the Home Department, dated April 20th, 1899, that the Bishops will readily concede the use of churches to Presbyterians and Wesleyans for parade services, wherever no accommodation of a suitable character, such as that of a prayer-room, exists or can be provided by the commanding officer; provided that there is no interference with the regular services of the church.

That "a Presbyterian or Wesleyan minister officiating with troops" should be interpreted to mean a person recognized as such by the authorities mentioned in the Government regulations of April 20th, 1899, viz. "the senior chaplain of the Church of Scotland or the general superintendent of the Wesleyan Church, as the case may be."

CONSECRATION OF CHURCHES.

Resolved:—That, while admitting that cases arise in which buildings not consecrated should be licensed for Divine worship, and while willing to open such buildings with solemn services, we cannot recognize anything but consecration as the normal procedure of the Church, and as constituting the building in the full sense a church.

DEVELOPMENT OF MISSIONARY WORK.

Resolved :—That this Synod recognizes the gain of developing missionary work on a diocesan as distinct from a society basis, where local circumstances facilitate such action.

(a) In view of difficulties which have arisen from territorial agreements made between different missionary bodies, that the Synod holds that all members of the Church of England, whether European or Indian, whatever they may be, have a right to the ministrations of the Church to which they belong, and that it is the duty of all Christian congregations to be centres of missionary activity.

(b) That, therefore, while commending the spirit of the policy in accordance with which the Missions of different Christian bodies have endeavoured to avoid coming into collision with one another, the Synod deprecates any such territorial agreements in the future.*

That, as the eve of St. Andrew's Day, or any day within the octave, has been adopted by the Lambeth Conference as a time of intercession in behalf of Christian Missions, the Sunday in that octave, being the first Sunday in December, be annually set apart for the special advocacy of Missions in all the churches of India and Ceylon.

INDIAN CLERGY.

Resolved :—(a) That the Synod earnestly desires an increase of educated Indian gentlemen offering themselves as candidates for Holy Orders.

(b) That in this connexion it welcomes every development which tends to give

* It is interesting to notice that the South India Missionary Conference, consisting of missionaries of all the Protestant denominations labouring in the Madras Presidency, which met in Madras during the first week of January, passed the following Resolutions on Missionary Comity :—

“The Committee are unanimously of opinion that the time has not yet come to give up the traditional principle on this subject. But as preliminary to our main Resolutions we propose the following :—

“That a geographical division may sometimes need to be modified by considerations of language or relationship. Villages just beyond the border of one Mission may be closely connected with villages of that Mission, and may, therefore, be more advantageously worked by it than by its neighbour.

“That a Mission ought not to exclude others from territory which it is not really working itself.

“That where converts of one Mission take up their residence within the boundaries of another Mission, the missionaries and agents of the former should not be debarred from visiting them and administering the ordinances of their Church, if they desire it, it being understood that such visits are purely pastoral and are not for aggressive purposes.

“The above points being accepted, the Committee recommend :—

“That, considering, on the one hand, the benefits that have followed in the past where territorial divisions have been observed, namely, concentration of effort, evangelization of whole fields, economy of labour, the securing of effective discipline, the promotion of harmony, and avoidance of denominational rivalries; remembering, on the other hand, the evils that have resulted from a disregard of this principle, namely, misunderstandings amongst missionaries, quarrels amongst native agents, questions regarding pay of workers and church order, unsettlement of the minds of converts, disruption of churches, separations of Christians on caste lines, contentions and heartburnings of various kinds: this Conference affirms its cordial adherence to the principle of comity in regard to territorial divisions, urges its adoption in cases where from any reason it may not have been observed hitherto, and would express the earnest hope that new societies beginning work in South India may be guided to labour in unoccupied portions of the country. But in thus expressing its cordial adherence to the principle under reference, the Conference would, with equal emphasis, place on record its strong sense of the injury done to the cause of India's evangelization by societies claiming as their fields territory manifestly inadequately provided with workers. With any policy which would aim at preventing other agencies from beginning work in such districts this Conference has no sympathy, but, on the contrary, would earnestly counsel the withdrawal from such positions wherever they may exist, so that room may be made for other Missions better able to undertake the work.”

leading Indian clergy as large an influence as possible in the administration of diocesan affairs.

PURITY.

Resolved:—(a) That this Synod recognizes the cause of purity of life as that which, as always so, in special degree at the present time, calls for the most strenuous efforts on the part of all who are working for the establishment of Christ's Kingdom in the Province, especially on the part of the clergy.

(b) That it welcomes heartily the establishment of the Army Purity Association in connexion with the White Cross League in England, and hopes that it may be found possible before long for the military authorities to accord to it a recognition similar to that already accorded to the Army Temperance Association.

(c) That, with a view to progress in this cause, it is of first-rate importance to establish a healthier and truer public opinion with regard to the sin of impurity than at present exists; and the Synod desires to express its earnest hope that the authorities of the army will, in any action they may take under the new Cantonment Code, be most careful to avoid anything which could be interpreted by the officers or men of the army as lending countenance to the idea that incontinence is a necessity or a venial evil.

MARATHI PRAYER-BOOK.

Resolved:—That the provisions of the Resolution of the Synod of 1883 having been complied with, the Synod holds that it is now competent to the Bishop of Bombay to give final authorization to the Revised Marathi Prayer-book.

TRANSLATIONS.

Resolved:—That, in explanation of Resolution No. 6 of 1883, the Synod thinks it worth while to state that in recommending that in certain cases names and terms "should be retained either in their original form or else in their European or other ecclesiastical form," the Synod does not intend to recommend that such forms should be transliterated with absolute exactness, without regard to the genius of the vernacular into which they are introduced, but that they should be adopted with such structural modifications as either custom has already made familiar or the laws of euphony in any particular language require.

That a Corresponding Committee of the Province be appointed from session to session of the Episcopal Synod (the Metropolitan filling up vacancies between sessions), for the exchange of information between diocesan Translation Committees.

(*N.B.*—The Bishops of Colombo, Lahore, and Chota Nagpur were appointed to serve on this Committee.)

GRIEVANCES OF NATIVE CHRISTIANS.

Resolved:—That this Synod urgently represents to the Government of India the importance of redressing, at the earliest possible time, the grievance under which Native Christians are placed by the Succession Act of 1865.

RELATION TO DIFFERENT CHRISTIAN BODIES.

Resolved:—That a Committee of Bishops be formed in accordance with Resolution No. 40 of the Lambeth Conference of 1897; provided that the actions of the Committee be referred for confirmation to the Synod.

(*N.B.*—The Bishops of Bombay, Madras, and Lucknow were appointed to serve on this Committee.)

COMMENTARY IN VERNACULARS.

Resolved:—(a) That the Synod recognizes the urgent need which exists of a commentary, in the various vernaculars, on the Holy Scriptures, in accordance with the teaching of the Church of England.

(b) That it is desirable to satisfy this need either by the writing of new commentaries or by translation, and, where need be and permission can be obtained, by the modification of existing commentaries.

(c) That the Metropolitan be asked to take steps with a view to giving effect to this Resolution.

INDIAN CHURCH AID ASSOCIATION.

Resolved.—That the Synod places itself in definite relation to the Indian Church Aid Association as a recognized organization for promoting the interests of the Church in the Province of India and Ceylon.

OBSERVANCE OF SUNDAY.

Resolved.—That, in regard to the observance of Sunday, the Synod would urge the following rules upon all Christian people:—

(a) That attendance at public worship on the Lord's Day is a duty not to be foregone unless in wholly exceptional circumstances.

(b) That public functions or entertainments or organized amusements should not take place on the Lord's Day.

(c) That obligatory labour on railways or public works or in Government offices and in houses of business on the Lord's Day should be reduced to a minimum.

A TEACHING ORDER.

Resolved.—That in the circumstances of India, it is highly desirable to institute a celibate Teaching Order for educational work among Europeans and Eurasians.

On Wednesday, the 16th, at 5.30 p.m., a great meeting took place in the Calcutta Town Hall, at which several of the Bishops addressed an audience of educated non-Christian native gentlemen, over which the Lieut.-Governor of Bengal presided. The Bishops of Colombo, Lucknow, Lahore, and Calcutta were the speakers. The first spoke on the bearing of religious beliefs on a sense of responsibility; the second on the witness of the Christian Church to the permanence of the personal life of the soul after death; the Bishop of Lahore on the lessons to be derived from the resurrection of Christ; and the Metropolitan on the practical view of the mission which Christianity offers or may offer to India. A closing sermon was preached in the Cathedral by Bishop Welldon on Sunday evening, the 21st, from Exodus xxxiii. 13, 14. It closed with an appeal for help towards the endowment of a new Episcopal see for the Central Provinces, for which 12,000*l.* has been raised towards 20,000*l.*, the sum needed. Omitting the brief opening and the closing words, the sermon was as follows:—

Closing Sermon by the Metropolitan.

The future is best judged by the past; it is what has been that most clearly indicates what shall be or may be. Just a century has elapsed in this very year since Dr. Carey, the celebrated Baptist missionary, led down his first convert, Krishna Pal, for baptism in the Hughli. Henry Martyn had not then yet taken his degree in the University of Cambridge. Dr. Carey's life is the treasure of the Christian Church; there is no need that I should relate it here or now. That he experienced grave difficulty in making his way to India, and yet graver in establishing a home here; that he entered the country not as a missionary, but as an indigo-planter; and that he settled not upon British soil, but in Danish Serampore, and there for over forty years, without once seeing his native land, taught and preached and translated and published the Holy Scriptures,—are facts which every student of Christian Missions intimately knows. I do but draw your attention to one significant contrast. In the year 1800, the first Christian convert (as he is generally accounted) of the reformed faith in India [North] was baptized. To-day the Native Christians of the reformed faith alone in India amount at least to 700,000, and probably to a million human souls.

Fourteen years later, on May 8th, 1814, the first Bishop of Calcutta, Dr. Middleton, was consecrated, but as though secretly; for his consecration took place in the private chapel at Lambeth Palace, and the sermon preached at it by Dr. Rennell, Dean of Winchester, was not allowed to be published for fear that it should be regarded by Europeans or Indians as an incentive to the evangelization of India. Such was the feeling about Indian Christianity then. To-day in India itself; in the capital city of India; in the Cathedral of that city, the Bishops of India, Burmah, and Ceylon have met in Synod not with the ill-will, but with the

kind and generous sympathy of the native gentlemen of Calcutta; we have been permitted during the week to address them upon the high and holy subject of our faith; and it is with full hearts that we thank God for the change which He has wrought in their attitude towards the representatives of the faith of our Divine Lord in India.

What then is the true relation of Church to State or of State to Church in a country like India?

The question was forced into prominence by the crisis of the great Mutiny in 1857. Two opposite views of the duty of Government were freely advocated. There were those who held that the rising of the native population against their rulers was due to the attacks made by Christians in word or act upon the deeply-cherished religious beliefs and observances of India. But there were others who held with Sir John Lawrence and Sir Herbert Edwardes, that the Mutiny would have been less likely to occur if Christians in India had been frank and honest and outspoken; if they had professed the religion which they were known to believe in their hearts; if they had been proud and not ashamed of their Christianity; and if in claiming religious liberty for themselves they had been recognized as guaranteeing it to others.

The Mutiny burned two lessons, as I think, into the very heart of the people of Great Britain.

It taught them that they would abuse their responsibility for the welfare of India if they were to practise any other rule than equality of religious treatment, and yet more if they were to seek by force or fraud to effect the conversion of the Natives of India to Christianity. Accordingly the Queen's proclamation addressed to the princes, chiefs, and people of India on November 1st, 1858, contained these memorable words: "Firmly relying Ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, We disclaim alike the right and desire to impose Our convictions on any of Our subjects. We declare it to be Our Royal will and pleasure that none be in any way favoured, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure. And it is Our further will that so far as may be Our subjects, of whatever race or creed, be freely and impartially admitted to offices in Our Service the duties of which they may be qualified by their education, ability, and integrity duly to discharge."

But there was another, a still higher lesson of the Mutiny. When it was ended, how could Englishmen forget that the saviours of India had been men inspired with a profound and solemn faith in Christianity; men like John and Henry Lawrence, like Outram, like Havelock, like Edwardes; and that among the Natives of India the converts to Christianity had universally proved loyal to the Empire? The lesson was not thrown away. It inspired a deep feeling of responsibility for the moral and religious welfare of the Indian Empire. It inaugurated the era of sympathy with the efforts and purposes of the accredited representatives of Christ's religion. Never since the Mutiny has the sorry policy of disguising or disparaging Christianity commended itself to enlightened British statesmen in India. The administrators of Imperial rule in India have in their hearts, if not in words, realized something like the prayer which Moses, the great leader of God's chosen people, seems to offer in the text, "If I have found grace in Thy sight, show me now Thy way. Consider that this nation is Thy people"; and they have received or have felt themselves to have received a benediction such as this: "My presence shall go with thee, and I will give thee rest."

For to thoughtful minds in the presence of an Imperial rule so majestic and so marvellous as the rule of Great Britain in India, the question naturally and indeed inevitably suggests itself: Shall the Empire be founded upon the practical confession or the practical denial of Almighty God? We who worship Sunday by Sunday in this Cathedral by our presence here attest our deep conviction that we are responsible to Him for all our dealings with the people of India; we invoke His assistance; we acknowledge His benediction; and we aspire to live our days under the shadow of His presence. But if there be any one who denies or ignores his responsibility to God, who never sets foot within a sanctuary of religion, who

is neglectful or contemptuous of the duties which spring from the very relation of man to his Maker, then of such a person it may be said, not in anger but in sorrow, that, however patriotic may be the intention of his life, yet his example tends to impair the Divine sanctions of conduct upon which alone an Imperial destiny can be based.

What then is the function of the Church of Christ, and more particularly of the Church of England, in a country of alien creeds and alien races such as India? What is the meaning of the promise, "My presence shall go with thee, and I will give thee rest"? I will answer the question, not in my own name but as speaking with the authority of the Synod.

1. The Church of England holds up a lofty standard of Christian duty before the eyes of Europeans in India. To English men and women she is the Church of their nation and their home. Her services quicken and sustain in all their minds the hallowed memories of the past. For Christians who have once looked upon the Face of Christ can never be altogether as other men. In them there fails not a haunting, an inspiring, consciousness of a Presence so sacred, so sublime, that it seems to dominate every thought and action of their lives. They cannot rest satisfied with a low or meagre conception of duty. They aspire, however imperfectly, to the ideal of which His Divine character is the revelation.

2. The Church of England in her nature is disposed to assert her sympathy with other Christian bodies labouring for Christ in India. She does not disguise the solid differences existing between them and herself; but in spite of those differences she would insist upon the common beliefs and practices of Christianity. It may happen that in this great congregation there are members of other religious bodies than the Church of England. If it be so, may I cordially invite them, in the name of the Synod, to associate themselves with us in faith and prayer, in the fellowship of good works, and in the creation and elevation of Christian opinion among all classes of the people of India?

3. The Church in her heart desires to awaken sympathy not only between Christians and Christians, but between Christians and those who are strangers as yet to the faith of Jesus Christ. She regards herself as responsible in some true measure for the welfare of the non-Christian population among which she exercises her ministry. She would be the first to lift her voice, if need be, in protest against any maltreatment of the Natives of India, any violation of their rights, any contemptuous disregard of their sentiments. India has owed a debt in the last century to the representatives of the Cross of Jesus Christ. The missionaries, the teachers in schools, the brothers of religious orders, the sisters of charity and Mercy, occupy a high place among the benefactors of the Indian people. Are there Christians who deny or ignore the debt that is due to them? The Natives of India themselves gladly acknowledge it. May I quote certain words of an article published only yesterday in a leading Hindu newspaper of this city?—"Modern India would not have been what it has been but for the labours of the missionaries. We owe an immense debt to them, and we gratefully acknowledge the great benefits they have conferred upon the land. Their labours in the cause of education cannot be too highly praised. Yes, if the work of the missionaries had been blotted out from this land, India would have lost a great treasure."

4. The Church of Christ, and especially the Church of England, is called in India to diffuse the sacred truth of the Gospel. Truth is like a flowing river; it is not a stagnant mere; it flows onwards, fertilizing and refreshing by its sacred influence the countries through which it moves in its stately progress. In this Cathedral of St. Paul, and now almost on the eve of his festival, how can any one put aside the thought of his mission and ours to the Gentile world? But it would be a mistake to limit the estimate of Christian Missions to the mere numerical table of conversions. The influence of Christianity is seen not in conversions only, but in the abolition of immoral practices, in the elevation of the moral sentiments of the community, in the attraction which the Cross of Christ irresistibly exercises even upon the hearts and consciences of men who are not Christians. No one can enter into familiar intercourse with cultivated gentlemen of India at the present time and not realize how wide and noble is the inspiration which they have derived from His Gospel. It is not the name of Christ but the spirit of Christ which actuates India. "Who rules India?" said a distinguished Indian reformer, addressing his fellow-countrymen. "What power is that which sways

the destinies of India at the present time? It is not politics, it is not diplomacy which has laid a firm hold of the Indian heart; it is not the glittering bayonet or the fiery cannon of the British Army that can make our people loyal. No! none of these can hold India in subjection. If you wish to secure the attachment and allegiance of India, it must be through spiritual influence, moral suasion. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules India and not the British Government."

The members of the Conference before separating drew up a joint document of which the following is the full text:—

The Bishops' Encyclical Letter.

We, the Bishops of the Province of India and Ceylon, desire, at the conclusion of our Synod, to address in Christ's name some words to our fellow-citizens, whether Christians or non-Christians, in the countries in which we exercise our spiritual jurisdiction.

We have been occupied from day to day during our session with Resolutions affecting the varied interests of the members of our Church—Resolutions which we shall severally communicate to the clergy and people of our own dioceses.

But there is a wider view of our position in India of which we cannot wholly forget the thought or motive. We hope and believe that the people of India will allow us as a Synod to claim a deeply sympathetic feeling for their national life. At all events, there is none who will deny or grudge us the opportunity of expressing our earnest longing to help the land upon which God in His inscrutable Providence has lately willed to send His four sore judgments—the plague, famine, earthquake, and war.

For ourselves we would acknowledge with respectful gratitude the many instances of sympathy and support which we have received in our sacred ministry, not from Christians only, but from people of various classes and creeds. We believe in our hearts that a day of good understanding between Church and State, between Churchmen and non-Churchmen, and even between Christians and non-Christians, is steadily growing in India and Ceylon.

That the Government should in the solemn matter of religion maintain, as it consistently has maintained, an attitude of strict impartiality is not only what we expect, but it is what we desire and demand. We hold that the Government, as a Christian Government, is bound to see that justice is done without distinction of race or creed to all its subjects. We would claim the co-operation of non-Christians in aiding the Government to redress the grievances under which Indian Christians labour, as we would gladly co-operate with them in a similar way for the redress of any grievances which may be endured by their own co-religionists. We ask for nothing for ourselves but what we are ready and willing to concede to all others. We ask for the Christian Church a free opportunity of discharging her beneficent functions without hindrance or impediment; we ask a fair field and no favour. It is our hope, nay it is our sure conviction, that, amidst the variety of religions, the religion of Him who alone could call Himself "the Truth" will ultimately prevail in all the world.

But we conceive of the Church of England as standing in a special relation towards all Englishmen in India and Ceylon. She is the Church of their nation and their race. By her services and ministrations she sustains in their hearts the hallowed memories of their home. It is her office to hold up the lofty standard of Christian duty before all classes of Englishmen. She invests with religious sanctity the obligation which lies upon them and, never more than in the hour of national stress and trial, to live as worthy citizens of the Empire.

In a country such as India the question which presents itself to all thoughtful minds is whether the Empire shall be based upon the practical confession, or the practical denial, of Almighty God. It is our profound conviction that no empire on earth is safe unless its citizens are animated and controlled by the spirit of allegiance to His will. "The fear of God," it has been justly said, "made England, and a great nation was never made by any other fear." It is for this reason, if it stood alone, that we would exhort our fellow-countrymen—representatives as

they are in India and Ceylon of a high civilization and of true religion among the millions of the people—to continue unfaltering in the profession and practice of religious and Christian duty. So long as the life of Englishmen, both public and private, is known to be dominated by the fear of God, the British Empire stands, as it were, upon a rock. But if a man denies and forgets the Lord God of his fathers; if he sets foot never or seldom within a sanctuary of religion; if he is neglectful or contemptuous of the sacred responsibilities which ennoble and dignify a world-wide imperial mission, then whatever his intention may be—and we frankly acknowledge that it may be as patriotic as our own—yet his example tends to impair the sanctions of conduct and to imperil the foundations upon which civilized and Christian society is ultimately based.

To make good citizens and to make them for the fear of God and the love of Christ is the interest alike of the State and of the Church. It is the service which the Church abroad as at home may aspire to render to the Empire.

The Church of England, while adhering with strict conscientiousness to her own distinctive principles and doctrines, is yet disposed by her nature, as by her history, to enter into sympathetic relations with other Christian bodies. She holds out the hand of friendly co-operation to the Roman Catholics on the one side, and to the Protestants of various denominations on the other. If her offer is refused, the responsibility belongs not to her who makes it but to those who reject it. The sorrow of such refusal may be hers, but the fault, if fault there be, is theirs. As Bishops of the Church, we pray for visible unity, but we pray with no less earnestness for sympathy and charity. The presence of the many millions who know not Christ in India and Ceylon exercises in itself a harmonizing influence upon Christians. But it appears to us that the path of Christian unity lies not so much in ignoring or disguising differences as in looking steadfastly at points of agreement. Christians who occupy the wide and common ground of belief in our Lord's Divinity, in His Incarnation, in His Passion, and in His Ascension to glory, who bow before Him as the one Divine Friend and Redeemer of mankind, who acknowledge that His sacrifice upon Calvary is the one true "sacrifice, oblation, and satisfaction for the sins of the whole world," will depart widely from His spirit if they make of minor historical questions, about which Christians may and do honestly dissent one from another, final barriers and obstacles to brotherly love and co-operation.

We therefore heartily invite our fellow-Christians of all denominations to join with us for Christ's sake in the fellowship of good works, and in the cultivation of a charitable and sympathetic spirit throughout the Christian world, and in united prayer for these sacred ends.

But we do not forget that we are witnesses to the faith of Christ in the midst of a non-Christian population. Nor is any part of our difficult mission so arduous or so anxious as to represent and to recommend His faith without giving unnecessary pain to the consciences of men and women who are not Christians. We cannot indeed for a moment compromise the absolute supremacy of Christ's revelation. He, and He alone, is the Saviour of the world. "There is no other name" than His "under Heaven given amongst men whereby we must be saved." We believe, and indeed we know, that India would be a country stronger, happier, nobler, purer, than it is now, if it should, in God's Providence, become Christian. But we disclaim for ourselves and we deprecate in others the intention or the right to say any word that can cause just offence in the minds of Hindus, Mohammedans, or Buddhists, or persons who believe and profess any other religion. Our duty is done when we have presented by our doctrine, and if it may be by our example, the faith which is dearer to us than life to the consciences and spirits of the people of India and Ceylon. It is for us to make the offer of that faith; it is for them to accept or reject it. That they may be led by the Divine light to embrace the true faith in its simplicity and entirety is the prayer of all our hearts. Meanwhile we would discover a bond of union with them in the moral causes, which commend themselves to all good citizens, in charity, in education, in social reform, in the promotion of temperance and purity, in the creation and consolidation of a high public opinion; we would discover it also in the protest which the Church, as we hope, will be ever the foremost to make, if need occur, against any maltreatment of the native population, any violation of their rights, any arbitrary disregard of their sentiments or traditions, and we would gladly and gratefully associate

ourselves with them in such measures as may be taken for the relief of suffering and distress, for the succouring of the plague-stricken or famine-stricken regions of India, and for the mutual help which man may render to man.

We aspire then as far as in us lies to approve ourselves the friends of all, and the enemies of none. To do good, and to spend ourselves in doing it; to serve our fellow-citizens and to knit together the hearts of the people of India and England, to promote the moral and spiritual amelioration of all classes of the vast population of India and Ceylon; and to diffuse the knowledge and love of the one true God, and of Jesus Christ whom He has sent—these are the objects which we set before us ourselves. And we pray that God who is the Father of all may shed His blessing upon the people of India and Ceylon, and may vouchsafe to them and to all who dwell among them patience in suffering, courage in adversity, an abiding faith in His almighty Providence, the knowledge of His truth, the peace which alone endures amidst earthly sorrows, and the supreme blessing of eternal life.

(Signed) J. E. C. CALCUTTA.
J. BOMBAY.
HENRY MADRAS.
R. S. COLOMBO.
J. M. RANGOON.

A. LUCKNOW.
G. A. LAHORE.
J. C. CHHOTA NAGPUR.
S. MORLEY, Bishop in Tinnevely
and Madura.

INDIAN NOTES.

THE *Revue des Deux Mondes* has an interesting article on "India of To-day," from which the student of Indian problems may learn the view of a capable Frenchman, not without instruction for ourselves or for the lettered Indian of the age. The writer is very hard on missionaries and on the British Government, as might be expected from the present religious and political tone of his countrymen. He asks how a missionary can preach the duty of forsaking all when he has himself forsaken nothing, and sneers at the "miserable" figure of conversions. But we are accustomed to all this on the hither side of La Manche, and will pass on to his indictments against the Government for its lagging behind the Reformers of India, a truly novel accusation. He makes out that the abolition of Sutte was really the work of Raja Rammobun Roy, and that the permission for widows to remarry was extorted from a timid Government by the overwhelming demand of public opinion. In the same vein he represents Mr. Malabari, whose efforts we all admire, as one who every hour and every minute pleads the cause of a race against a race. This is perfectly true if we take the race for whom he pleads to be the English before the conservative Hindu. But this is not what the writer means.

On the joint family system of the Hindu he remarks:—"In such a society I see no room for merit, no future for personal effort, since the organization of the family is more hostile to individuality than is even the system of castes." The system is one where "every one can draw from the common fountain, no one is obliged to work, or to supply his quota to the expenses. It is the paradise of poor relations, of the idle, and of parasites." This is a severe denunciation of a system which, with all its faults, at any rate obviates the need of a Poor Law, and does foster reverence for old age and helplessness. With reference to the defective education of women, he remarks truly enough that when the young man goes home from his University studies "he enters his house and into his own thoughts. All that encircles his true self gives the lie to all which he has been learning, and to which he has been striving to assimilate himself." Again, the writer, addressing an imaginary example of this condition and a victim of the debasement of womanhood, says: "Know thou that free men are not to be produced from the union of a master and a slave."

As to religious aspects the writer is pessimistic. He speaks of that "terrible Vedanta which is the despair of metaphysicians, on which one says little because one cannot understand it." He quotes a definition by Professor Max Müller, which we do not remember to have seen before, that the Hindu system is not monotheism or polytheism, but "henotheism," meaning by this the cult of one god at a time and of all by turns. Again, "the Hindu is not only tolerant of all religions, but deems all equally good, observing that the more flowers there may be in the garden, the prettier it becomes." Discussing the new sects which have sprung out of Hinduism, the author concludes that "nothing is to be looked for from them; they have tried to reform Hinduism, but it has absorbed them." This comes after a pitiful exposure of wise and good men demeaning themselves to worship the slippers of a living reformer named Ram Krishna. As to the blunder made by the late Babu Keshub Chunder Sen when he set aside his most cherished principles in order to secure an eligible bridegroom for his daughter, he writes a sentence which must be quoted in the original: "Hélas, il y avait snob dans le prophète," and concludes the dissertation on this head by the sad words, "Thus died the Church which proposed to enlighten both the Orient and the Occident." The whole article will repay perusal.

Lest it might be thought that the foregoing observations were the product of the mind of a carping European, we append from a newspaper owned and edited by Indian Christians the following affecting words by a non-Christian, the late Mr. P. Runganatha Mudaliar, M.A., one of the ablest products of New India, himself an orthodox Hindu. Contrasting the life of an educated Indian in his public and private capacity, he writes:—

"The broad barrier that separates the public, the outer life of the educated Hindu—i.e. his life as an officer of state or a teacher or a lawyer, from his private or inner life, has often reminded me of the double life led by the somnambulist, with this essential difference in favour of the somnambulist, that whereas the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home and from his home to his place of business a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu as a public man and as a private individual shows itself in a variety of ways. As a teacher he may expound excellent principles of morality and instil into the minds of his pupils liberal and just views of men and things; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a judge or a pleader, he may be able to sift and weigh evidence, but when he is at home, he, like the other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in Judicial Astrology; and yet whatever important work I do, I must do on an auspicious day determined for me by an astrological charlatan. I may feel sincerely that the way in which religious ceremonies are performed and *mantrams* uttered by my family priest is a mockery of things solemn, a profanation of things sacred; and yet this solemn mockery, this sacred profanity must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself and earn enough to maintain a wife and children with; but such is the tyranny of custom that he must be married as soon as he arrives at man's estate, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife and all the creatures that they may bring into existence. . . . But why multiply instances? Lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge with shame and compunction that I am myself as much at fault as those others."

It is well for those who agree with Pope that "the proper study of mankind is man" to ponder at times on the racial characteristics of those

whom they seek to influence. Here is a presentment of such features among our Indian friends as they appear to a missionary in India, the Rev. F. W. Kellett, who is, if we mistake not, connected with one of the Nonconformist Missions in South India. He said lately—

“that patient perseverance was conspicuous in the Indian people, but that this patient perseverance had its strong as well as its weak side. It was not so much a national character as a mark which belonged to a certain stage of society. The second characteristic was the power of assimilation or adaptation. Here again there can be assimilation either to the form or to the spirit. What was wanted was adaptation to the spirit rather than to the form. There was little or no desire among the Indian people for improvement and reform. Socialistic, rather than individualistic, was Indian society of to-day. Comparing Hindus with Romans of old, one of the most outstanding characteristics of the Roman people was their genius for government, which was strikingly absent from the Indian people. If the West could teach India the art of government, it would have done well, and one of the hopes of Englishmen was that the Indian people would learn from England what England had learnt from Rome, viz., how to govern. There was also a comparative absence of art among the Indian people which was a strong characteristic of the ancient Greeks. There was comparative absence of desire for new truth and new knowledge, and an absence of individualism, which in the last few centuries in the West had done so much for progress. In the changing circumstances of India, with all the new scientific knowledge and all the wonderful development of scientific appliances, there was need for technical education. There was one thing that struck a teacher as being wanting in the Indian student, viz., his want of the power of observation. There were few Indian students who had that living interest in country life and in plant and animal life that a good majority of the English people had. That was one of the defects in the qualities of the Indian people. Detachment from all outward circumstances was right and good, but detachment had its penalties as well as its gains. If Indian people were always being taught to detach themselves and not to care about what was round about them, they could not have the power of observation and love of Nature. He would also like to see developed among the Indian people the disposition and the ability to deal with the mechanical and industrial genius.”

The Rev. G. A. Lefroy, now Bishop of Lahore, while he was still one of the Cambridge Brotherhood at Delhi expressed his opinion regarding baptism by immersion. Before quoting his words we may mention that in some baptisms by immersion in the Punjab the candidate was asked to enter a stream at one side, and being baptized by the clergyman standing in the middle, to come out as a Christian on the other. The ceremony thus became peculiarly interesting and expressive of the burial with Christ in baptism. Mr. Lefroy wrote:—

“In St. Stephen's Church, ever since its foundation, there has been, besides the massive and handsome font commonly used for affusion, a very remarkable and handsome stone font for immersions, *shaped* in the likeness of a coffin, and having at its end the words sculptured, ‘Ye are buried with Him by baptism, wherein also ye are risen with Him.’ I have often wondered whether this design is original or whether in any older churches fonts of similar design exist. On two or three isolated occasions in the history of our congregation persons had been baptized by immersion in this font, but its use had been very rare indeed. I will not enter at any length into my grounds for introducing now its more extended use. Briefly I may say (1) that the Bishop had always felt strongly and expressed himself strongly to me on the propriety of reviving the old use of immersion in the Indian Church, (2) that on general principles of reversion in all things possible to primitive usage, I myself, together with other members of our staff, felt much drawn in this direction, and (3) that the existence of a strong Baptist Mission in Delhi supplied a definite local reason for an incentive to the change, for while our ‘unhappy divisions’ do indeed in many respects necessarily separate us from them, yet it is certainly not our wish to accentuate such differences, or maintain needless ones, especially when, as in the present case, we

believe their usage to be the more primitive and suitable of the two. In point of fact, knowing that there are practical difficulties in the way of a satisfactory and reverent administration of baptism by immersion, and feeling that it was wisdom to utilize in such a matter the experience of the body which has made this use so specially their own, I called (in the absence from Delhi of the Baptist ministers) on the lady in charge of the zenana work of their Mission, the privilege of whose acquaintance I have enjoyed now for nearly twenty years, and asked her help and advice in the matter. This was most freely and gladly given, and not advice only, for she eventually offered to come herself to our church, bringing the special garments which, particularly in the case of women, they find most suitable on such occasions, and to show one of our ladies the best way to arrange all details. I, after careful thought, gratefully accepted the offer, and the result was some useful hints and a service more reverent and satisfactory, I feel sure, than we should otherwise have secured."

Another member of the same Cambridge Mission, now appointed its head, the Rev. S. S. Allnutt, writes thus regarding fellowship with the Baptist brethren at that large and important centre of Delhi:—

"I may mention that I have been twice invited to address the workers of the Baptist Mission at their annual gathering at Delhi, and with the full concurrence of the late Bishop I accepted the invitation. Such reciprocities when based on a full recognition of the differences that separate us, cannot but be productive of good."

We extract from the *Indian Witness* the following paragraph which it takes from the Brahmo Somaj paper, *The World and the New Dispensation*. It purports to be an account of a gathering convened by the Metropolitan of India at Calcutta, and speaks for itself. We fear that the Bishop will find two insurmountable obstacles to success; the first, the jealousy of all non-Christians lest there should be any introduction of Christian truth under the guise of pure morality; and next, the weakness and insufficiency of any system of morals on any other basis than that of the love of God reconciling the world to Himself in Christ Jesus. Of course it is possible that the Bishop's words and desires may have been unconsciously coloured by the reporter of the assembly, who, we may suppose, was one of the Brahmo Somajists:—

The Bishop acted as Chairman. The subject of conversation which he proposed in a neat and kindly-worded speech was the introduction of some form of religious teaching in the schools and colleges of Calcutta. From the beginning Bishop Welldon took care to disarm every suspicion as to his motives in regard to the introduction of Christian teaching under the disguise of Theistic education. What he said was, the secular education given by Government was unwholesome in its effects, and he wished to have the co-operation of educated Indian gentlemen to introduce a change in favour of some kind of religious training. He did not wish that the doctrines of any particular religion should be taught, but that the general truths in regard to God's existence and attributes should be impressed upon the minds of the young. Some of the gentlemen present said that the mind of every Hindu youth was naturally so pervaded by religious beliefs and feelings, learnt at home, that there was no necessity whatever to give them any additional religious teaching at school. Others hinted rather broadly that the Bishop's proposal was meant as an insertion of 'the thin end of the wedge' for the public teaching of Christianity. One or two said that religious education was necessary, but to be effective it must be denominational, Hinduism in Hindu schools and Mohammedanism in Mohammedan schools. In contrast with these views our representative observed that the fact of the mischief of the present godless education in public schools is notorious. To counteract it there was a movement some years ago to introduce moral training. But morality without religion was an impossible thing in this country, so the introduction of some kind of religious training was a crying need. The Bishop's proposal was nothing more than this. Simple undenominational religion,

the basis of all religions, that was what he proposed. The decadence of the feelings of reverence in the thoughts and conduct of our young men was observed both by strangers and ourselves. To remove it, persistent religious training was necessary. For such teaching, again, proper text-books were wanted, and the greater want was the training of proper teachers. Abstract teaching, moral or religious, did little good, but through the personal influence of carefully selected teachers, such teaching would do no end of good. The Bishop's proposal, therefore, should be taken up by the educated Indian public and given a practical shape as soon as possible. The meeting broke up without any practical conclusion, and the Bishop said he would formulate a number of questions that arose out of the conversation, circulate them for opinions, and, if necessary, call another meeting."

A further example of the same opinions is expressed in the following cutting from the *Times* of some months ago:—

"There are probably no two agencies of Christian effort more diverse in their aims and methods than the Society of Jesus and the Free Church of Scotland. Yet the heads of both these great organizations in Southern India have joined in a remonstrance, the more effective because of its self-restraint, against what they regard as the destructive superficiality which the State system of education is imposing on the Indian youth. People complain of the unrealities of Indian platform politicians, but, if we accept the statements now before us, the whole training given by our South Indian colleges and schools is a training in unrealities and shams. The results extend far beyond the class-room, and are profoundly affecting the attitude of the educated Indians towards our polity and rule. . . . The missionaries complain that the system imposed by the Department of State Education on schools and colleges in Southern India is essentially and inherently unthorough and unsound. Father Sewell, rector of the magnificent Catholic College in the Madras Presidency, asks that, whatever subjects the Department may select for instruction, the teaching should be thorough and not interrupted by spasmodic fits of cram."

Considering the enormous developments which the last fifteen years have seen in the conversion of low-caste persons in the villages of all North India, both in Church of England and Nonconformist Missions, all lights upon the subject are welcome. An exceedingly interesting paper on it was read at the Calcutta Missionary Conference in September last by the Rev. R. Spurgeon, B.M.S., Bengal, from which we take a few of the thoughts which seem suggestive and true. He says the low-caste folk "lack ideals and direction for the highest good. No Church records lie within their reach that might stimulate and inspire a better and truer life. Many, too, are illiterate, and for them the larger part of God's Word is rendered fruitless. Pastors, too, are few, and leading spirits are not numerous. More spiritual literature is needed. What we have is mostly, if not all, translated matter." Another missionary of the same Society, the Rev. H. Anderson, on the same occasion read a paper which is full of interest. He says that there is among these folk "a lamentable want of brotherly love. The quarrels and misunderstandings that perpetually arise make a large demand on every superintending missionary's time. . . . There is a lingering affection for old heathen ceremonies, as the giving of a money consideration for a daughter that is to be married, songs and music by improper persons at weddings, the ceremonies to benefit the souls of deceased ancestors, the early age of brides, the hiding of flagrant sin in the congregation," &c. He traced these evils partly to the influence of heredity, quoting a saying that "the stream of natural descent is irresistible, and whatever gets into its current will flow on for many generations"; partly to the environments of Heathenism with its ceremonies, its music, its low morality; and partly to the fresh accessions from Heathenism, remarking, accurately enough, that the low

tone of the new converts tends to depress the spiritual life of the existing ones. In answer to this last it may be said that no new ones ought to be admitted who are not in vigorous spiritual life. But every one knows that persons do not attain the stature of perfect men in Christ Jesus all at once, and babes in Christ are necessarily weak. There are some other causes mentioned, but, rather oddly, neither of the readers of these two papers mentioned the difficulty which all the humble converts labour under of having non-Christian masters, who are in many instances practically to them as a master to his slave. These masters will rarely permit a servant to leave his work for a Sunday service. They know no such thing as regular worship themselves—why should their serfs ask for it? Hence the opportunities which a downtrodden farm-labourer has of instruction are very limited, and his growth in grace is slow and disappointing to them that watch for his soul. Yet, as the Burning Bush in the Wilderness was not consumed, neither does God's work suffer total eclipse; but there is enough encouragement to warrant us in going on, and expecting, while we ask for, yet greater things than the Church has yet seen. The missionary is also cheered by the reflection that these poor folk at any rate do support themselves, instead of coming for support to the Mission, as better-class converts are compelled in India to do by the tyranny of caste. Support of oneself is a preliminary to the support of one's pastor. We hope that will speedily follow.

A perplexing element in our missionary efforts in India arises, as has often been pointed out, from the habit of the people of laying at the door of the Government all disasters which may happen to the country. Not only is war the text for discourses of this sort, as might have been expected, but famine, plague, drought, &c., come in for the same comment. In our own experience it has happened that a man in the crowd was once heard saying that he could not expect anything else than scarcity and drought, so long as the Government insisted on slaughtering cattle for beef. Sir Alfred Lyall, a former Governor of a Province, expresses this in one of his books as "a dim feeling that the Government has undertaken the gods' business and is breaking down." The identification of missionary effort with the ruling race is an unfortunate but inevitable factor in such effort, and it is one which can be only combated by patient perseverance in well-doing, so that the people of India may learn the distinction between Government and missionaries, and the true relation betwixt matters of mere ceremonial and prejudice, and the weightier matters of the law, justice, mercy, and truth.

In connexion with this we extract from the *Christian Patriot* a few words from an address recently given by a C.M.S. missionary to an assembly of Native Christians at Bombay. He said:—

"As long as the English rule is unpopular in this country, so long will the religion of the rulers be despised. Hatred of conquerors, antipathy against innovations, jealousy of capitalists, must be outlived before the British rule becomes popular or the Christian religion be welcomed.

"You are, therefore, in a peculiar sense associated with the rulers of this country, and it is not too much to say that Indian Christians have proved faithful in their trust of citizenship to the rulers of India. It is a rare thing to find a Native Christian, however despicable he may be in some respects, disloyal, disaffected, or opposed to British rule.

"When we consider the fact that at the time of the Mutiny not one single instance could be found of an Indian Christian associating with the rebels, it speaks volumes for the loyalty of the Indian Christian community."

H. E. P.

THE MISSION - FIELD.

Western Equatorial Africa.

OF the loss sustained by the Medical Mission at Onitsha in the death of Miss S. Hickmott, Dr. A. E. Clayton wrote on December 23rd :—

As I write these lines at the close of the year our dispensary is closed. Miss Hickmott has been taken from us, and now she wears the victor's crown.

The loss of a fellow-worker at home may mean a temporary halt, and always calls for deeper trust and consecration; but on the Niger a break in the line, especially when it is the one who has stood next in the ranks, possesses a sadness all its own, and for the moment makes the pulses falter as like a breath from the unseen world; it reminds us that in this glorious war only one step separates us from the great throng around the Throne.

Others will take her place, and her reward is not from us but from the

King Himself. I can personally testify that never have I been privileged to meet with greater devotion and singleness of purpose in any with whom it has been my joy to work in the past. I bear a true witness when I say that those souls who during the past year have been brought into the Kingdom have been led into the light through her immediate instrumentality; while to many hearts both in connexion with the dispensary and hospital, as well as in Onitsha town itself, she has been the God-given messenger of the Gospel of peace, and the servant who has been privileged to bring light and hope where before was only the blackness and heavy drudgery of sin.

A Reuter's telegram in the newspapers, dated March 5th, informs us that Bishop Tugwell and the missionaries for Hausaland had left Jebba for Kano. The Rev. A. E. Richardson wrote to us from Ibadan, in Yorubaland, on January 26th, giving an account of the journey inland from Lagos, which place they left on January 18th. The party had a "farewell meeting" at Lagos on the 16th, commencing with Holy Communion at Christ Church. Bishop Oluwole gave an address from Heb. xi. 8. Although this service was of a semi-private character there were forty-two communicants. A public meeting was held in St. Paul's School, Breadfruit, in the evening. Mr. Richardson writes :—

The whole of the proceedings were conducted in Yoruba, Bishop Oluwole being in the chair. We joined lustily in the Yoruba hymns, although the words did not convey much to our understanding. Then each of us spoke in turn, and from the remarks interpolated by the audience it was quite obvious that our addresses were fairly well understood.

In his morning address Bishop

Bishop Tugwell asks us to state that on and after April 14th letters for the Hausaland party should be addressed to "Jebba, *via* Burutu, West Africa."

Eastern Equatorial Africa.

The missionaries at Frere Town early in February received thirty-seven starving Wakamba children, who were sent down to them by direction of Bishop Peel. Receiving notice by telegram, the Rev. T. S. England went to Kilindini station and inquired whether any sick children had arrived. "Come with me," the station-master said, "and I will show you a sight." The children were in a goods van; all, with the exception of three or four, reduced to living skeletons. On reaching the Mission station food was given to them; they were soon washed, provided with new calico, and a woman told off to cook gruel. Within a week they looked quite happy. So dreadful is the famine at Voi that the engine-driver told

Mr. England that the hungry people fight like wild dogs for the food that is thrown to them from the passing train. At Frere Town the missionaries were still (February 9th) feeding over 300 famine-stricken Wanyika daily.

Up country, towards Mount Kilimanjaro, the desperate famine-stricken people have resorted to cannibalism, as witness the following extract from the *Taveta Chronicle* :—

The famine of 1899, in native opinion as expressed in Taveta, much exceeds in severity that of 1884, but in certain districts, Taveta included, has been felt less, the facilities for procuring food being greater than in the old days when travelling about was not so safe, and when the area of land under cultivation was not so great as now. But the countries of Taita and Ukamba seem to have suffered more than at that time, and some districts have been entirely depopulated. In both places there are villages where famine and small-pox have carried off every inhabitant, and the domestic animals have been left either to die in captivity or to wander at large untended. Many Kamba and Taita people, chiefly the former, have come to Taveta, for the most part going to Kitoghoto and Kikoro, at the southern end. A party of Taita men, whom hunger had rendered desperate, took to the bush a few miles from Mochi, and to killing for food solitary boys, presumably goatherds and the like, who passed near their lurking-places. Their method of procedure, as described by a Native, was to shoot the selected victim with an arrow, and having killed him, to cut off and throw away the head, hands, and feet, as being portions most likely to betray them if found in their possession, and to smoke the remainder

of the flesh for gradual consumption. Fifteen Mochi boys are missing, of whom seven are known by the officers there to have been eaten; and we understand that a man at present in the chain-gang there was caught with a freshly-severed human hand in his satchel. People from Taita and Ukamba continue to find their way to Taveta in driblets, but not to the same extent as a few months ago. Though they have felt the pinch, no inhabitant of Kilimanjaro or Taveta is known to have perished from hunger, and things have been gradually improving now for some weeks. The Masai remnant settled at Laitokitok have been having a poor time of it, but this would seem to be due rather to their idleness and ignorance of methods of agriculture than to any deficiency of water in their country. Some of those who, having temporarily settled in Taveta, had moved to Laitokitok expecting to better themselves, according to their own ideas, have returned poorer, sadder, and we will hope wiser, than when they went away.

It seems inevitable that from time to time such periods of scarcity will decimate the native population until industry, improved methods of agriculture, and the introduction of a greater variety of food-stuffs, have increased the productiveness of the people.

The Rev. J. E. Hamshere, of the Divinity Class, Frere Town, wrote on December 28th :—

You are asking us to receive and "pass on" another band for Uganda, while we have scarcely said good-bye to Dr. Cook's party. In football it is a sound game, no doubt, this of "passing"; it is unselfish and shows combination. But let us have a little "forward" play too, dear friends of the Committee. Notice our proportion of recruits this

autumn—a lady, one out of how many was it? But we rejoice in our Bishop; he counts for much indeed, and our hopes are rising high this Christmas-tide. It was a joyful sight to see the spontaneous overflowing of Frere Town Church this Christmas morning, when the Bishop stood up to preach from St. Matt. i. 21.

During a storm on Sunday, December 31st, the Valley Church at Mamboia completely collapsed, causing the death of five adults and two children. The Rev. and Mrs. D. J. Rees and Miss Spriggs were in the church at the time, but providentially escaped any serious injury. Mr. Rees thus describes the occurrence :—

We were assembled for Sunday-school, and had only just begun teach-

ing when a storm of terrific force came on. Suddenly a cloud of dust (not

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an unusual accompaniment of storms) followed.

There was a kind of panic in the church. Men, women, and children rushed for windows and doors. So simultaneous was the movement that we now concluded they must have heard a crack or felt some vibration of the building. *We* did not, and as a matter of course remained at our posts in different parts of the church, thinking the people unduly alarmed.

A brief lull followed, but fortunately only a few returned to the church. Then came a rush of wind, and I saw the opposite wall beginning to fall in from above. I failed to clear the open window, less than six steps from me, when the whole building was so wrecked as not to leave even a single post standing.

With a little help I was able to extricate myself, having sustained very little hurt. Search was immediately

The principal cause of the disaster was the church having been undermined by white ants. Among the superstitious Natives it is attributed to white men's witchcraft. Mr. Rees' graphic letter will be found in full in this month's *C.M. Gleaner*.

Uganda.

On December 20th the Special Commissioner for Uganda (Sir H. H. Johnston) arrived at Kampala, the Government station at Mengo. The reception of Her Majesty's representative was held in a large native building put up by the chiefs themselves as a Council Chamber. All the Europeans at the capital were present. The Commissioner addressed the three regents and the other Baganda chiefs in Kiswahili, which they all understand. On Christmas morning he attended the native service in the large church on Namirembe. There was an enormous congregation, and six hundred communicants. The entire service was taken by two of the native pastors, Henry Wright Duta and Bartolomayo Musoke. On his way to Uganda Sir Harry Johnston passed through Busoga. He was greatly interested in the work of the Mission. Mr. A. Wilson, knowing the language, was his mouthpiece to the people. He communicated to them his plans for their future government, and when closing his remarks said, "Tell them how interested the Queen is in their welfare! how she wants them to improve themselves and their country"; and added, "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." Many Basoga afterwards remarked that they had never before heard such words from any "Musungu" at the fort.

After a considerable interval Miss E. M. Furley, of Mengo, has resumed the interesting journal-letters from which we have often quoted. Under date January 2nd we read:—

Our baptism classes all last year have been very full, about 300 being baptized in the capital alone, and the confirmation classes have been proportionately large.

begun for the ladies, who had been covered by the fallen *débris* on the opposite side of the church. A few minutes and to my intense relief they were rescued with no more serious injuries than bruises, &c., of which Miss Spriggs was the principal recipient. She had been struck by a falling post and fell over Theo, the little outcast adopted by Miss Colsey, who had been sitting with her, and whom she was carrying out. He was killed!

Having seen the ladies under cover I had immediately to return to the rescuing of others. The wind blew with such strength, and the rain poured in such torrents, that both breathing and seeing were difficult.

The scene was weird and sad beyond words. Where had stood our church there was now utter desolation, the sense of which was increased by the characteristic Eastern wailing for those who were missing.

The week before Christmas Day we had women's meetings for the three afternoons instead of the usual class-reading, taking Christmas and Advent subjects each day. Two of our women

teachers spoke each afternoon and one European. They chose the speakers among themselves, then came to me to be given their subjects, which, after giving them a few leading thoughts, they worked out for themselves; and certainly most of them spoke exceedingly well, quite quietly and modestly, and keeping well to the points which I had given them. To me it was the greatest pleasure to hear them.

We had no reading for the one week following Christmas, beginning again at the New Year, when we made our first afternoon a prayer-meeting with a short New Year's address from myself. The idea of a New Year seemed quite intelligible to them.

It was strange, when the new Prayer-book arrived in the country, that the part which seemed to have the greatest

Some idea of the size of the new hospital at Mengo, the building of which Mr. K. E. Borup has superintended, may be gathered from the fact that it has taken 112 tons of grass wherewith to thatch the roof. This quantity of grass had to be carried to the building by the Natives. Mr. Borup says, "Allowing eighty pounds per man to carry, it would take a procession of over 3000 men to bring it. The grass was brought for less than 30%." The hospital is a permanent and solid structure to replace the old one. It is in the shape of a double Maltese cross, and has accommodation for fifty beds.

Writing to a friend in England on November 25th last, the Rev. A. B. Fisher, of Bunyoro, gives some particulars of the work in his district. Masindi is the name of his headquarters station, and twenty out-stations are being worked. The most advanced out-stations are Fajai on the Nile, and Majungu on the Lake Albert. Besides Mr. Fisher, the staff consists of Mr. H. H. Farthing, the Rev. Thomas Semfuma (Masindi), the Rev. Nua Nakawafu (Kawola), twelve Baganda and several Banyoro teachers. The young king, Josiya, who was baptized by Bishop Tucker early last year (see *Intelligencer* for October, p. 856), has only one-third of his father's kingdom, Uganda and Toro having taken two-thirds. The great chief of the Bagaya, Paulo Byabachwezi, has also been baptized. Mr. Fisher thus sums up some of the results of the Mission:—"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." Mr. Fisher asks for prayer for the missionaries, the Banyoro, and the tribes around.

A Reuter's telegram from Mombasa says that the Uganda railway telegraph line reached the Nile at the Ripon Falls on February 18th, and was carried across the river in two spans on the 19th, thus establishing the possibility of telegraphic communication between London and the Victoria Nyanza. Upon inquiry we find that through messages to the Victoria Nyanza are not yet accepted in London.

Egypt.

From Omdurman, Dr. F. J. Harpur and the Rev. Ll. H. Gwynne wrote on February 2nd:—

After six weeks' residence, there seems, as far as we can judge, to be very little fanatical Mohammedanism here except among the Egyptians who have re-entered the country with us. The faith of the Sudanese has been rudely

shaken by the downfall of the Khalifa. The memory of Gordon was never more fresh to these dark minds. Mahdism, wrong, and tyranny triumphed for a little while, and Gordon's work was destroyed and buried; but they have seen it rise again in the beginnings of liberty, equity, and righteousness set up by his countrymen, and the splendid memorial of his great life now being built to benefit themselves. To us it seems strange, as perhaps some day it will seem to them, that all knowledge for the building up of a man and a country should be taught in Gordon College save the knowledge of God through Jesus Christ, which was the foundation of the true greatness of General Gordon.

Though unable to do any direct missionary work we have our time fully occupied. Soon after our arrival we were permitted to hold a service for British officers and non-commissioned officers at Omdurman. Our first service was held on Christmas Day in the house of the Mahdi, now used as the officers' club. It was most probably the first Church of England service ever held here, and brought together nearly all the British residents. There were some present whom we knew were praying that Christ would be born again in the great Sudan. These services have been continued every Sunday morning, and the attendance increased lately by the presence of visitors from Cairo. The ladies of the party attracted the wonder and surprise of the Natives, most of whom had never seen an English lady before. On Sunday afternoon Dr. Harpur holds a service for Christians in our own compound. Last Sunday there were more than forty present, including the Coptic priest and other orthodox Copts, as well as the Presbyterians. They are all most

anxious to be helped, especially those who have denied their faith and are now waiting to be reinstated into the Christian Church.

While one of us has to spend much time in acquiring the language, the other finds his time fully occupied. Our two boys we took from the military hospital. One was the Khalifa's boy, whose duty it was to carry water for his master. He was found sitting by the dead body of the Khalifa. The other was a poor little Baggara, only six years old, picked up on the last campaign and brought by some kind officer to the hospital. Both these needed the attention of a doctor. In addition to these, two or three patients regularly appear every day to be treated.

From personal observation and from information gleaned from others it seems evident that Khartoum must eventually be the centre of all missionary work in the Sudan. On the north, within easy distance by rail, are Berber and Dongola; on the east, Kassala; on the south, Koweh and Duem up the White Nile, and Wadmidna and Senaar up the Blue Nile,—all with still flourishing markets and all within easy reach by boat. On the west, the inhabitants round the once flourishing district of El Obeid have all disappeared, and our officers report the place as deserted. El Fasher, the capital of Darfur, is still garrisoned by the Dervishes, and will not be occupied until late this year.

It is our opinion that with a small steamer we might establish stations amongst the Shilooks, the Dinkas, and the Nuers, with Khartoum as a base. However, we hope with the permission of our Committee to visit these tribes at the close of this year and report from actual knowledge.

Palestine.

In his Annual Letter the Rev. D. M. Wilson, of Salt, writes:—

A link has been formed during the past year between the Palestine Mission in the extreme west of Asia and the Japan Mission in the extreme east. The circumstances are of so cheering a nature that I may be allowed to state them briefly. About the beginning of May I received a letter from the Rev. Walter Andrews, headed "Hakodate, Japan, March 10th, 1899." In this letter Mr. Andrews stated that all the Japanese workers in

connexion with the C.M.S. in the Diocese of Hokkaido had decided, in 1898, to give one-hundredth part of their salaries for five years in commemoration of the Society's Centenary, for evangelistic work in Palestine. The catechist working in the Jebel Ajlun, to the north of Salt (the Mount Gilead of the Old Testament), has been chosen at Salisbury Square as the agent towards whose support these offerings should be applied.

Bengal.

An account of the Conference of Indian Bishops held in January will be found on another page. While in Calcutta for the Synod, the Bishop of Lahore preached for the C.M.S. at the Old Church on January 14th, and the Bishop of Lucknow on the Sunday following.

On December 24th the Bishop of Calcutta addressed the children of the four Sunday-schools attached to the Old Church. Outside the Mission Hall there were about eighty Jewish children from the Hebrew Mission Sunday-school. The room itself was crowded with the children of three different Sunday-schools—the Old Church, the Bow Bazaar, and the Welland Memorial Schools. All these are taught by members of the Old Church congregation. There were over 400 children present, representatives of many nationalities, and showing the far-reaching work of the Old Church.

We regret that the state of his wife's health has compelled the Rev. H. Gouldsmith to resign the incumbency of the Old Church, Calcutta, and to accompany Mrs. Gouldsmith to England. Before leaving his charge, which he had held for nine years, Mr. Gouldsmith was presented with a testimonial by the congregation and a purse containing Rs. 900. Referring to his retirement the *Indian Churchman* says: "If one desired to find a specimen of an Indian city parish worked on the best lines and with complete self-dedication to the work, one had only to inspect the organization of the parish of the Old Mission Church, Calcutta, and interview any of the parishioners, to discover such."

The Rev. W. H. Ball, acting-Secretary of the Calcutta Corresponding Committee, and Mrs. Ball, are coming home on furlough. The Rev. E. T. Sandys, who, with Mrs. Sandys, has just returned to Calcutta, has been appointed acting-Secretary.

The Chancellor of the Calcutta University having allowed those who graduated before a fixed date [1867 is the year mentioned, but this is probably an error] to fill up, by election, two vacancies in the Senate, an election took place on January 1st, with the result that the largest number of votes (696) was scored by Mr. Jogen Chunder Dutt, M.A., B.L., Treasurer of the Calcutta District Church Council. Mr. Dutt is the first elected Bengali Christian Fellow. There are only two other Bengali Christians in the Senate, one of whom is Mr. Dutt's father, Mr. O. C. Dutt.

We are glad to learn that the issues from the Calcutta Auxiliary of the B. & F.B.S. are increasing. The total issue for the year ending November 30th was reported as 115,522, being made up as follows:—Bibles, 4223; Testaments, 10,449; portions, 100,850. We regret that Mr. Crayden Edmunds, the energetic secretary of the auxiliary, has been ordered home by his doctor.

The Bishop of Calcutta paid a visit to the Santal Mission on December 5th, and held two confirmation services. There were 124 candidates at Dharampur and forty-two at Taljhari.

The Rev. C. Hughesdon, of Santalia, and the Rev. L. A. McC. Newbery, of the Nadiya district, have been ordered to Europe on medical certificate.

Chupra Church, which was so severely damaged by the earthquake in 1897 (see *Intelligencer* for Sept., 1897), has been enlarged, repaired, and partly re-seated at a cost of Rs. 4000. There was a congregation of 600 on Christmas Day.

The North India localized *C.M. Gleaner* has the following:—

<p>The Roman Catholic priests are making a new effort in the Nadiya Zillah. Up to the present they have never undertaken any evangelistic work among non-Christians, but now</p>	<p>a priest is itinerating in Hindu and Mohammedan villages. If the Gospel were preached, none would welcome this new effort more than ourselves, but, alas! so far as we can learn, their</p>
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chief effort is to discredit us in the eyes of the people. Their work is rather that of the enemy who came and sowed the tares than that of the sower who

sowed the good seed. They follow our preachers from village to village, sometimes pitching their tents within a few hundred yards of ours.

North-West Provinces.

The Rev. and Mrs. C. T. Pargiter, of Faizabad, have been ordered to Australasia for the benefit of the health of the former.

Of the famine relief work in Rajputana, the Rev. C. S. Thompson wrote from Kotra on January 25th:—

When I arrived here I found Major and Mrs. Dawson, of the Bhil Corps at Kotra, in the station, and doing a splendid work among the hunger-bitten people. They have turned the school-house into an asylum for the children, who are fed twice daily and lie in rows at night under blankets in the school. It is a blessed work. Then there is a poor-house, where the men

and women live who are unable to work. For the sick some of the buildings are used as a hospital. All these places are visited daily by the Dawsons, and the poor sufferers are tenderly cared for by them. For those able to work Major Dawson has started relief works in Kotra. He is building some Sepoy lines, digging wells, and making a *bund* for a tank.

A month later, the Rev. C. H. Gill wrote from the same place. He had been on a tour of the stations amongst the Bhils, and gives an account of what he saw there as follows:—

I have just concluded a five days' tour with the Rev. C. Stewart Thompson through six of the out-stations of this interesting, but sorely-afflicted Bhil Mission. I lose no time in writing you a description which may stimulate your prayers and guide your efforts for the poor starving Bhils.

Before Mr. Thompson had returned, the Rev. H. Mould and the Rev. A. Outram had started relief on a small scale near Kherwara.

Mr. Thompson at once started out on a tour of inspection, and at each of the out-stations found himself surrounded by hundreds of Bhil children and many adults, who already showed in a greater or less degree the awful ravages which an insufficient and an unwholesome diet had wrought on their bodies and constitutions. Having neither work to do nor food to eat, nor even water to drink except at great distances, the people, at all times lacking in natural resources, were absolutely helpless. Many were fleeing from their abandoned villages in search of food, leaving wives and children behind. Many had already succumbed, helpless and exhausted, to an early death. Mr. Thompson appeared among them as their one source of hope. . . .

He at once conceived the idea of utilizing the out-station schools as centres of relief, especially for the children. Beginning at once, and travelling about from place to place on foot, by the middle of January he

had opened six of these children's kitchens, attended by some 700 Bhil children and a few adults connected with them.

During the tour just concluded he has been obliged to add considerable numbers to his lists at each place. To-day he has seven centres open, where 1357 children are being fed. And I am only stating sober truth after personal investigation when I say that *but for his efforts the majority of these children would be either dead or slowly dying*. He hopes to open two more stations near Kherwara, and three more to the south. These will make a total of twelve kitchens, not counting Kherwara itself. We fear that by the end of March the numbers on his rolls will be not less than 2500 children to be fed daily. . . .

The great difficulty anticipated in supplying grain has been largely met by the most valuable help of Colonel Bignell and Major Dawson, political officers, who provide transport for our grain as well as for their own by means of their camels, some 500 animals being in this service to-day.

Prayer is earnestly asked of all God's people, that all needful grace and physical strength may be given to Mr. Thompson and Mr. Outram and their Christian fellow-workers in their arduous labours of love during the approaching hot weather months. May this unparalleled temporal calamity prove indeed a spiritual blessing to the Bhils as a people!

Punjab and Sindh.

A faithful witness and evangelist of Jesus Christ, the Rev. Pundit Kharak Singh, died in Dr. H. M. Clark's hospital at Amritsar on February 5th, and was buried the following day in his native village of Udduki, in the presence of a large concourse of people. The Rev. Dr. Imad-ud-din read the service, and gave an impressive funeral address at the grave. Kharak Singh's father (Bahadur Singh) was the headman of Udduki; in fact, the *lumbardari* (chieftainship) had been in his family for seven hundred years. He was born about 1821. While a youth living with his grandfather he met with a Hindu fakir, and through his influence he left the Sikh religion, when he was eleven years old, and became a Hindu *Sadhu* (religious devotee), taking the Hindu name of Narain Das. He practised various austerities, ever seeking after God. During the Indian Mutiny he became a *Sowar* in his father's cavalry regiment, and fought four battles with his father and brother against the mutineers. He received two medals, one of which was for saving an officer's life when he was surrounded by rebels. The first person from whom he heard of Christ was the late Rev. Nehemiah Goreh, who was then preaching in the Mahratta country. He went solely to confute him and to stop his mouth. Subsequently, in order more effectually to oppose Christianity, he bought a Hindi New Testament of Babu Phailbus, at the Amritsar bookshop, and began to study it, and afterwards the whole Bible. He found one text which absolutely suited his case, "Come unto Me, all ye that are weary and heavy laden," and so on. 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 1st, 1874, when he was fifty-two years of age. Mrs. Elmslie was his god-mother. He studied for some time at the Lahore Divinity School, and was ordained by Bishop French on December 21st, 1887. He was very active in the propagation of the Gospel, and besides preaching in most of the large cities, his lectures were circulated very widely in English, Urdu, and Hindi, and, the Rev. R. Clark says, "have done incalculable good."

Dr. H. Allenby Smit, of Bannu, says at the close of his Annual Letter:—

The Centenary brought us many most stirring messages. We could almost hear the cheers. We might build temporary bungalows for new missionaries of C.M.S. publications kindly sent us; but only the publications increase. Would that some other Kipling could record in some stirring lines, how "cook's son, duke's son, son of a belted earl" (or knight, was it?) rallied to the

great missionary call to arms, for there is much land to be possessed. My own feelings at the end of two years' work in India is one of deep thankfulness to Almighty God for having given me the great honour of serving Him in the small army of Indian missionaries. The Master, ere He suffered on the cross, said, "Be of good cheer. I have overcome the world."

Towards the close of December, the Rev. B. Baring-Gould, who was visiting the India Missions, was on the north-west frontier. Of the visit to Lundi Kotal, in the Khyber Pass, "the outpost of British power in that direction, and also the outpost of Christ's Kingdom," his daughter, who accompanied him, wrote from Amritsar on December 29th:—

We drove into the Fort, now garrisoned by Khyber Rifles, the British troops having just left, two years after the war. Then we all walked down to the great caravanserai, a large walled enclosure where caravans passing to and fro spend a night. The central space is for the animals, and around are rooms for the people.

In one corner is a board with the letters "C.M.S.," showing where is a little dispensary, a branch of the Peshawar Medical Mission. We saw the dispensary, and the verandah where patients wait, also the room where the Native Christian assistant lives, who works there. He was, however, away for a few days in Peshawar (where we

met him next day). It was indeed a joy to see this outpost of Christ's work on the very border of Central Asia. The dispensary is visited by many who pass to and fro in caravans. In this year, the first whole one that it has been opened, over 5000 new cases have come for treatment, and all have heard the

Gospel message, though the work must be individual, as no public preaching is allowed. To those who can read, a copy of the Gospels and Acts is given, and so the precious seed of God's Word is being carried into the closed lands of Afghanistan and Central Asia.

Western India.

The "home-call" of Lieut.-Col. Freeman was recorded under "Editorial Notes" in our last number. He had been unwell for some time and went to Nasik on January 17th. The change at first seemed to revive him, and he was able to get about for a few days, but a sharp return of his illness occurred, which in his weakened state he was not able to bear, and he succumbed at mid-day on February 20th. The Rev. W. A. Roberts (C.M.S. Secretary at Bombay) wrote on February 24th:—"His death is a great loss, and he will be much missed, not only by us but by many good agencies in Bombay in which he took an active interest. He seems to have almost neglected self for the good of others." The Rev. A. Manwaring, with whom Col. Freeman stayed at Nasik, says:—"During the past five weeks we had been permitted to minister to him in his weakness, and we had learned to honour and love him very deeply. His life in India has been a simple and wholly unselfish one. He was 'a good soldier of the Lord Jesus Christ.'"

Of the illness and death of the Rev. W. H. Dixon the Rev. C. W. Thorne wrote from Poona on February 2nd:—

He had been ill for about five weeks, suffering, first of all from enteric fever, and then from pneumonia, which supervened, and from which at length he succumbed, full of faith and joy in Christ. It is a great blow for us. He was a true-hearted missionary, loving and gentle in all his ways, and ever anxious to bring home to men the love and the claims of Christ.

Almost up to the last we were in hopes that he would be spared to us; but at length it became evident that his strength could not bear up against such repeated attacks of fever; and on

Wednesday, January 31st, we joined with him for the last time on earth in the Supper of the Lord; and after parting messages to his mother and brother, and commending his brother missionaries and their work to the blessing of God, he passed away peacefully and restfully into the presence of that Saviour whom he loved so truly.

The Indian Christians all loved him, and they carried him to his last resting-place, where he lies close by the grave of the Rev. H. T. Jacob, who was called Home in 1898.

Mr. Dixon was a Somerset missionary, and his brother missionary from the same county, the Rev. R. S. Heywood, contributes to the Somerset localized *C.M. Gleaner* an In Memoriam article from which we extract a short account of his work in the field. Mr. Heywood writes:—

The Rev. W. H. Dixon came to Bombay at the close of 1893, and for five years he lived at the Robert Money School, Bombay. For a year and a half he was acting Principal of the school, and then when Mr. Jackson, the Principal, returned from furlough, he threw himself into Marathi work, encouraging and tending the Christian congregation, superintending and joining heartily in all vernacular work among the Heathen, and interviewing and pleading with young students in the College and schools with whom he

came in contact. During these five years I did not see very much of him, as my work lies in Poona, 120 miles from Bombay; but we used to meet at our Biennial Conferences, and what I saw of him and heard about him made me value him immensely as a brother worker. At the close of 1898, however, owing to the terrible scarcity of workers in the up-country parts of this Mission, he was transferred to the Junnar Mission in the Poona district. Here I saw more of him. Only this very day last year we went to stay for two nights

with him at Junnar, while itinerating, and spent a very happy Sunday there. Though he deeply felt leaving Bombay, he threw himself with great energy into the district work, and very soon found

it deeply interesting, and strongly did he urge at our Conferences last year the need of carrying on this work with increased vigour.

In a sermon preached in Bombay Cathedral, reported in the *Times of India* for February 16th, the Bishop of Bombay referred to the loss the Mission had sustained in the following words:—

In the past week we have lost by death one of our most promising young missionaries; it is the first death among the clergy which has occurred since I took charge of the diocese. William Hope Dixon was a scholar of Hertford College, Oxford, and distinguished himself in his University studies, having taken a first-class in Moderations and a second-class in his degree. He was one who had given his life without reserve to the work of Christ in India. As a missionary he was earnest, self-

denying, and efficient. His death is a serious loss and heavy blow to the Church Missionary Society under which he worked, and a loss which it is impossible to estimate to the community of Indian Christians, for whom he possessed a singular attraction and by whom he was greatly beloved. A life such as his is a valuable witness to the power of Christianity and to the work which Christianity may accomplish in this land.

The loss of two workers in an already under-staffed Mission is very serious indeed, and the letters from Western India contain urgent appeals for help. Mr. Thorne, in the letter already quoted, says:—

It will mean, I fear, that Mr. Heywood will have to do the work of three men, viz., his own, that of the Divinity School; the superintendence of the Poona-Khed Mission; and the work of the Junnar Mission as well.

Surely clergy at home, when they hear of the urgent need, will volunteer to come and help their brethren so sorely pressed out here! If the Lord calls away some of His servants from their labours in the vineyard, He *must*

mean that others should come and take their places.

Is the work to languish because none will come to do it? God forbid! Surely if Christians in England understand that the work is languishing and the Heathen perishing because they do not come to the help of the Lord, we shall have many pressing forward with the earnest cry, "Here am I, send me"!

Mrs. Clark, the wife of the Rev. W. Clark, a retired South India and Ceylon missionary, died at Nasik, Western India, on January 27th. The deceased was a daughter of the Rev. H. Baker, senior, of Travancore, and a sister of several other C.M.S. missionaries. She was in charge of the Girls' School, Cottayam, in 1897-8 during the absence on furlough of her niece, Miss M. F. Baker.

We are glad to learn that the Rev. A. H. Bowman is quite convalescent after his serious illness. He preached at the Byculla Church, Bombay, on Sunday, February 25th.

South India.

At an ordination in Tinnevely, on December 24th, the Bishop of Tinnevely and Madura admitted to Deacons' Orders Messrs. S. M. Devadas, J. Gnanapragasam, and A. Devadas.

At Masulipatam, on February 18th, the Bishop of Madras admitted to Deacons' Orders, Messrs. M. Sadhuvu and C. Gnanamani, and to Priests' Orders, the Revs. Maramudi Jivaratnam (of Ellore) and K. Ephraim (of Raghavapuram).

We are sorry to hear that the Rev. T. H. Fitzpatrick, of the Harris High School, Madras, who has recently been working at Hyderabad, in the Deccan, has been ordered home on medical certificate.

The Bishop of Travancore and Cochin, who had "run down" in health, has visited Madras and there taken medical advice. We are thankful to hear that

the rest and medical treatment have done him much good, and when he wrote on January 25th he was hoping to return to his diocese and work the next week. Three beautiful marble monuments in Madras Cathedral suggested to Bishop Hodges some "very helpful thoughts" which he thus expresses:—

The monuments represent three of His grace in Christ Jesus. And Bishops. Corrie *teaching* a native when we look back to the days of youth (a Brahman by his thread); those holy men we see how that Word Heber *confirming* two; and Dealtry *ordaining* two. Thus the threefold has not returned void, and we thank God and take courage and go forward work goes on from generation to in His might, conquering and to generation, based on the unchanging Word of God, the everlasting Gospel conquer.

Mr. E. S. Hensman, B.A. (Secretary of the Madras Native Church Council), has been elected to a seat on the Municipal Council of the city of Madras by a very large majority. There are now three Indian Christians on the Council.

On January 27th, in the presence of the Governor of Madras and Lady Havelock, Archdeacon Elwes dedicated a magnificent building which is to be the central home of the Young Men's Christian Association in that city. The building, which has cost nearly two lakhs of rupees, has been completed without debt, but of the cost of lighting and furnishing about Rs. 18,000 has yet to be obtained.

The Annual Letters from the missionaries and native pastors in Tinnevely contain accounts of the serious faction riots in the district last summer. It is computed that 150 Shanar villages were devastated, 4000 houses pillaged and burnt, and a loss of four or five lakhs of rupees brought about. The following description of the riots is extracted from the letter of the Rev. E. S. Carr:—

For some years the relations between the Shanars and Maravars have been much strained, the former being a thrifty and pushing class, and having increased in wealth and influence much during the past few years. They considered that they ought to have a correspondingly increased influence in the social scale, entry into the temples, &c. This was resented by the rest of the community, specially the Maravars, who were intimately affected by the action of the Shanars.

The question of the differences between the two classes is a matter into which it is impossible to enter here. Suffice it to say that the ill-feeling culminated in a series of riots of a most serious nature in the north and west of the district. The Maravars collected in large numbers in the middle of the day, giving notice beforehand in the calmest way, attacked, plundered, and in most cases burnt, the village, or, at least, the Shanar quarter of it. In Sivagasi, the centre of the ill-feeling and the scene of the most serious riot, there were twenty-three corpses found afterwards, many of them headless; and as the Maravars, the attacking party, probably lost more heavily than their opponents and always carried off

their dead and wounded for fear of recognition, there must have been at least fifty deaths. Sachiapuram is within a mile and a half of Sivagasi, and as the Prices and Miss Turner were there, I went to stay for a few days with them, and saw the desolation which had been wrought. A large number of our Christians are drawn from the Shanar classes; but in North Tinnevely we have been for years on friendly terms with the Maravars, and so the Christians were practically exempt from attack in that part.

In the midst of the havoc at Sivagasi some property belonging to the Mission was untouched. In one village a man's house was unmolested, as he was said to be a Christian, but after leaving the village the Maravars heard that he was not then a Christian, so returned and looted his house. He turned out to be an excommunicate!

But this exemption did not extend to the western part of the district. There the Christians came in for their full share of trouble. I went round a few days after the riots to most of the villages where Christians had suffered, to show sympathy with the sufferers and to see what could be done for them. In one place the attacking party

had not been content with looting the whole village and then burning it, including the house occupied by two poor Christian widows, but they had also cut down all the palmyra-trees standing by the houses, so that they might fall on the mud walls, which were still intact, and break them down! Their rage passes description. One curious fact is that there was a wide-spread report that the Queen (awful libel on her love for her Indian subjects!) had ordered the destruction of the Shanars for six weeks, and there is no doubt that many of those who joined in the riots were induced to do so by this report. The Maravars further threatened to burn the houses of all those who did not join with them in their work of destruction, so it practically came to be the world against the Shanars!

The military from Trichinopoly were soon requisitioned and the actual riots stopped; but the ill-feeling still exists, and comes out in occasional acts of violence.

We were earnestly praying that these riots would have a good effect in spreading the Gospel by showing the

The subjoined account by Miss E. C. Vines, of the Elliott Tuxford School, Mengnanapuram, of the last days of the venerable Mrs. Thomas, will be found to be supplementary to the In Memoriam article by the Rev. E. A. Douglas in our February number (p. 112). Miss Vines wrote on December 5th:—

It was only last Tuesday, November 28th, she was with us all at breakfast and at dinner, sitting afterwards in her usual place on the sofa and taking an interest in each one who came and spoke to her. It was only a few days ago she said that she had read "The Message of the Lord's Supper to the Missionary," by Dr. Moule, in the November *Intelligencer*. This wonderful power of reading and meditating never left her till her last short illness. She read all the C.M.S. magazines, the *Life of Faith*, F. B. Meyer's and Andrew Murray's books, and numerous biographies she knew well. One of the last she read was *The Life of John MacNeil*. She followed with great interest the contest against Ritualism in the Church, and at the time read the lives of Cranmer and Latimer, and a book on Church History; yet she was not at all bigoted. Her strong faith and trust in God was a strength to us, and if a thing was right to do she did it, notwithstanding many difficulties. Though her body was weak, her spirit knew no fear.

Shanars that they had nothing to hope for in Hinduism, and by showing the people generally the uncertainty of life. Our Missionary Association arranged for the writing and printing of two handbills and a letter (the latter addressed to the party attacked) in connexion with the riots, endeavouring to make use of the opportunity. These have been distributed in many places. There have been accessions in several places as a result, direct or indirect, of the riots; but we have to be very careful about accessions at such times. Although they have taken place mainly in the west, where the Christians suffered equally with the Hindus, there is no doubt that they have in their minds the idea that relief was brought indirectly through the Christians. Our agents reported things at once to us and we to the authorities, and thus facts became known where they might otherwise have been kept dark for a time, and so worse things might have happened. There was in some places a systematic attempt to prevent the news of the riots reaching the ears of the authorities.

On Tuesday, November 21st, the Bishop was here, and we were all going to the consecration of a small church at Letchmipuram, one and a half miles away. She herself proposed to come, and though the road was very rough, and after starting the rain came down in torrents, and the bandy swerved from side to side, her calmness was not ruffled. To the great joy of the people their beloved Periya Ammal (Great Mother) came through it all, and was there with her grandchildren and great-grandson. She enjoyed it much, and bade Mr. Joseph, the head pastor at Mengnanapuram, express her pleasure at seeing the church and the people.

A week after this she caught a cold, and on Wednesday, November 29th, a severe shivering fit came on and fever. She had been through so many severe illnesses before that some of us still had hope that she might yet pull through another, but early on Sunday morning she took a sudden turn for the worse, and passed away peacefully at 1.15 p.m., while they were kneeling round her and Mr. Douglas was pray-

ing. The last distinct word she uttered was "Love."

That Sunday was not only Advent Sunday, but the especial day appointed for universal prayer for the "quicken- ing of spiritual life in India," December 3rd. On such a day the King came for His own and our aged saint passed within the veil. Hers was the life given

for the spiritual welfare of India's children. To many women in this district she was their spiritual mother, and many will shine as jewels in her crown. She was, too, the mother of us all, a true mother in Israel. Very, very few of God's missionary servants are allowed to reckon sixty years of service in the foreign field.

Ceylon.

The Bishop of Colombo held a confirmation at Liyanwala Church on February 9th, when eleven candidates were presented. The Bishop gave two very practical and useful addresses, and manifested great interest in all the people who were present.

"Three hundred and sixty thousand brightly illustrated Singhalese tracts have been issued from time to time," the Ceylon localized *C.M. Gleaner* informs us. "The money is supplied by the Children's Special Service Mission, and the work of translating and distributing is done by the Rev. S. Coles. During 1899 sixteen separate tracts of 5000 each, i.e. 80,000 in all, have been issued."

The half-yearly conference of the C.M.S. missionaries in Ceylon was held at Kandy at the beginning of this year. January 3rd was observed as a "Quiet Day." It opened with the celebration of Holy Communion, when the sermon was preached by the Rev. S. Simmons. Subsequently devotional addresses were given by the Rev. S. Coles and the Rev. J. I. Pickford on the "Exaltation of Christ by God, by the Church, and in Creation."

The value of out-door preaching to mixed audiences is well exemplified in the following account by a Singhalese pastor (the Rev. H. Gunasekara), taken from the Ceylon localized *C.M. Gleaner* :—

It does good to one's soul to stand up in the name of the living God and proclaim His Gospel to the Heathen. I had the happiness of doing this one day lately in the verandah of the police-court. As usual some listened silently whilst others raised objections. The tracts I offered them were generally accepted. Some thirty years ago, one morning two of us thus preached near the police-court at Balapiti-modara. Some listened and others mocked and jeered: among this latter one rough-looking person severely mocked us and raised objections. After offering them tracts we returned home, and, as was our wont, prayed for the conversion of the very man who thus "despitefully" used us. This man, unobserved by us, had followed us, and was listening to the words of our prayer. That led to his inquiring into Christianity. Some years after this he was duly instructed and baptized by the late Rev. J. Allcock. Thank God, to-day, as I was informed by the minister of those parts, this man is the most lively and spiritually-minded Christian in his village. The remembrance of this has

led me, with encouragement, once more to preach in the open-air to all comers, whether they will hear or forbear.

Some years ago a young Buddhist priest came to me and expressed a desire to become a Christian. I questioned him as to what led him to inquire about Christianity. He replied that some time before an English gentleman was preaching in the verandah of the police-court, and he, standing at a great distance to avoid the gaze of the people, listened to him, and he was so impressed that from that day he began to inquire about Christianity. This priest was making arrangements to disrobe and come among us with a view to receiving regular Christian instruction, when he fell sick and died after a short time. The gentleman whom he listened to was the late Rev. J. Allcock. Do not these facts teach us that we are to preach the Gospel at all seasons, humbly trusting that God will graciously fulfil His own words, namely, "My Word shall not return unto Me void, but it shall accomplish that which I please"?

South China.

Archdeacon Wolfe has sent home a translation of the proclamation issued by the high authorities at Fuh-chow in connexion with the late riots at Kien-Ning-fu, which he hopes will have a good and lasting effect. The proclamation is too long to quote in full, but the subjoined will give an idea of its tenor:—

This proclamation is now issued that all may know, and in future have no excuse for their ignorance, that missionaries from the west coming to China to propagate their religion have the permission of the Emperor to do so, and that this permission is clearly expressed in the treaties made between the Emperor and the various nations. Also that the erection of hospitals and churches by the missionaries is permitted, and is a worthy object, and is a good work proceeding from a virtuous heart. . . .

Think now carefully with yourselves what has brought you the most profit? Your having destroyed the buildings, or your not having destroyed them? Have you not reason, as the result of

your error, for weeping? Yes, verily, you have reason to weep bitterly. . . .

The constant desire of myself, the Taotai, is that the converts to Christianity shall not be molested, but to live in safety among the people, hence I have not refrained from most earnestly and repeatedly exhorting and warning you till no moisture remains in my mouth, in the hope that you may fear, and take warning from the past, and in the future be careful not to offend, and thus secure for yourselves freedom from punishment, and live in peace. This is, indeed, what I most sincerely and greatly desire, and hope for with all my heart. Let all obey these injunctions.

That in answer to many prayers the riots have been over-ruled for the spread of the Gospel is shown by the following from the Annual Letter of the Rev. W. C. White (of the Canada C.M. Association):—

Notwithstanding the interference of the riots last June, our Kieng-ning work has steadily advanced. By the church registers we notice that in 1896 there were eleven baptisms in Kien-ning district; in 1897, eighteen baptisms; in 1898, thirty-two baptisms;

and this year, up to date, there have been fifty-five (more than one-quarter of our whole membership), while eleven candidates are ready to be baptized. This number represents the first-fruits of four new places, and also the first-fruits of the women of Yen-ping city.

In the middle of December the Rev. W. S. Walsh, now of the College, Fuh-chow, had a fortnight's tour in Hok-Chiang examining the boys' schools. He examined nineteen in all, containing 213 boys, of whom 42 per cent. got over 80 per cent. in all subjects, thus securing "passes." He returned to Fuh-chow "more fully convinced of the intense value of systematic teaching and educational work."

West China.

Dr. W. Squibbs wrote from Miencheo, Chung-king, on December 20th:—

On April 20th I went to the city of Hanchao, and took up my abode at the "inn for upper-class guests," as its signboard called it, a title that was by no means free from misrepresentation. We were three in number, the native evangelist, my servant, and myself, and we shared a room among us. The inn was one of the best in the city, and the room one of the best in the inn; but, needless to say, was far from our western ideas of hygiene and comfort. The floor, it is true, was boarded, and the tiled roof between our heads and the sky intact. A glass tile superseded the use of windows. There were five

articles of furniture, three beds, one of which served as pantry and sideboard, a table, and a long stool reserved for the use of guests when not used as a washstand. Domestic utensils, to the extent of two cups and saucers, half a dozen rice basins, and a few pairs of chopsticks were supplied by myself, but I had common right with the other guests to the inn cauldron where my meals were cooked.

To live in an inn is to live amongst the people, either in my room, or on the street; almost the whole day was spent in their company, meal times and bedtime often included. But we make

capital of their curiosity to secure our audiences and preach to them. The evangelist and myself often went out together to the tea-shop tables or temple yards, taking it in turns to preach. It was a good time of seed-sowing. But the anti-foreign rising of last year was still fresh in the minds of the people. Whilst the good citizens behaved themselves, there was an attitude of suspicion and opposition on the part of the rougher element, with the scholars secretly behind them. Anti-foreign literature was distributed, sold, and sung upon the street, and inflammatory placards posted in the public places. This is the strain of one:—
 "The foreigner wishes to obtain a footing in our city; it will end in miseries like those that have befallen other parts of this province and Formosa. We know his evil deeds, eating of children, and all kinds of wickedness that defy description. Now let us take this

foreigner to the riverside and there put an end to him. Thus may we save our good city and its million souls, and high heaven will protect us." Poor people!

The month of October and half of November were spent in a journey to Songpan, our new station on the Thibetan frontier. It is 10,000 feet above the sea level, and is reached by a fortnight's journey over a desolate and rugged road, little travelled, except by coolies and pack-mules going up and down for Thibetan trade. We stayed ten days in the city, and took over the Mission premises from the Thibetan Mission, who are leaving the station for the further interior of Thibet. Both on the upward and on the return journey, after crossing the snow-bound pass of 14,000 to 15,000 feet, and reaching more inhabited regions, we had good opportunities of scattering the Word.

Japan.

Of a recent visit to the Loo-choo Islands the Rev. F. W. Rowlands contributes the following interesting notes to the *Japan Quarterly*:—

Immediately on finishing the second language examination, at the request of Bishop Evington and Mr. Fuller I started for Okinawa, the name by which the Japanese know the main island of the Loo-chooan group situated some 400 miles south of Kagoshima. Till about twenty years ago the Loochooans acknowledged allegiance to both China and Japan simultaneously. Both countries have therefore left their traces upon the manners, customs, &c., of the people. The language, though allied to Japanese, is sufficiently distinct from it to render the natives unintelligible to the Japanese. My information is at present very scanty, but a few remarks on the religious and social condition of the people seem called for, in order that the circumstances of the work being carried on in the name of our Master may be appreciated. There is no literature of Loo-choo, and the people as a rule are illiterate. Religion seems scarcely to exist, and one is struck by the absence of idols. Buddhism has practically made no headway at all. Where it is followed, it is only as an unavoidable accompaniment of death.

The year before last for ten months a very earnest evangelist began to work there, and there seemed prospect of

blessing, but his health failed and he was compelled to give up. However, he did not cease to pray for the work and for a worker to carry on that for which he had devoted himself to the Lord.

God answered his prayer, and at the end of 1898 the Rev. S. Ushijima volunteered for the work. He found that the Church had suffered during the interval, and was in a poor, weak, disheartened condition, one household being practically the "remnant."

During the past year, however, the Lord has been "working with him," teaching him how to pray for and speak to the people, and has "borne testimony to the Word of His grace," so that now—including three or four Christians who have migrated from other places—there is a membership of about thirty, and an average attendance at church of about twenty-five. It was in order to baptize nine of these on Christmas Day that I was asked to go down there. The nine included three children, four adult Japanese and two Loo-chooans.

I arrived there on a Thursday, the day of their weekly prayer-meeting, so that my first meeting with the Christians was at their prayer-meeting. The usual attendance is about fifteen or sixteen. On the Friday and Saturday

they were busy decorating for Christmas, and made the church look very pretty—especially in the evening, when the place was hung with lanterns.

On Christmas Eve I had the solemn duty of examining the six adult candidates for baptism. It being my first experience, and my knowledge of Japanese being very slight, I had prayed much for guidance and strength.

To examine candidates for baptism! Often during the past two years has the solemnity, the importance, and the difficulty of this work come upon one with overwhelming force. Thank God for "the power that worketh in us." . . . Happily I feel great confidence in Mr. Ushijima. He is a man who has had a real experience of the exceeding sinfulness of sin and of the cleansing power of the Blood of Jesus, and of the reality of the work of the Holy Spirit.

On the Sunday we partook of the Holy Communion—twelve, including Mr. Ushijima and myself.

The next day—Christmas Day—I had the great happiness of "receiving into Christ's fold" these six and also the three children. May the Lord make them all true *fighting* men and women. May they look every day with confident expectation to Him who alone can "teach their hands to war and their fingers to fight."

In the evening about seventy-five,

including children, met to celebrate Christmas by a social gathering. One of those present, a recent inquirer, was immensely struck with the contrast to the social gatherings with which he had been familiar, where "saké" drinking is the chief diversion.

The next two or three days were spent in going about with Mr. Ushijima visiting the Christians or in having talks together over God's Word, in prayer, and in intercourse about one another's spiritual experiences. I feel that the Lord has once again fulfilled to me His promise (St. Mark x. 30) in giving me a "brother," and look forward to many years of work and fellowship with him in the Gospel.

One thing that strikes one is that work amongst Loo-chooan women is at present practically non-existent. Pray that the Lord of the harvest may raise up one from amongst themselves to be a messenger of life.

There is urgent need too of a Loo-choo man to work amongst his fellow-countrymen. Mr. Ushijima's work is chiefly amongst Japanese of the official class, and though he is gradually picking up a little of the language, he cannot do what a Native could. I am praying that God may call one of the two Loo-chooans who were baptized the other day to be a missionary to his own people. Will you join in prayer for this?

New Zealand.

On October 18th, the Bishop of Auckland ordained the Rev. Tiopira Paerata (of Paihia), the Rev. Timoti Kiriwi (of Waimate), and the Rev. Hare Maihi Ruarangi (of Mahurangi) to Priests' Orders.

At an ordination on December 31st, the Bishop of Wellington admitted to Deacon's Orders Mr. Horima Kereru Mokai for work in the Whanganui district. Of this district, the Rev. A. O. Williams reports most favourably. He says:—

Though there are things that discourage us, there is no denying the fact that a steady change for the better is everywhere manifest. Comparing the state of this district with what it was when the Mission Board stationed me here, I can only thank God and take courage. At that time there were, with the exception of the Whanganui River, only four places where services could be held; now there are about fifty. Then we only had three churches in good repair, and three others tottering to their fall; now we have ten churches, one church-room, and one

parsonage, all in good repair and free from debt.

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.

When Major Kemp died in April, about 3000 Natives were gathered together at Putiki for three weeks, and during the whole time the order was most remarkable. Daily morning and evening services were held, and were most reverent and hearty.

A TOUR IN THE OSAKA JURISDICTION.

LETTER FROM THE RT. REV. BISHOP FOSS.

Kobe, Dec. 18th, 1899.

AS I have during the last two months been through your districts of Hiroshima, Hamada, and Matsuye, you may like to have a letter from me, though I do not know that I can add much to your knowledge of those places, and of the work carried on there.

I stayed in the district allotted to the Rev. J. Williams for nine days, preached at mission services to the Heathen for four nights in Fukuyama, where the church was very well filled and the hearers were quiet and attentive; and then for four nights at Hiroshima, where the addresses were given in the mission-room. In Hiroshima the hearers seem still to be reluctant to enter into the house and sit down, and though we had on the whole quite large congregations, more than half simply stood and listened just outside the rooms, which are, however, wholly open to the road. Messrs. Ito [Bishop Awdry's interpreter] and Fueki, a catechist from Tokio, were the other speakers, and they spoke very clearly and well, the latter being remarkable for his wonderful knowledge of the Bible, and the former for the clear and forcible way with which he explained the mysteries of the faith, so that all would take away much to think over. I very earnestly hope that much good seed may have been sown, and that God may watch over its growth to His glory and the salvation of many.

In Fukuyama district confirmations were held in the church there, and in Tomotsu, where Nuki, the catechist, seems to be carrying on a good work. I was much interested in his account of the Mission Guild or Union there, with its two grades; one of those who pay five sen a month and promise to pray for the Heathen every Sunday, and the second of those who (without any such payment of fees) promise to evangelize the Heathen every Sunday. It is a great thing to encourage all from the first to do their little best to be witnesses of Christ to those not yet found.

I also went to Iwashijima, where the little Christian band has been cheered by the coming of two more Christians, who, though not of our Church, willingly join with the others in worship and

Bible study. We joined in the Holy Communion with the Church in that household.

You know, I believe, that a copper-smelting factory is established in the island, and that the principal Christians employed came from Osaka, and asked us to go and visit them. They say that the works may be moved at an early date to another island somewhat farther from the coast. We had a conference with the vestrymen and some of the principal communicants at Fukuyama, and a meeting for catechists and workers. I am glad to hear that Kakeya has now passed his first examination, so that he too can be licensed as full catechist. The two ladies there seem to be in full and earnest work, and they are well backed up by the two Bible-women resident.

In Hiroshima we had several meetings beside the preaching services; one with the catechists and workers, at which I renewed the licences for Murata and Fujimoto, the latter of whom has just come from Oki. A new mission-room has been opened at his house, and this they hope also to use as a soldiers' club, as the situation is suitable. The first sermons were preached there while I was in Hiroshima, on November 19th and 20th. Miss Sander also gave us opportunity to speak to some Middle School boys, and after to some Normal School students. May God lead many of these who are going to be teachers of the young to a full knowledge of God and of His Son! It is a great blessing to know that several come regularly for instruction to Miss Sander's house. It is also a great matter that free entrance is given to Miss Sander to two military hospitals, where she can give tracts and have talks with the men who come home, e.g., from Formosa, to recover from malaria, or with wounds that will permanently disable them. There were seven in all confirmed in this district.

The Rev. B. H. Terasawa has been holding a week of special prayer and of services for the congregation at Holy Trinity, Osaka. Unfortunately regulations about the plague, which were promulgated on the Tuesday, and anxieties about the same, prevented a large attendance. His object was to rouse up the old members to greater

earnestness and to call back some of those who had not come to church lately. I preached there on the last three days.

On Tuesday, November 28th, I again went to Hiroshima, and started thence with the Rev. C. T. Warren (whose knowledge of the language and people makes him a very helpful companion) to Hamada, where we stayed two nights, and then to Omori, where we stayed over Sunday.

There were six persons confirmed in this district, and a large congregation attended the mission-room on Sunday night at Omori to hear the foreigners preach. The earnestness of the two Christians there was evidenced by their proposal to pay one yen a month to the Pastorate Fund, hoping that thereby the catechist might have a right to attend the Diocesan Conference as their pastor.

Hamada is a military station, and there are several schools there, so, though not a very large place, it is the best centre for work in the county of Iwami, and I trust that the villages near may be evangelized thence. It may interest you to know that a stone has been erected on the hill near Hamada in commemoration of Dr. Jenner, the discoverer of vaccination. I am told that in some parts such

memorials are worshipped, but I did not hear of that in Hamada being so treated.

From Omori I went on to Matsuye district, arriving first at Imaichi, where the Rev. P. T. Arato met me. There was no confirmation there, the father of the candidate refusing leave; and I went on the next day to Matsuye and stayed in the district for nine days, confirming twenty-four persons. There was much earnestness evinced in most of these stations.

Matsuye is on an isthmus between a fresh-water and a sea-water lake, and almost all journeys begin by a voyage on a small steamer, and from this centre Mr. Buxton and his workers go to many villages and towns, in some of which they have found openings for catechists' work, and in some the Christians themselves are left to work in their own neighbourhood, and encouraged by occasional visits from the clergy or senior catechists. It is a great matter that in both these districts of Hamada and Matsuye there is no other work but that of our own church.

I must close this letter hurriedly, as the mail is due to leave to-night, with earnest prayers for God's blessing on the Society's work in the last year of the century.

NOTES ON OTHER MISSIONS.

THE *Mission Field* mentions that one of the missionaries of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, the Rev. J. W. Leary, has been taken prisoner by the Boers. He had been sent by his Bishop to act as chaplain to the troops at Tuli, and being wounded in the foot during an attack on a patrol which he was accompanying, he insisted on being left behind, with the result that he was captured.

Writing of the present war, the Bishop of St. John's, Kaffraria, emphasizes the fact that it rests on the racial question, and will decide above all things the future treatment of the Natives by the white man.

The Rev. R. J. Simpson, who for eighteen years was Clerical Secretary of the SOUTH AMERICAN MISSIONARY SOCIETY, and only vacated his chair in March, 1899, was called to his rest in January last.

The February number of *Central Africa* announces the resignation of the Bishop of Zanzibar, whose health will no longer bear the strain of his arduous duties.

Notwithstanding the stress and tumult of the war the SOUTH AFRICA GENERAL MISSION has opened a new station at Maputa, in British Amatongaland, ninety miles from Delagoa Bay. The prospect, however, was not altogether bright, for some fears of the advent of the Boers were entertained.

The school for Chinese girls at Singapore belonging to the SOCIETY FOR FEMALE

EDUCATION IN THE EAST has long been known as a valuable centre of missionary influence. It is now to be taken over by the Church of England Zenana Missionary Society, a sub-committee of former F.E.S. members assuming the financial responsibility.

The South African Auxiliary of the BRITISH AND FOREIGN BIBLE SOCIETY sold 44,000 copies of the Scriptures in 1898, 17,000 of which were in Dutch and 11,000 in native tongues. The *Reporter* of the Society states that the printing of new books to the number of twenty, consisting of the whole Bible, or portions of it in various languages, was completed in English presses alone during 1899.

China's Millions speaks of disquieting news as having been received from the Province of Shan-Si, where drought was prevalent and famine appeared probable; and from that of Ho-Nan, where the crops failed last summer, and the people were consequently in a state of great unrest.

For twenty-five years the missionaries of the UNITED PRESBYTERIAN CHURCH OF SCOTLAND, and of the IRISH PRESBYTERIANS, have been labouring in Manchuria. In 1892 they were strengthened by the union of the two Missions. At the close of 1898 they had 246 churches, their members numbered 15,490, while 8875 more were awaiting baptism, and the Native Church contributions amounted to 13457.

The children of the AMERICAN EPISCOPAL CHURCH contributed \$87,000 as a Lenten offering for Foreign Missions last year.

The Annual Report of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS calls attention to the "Forward Movement," a prominent feature of which is the effort made to induce churches to support their "Own Missionary," Mr. L. D. Wishard, for many years identified with the Student Volunteer Movement, visited a number of churches, twenty of which undertook the support of individual missionaries. One of the stations of the Board suffered during the disturbances in the province of Shan-Tung, North China, although the society called the Boxers, which originated the riots, was really formed in opposition to the Roman Catholics. It is said that the leaders of the fanatics claimed to be proof against both sword and bullet.

The Moravian missionaries are extending their outposts on the borders of Tibet by the establishment of a Mission at Kalatse, an important commercial centre in Lower Ladak, about fifty miles west of Leh. Bishops were consecrated on October 22nd at Herrnhut for Surinam, Labrador, and the two South African Provinces. A former pupil of the C.M.S. High School at Srinagar, Abdul Gafar by name, is now employed by the Moravian missionaries at Leh. Though not a professed Christian, he seems convinced of the truth of Christianity, and teaches the Bible as well as the Koran in his school.

A good work is being done in America among the Chinese population by the Sunday-schools, as well as by other agencies. A missionary near Canton says that of the twenty-five native pastors and evangelists working with him, no less than twenty owed their conversion to their sojourn in the United States.

The Mission property of the AMERICAN METHODIST EPISCOPAL CHURCH at Umtali, in Rhodesia, has a curious history, for when it was decided to change the site of the town, Mr. Rhodes was asked what was to be done with the old buildings, and replied, "We will turn it into a Mission." That remark is now a fulfilled prophecy, for the buildings so long ago as October last were being rapidly prepared for Mission purposes.

The *Chinese Recorder* for November gives the total number of Protestant missionaries in China as 2818. The figures are taken from a list issued by the Presbyterian Mission Press of Shanghai.

The *Friend of China* announces that a resolution is shortly to be moved in Parliament against the morality of the opium trade between India and China.

C. D. S

EDITORIAL NOTES.

THE preacher of the annual sermon on April 30th will be the Right Rev. James Johnson, Assistant Bishop of Western Equatorial Africa, whose portrait is the frontispiece of this number.

This announcement conflicts with one which we made a few months ago that the Rev. F. J. Chavasse had accepted the Committee's invitation to occupy the pulpit of St. Bride's on this occasion. Mr. Chavasse's appointment to the see of Liverpool, however, brought in its train new and unexpected demands on his time and strength, and he asked the Committee to release him from the engagement. Hence in God's providence we look forward at our 101st Anniversary to the privilege of hearing from the lips of an African preacher words of encouragement and exhortation, and it may be of admonition. It is a hopeful augury for our new century. Thomas Scott, Charles Simeon, Richard Cecil, Thomas Tregenna Biddulph, John Venn are the names which head the roll of preachers of the first hundred years—all identified with the laying of the foundations of the Society's principles and activities. Could the start on our Second Centenary Cycle be inaugurated by any one more appropriately than by Bishop Johnson, who is a representative in his person of the fruits of past labours and in his office of the organizing and consolidating of new forces for the World's Evangelization? When the Committee had an interview with Bishop Johnson on March 20th, the Chairman, Colonel Williams, and the Honorary Clerical Secretary naturally dwelt on the larger hopes for the future which his consecration excited.

At the same interview between Bishop Johnson and the Committee the distant past was vividly brought to remembrance by a couple of striking coincidences. The Chairman quoted an expression of Sir Fowell Buxton that "the deliverance of Africa can only be effected by calling out her own resources," and this remark reminded the Bishop, as he mentioned in the course of his reply, that it was through reading Sir Fowell Buxton's book, *The Slave Trade and its Remedy*, in 1855 that he was led to consecrate himself to God in his country's behalf. Very appropriately the interview closed with prayer by Mr. Victor Buxton, chairman of the Africa Group Committee, and great-grandson of the writer whose zeal for Africa's well-being has descended by uninterrupted succession to his posterity. Thus we were carried back by a twofold link to the "parliamentary executor" of the great Wilberforce, and the organizer of the first Niger expedition; and as we looked around we could thank God for the trophies of Christian philanthropy and for the prospects of the Gospel on the Niger.

BISHOP RYLE, whose retirement has indirectly led to Bishop Johnson's being invited to preach the Annual Sermon, was one of the two prelates—the present Archbishop of Canterbury, then Bishop of London, being the other—who "presented" Joseph Sidney Hill on his consecration in 1893. He has, it is needless to say, been a whole-hearted lover of the C.M.S. throughout his long ministerial life. In 1862 he was himself the preacher at St. Bride's, and on several Anniversaries he has spoken at Exeter Hall. It was very meet that the C.M. Association for the Diocese of Liverpool should indicate their sense of his never-failing countenance and support, as they did on March 5th, when Bishop Royston presided at their meeting, by passing the following Resolution:—

"In view of the early departure of their venerable and honoured President, the

Right Reverend John Charles Ryle, Bishop of Liverpool, to the retirement now necessitated by years and failing health, the Committee of the Liverpool Association of the Church Missionary Society desire to record their grateful sense of the services rendered by him in their midst to the great cause of Foreign Missions.

"They feel that the encouragement given to them from the beginning of his Episcopate has not only sealed his earlier advocacy of the Society's principles and work in the country at large, but also—under God's blessing—placed them upon a firmer basis in this diocese.

"The Committee further recall his Lordship's personal interest in two special occasions which have, they believe, given a lasting impetus to the work of Foreign Missions in Liverpool, viz., the First Conference in England of the Student Volunteer Missionary Union in 1896, and the Society's Centenary Exhibition in 1898.

"Finally, the Committee are sure that their retiring President will continue to pray for God's blessing on their efforts to arouse and sustain in this diocese a deeper and more practical interest in this primary work of the Church of Christ, and they trust that he may be spared to know that the pleasure of the Lord is thus prospered in their hands."

THE appointment of the Principal of Wycliffe Hall, Oxford, to succeed Bishop Ryle is an event which has been hailed, we are sure, by the whole C.M.S. constituency with the same feelings of lively thankfulness as its announcement afforded at Salisbury Square. No prescriptive right can, of course, be claimed by any diocese to a succession of bishops belonging exclusively to one of the several schools of thought in the Church. Nevertheless it would have caused not a little disappointment and distress, not only to the majority of the Churchmen of Liverpool but to Evangelicals everywhere, if the choice of the second Bishop of Liverpool had fallen on one who from his antecedents could not be thoroughly trusted to maintain with vigour, with definiteness, and with charity the Protestant character of our Church. Some words spoken by Mr. Chavasse in the spring of last year may be quoted as of good augury, for they indicate his convictions on two important points, viz., the need that exists for uniting in one strong phalanx all those members of our Church who are "law-abiding and law-loving," and the help towards this great end which the work of Foreign Missions is calculated to render. He said:—

"The Church of England is passing through troubled waters, but we believe that with God's grace she will weather the storm as she has weathered others quite as fierce in days that are gone. I think that the growing interest in missionary work may play a twofold part in our present trouble. It may help to weld together men of different views, and so long as we have men of different minds and different characters and different histories we shall have difference of view. I say, therefore, that Foreign Missions may, and I hope will, bind together all the members of a law-abiding and law-loving section of the English Church, who though they differ in views are yet at one in their love for the great historic Church of which they are members, and at one in the steadfastness of their allegiance to their Divine Head, the Lord Jesus Christ."

THE missionary roll of Wycliffe Hall men would be thought remarkable if it were not for the much larger roll which its sister institution at Cambridge, Ridley Hall, is able to produce. It is represented in most of the C.M.S. fields: in East and West Africa; among the party penetrating Hausaland under Bishop Tugwell; in Egypt and in the Holy Land; in Northern, Western, and Southern India; in Ceylon; and in China and Japan; while in Mauritius Bishop Pym is truly a missionary bishop, though not on the list of any missionary society. Three Wycliffe Hall

men have died in the foreign field: the Rev. W. A. C. Fremantle at Naini Tal in 1894; the Rev. J. S. Callis in Toro in 1897; and the Rev. W. S. Cox in Sierra Leone in 1897. These are names which would do honour to any institution; may many like-minded men, ready to live or to die for Christ, come forth from Wycliffe in the days to come. To this end we are specially concerned in asking that much prayer may ascend to God that the man of His choice may be found to carry on the work at Wycliffe Hall.

THE past month, since our March number went to press, has witnessed a truly marvellous change in the aspect of affairs in South Africa. It has been a month of deliverances. From the very day when our Church, in response to the Archbishop's proposal, united in supplicating God's help, the tide of victory has set in. It should never be forgotten how immediate the sequence was. On Sunday, February 11th, we prayed. On the 12th General French set forth on his victorious ride and relieved Kimberley on the 14th. On the 27th Cronje's army surrendered, and in Natal the battle was fought that opened the way to Ladysmith. Many must have been struck as we sang together in church on Sunday, March 4th, the 20th and 21st Psalms—the former, it is thought, put forth by David as a prayer to be offered by his people when he in person led his forces to punish the unpardonable conduct of the foolish young Ammonite king, Hanun. Joab had first been sent and had not been without successes, nevertheless the enemy had receded behind the strong walls of Rabbah and there effectually checked his advance. Then the king "gathered all Israel together," put himself at the head of his armies, and called on his people to unite in prayer. The effect was speedily seen. The confederate forces were routed, and Israel was called to engage in public thanksgiving.

May we not with good reason learn some lessons for our missionary warfare from the analogy? At the end of a century of Missions we may be said to have reached a stage like that indicated in 2 Sam. x. 14. The superiority of the faith of Christ has been vindicated in many fields, many successful assaults have been delivered, many heroic deeds have been done. Yet the progress towards the final triumph is slow. Strongly entrenched positions block the way, and before the goal comes in sight long marches in the enemies' country not as yet traversed by the soldiers of the Cross must be made. It has to be brought home to us that this war demands the putting forth of all the Church's strength: the commissariat of the army must be organized on a new scale, the engines of war must be of greater strength, the fighting forces must be vastly increased and rendered mobile in the field. May it not be hoped that when "all Israel" is thus "gathered together" our great Captain Himself will come forth and lead His Church to take full possession of the nations which are His rightful inheritance? Then the victorious chant will be raised—"Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power."

THE Council for Service Abroad, appointed by the United Boards of Missions of the Provinces of Canterbury and York, has put forth an invitation to clergymen who have had some experience of work at home to enrol their names for service in South Africa, where the Church of Christ will have a great opportunity, when peace is again restored, of extending and establishing Christ's Kingdom. Those who desire to offer should send

their names to the Rev. F. S. Baines, Church House, Westminster, and should at the same time say whether they have a preference for evangelistic work among the Heathen, or pioneer work among English settlers, or pastoral work in towns, or educational work.

It is worth noting, even though its place in a missionary publication may be open to challenge, what the Japanese leading papers said about England at the time before these victories began. We know what the Continental press said, and the contrast is certainly remarkable. The *Times* correspondent in Tokio supplies a translation of passages from several representative newspapers written in December. Immediately after the reverses at Stormberg, at Magersfontein, and at Colenso, the *Nichi Nichi Shimbun* had the following:—

“The strong points of the English character are its endurance and resolution. Two months have now passed since the garrisons of Mafeking and Kimberley found themselves cut off from succour and environed by large forces. Yet the fierce Boers have not yet succeeded in reducing them. The spectacle is worth considering. Even assuming that England's military organization is inferior, even assuming that the training of her soldiers is defective, it is plain that she has the faculty of developing strength and determination the longer and harder the task before her. Provided, therefore, that public opinion in England does not change, and provided that the present Cabinet retains the confidence of Parliament, Great Britain's final victory is beyond doubt. Our conviction is that the war will not enter its decisive phase until after next January, and that the resolution and endurance of the English will carry them to victory at last, whatever the fierce courage of the Boers or the difficulties of the war. Without pausing to consider the rights or wrongs of either belligerent, we only pray that our friend, England, may overcome those that stand opposed to her, and may quickly restore peace. As for the apprehension that the Powers of Continental Europe may combine for some enterprise in the Far East, we do not believe that the fortunes of the war in South Africa will affect the greatness of England.”

And the *Hochi Shimbun*, to quote only one other:—

“What makes the character of the English so trustworthy is its fortitude. One or two defeats do not discourage them. They never lose heart or nerve. Each reverse has the effect of doubling their resolution. A hundred defeats would find them just as certain of ultimate victory as ever. Their history for the past thousand years shows them always steadily advancing, always winning in the end, always keeping a stiff back under all circumstances. Is there any room to doubt the issue of the present war? The fight in South Africa is only just beginning. The real capacity and temper of the English will now be known. Our predictions of the initial difficulties have come true. We invite our readers to observe whether our present forecast is not equally verified.”

It is permissible to express our gratitude for such remarks at such a time. And we think we shall be pardoned, by our readers at all events, for observing in these extracts evidence of very unusual powers of observation, of grasping and accurately gauging the main factors of an intricate problem. No less interesting are the remarks upon the character of England's influence, as “making for civilization,” as “letting the light shine upon the Dark Continent,” as “throwing it open to all nations,” and as being “to the great benefit of the world's economy and of the cause of progress.” If the possession of a remarkable capacity for discernment were of itself an adequate assurance that the claims of the Gospel would be recognized, we might confidently hope for a nation like this a speedy emancipation from the errors of the ancient superstitions to which they ostensibly submit. But in the religious sphere this very independence of judgment

and the self-confidence with which it is expressed are indications of radical hindrances to the progress of the religion of Christ.

It is satisfactory, nevertheless, to learn that in respect of the right of religious liberty, conceded in the Constitution of 1889, Japan is not bent on a retrogressive policy. The Departmental Orders regarding education, to which we referred last month, caused alarm to the best friends of Japan, for it looked as though reactionary measures had been deliberately adopted. In December, however, a bill was introduced into the Diet, and became law, by which all religions, indigenous and foreign, were placed on precisely the same footing, and not only are Christians, as such, relieved of all disabilities under which they laboured, but the lands and buildings used for Christian worship, or for propagating the Christian religion, are exempted from taxation equally with Buddhist temples. On the other hand, a certain measure of control will, it appears, have to be endured. Meetings, for example, held by religious bodies will have to be notified to the police twenty-four hours in advance; but those which are held periodically and at fixed places need be reported only the first time.

THE day is not perceptibly nearer, we fear, when religious liberty, in the sense of the removal of all restrictions on efforts to propagate religion, will be accorded in the Egyptian Sudan. While on the one hand we learn that the commandant of the Khartoum district, Colonel Maxwell, has, with the approval of Sir Reginald Wingate, the new Sirdar, given full permission for a colporteur of the Bible Society to work in Omdurman and to open a Bible stall in the covered market; yet on the other hand it appears that a notice was recently posted in prominent places prohibiting missionary work and warning all who were found attempting to change the religion of the people by talking in the streets or opening schools for such purpose.

THE famine in India is forcing itself even at a time of strain like the present on public attention. In the middle of March the total number in receipt of relief was little short of five millions, more than half being in Bombay Presidency and in the Central Provinces. Rajputana had nearly half a million. The C.M.S. has sent out about 5000*l.* to our missionaries to enable them to afford relief, and a balance of 6950*l.* from the Famine Fund of 1897 is still in hand. This and any other sum entrusted to the Society for the purpose will be remitted as need arises.

THE South India Missionary Conference, which met at Madras at the beginning of January, from the 2nd to the 5th, was evidently a gathering of more than common interest and importance. The various Protestant missionary societies were entitled to send as many delegates as they respectively had missionaries on their working staff who had seen more than ten years' service in India. The number of delegates present was 150. The practical value of Conferences is not always, by any means, in direct proportion to their numerical strength, but such a body of selected men having experience in the work must carry weight. Moreover, in this instance point was given to the discussions, and a permanent record of their results was realized as a consequence of some valuable preparatory work. Several large and representative committees came together before the Conference and prepared a series of resolutions on the several subjects on the programme for discussion, and these were submitted to Conference. Up to the present

we are dependent on the Indian papers and an excellent article in the *Mission World* for our knowledge of the proceedings. We have quoted in a footnote on another page some of the resolutions adopted.

WE regret to have to state that Bishop Young is obliged by the state of his health to contemplate resigning the See of Athabasca, to which he was consecrated in 1884, when Bishop Bompas went further north to preside over the newly-formed diocese of Mackenzie River, from which Selkirk, his present diocese, has since been carved. Bishop Young purposes, God willing, returning to his diocese and making a last visitation of the Mission stations to take leave of the brethren. Another veteran, who has almost seen fifty years of service since he first sailed for Ceylon, the Rev. E. T. Higgins, is also about to retire. May both these honoured fathers, and their wives who have shared their arduous but happy labours, be preserved, if the Lord will, to enjoy a peaceful and still fruitful old age.

THE C.M.S. will be represented at the great Missionary Conference to be held in New York from April 21st to May 1st by Bishop Ridley, the Rev. C. T. Wilson, and Mr. Eugene Stock, who will cross the Atlantic for the purpose; and by the Rev. H. M. M. Hackett, Principal of the Diocesan Theological College at Montreal, formerly of the North-West Provinces Mission, India.

ONE who rendered valuable service as a member of the Clerical Sub-Committee which sifts the candidates who offer to the Society, and another who was for years a constant member of the Correspondence Committee, and of the subordinate though important "Group" Committee which administers the Indian Missions, but who has been prevented for the past few years by ill-health from attending, died on March 5th and 2nd respectively. The former was the Rev. Walter Sunderland Lewis, who resigned the vicarage of St. Mary's, Hornsey Rise, last year, and the latter was General Edward James Lawder, who served in the Indian Mutiny campaign. The Rev. E. Maxwell, Rector of High Roding, another member of Committee, has also been removed by death. The Society's cause in Swansea and the neighbourhood has lost a warm and devoted friend through the death of Mrs. J. Allan Smith, wife of the Rev. Chancellor Smith, Vicar of Swansea. A very affectionate tribute to her memory has reached us from a former Association Secretary for that district. And yet another loss must be recorded, that of Mrs. W. Gray, widow of our late colleague, the Rev. William Gray, sister of Bishop Royston, and mother of the Rev. W. R. Gray of the Japan Mission. Mrs. Gray was the first secretary of the Ladies' Candidates' Committee, and was appointed a Honorary Member for Life in 1893. She has resided at Nottingham since her husband's death.

It always affords us pleasure to record interchanges of sympathy and mutual interest in each other's work between C.M.S. friends and the supporters of other societies, and particularly of Church of England societies. The Honorary District Secretaries for Dorsetshire, at their annual meeting at Bridehead, in the hospitable house of Colonel Williams, last November passed a resolution of congratulation and goodwill with reference to the Bicentenary of the S.P.G. The Ruri-Decanal S.P.G. Secretaries of the Dorset Archdeaconry wrote in February to convey their

cordial thanks to the H.D. Secretaries and to "express their hearty desire to co-operate with them in every way possible for the extension throughout the world of the kingdom of our Lord and Saviour Jesus Christ." To "co-operate in every way possible" should be the common aim of all the servants of our Lord, and we shall all be the stronger and the happier in our individual spheres of service for rendering and receiving such co-operation. We hope next month to insert an article on the S.P.G. Bicentenary.

THE list of the Anniversary arrangements will be found on p. 319. A new feature is a Day of Prayer for Native Christians, which is being arranged by the Women's Department, and will be held at the C.M. House on Thursday, May 3rd. Many missionaries will take part. The gatherings are specially intended for friends from the Provinces, but London women workers will be admitted as far as space allows. Admission will be by tickets, which will be issued from the Women's Department on and after April 16th, in order of application.

Last year the Committee of the C.M.S. Lay Workers' Union for London entertained a number of lay friends at lunch in Exeter Hall on Centenary Day, and they propose to do the same on the forthcoming Anniversary Day. The Honorary Secretary of the Union, Mr. T. G. Hughes, writes us that he will be grateful to country friends who will send him the names and addresses of laymen who purpose to attend the Anniversary, that he may send them an invitation.

AT their meetings on March 6th and 20th the Committee accepted offers of service as missionaries from the following:—The Rev. Arthur Leonard Kitching, B.A., Emmanuel College and Ridley Hall, Cambridge, Curate of St. Martin's, Birmingham; the Rev. Thomas Rowan, M.A., Trinity College, Dublin, Curate of Delgany, Greystones, co. Wicklow; Mr. Henry Tristram Holland, M.B., Ch.B., Edinburgh; Miss Mildred Louise Pawson, B.A., Royal University of Ireland; and Miss Edith Louisa Beatrice Norton. Both the ladies have been trained at the Olives. Mr. Kitching will not be free to sail until next year. Dr. Holland is a grandson of our veteran friend Canon Tristram.

IN our reference last month to the C.M.S. missionary van for Durham and Newcastle Dioceses, we should have said, not that it was purchased, but that it will be maintained by funds locally raised. The van was the gift of Mrs. Barlow of Kersal, near Manchester. Another friend has promised a van for Exeter diocese, if a reasonable prospect of its being supported locally is afforded before June next. If this offer is availed of three vans will be shortly at work among our village population.

THE pictures of life in the Holy Land which will be exhibited, and the lectures thereon which will be delivered by the Rev. James Neil at Conference Hall, Eccleston Street, S.W., on and after Tuesday, March 27th, at 3.30 and 8 p.m., should prove deeply interesting and instructive to lovers of the Bible. Mr. Neil's books, *Palestine Explored*, *Palestine Re-peopled*, *Pictured Palestine*, &c., have had a very extensive circulation, so we need not say that few living men are more competent than he to expound the country and the people of Bible story.

C.M.S. HOME PREPARATION UNION.

LITTLE more than two years have passed since the formation of the Home Preparation Union. Its need was sufficiently apparent to all who were in any way associated with the supply of candidates for the Foreign Mission Field.

Insufficiency of Bible-knowledge has frequently led to some being declined who might in other ways be suited for acceptance, and many others were deterred from a course of definite preparation because, although they were deeply stirred with the desire to volunteer for such work, they could see no prospect of their wishes being realized.

Other cases doubtless existed where volunteers were lost to the Cause through the lack of such a friendly and non-official agency as the H.P.U., which could act as a sort of "missionary godfather" to them.

In short, the H.P.U. seeks to make the most of the interval that so commonly exists between the recognition of the call to the work of a foreign missionary and the actual realization of that hope so far as offering to the C.M.S. is concerned. Has that object been attained?

There are now actually at work seventy-eight men and 241 women, thirty-three of whom have at present been accepted for training. Associated with these members are upwards of 150 C.M.S. friends throughout the country—clergy and others in sympathy with the aims and methods of the Society, who are rendering most valuable and varied help to the members of the Union. These helpers are known as correspondents, as, in most instances, their work takes the form of advising by correspondence those members entrusted to their care by the Committee. In some cases the correspondents set examination papers to their members, whilst in others the practical and spiritual sympathy possible by personal intercourse encourages greatly those whose time for study is extremely limited.

The Study Committee issued a preliminary Scripture paper at the end of last year, and are now arranging to issue every six months to all the members—(1) Aids to Study questions, the purport of which is to direct the members to an intelligent and methodical grasp of the subjects indicated, followed by (2) an examination paper on the same subjects, if the wish for this is expressed.

The offices of the H.P.U. are situated in the basement of the C.M.S. House, and the work of the Union is carried on by the Committee, aided by the honorary services of several helpers, who are always pleased to see correspondents or members of the Union by appointment and to render them any assistance in their power. Here also is to be found a small loan library for the use of members, who are at liberty to borrow the books, they paying carriage one way. G. H. A.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the increase in the Episcopate in Africa; prayer for the new Bishop and the work he has in view. (Pp. 249—255, 307.)

Thanksgiving for open doors in Persia; prayer for an outpouring of the Holy Spirit on that land. (Pp. 256—267.)

Thanksgiving (with prayer) for the Church in India. (Pp. 268—282.)

Continued prayer for the alleviation of the sufferings caused by famine in East Africa and in India. (Pp. 288, 294.)

Prayer for pioneer Missions in the Central and Western Sudan. (Pp. 288, 291.)

Prayer for men to fill gaps in the missionary ranks, especially in Western India. (Pp. 296-7.)

Prayer for the work in the diocese of Osaka, Japan, and in the Loo-choo Islands. (Pp. 302, 304.)

Thanksgiving for the change in the aspect of affairs in South Africa; prayer for a speedy and lasting peace. (P. 309.)

HOME DEPARTMENT.

Notes and Comments.

THE members of the Bristol and Clifton Y.C.U. devoted a good deal of attention last year to reaching the children of the day-schools. The Rev. F. A'D. Williams took charge of the organization of the work, and sixteen addresses were given in Church day-schools and fifty-one in Board schools. In addition, missionary sermons were preached by members of the Union in twenty-five churches of the city and neighbourhood.

A friend writes :—

“ Sometimes a hesitation is felt about obtaining children's promises to pray for the Society and its work. A Vicar in a small agricultural parish, in working out the Children's Scripture Union, requests every member of that Union, on becoming a member, to copy out for his inspection, approval, or improvement, a prayer of the member's own composition. He has been greatly rejoiced by these prayers, many of which are beautiful in their simplicity and spiritual tone. He has not had to make many alterations and has very seldom felt called upon to substitute another. He has found that these prayers have been regularly used. By this plan the children are led into forming their individual petitions in their own words. These children's ages would vary from nine to fifteen years. May not some such plan as this be adopted to help members of the Junior Associations to undertake the promise and enjoy the privilege of being praying members of the C.M.S.?”

The following programme of the Sowers' Band Open Night at Christ Church, Clifton, is worthy of careful study. The entertainment, if such it may be termed, was so successful that it was copied in other parishes. Miss Handley, 21, Gordon Road, Clifton, Bristol, the Hon. Local Secretary for Sowers' Bands, will be pleased to give further information to any who may desire it :—

FIRST PART.

[All on the platform, with the Sowers' Band Banner.]

Hymn, “ Jesus shall reign.”
Sowers' Band Prayer.
Sowers' Band Hymn.

[All go down.]

1. “ Christians, Soldiers, Helpers,” from *C.M. Recitation Book*.
2. Short Service of Song, with original words beginning, “ I used to wonder very much what a missionary meant,” in five sections, with hymns in between.
3. “ The Best Beginning,” from *Recitations*.
4. An original dialogue on “ Khartoum.”
5. Four C.M. Diagrams. A group of children ask questions about them which they have learnt, two others giving the replies. (This is always very much liked.)
6. “ Nancy's Penny,” by six children, from *Recitations*.
7. *Sower*.—Five children exhibit each one letter, and on being asked “ how Sowers should work,” reply, “ Steadily, Obediently, Widely, Earnestly, Readily,” winding up with the words, “ We can't go out,” &c., from *Recitations*.

An interval of ten minutes, in which some music is given and the children make the collection, sell *Children's World*, dolls, &c., &c.

SECOND PART.

[All on the platform, with 100 small flags in honour of the Centenary; some one talks about it, and children sing “ Jesus bids us shine.”]

8. Recitation, “ We're only the Sowers.”
9. Two children bring out ten red blocks and one black block, and while they hold a conversation about them, proceed to pile them up, calling them ten millions of money given for Home Mission work, only one for Foreign.
10. The word MISSIONARY dealt with in a similar way to *Sower*. (This does for quite the youngest children.)

11. An original piece called "Hard Names," being different missionary stations, as Quetta, Julfa, Kitkatla, Cairo, which they are taught to pronounce properly, and about some of which they give information. About thirty names were exhibited.
 12. Recitation, "Knowing and Not Knowing," from the *Children's World* for Aug., 1898.
 13. A piece for twelve small children, called "Clocks," in which they repeat a verse of Scripture containing the number of words in the hour—one word, two words, three words, &c., &c.
- Then we had a very short address from a lady, summing it all up; and ended with "God save the Queen." The whole lasted about an hour and a half.

C. D. S.

Church Missionary House.

A FORMER member of the London Lay Workers' Union, the Rev. D. M. Brown, who has for some years laboured in Santalia, addressed the monthly meeting of the Union on March 13th. An ever-welcome visitor, the Rev. E. J. Peck, was also present, and gave a graphic account of his life and work at Blacklead Island.

At the Ladies' Union meeting on March 15th, the Rt. Rev. James Johnson gave an interesting description of Native Church work in West Africa.

Younger Clergy Unions.

ON February 19th, the London Y.C.U. welcomed the Rev. E. J. Peck, and listened with intense interest to his description, illustrated with lantern views, of the Mission at Cumberland Sound. The Rev. D. H. D. Wilkinson brought before the notice of the members the number of vacant posts in the Mission Field awaiting occupants. "Missionary Methods" were discussed at the meeting on March 19th, short papers on "Educational Work," "Industrial Work," and "Medical Work" being contributed by the Rev. H. Privett, the Rev. A. F. Ealand, and Dr. H. Lankester respectively.

"Why so few ordained men are offering for Foreign Service" was the subject for discussion at the Newcastle and District Y.C.U. meeting on March 19th. The Rev. W. M. D. Falla read the opening paper, giving as the chief reasons: (1) Decreasing supply of candidates for holy orders; (2) Increased sense of need for efficient home work. Various other causes were brought forward in the subsequent discussion, and reference was made to the "Call with Authority" and the work of the "Council for Service Abroad."

Women's Work.

A "QUIET DAY" for Women Workers was held in St. Thomas' Church and Vestry, Stafford, on Friday, February 23rd. Illness kept many away, but the attendance was about thirty. The "Quiet Day" began with a celebration of the Holy Communion at 11.30, at which the Vicar gave an address. This was followed by a short prayer-meeting. At three o'clock, Mrs. H. Percy Grubb gave a Devotional Address; from 3.30 to 4.30 was occupied with a Conference on Women's Work for the C.M.S., especially among women and girls, and among children; and on the development and advance of the work. Suggestions as to methods of work were made and difficulties discussed.

F. W.

At the end of February Miss Fugill, from Japan, made a short tour in Cambridge, addressing two meetings and speaking in three girls' schools. Miss Fugill also gave lantern addresses in three villages. The attendance was good and much interest was shown, many taking missionary-boxes after the meetings.

D. M.

On Thursday, March 1st, Miss Etches gave two addresses at a "Quiet Afternoon" held in St. Helen's Parish Schools for the church-workers of St. Helen's parish. About 160 lady workers were present. In the evening Miss Etches addressed a large gathering in connexion with a mothers' meeting held in the parish. Both meetings were found very helpful.

B. A. W.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 20th, 1900.—Miss Philippa Susan Braine-Hartnell, who has worked for some years as a Missionary of the Society in local connexion in Persia, was accepted in home connexion.

On the recommendation of the Group and Medical Committees in charge of the Missions in the Yoruba Country, Eastern Equatorial Africa, Usagara, Uganda, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Ceylon, South China, and Japan, various arrangements were agreed to with regard to those Missions.

Funds and Home Organization Committee, February 27th.—The Rev. Herbert Knott, who had retired from acting as Association Secretary for the Dioceses of Durham and Newcastle on his appointment to the living of Totland Bay, Isle of Wight, was appointed Association Secretary for the Isle of Wight, to assist the Rev. W. Clayton, Association Secretary for the Dioceses of Winchester and Salisbury.

The Central Secretary reported the resignation of the Rev. J. G. Watson, Association Secretary for the Dioceses of Oxford and Peterborough, on his appointment to the living of Devizes. The Committee in accepting Mr. Watson's resignation after fifteen years' service in connexion with the Society, conveyed to him their prayerful wishes for his welfare, and their earnest hope that in his new sphere of labour he may experience the abundant blessing of God.

Committee of Correspondence, March 6th.—On the recommendation of the Ladies' Candidates Committee, Miss Edith Louisa Beatrice Norton and Miss Mildred Louise Pawson, B.A., were accepted as Missionaries of the Society.

An offer of service as a Missionary of the Society from the Rev. Arthur Leonard Kitching, B.A., Emmanuel College and Ridley Hall, Cambridge, Curate of St. Martin's, Birmingham, was accepted.

The Secretaries reported the death, on February 20th, of Lieutenant-Colonel Freeman, of the Western India Mission. The following Resolution was adopted:—

“It is with much sorrow that the Committee have heard of the death, at Nasik, of Lieutenant-Colonel Freeman, of the Western India Mission. A graduate of Christ Church, Oxford, Colonel Freeman, on retiring from the army, offered to the Society as an honorary Missionary for work amongst educated English-speaking Natives of India. Arriving in India in 1894, he was located to Bombay, and laboured with unsparing devotion amongst the people of that city, making the influence of his consistent Christian life widely felt. The Committee desire that the expression of their heartfelt sympathy be conveyed to Mrs. Freeman and the other members of the family.”

Messrs. W. Browne, J. J. Butler, G. Clark, E. S. Daniell, E. W. Greenshield, E. R. Hampshire, J. H. Hewison, G. Hewitt, T. S. Johnson, R. Kinahan, and A. W. Smith (Long Course), and Messrs. W. Allinson, A. W. Kemp, G. A. Purser, and G. C. Vyse (Short Course), were accepted as full students of Islington College. The students were introduced to the Committee by the Principal of the College, and addressed by the Chairman (Captain Cundy) and the Honorary Secretary, and were commended by the latter in prayer to God.

The Committee took leave of Dr. and Mrs. A. H. Griffith, proceeding to Persia; and of Dr. Minnie Gomery, proceeding to the Punjab Mission. The Instructions were read by the Rev. G. B. Durrant, and Dr. Griffith having replied, the outgoing Missionaries were addressed and commended to God in prayer by the Rev. Preb. Webb-Peploe.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. H. Gouldsmith and the Rev. A. Le Feuvre (Bengal), the Rev. E. D. Price (North-West Provinces), the Rev. D. C. W. Harrison (Punjab), Mr. R. Force-Jones (Uganda), and the Rev. L. G. P. Liesching (Ceylon)

Mr. Gouldsmith spoke of his nine years' work as Incumbent of the Old Church, Calcutta. He referred to the position of the church, bringing as it did so many Europeans into touch with missionary work, and calling out their interest and prayers on its behalf. He alluded to the progress of the church and the school

connected with it during his incumbency, and expressed his belief that more men would be ready to offer for this work if they only realized the possibilities of usefulness and blessing which such a charge brought with it.

Mr. Le Feuvre referred to his work at the Normal School, Krishnagar, and emphasized its extreme value as a training institution for teachers and pastors. He spoke of the serious difficulties he had had to contend with on first taking charge of the school, and of how progress and improvement had only come by very slow degrees. He pleaded for a competent method master, willing to consecrate his life to a work which could not fail to have the deepest influence upon the rising Church in Bengal.

Mr. Price thanked the Committee for the help given to the Gond Mission during the recent famine season. The distress had been great, but the help given had enabled them to save hundreds of lives. The work was encouraging. Last year they had had 120 baptisms, and had been able to build two small simple village churches. A Medical Mission was a great need.

Mr. Harrison alluded briefly to his work at Quetta. Speaking of the character of those professing the Christian faith, he urged the importance of extreme care being taken in accepting candidates for baptism.

Mr. Force-Jones, recently returned from Nassa, Victoria Nyanza, spoke of the work carried on there under three European Missionaries with native teachers, recently men from among the Nassa converts themselves, not, as previously, from Uganda. In regions round Nassa, and many other parts of East Africa that he had seen, he felt sure the work would be very encouraging if more Missionaries could be sent out; at many places they would receive a warm welcome from the Natives, who plead to have them sent.

Mr. Liesching reminded the Committee that it had been his privilege to work in one district, the Western Singhalese Itinerancy, throughout his missionary career, begun eighteen years ago. The district contains over 300,000 people. Mr. Liesching referred to encouragements experienced, in particular through the opening of a girls' boarding-school.

On the recommendation of the Medical and Group Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, South China, Mid China, West China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

General Committee, March 13th.—The Estimates Committee presented their Report on home expenditure for the year ending March 30th, 1901, which was adopted.

The Committee took leave of the Rev. H. Castle, returning to Sierra Leone; and the Rev. S. R. Smith and Mr. J. C. R. Wilson, returning to the Niger Mission. The Instructions were read by the Rev. F. Baylis, and the Missionaries having replied, they were commended to God in prayer by the Honorary Secretary.

The Secretaries presented the Report and a Memorandum of the Special Subcommittee on the Constitution of Native Churches. The Committee received the Report and Memorandum, and referred them to the Ecclesiastical Subcommittee to be reported on by that body.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. Bishop of Cashel and the Right Rev. James Johnson.

The Secretaries reported the deaths of four valued and respected friends of the Society, viz., the Rev. W. S. Lewis, late Vicar of St. Mary's, Hornsey Rise, and a member of the Committee of Correspondence; the Rev. Edward Maxwell, Rector of High Roding, a frequent visitor to Committee Meetings; General E. J. Lawder, a member of the General Committee; and Mrs. Gray, widow of the late Secretary the Rev. W. Gray, and an Honorary Member for Life. The Committee received the news of these losses with sorrow, and requested the Secretaries to convey to the bereaved relatives an expression of their sympathy, and an appreciation of the services rendered to the Society by their late friends and fellow-workers.



ONE-HUNDRED-AND-FIRST ANNIVERSARY OF THE SOCIETY.

APRIL 30TH, MONDAY.

PRAYER Meeting at Sion College, Thames Embankment, E.C., at 4 p.m.
Anniversary Sermon, by the Right Rev. James Johnson, Assistant Bishop of Western Equatorial Africa, at St. Bride's Church, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 1ST, TUESDAY.

Clerical Breakfast at Exeter Hall, Strand, at 8.30 a.m.
 The *Annual Meeting* at Exeter Hall, opening hymn at 10.55 a.m. (Doors open at 10.)
 Chairman: the Right Hon. Sir John H. Kennaway.
Public Meeting at St. James's Hall, Piccadilly, W., at 11 a.m. (Doors open at 10.)
 Col. B. Williams, M.P., in the Chair. A limited number of reserved and numbered seats for this meeting, 1s. each.
Meeting for Ladies at Sion College, Thames Embankment, at three o'clock. (Doors opened at 2.)
Gleaners' Union Conference at C.M. House, at 3.30 p.m. (Admission by card of invitation only.)
Evening Meeting in Exeter Hall, at 7 p.m. (Doors opened at 6 p.m.) Chairman: the Right Rev. Bishop of Ossory and Ferns.

MAY 3RD, THURSDAY.

A Day of Prayer on behalf of Native Christians, organized by the Women's Department, for Women Workers, at the C.M. House, commencing at 10.30 a.m.
Annual Meeting of the Medical Mission Auxiliary, at St. James' Hall, Piccadilly, at 7 p.m. (Doors opened at 6 p.m.) Chairman: Col. Owon Hay.

MAY 26TH, SATURDAY.

A Young People's Missionary Meeting in the Queen's Hall, Langham Place, W., at 3 p.m. (Doors opened at 2 p.m.) Chairman: Ven. Archdn. Eyre.

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On Sunday, Feb. 18, 1900, at Masulipatam, by the Rt. Rev. the Bishop of Madras, M. Sadhuvu and C. Gnanamani to Deacons' Orders, and the Revs. M. Jivaratnam and K. Ephraim to Priests' Orders.

New Zealand.—On Sunday, Dec. 31, 1899, by the Bishop of Wellington, Horima Kereru Mokai to Deacon's Orders.

DEPARTURES.

Sierra Leone.—Miss C. H. Pidsley left Liverpool for Sierra Leone on March 7, 1900.
Palestine.—Miss A. M. Elverson left Marseilles for Jaffa on March 8.
Punjab and Sindh.—The Rev. and Mrs. A. E. Ball left London for Quetta on Feb. 19.
South India.—The Rev. and Mrs. A. E. Goodman left London for Masulipatam on Feb. 1.—The Rev. H. D. Goldsmith left London for Madras on Feb. 8.

ARRIVALS.

Yoruba.—Mrs. J. B. Wood left Abeokuta on Feb. 5 and arrived in Liverpool on March 4.

Eastern Equatorial Africa.—Dr. M. J. Eustace left Mombasa on Jan. 26, and arrived at Plymouth on March 1.

Palestine.—Dr. J. Cropper left Acca on Dec. 18, 1899, and arrived in London on Dec. 27.—Dr. Gaskoin Wright left Jaffa on Feb. 27, 1900, and arrived in London on March 8.

Bengal.—The Rev. and Mrs. H. Gouldsmith left Bombay on Feb. 10, and arrived in London on Feb. 26.

North-West Provinces.—The Rev. and Mrs. E. D. Price left Bombay on Feb. 1, and arrived at Harwich on March 1.—The Rev. J. A. F. Warren left Jabalpur on Feb. 20, and arrived in London on March 11.

South China.—Dr. and Mrs. L. G. Hill left Hong Kong on Feb. 7, and arrived in England on March 10.

BIRTH.

South China.—On Feb. 4, at Hong Kong, the wife of the Rev. L. Byrde, of a son (still-born).

MARRIAGES.

Persia.—On Feb. 27, at Cullompton, Mr. A. H. Griffith, M.B., Ch.B., to Miss Mary Eliza Welchman.

South China.—On Jan. 8, at the English Church, Fuh-chow, Mr. T. B. Woods to Miss Baker (C.E.Z.M.S.).—On Feb. 1, at the English Church, Fuh-chow, the Rev. T. de C. Studdert to Miss K. Clemson.

DEATHS.

Sierra Leone.—On Feb. 23, at Sierra Leone, the Rev. J. T. Asgill.
Punjab and Sindh.—On Feb. 5, at Amritsar, aged 79, the Rev. Karak Singh.
Western India.—[Telegram dated Bombay, Feb. 20] Colonel T. A. Freeman.
South India.—On Feb. 7, at Anandhapuram, aged 67, the Rev. D. Perimbam.

On Jan. 27, at Nasik, Mary Anne, wife of the Rev. W. Clark, formerly of the *Travancore and Cochin Mission*.

On Feb. 19, at Stuttgart, Marie Sarah, widow of the late Rev. J. A. Maser, formerly of the *Yoruba Mission*.

On Feb. 19, aged 67, the Rev. A. B. Valpy, formerly of the *South India Mission*.

On Feb. 22, at York, aged 67, the Rev. W. H. Collins, formerly of the *Mid China Mission*.

On Feb. 22, at Nottingham, aged 71, Katherine Maria, widow of the late Rev. W. Gray, formerly of the *South India Mission*, and sometime Secretary, C.M.S.

PUBLICATION NOTICES.

Ceylon and Mauritius Missions. This is a pamphlet of 64 pages, just published, in continuation of the series of small handbooks on the Missions of the C.M.S. In coloured wrapper with frontispiece, price 4d., post free. This handbook will prove most useful to those members of the G.U., Missionary Bands, and others who have to prepare papers on these two Missions.

Round the World with the Alphabet. This new publication was mentioned in the *March Intelligencer*. Arrangements have now been made to supply it in quantities direct from the C.M. House at the following reduced rates:—12 copies, 2s.; 25 copies, 3s. 6d.; 50 copies and upwards at the rate of 12s. per 100; these prices to cover postage where necessary.

Missionary Collects. The "Collects" issued for use in connexion with the **C.M. Cycle of Prayer** have been largely used. Copies in small type are supplied free of charge, or in larger type, and in a paper cover, price 2d. Copies of the large-type edition can now be obtained in limp cloth, price 4d. net.

Sunday-school Missionary Lessons. Two more of these "Lessons" are now ready, viz., No. 3, entitled "Stronger than the Strong," by the Rev. T. Turner; and No. 4, entitled, "Ezekiel's Dream," by the Rev. R. R. Resker. No. 4 is especially suitable for the Easter season. (For terms of supply, see *Intelligencer* for March, page 240.)

Foreign Missions in the Sunday-School. Two special papers on this subject have just been issued. No. I., entitled "Practical Hints," is by the Rev. C. D. Snell; No. II., entitled "The Teacher's Attitude," is by the Rev. W. J. L. Sheppard. Copies can be obtained, free of charge, by Sunday-school Teachers, or by Clergy and Superintendents who may be desirous of circulating them amongst their Teachers.

Other small new publications have been published since our last notice, as follows:—

Little "Long-Joy's" Life Story. The story of a Japanese girl, by Miss E. Ritson. Price ½d. (1d. post free), or 12 copies for 6d. net (7d. post free).

Hymn for Sowers' Bands (No. 3). Hymn Leaflet with music. Price 2d. per dozen, or 1s. per 100, post free.

Leaflets for Children:—

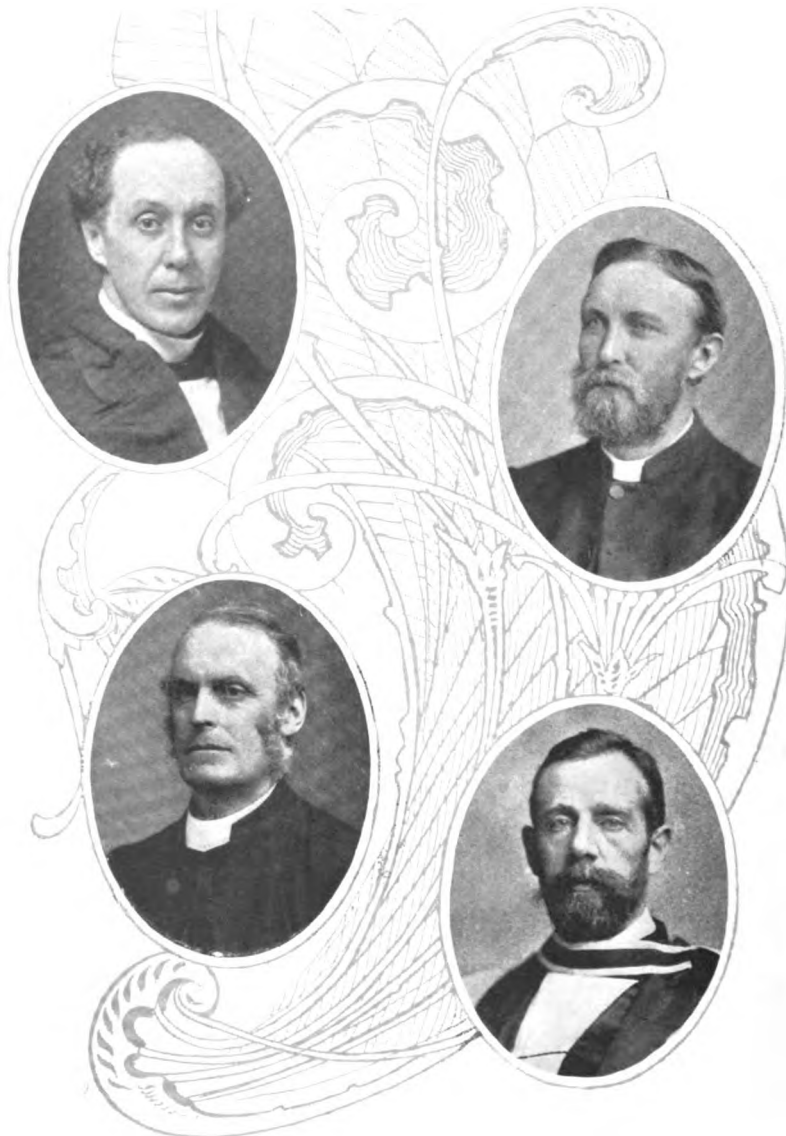
The Gods of the Yoruba People, by Mr. T. Jays.

Beneath the Palm Trees in Ceylon, by Miss E. M. Josolyne.

A Pisgah View of Palestine, by Mrs. C. T. Wilson.

No charge is made for these Leaflets, but it is hoped that careful and judicious use will be made of them by those friends who apply for copies for distribution. Speaking generally, the Leaflets should not be used for promiscuous distribution at meetings, but more for individual work in Sunday-school classes, Sowers' Bands, &c.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



Bishop of Madras.
Bishop of South Tokyo.

Bishop of Lahore.
Bishop of Osaka.

**BISHOPS HAVING LINKS WITH S.P.G. IN WHOSE DIOCESES
C.M.S. IS AT WORK.**

(Portraits from Photographs by Messrs Elliott & Fry.)



THESE MEN

WERE IN WHOSE BIBLES
I WAS AT WORK

THE
CHURCH MISSIONARY INTELLIGENCER.

THE BICENTENARY OF THE S.P.G.

ON the 16th of June next, the Society for the Propagation of the Gospel in Foreign Parts enters upon the last year of its second century. The celebration of this unique occasion is to extend from that date, through the twelve months, up to the June of 1901, when the two hundred years will be completed. In this commemoration, and in the history and work of this great Society of the Church of England, the members of the Church Missionary Society, in common with Churchmen generally, are bound to take an intelligent and a sympathetic interest. The present article is designed to foster that interest by sketching the history of the Society, and giving a brief account of its world-wide operations.

The authorities for such a sketch are naturally (1) the comprehensive *Digest* of its proceedings and records, published in 1893, and (2) the handy shilling volume prepared by Prebendary Tucker in view of the Bicentenary, with the title *The Spiritual Expansion of the Empire*. But we shall also borrow a good many facts from the *History of the Church Missionary Society*, which contains, incidentally, a good deal of information about the S.P.G. as a society which did not fall within the scope of either of the S.P.G. books themselves.

The S.P.G. was founded three years after the S.P.C.K. Both owed their origin to the piety and energy of Dr. Bray, Rector of Sheldon, Warwickshire, who had been sent by the Bishop of London on a commission to the American Colonies, to inquire into the condition of the Church and the clergy there. The result was the formation, at his instance, of the Society for Promoting Christian Knowledge, mainly for the supply of Christian literature and the promotion of Christian education; and so urgent was the need for both in England, that the home field quickly absorbed the bulk of its resources. But Dr. Bray wanted something else for the Colonies, viz., living agents; and for this purpose he drew up a petition to King William III. for the incorporation of a new society, which petition was backed by the Archbishop of Canterbury. Meanwhile, Convocation (which was not yet silenced, as it was afterwards for a century and a half) was considering the subject, and also proposed a society *pro Christiana religione promovenda*. A royal charter was granted, and in it the new organization was called "The Society for the Propagation of the Gospel in Foreign Parts." Prebendary Tucker tells us that Archbishop Benson once pointed out the suitability of this title. "Propagation," he said, is greater than "Promotion": it suggests the growth of living organisms, of branches of the Church. The title, however, was not in itself a new one. It had already been borne by two associations, one in Cromwell's time, and one in that of Charles II. But the words "in Foreign Parts" were now added.

"Foreign Parts" then meant the Colonies and Dependencies of Great Britain; and the purpose of the Society, as defined in the charter, was the spiritual benefit of "our loving subjects" who were in danger of falling into "atheism, infidelity, popish superstition, and idolatry." In the very first annual sermon, however, Dr. Willis, Dean of Lincoln, announced that the design was "first, to settle the state of religion, as well as may be, among our own people there [in the Colonies], . . . and then to proceed in the best methods . . . towards the conversion of the Natives"; and, from the first, the Society took measures to reach both the Red Indians and the Negro slaves in the American Colonies. But Heathen and Mohammedan nations outside the limits of the British Empire were not included in the Society's direct work until it had been in existence a century and a half. Hence it was that when the funds of the Danish Lutheran Mission in India failed, and England was appealed to for help, it was not the S.P.G. but the S.P.C.K. that took up the Mission; because India (except a few trading settlements) was not yet a British possession. The S.P.C.K. carried on that Mission for just a century, and transferred it to the S.P.G. in 1825, by which date India had become British.

The Colonies and Dependencies, therefore, have always been the first care of the S.P.G.; first the English settlers, and then the Heathen under British sway. And it is a curious illustration of this that Prebendary Tucker entitles his book "*The Spiritual Expansion of the Empire*," although it has to describe the modern Missions of the Society in China, Japan, and Madagascar. It has sometimes been a ground of not very friendly remark that while the S.P.G. cares for our kith and kin abroad, the C.M.S. does not. Assuredly the S.P.G. deserves all honour for its Colonial work; but after all the only difference is that those Churchmen who mostly support the C.M.S. have formed another society for the Colonies, the Colonial and Continental Church Society. In any comparisons—if there *can* be comparisons which are not "odious,"—the C.M.S. and the C. & C.C.S. should be counted together as parallel with the one S.P.G. It must be acknowledged, however, that the C. & C.C.S. is not supported as it should be. But this is by the way; and certainly we have no desire to make invidious comparisons in this article.

The American Colonies were the chief field of the Society's labours for the first eighty years of its existence. Apparently all the clergy sent across the Atlantic in that period were supplied by it—John Wesley being one of them. Repeated efforts were made by it to obtain a Bishop, and the story of these efforts, and of the entreaties of the neglected Church people in America, given in the *Digest* (and summarized in the *C.M.S. History*) is quite pathetic. But the Whig Ministers of George II. were obdurate; and it was not until the Colonies had revolted, and become the United States, that the Church in them obtained its first Bishop from the Scottish Episcopal Church. The Protestant Episcopal Church of America, which has now eighty-four Bishops and 4700 clergy, may truly be said to owe its existence to the ministrations of the S.P.G. prior to the Declaration of Independence. Let it be repeated that these ministrations included extensive work among the Red Indians and the

Negroes. Canada also, when by successive treaties and conquests its provinces became British, was supplied with clergy by the Society.

One other S.P.G. enterprise belongs to the Eighteenth Century, which has been mentioned several times in C.M.S. publications in recent years. One of the Society's clergy in America, the Rev. T. Thompson, Fellow of Christ's College, Cambridge, offered to go to West Africa, and actually laboured on the Gold Coast for five years from 1752. An African boy whom he sent to England to be educated, Philip Quaque, was eventually ordained as his successor, "the first of any non-European race since the Reformation to receive Anglican orders"; and he laboured for fifty years amid painfully difficult surroundings.

After its earlier years of promise, the Society shared in the dulness and depression that prevailed in the Church during the Hanoverian period. Its income was chiefly derived from the interest on the large invested funds given to it by wealthy individuals from time to time, and the general subscriptions came to a very small amount, being, at the end of the century, less than 600*l.* a year. An important source of income was the Royal Letters granted from time to time, commanding a collection in all churches on its behalf. This was done six times in the eighteenth century, and the six collections produced an aggregate of 65,000*l.* The most interesting feature of the Society's home affairs in those days was the Annual Sermon, preached at St. Mary-le-Bow in Cheapside. Some of these were great sermons, and among the preachers were such men as Archbishop Secker and Bishops Beveridge, Burnet, Butler (of the *Analogy*), Horsley, Lowth, Newton, Tomline, Warburton, &c. The church on these occasions was attended by the Lord Mayor and Sheriffs as well as by the leading prelates; and Edward Bickersteth (afterwards C.M.S. Secretary, and father of the present Bishop of Exeter) records his admiration, when a law student in London, of their state carriages.* A sentence from one of the sermons is worth quoting. In 1786, when the Society had no work in Asia, Bishop Thurlow of Lincoln earnestly advocated the evangelization of India, where at that time the only missionary work was that of the Lutheran Tamil Mission supported and directed by the S.P.C.K. "Can we," he said, "withhold from so many millions of rational beings, unhappily deluded by error or degraded by superstition, the privilege of an emancipation from their chains of darkness and an admission into the glorious liberty of the children of God?" †

In 1799, as our readers well know, the Church Missionary Society was founded. This is not the place to explain the circumstances that compelled the little band of "serious clergy" (as they were called), Simeon and Scott and Newton and John Venn and their comrades, to establish a new society in addition to two old ones which some of them already supported. It is done fully elsewhere.‡ But it may be well to quote the second resolution passed at the memorable inaugural meeting at the Castle and Falcon:—

"That as it appears from the printed Reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable

* *Memoir of E. Bickersteth*, by Professor Birks, vol. i. p. 6.

† *Hist. of C.M.S.*, vol. i. p. 68.

‡ *Ibid.*, vol. i. pp. 64—68.

Societies* confine their labours to the British Plantations in America and to the West Indies,† there seems to be still wanting in the Established Church a Society for sending missionaries to the Continent of Africa or the other parts of the Heathen World.”

The period of inertness in the S.P.G.—so unlike the energy of earlier and later years—continued for twenty years after the formation of the C.M.S. For those twenty years, ending 1818, its income averaged 3845*l.* from interest on invested funds, 420*l.* from subscriptions and donations, and 161*l.* from legacies. In 1814, the Government began to give grants to the clergy of Canada through the Society. With this help the Society in 1817 supported some forty clergymen and forty schoolmasters in British America, and made small grants towards the stipends of three schoolmasters and one schoolmistress for the convicts in New South Wales and Norfolk Island, and of a chaplain on the Gold Coast. At that time the principal source of information touching the Society's work was the *Missionary Register*, the remarkable periodical started in 1813 by Josiah Pratt, the C.M.S. Secretary, who made it a comprehensive record of the proceedings of all societies. The S.P.G. Report was only printed for distribution among its incorporated members, then about three hundred in number; and Pratt in the *Register* appealed to the Society to make its work better known. “Justice,” he wrote, “is not done to those patient and successful exertions by which it [the S.P.G.] long reproached the supineness of others.”

The revival of the Society dates from 1818. The younger C.M.S. had for four or five years been developing the new plan of Local Associations and Deputations. Many of the sermons and addresses of those Deputations are still extant, and one of their most interesting features is that they never urge the claims of the young society on the ground of any difference of basis or principle between it and the older societies. They plead that Church people generally should support *all three*; and on what ground? On the ground that the Heathen must be evangelized, and that even all three together were doing the work on a very small scale. The fresh impetus to the S.P.G. came from the curious circumstance of the Archdeacon of Bath rising in a C.M.S. meeting at Bath (December 1st, 1817) and protesting against such a factious proceeding on the part of an unauthorized society. A war of pamphlets ensued; the newspapers took up the dispute; and it is literally the case that this led some of the Bishops to wake up and throw fresh energy into the S.P.G. Josiah Pratt joyfully recorded in the *Missionary Register* that the old Society was about to enlarge its operations, and that with that object the Archbishops of Canterbury and York, and the Bishops of London, Salisbury, Norwich, Gloucester, Ely, Peterborough, Exeter, Oxford, and Llandaff, had been attending several special meet-

* It may be well to explain that the word “respectable,” which has a somewhat contemptuous sound now, had no such meaning then. It meant “honourable,” “worthy of respect.”

† It has been suggested that this word “West” was an accidental slip, and that the East Indies were meant, because of the S.P.C.K. Lutheran Missions there; which would account for Africa and not Asia being mentioned. On the other hand, the S.P.G. had some connexion with the West Indies even then; and it is possible that the India Mission was not regarded as “in the Established Church.”

ings of the Society. And in the next Annual C.M.S. Report we find these words :—

“Your Committee most heartily bid the Society for the Propagation of the Gospel God-speed, and entreat every member of this Society [C.M.S.] to aid that venerable body to the utmost by his contributions and by his prayers. They augur incalculable good from these exertions, not only to the Heathen and Mohammedan subjects of the Empire, but to those who attempt to become blessings to them.”

Nor was this merely the language of official courtesy. One result of the consultations of the Bishops was an application to the Crown for a Royal Letter, for the first time since 1779, forty years before; and Pratt wrote, in a private letter to Thomason, the chief member of the C.M.S. Corresponding Committee at Calcutta :—

“Wonderful things have taken place. . . . The Archdeacon of Bath has unwittingly served that great cause which lies, we trust, nearest our hearts. . . . By virtue of a King’s Letter . . . all the clergy will be enjoined to plead its [the S.P.G.’s] cause. . . . Had any one told me, when I and Mr. Bickersteth were travelling to Bath to attend the famous meeting of December 1st, that in less than six months such a measure should be determined on by Authority, no sagacity of ours could have devised by what means such an event could be accomplished; but we would adore the wisdom and goodness of our God, and pray for the man who has been the undesigning instrument of so much good.”*

Hardly had the King’s Letter been issued, early in 1819, than a remarkable book appeared, entitled *Propaganda*, and containing an account of the Society’s work, compiled from its Reports for more than a hundred years, with extracts from some of those great Annual Sermons above alluded to. It was designed to inform the clergy who had, in obedience to the Royal Letter, to preach sermons and make collections; and its success was immediate and decided. The book was by “A Member of the Society,” whose name did not appear; but the “Member” was really Josiah Pratt himself, the C.M.S. Secretary, who had concealed his identity for fear it might hinder the circulation of the book.

The Royal Letter produced 45,757*l.*; but this did not much help the Society’s general progress. Dr. Middleton, the first Bishop of Calcutta, was planning a great institution to be called Bishop’s College; and the S.P.G. Committee not only voted 5000*l.* to assist him (the S.P.C.K. and the C.M.S. voting similar sums), but also applied to the endowment of the College the large sum the Letter had brought in. However, this was the beginning of the extensive work the Society has done in India.

A particularly interesting circumstance connects the Society with the clergyman who afterwards became the second Bishop of Calcutta, Reginald Heber. The most famous of all missionary hymns, “From Greenland’s Icy Mountains,” was composed by him, while he was a Shropshire Rector, to be sung in Wrexham Church on the morning of Whit Sunday, 1819, when the Vicar (who was also Dean of St. Asaph) was to preach a sermon for the S.P.G. It was a memorable day there for another reason: there was to be an Evening Service in the church for the first time. Although Evening Services had for some years been

* *Memoir of Rev. Josiah Pratt*, p. 153. See also *Hist. of C.M.S.*, vol. i. pp. 146—150.

held by the Evangelical clergy—when the Bishops would allow it, which was not always the case,—they were still as unusual as another Evangelical innovation, Early Communion. Heber was to give the Sunday Evening “lecture,” as it was called, so he was staying with the Dean, who was his father-in-law; and on the Saturday he wrote the hymn at the Dean’s request. Hymns, by the way, were themselves also a suspected innovation at that time; and though Heber compiled a hymnal, and wrote for it several of his best hymns, he refrained from publishing it, because neither the Primate nor the Bishop of London would authorize it.

The progress of the Society continued slow for the next few years. In 1823 the voluntary income was only 2100*l.*, which with 6600*l.* from dividends and 9200*l.* from the Government for the Canadian clergy, was quite insufficient for its work, which was now beginning to expand. But the plan of Local Associations, already worked by the C.M.S., was gradually being adopted; and Pratt wrote in the *Missionary Register* in 1820,—“We rejoice to find that a beginning has been made in the establishment of Local Associations in support of the Society [S.P.G.]: as we may hope by this means to see the great body of the Established Church brought into a system of habitual contribution in support of Missions to the Heathen.” And the C.M.S. Annual Report of 1823 “rejoiced to see” the “two elder sisters” (S.P.G. and S.P.C.K.) “putting forth their strength, increasing the number of their friends, extending the limits of their Missions.” In 1825, the *Missionary Register* appealed strongly in behalf of the S.P.G.; and among the new local “district societies,” as they were called, was one at Clapham, under the auspices of Dealtry (who had succeeded John Venn as Rector),—Basil Woodd and John Cunningham speaking at the inaugural meeting. All these three men were leading members of the C.M.S. Committee. In the following year was held the first large public meeting of the S.P.G., at Freemasons’ Hall. Prior to that time the Annual Meeting had been held in the vestry of Bow Church after the Sermon, just to adopt the Report and pass the Accounts. It was on that public occasion that the S.P.G. boldly opened the meeting with prayer, an illegal proceeding which the C.M.S. had not yet dared to adopt—though it joyfully followed the example of its elder sister two years later. Prayer, be it remembered, was only allowed, if for more than twenty persons, in churches or licensed chapels, prior to Lord Shaftesbury’s Act passed in 1855.

From that time the Society prospered. Year by year the number of its district associations multiplied, and its income grew apace. In 1840, the voluntary contributions nearly reached 40,000*l.*; and in that year the Annual Sermon was preached for the first time at St. Paul’s. In 1837, the year of the Queen’s Accession, it had 177 agents abroad, clergymen, schoolmasters, and catechists; and within seven years the number more than doubled, being 378 in 1844.

In 1841 a circumstance occurred, the exact meaning of which we are unable to explain; nor has inquiry at the S.P.G. office cleared up the matter. That year is memorable (among other things) for the establishment of the Colonial Bishops’ Fund. Of the great share which the

S.P.G. has taken in the extension of the Anglican Episcopate we shall speak presently. But at the inaugural meeting of that Fund—at which the speakers included Mr. Gladstone, Mr. Justice Coleridge, Archdeacon Manning (afterwards Roman Cardinal), and the President of the C.M.S., Lord Chichester—Bishop Blomfield of London made an important speech, in which he announced a scheme for bringing the two Societies, S.P.G. and C.M.S., into closer connexion with the Church and the Episcopate. “Both Societies,” he said, “might be induced to carry on their operations under the same superintendence and control—I mean the superintendence and control of the heads of the Church.” His plan, he said, “would leave both Societies at perfect liberty to prosecute the holy work which they have in hand unimpeded and uninterrupted; while at the same time it would prevent the deviation of either from that straight line of spiritual policy which seems to be marked out by the very principles of the Church itself.”

Now, it is well known that prior to that year, not many Bishops had joined the C.M.S. (sixteen altogether, at different times); and that the result of Bishop Blomfield's overtures was an addition to the C.M.S. Laws, which induced the two Archbishops and six other Bishops to join at once, several others following in the next few years. But what was there defective about the S.P.G., which already counted all the Bishops among its officers, that should require Bishop Blomfield's intervention? To this question we are unable to give any definite reply; but it may be conjectured that the rule of the Society, that its Examining Board is appointed by the two Archbishops and the Bishop of London, which was made five years later, in 1846, was adopted in response to Bishop Blomfield. Any way, the facts are as just stated.

At length, in 1851, came the Commemoration of the Society's Third Jubilee. Neither of the First Jubilee, in 1751, nor of the Second Jubilee or Centenary, in 1801, does any notice seem to have been taken. The first fell in the midst of Georgian dulness, and the second at the period of greatest depression in the Society's history. But the Third Jubilee was, justly, a great occasion. The Society's beneficent influence had spread all over the expanding British Colonies; it was doing extensive work among the Heathen, especially in India; at home it had rallied to itself the support of thousands of parishes; and it was administering an income of some 90,000*l.* a year. On June 16th, 1851, a special service was held at Westminster Abbey, when Bishop Blomfield preached, and there were 500 communicants. Next day the Jubilee Meeting was held in the St. Martin's Hall which then stood in Long Acre; and the Prince Consort occupied the chair. The President of C.M.S., Lord Chichester, was one of the speakers; and among the others were Archbishop Sumner, Bishops Blomfield and Wilberforce, Earl Grey, and Lord John Russell. The celebration was general throughout England, and round the world; much more general than that of the C.M.S. Jubilee three years before. The *Missionary Register* of 1851 and 1852 devoted many columns to reports of the observances.

We must now go back a little and see what the Society was doing with its growing resources. Up to 1834, the Canadian Colonies

continued to be the chief recipients of its men and means; but the abolition of slavery in the West Indies, its work in those was largely increased. Here again the Government helped (as also in the C.M.S. work there); and, with that aid, and more Letters, the S.P.G. expended in the Islands in the next fifteen years less than 170,000*l.* Its West Indies Mission extended to the north of Central and South America, particularly to British Guiana, and afterwards also took over a C.M.S. Mission which was relinquished after five-and-twenty years' labours.

Cape Colony also naturally claimed the Society's sympathy. Its first clergyman there was stationed at Wynberg, near Cape Town, a parish now one of the three in the Colony that enthusiastically supported the C.M.S. The going forth of Bishop Gray to the new District of Capetown in 1847 was the starting-point of most extensive missionary work amongst both the settlers and the Native tribes, which has since extended to Kaffraria, Pondoland, Griqualand, Natal, Zululand, Basutoland, the Orange Free State, the Transvaal, and Matabeleland. These vast South African territories are now the sphere of the Society's dioceses, all of which have been largely helped by the Society, which it has to-day 132 European and 23 Native clergymen. On the other side of Africa, on the Rio Pongas, north of Sierra Leone, the Society has assisted a small Mission which originated from Basutoland and which has a separate organization. This country was the scene of the earliest C.M.S. Mission, to the Susoo tribe—a Mission relinquished when the force was concentrated on Sierra Leone itself. In the South African fields mentioned above, too, Zululand, the Society has attempted a Mission sixty years ago, but was driven back, and now the S.P.G. is the representative of the Church there.

We have already mentioned the Society's small grants to New South Wales in the early days of the convict settlements. From 1833 the first Bishop went out, numerous clergymen and large quantities of supplies were given by it to the several Australasian Colonies, New South Wales, but Victoria, Tasmania, South Australia, Queensland, Australia, Queensland, and New Zealand. Thus the three groups of British Colonies, the Canadian, the South African, and Australasian, owe the important position and extensive influence of their Churches very largely to the timely and liberal aid of the S.P.G. In later years the Society has properly withdrawn its grants from the older Dioceses, which are quite able to support their own clerical religious institutions; but the newer and still struggling Missions, especially those in which there are aborigines to be evangelized as colonists to be ministered to, continue to look for both its men and money, and do not look in vain. In New Zealand only, of the three we have mentioned, and in the remoter parts of North-West New Zealand has the Mission to the Natives (as distinguished from the Cape) been the sphere, not of the S.P.G., but of the C.M.S.

The quarter of a century preceding the Third Jubilee saw the initiation and growth of most of the great Colonial work noticed, but also the commencement of extensive operations in India. The Society provided Professors for Bishop's College, and also

took the charge of several populous districts in the neighbourhood of Calcutta. Under Bishop Heber's auspices, a devoted young missionary, T. Christian, was sent to the Pahari tribe in what is now known as the Santal country; but after a year or two's very hopeful work, he and his wife died of jungle fever within a few weeks of each other. In this case, unlike Guiana and Zululand, it was the C.M.S. that subsequently took up the field relinquished by the sister Society. Meanwhile, a much larger sphere opened before the S.P.G. in the South. In 1825 the S.P.C.K. transferred to it its Tamil Missions in the Madras Presidency, Tanjore, Trichinopoly, and Tinnevely, the Missions manned by German Lutherans before referred to.* The former Society had long found itself unable to reinforce the staff, and for many years from 1820, in both the S.P.C.K. and S.P.G. periods, the congregations in Tinnevely, with their pastors and catechists, were supervised by the C.M.S. missionaries in the adjoining districts. Not till 1836 was the S.P.G. able to send out an English missionary. In 1841-44 the districts of the two Societies were properly marked off in a friendly spirit, and, as the S.P.G. *Digest* says, "As a consequence of the long neglect of the earlier Mission, the C.M.S. obtained possession of the greater part of the Tinnevely field, the S.P.G. operations being confined to the south-east of the province." The two Missions have ever since been carried on side by side, independently of course, but with mutual friendliness, and periodically taking counsel one of another. Many illustrations of this occur in the *History of the C.M.S.*† In 1841 the S.P.G. Mission was joined by R. Caldwell (afterwards Bishop), who became one of the greatest of Indian missionaries, and *facile princeps* among Tamil scholars. In Tanjore and Trichinopoly there were great troubles due to caste customs, which the old Lutheran missionaries had tolerated; but on the other hand, in the former district the congregations were increased by large accessions from among the Native Romanists—who, wrote Caldwell, "in intellect, habits, and morals, do not differ from the Heathen in the smallest degree." ‡

In Bombay also, and in Ceylon, the Society had begun work on a small scale before its Third Jubilee. So it had in the North-West, where it occupied Cawnpore and Delhi. In both these cities C.M.S. Native agents had laboured at an earlier period, but they had not been regular stations. Among the S.P.G. missionaries at Cawnpore was W. H. Perkins, father of the H. E. Perkins who became Commissioner of Amritsar and subsequently retired from Government service to join the C.M.S. Punjab Mission. One of his converts at Cawnpore was a Sikh, who was afterwards the Rev. Daoud Singh, C.M.S. pastor at Amritsar. Delhi was visited by the great C.M.S. missionary to Mohammedans, Dr. Pfander, who disputed with Moslem Maulvies in the great mosque. In 1853, the chaplain and officials at Delhi invited

* The S.P.C.K. is anxious that it should be generally known that Lutheran clergymen were only employed by it because Anglican clergymen could not be had. This is so obvious that it is hardly worth stating; but we state it in deference to a feeling expressed some time ago by one of the S.P.C.K. Secretaries. Of course the same remark applies to the employment of Lutherans in early days by the C.M.S.

† *Hist. of C.M.S.*, vol. i. p. 324; vol. ii. pp. 182, 522; vol. iii. pp. 168, 172.

‡ S.P.G. *Digest*, p. 331.

the S.P.G. to open a Mission there. The C.M.S. Annual Report 1854, in relating this, adds, "The Committee rejoice to announce that the Society for the Propagation of the Gospel has commenced a Mission at Delhi." This was in fact one of the most important advances made by the Society under the influence of its Third Jubilee, and with the aid of the Jubilee Fund.

Both Cawnpore and Delhi became scenes of terrible massacres in the Mutiny of 1857, and at both places the S.P.G. had the painful trial of losing valuable men by the sword of the Sepoy rebels. One of those who fell at Delhi, A. R. Hubbard, was a brother of the C.M.S. mission of that name; and another, Daniel Corrie Sandys, was a son of the C.M.S. Calcutta missionary, Timothy Sandys, and brother of the Pulpit Orator at Cambridge, and of Mrs. Winter of Delhi. This last name introduces to us the head of the S.P.G. Delhi Mission for over thirty years from 1860, R. R. Winter, a missionary of the highest class. Both at Delhi and at Cawnpore the work was much developed after the Mutiny; and among the labourers at the latter city was an excellent Native clergyman, the Rev. Samuel Sita Ram, originally a Brahmin who had been baptized in the C.M.S. Mission at Lucknow. The Society also took up work among the Telugu people of the South; and small Missions were established in other parts of India.

The most fruitful field in the North has been Chhota Nagpur, a large district in Bengal, the home of a considerable aboriginal tribe called Kôls. Pastor Gossner's Lutheran Mission began the work there in 1845; but after Gossner's death certain disputes in the Mission led some of the missionaries to petition the Church of England to admit them and their converts. Bishop Milman eventually yielded to their earnest representations, received several pastors and no less than 7000 Kôl Christians into the English Church (although some still remain connected with Berlin), and handed the Mission to the S.P.G.; C.M.S., which had been previously applied to, having declined.

Burmah was adopted as an S.P.G. field in 1859, and it has witnessed some of the most interesting of the Society's operations. Missions have been carried on among Burmese, Karens, and Tamils; and there have not only converts, but Native clergy, of all three races. The work of Dr. J. E. Marks at Mandalay has been specially important.

It was shortly after the Third Jubilee that the Society for the Propagation of the Gospel advanced beyond the limits of the British Empire, its leaders and advisers considering that this was not forbidden by its charter. The first field adopted was Borneo, and the first missionary, F. T. McDougall, became the first Bishop; his consecration at Calcutta in 1855 being the first case of an English Bishop being consecrated abroad.* Interesting missionary work has been done in Borneo, among the Dyaks. Subsequently the Society occupied the Straits Settlements, Singa-

* "It is curious that permission should have been obtained for the ceremony performed by the Indian Bishops, who of all bishops were the most tightly tied bound by official state regulations; but the fact remains that the first consecration of an English Bishop ever performed outside the British Isles was performed at Calcutta by three decided Evangelicals, Bishops Daniel Wilson, Dealtry of Madras, and G. Smith of Victoria, Hong Kong."—*Hist. of C.M.S.*, vol. ii. p. 15.

Penang, &c. Still further east, it had a share in the Missions of the Pacific Ocean, assisting the Melanesian work, and providing for Anglican interests in Honolulu and Fiji. In the Indian Ocean, the work in Ceylon grew apace; in Mauritius also the Society took its share in caring for the coolies; and Madagascar, in 1863, became another of its fields outside the Queen's dominions. The C.M.S. began there simultaneously, but retired after ten years, and its 300 converts were taken over by the S.P.G.

In 1872 the Society did a great service to the Church at home. It proposed to the Archbishop of Canterbury, and to the C.M.S., the appointment of a Day of Intercession for Foreign Missions. The prayers were to be definitely for men, not for money, and this of itself was a happy inspiration. The result to both Societies was a largely increased number of offers of service. The Day has been observed ever since; and it is impossible not to see in the decided growth of missionary interest in the Church in recent years God's gracious answer to the prayers of His people.

The year following the first Day of Intercession was signalized by the advance of the Society into two entirely new fields, China and Japan. In China the field chosen was the northern province of Shan-tung, and the first two missionaries took up their residence at Chefoo in 1874. The whole of Central and Northern China was regarded as within the quasi-dioecese of Bishop Russell of the C.M.S.; but after his death this vast area was (1880) divided into two episcopal jurisdictions, Mid China and North China; and while G. E. Moule of the C.M.S. became Bishop of the former, C. P. Scott of the S.P.G., one of the two men at Chefoo, was appointed to the latter. At the same time, the C.M.S., concentrating its work in Mid and South China, transferred its Peking Mission, in the North, to the S.P.G.; and of the two missionaries there, one, W. Brereton, elected to remain under the new régime. Bishop Scott and his little staff have laboured earnestly ever since.

The Society's Mission in Japan was started with two missionaries in 1873. The capital, Tokyo, and the port of Kobe, have been the chief stations. The Mission has combined with those of the C.M.S., the St. Andrew's Brotherhood, and the American Episcopal Church, in important measures for the promotion of the common work, particularly the translation of the Prayer-book and the establishment of the Nippon Seikokwai or Japan Church with its provisional constitution and canons. The first two English Bishops in Japan, Poole and Bickersteth, were supported jointly by the S.P.G. and C.M.S. Owing to Bishop Bickersteth's energy, in conjunction with the American Bishop, the country is now divided into six "episcopal jurisdictions," four for English and two for American Bishops. Of the four, the S.P.G. and C.M.S. each supports two. One of them, Bishop Foss of Osaka, has been an S.P.G. missionary in Japan for twenty-four years.

One more country in the Far East is a field of the Society's labours—Corea; Bishop Corfe and all his clergy being on its staff. This Mission has branched out also to Manchuria.

Returning now to the very oldest of the Society's existing fields, the Dominion of Canada, we find its work largely expanded in recent years.

While, naturally, its aid to the prosperous Church in the older Provinces has been gradually withdrawn or reduced, some of the younger Provinces and Dioceses in the great North-West—now the Ecclesiastical Province of Rupert's Land—claim it instead, and receive it. While the C.M.S. alone has supported the remoter Dioceses, where the scattered population is almost wholly Indian, the S.P.G. has shared with it the work in the nearer Dioceses of Rupert's Land, Qu'Appelle, Saskatchewan and Calgary, and has also largely helped the Bishops to provide Church ministrations for the settlers. So also it is actively engaged in the Dioceses beyond the Rocky Mountains, Columbia, New Westminster, and Caledonia,—though in the latter the larger work belongs to the C.M.S.

We must revert also to India, to mention some developments of recent years. In 1877 the distinguished Tamil missionary Calverton was consecrated one of two Assistant Bishops for Tinnevely, the other being Sargent of the C.M.S. This arrangement, however, only lasted during their lives; and in 1896 a quasi-diocese of Tinnevely was formed "on the basis of consensual compact," and comprising districts of both Societies. Towards the endowment of this diocese the S.P.G. voted 5000*l.*

In North India, two of the Society's Missions have been strengthened by the co-operation of University Brotherhoods. At Delhi, the University Mission was founded by E. Bickersteth in 1877; and on becoming Bishop in Japan the leadership was taken by Mr. Lefroy. At Lahore, the Bishop of Lahore. This Mission has worked nobly among all classes of the population. The Oxford Mission at Calcutta is not connected with the S.P.G.; but it has shared of late years in the work of Bishop Whitehead, the Principal of which, Mr. Whitehead, now Bishop of Madras, was an S.P.G. missionary. Another University Mission is that at Trinity College, Dublin, to Chhota Nagpur, where the Mission before stated, belongs to the Society, and the Bishop, Dr. Whitcomb, its missionary. This Diocese, like Tinnevely, is "based on consensual compact."

An incident of 1886 will illustrate the character of some of the work of the S.P.G. men in India. In that year, the Roman Bishop in Punjab planted priests in the very districts where Protestant Missions were already successful. The S.P.G. men combined with the C.M.S. men, the Baptists, and the Presbyterians, to oppose this aggressive method. One method was the starting of a Christian newspaper, to be edited jointly by an American Presbyterian and a member of the S.P.G. Mission.

One of the most interesting features of S.P.G. work in India at the present time is the presence on its staff of four sons of Bishop Welby. Two of them are in charge of the Cawnpore Mission; one is at Madras, and one is Principal of the Society's very successful Divinity College at Madras, the Native students of which take good places in the Cambridge and Cambridge Preliminary Examinations for Holy Orders (along with those of the C.M.S. College).

We have thus briefly sketched the work of the Society in Africa, America, and Oceania. There remains Europe. Of the

mental chaplaincies, both permanent and for the season, it is needless to speak; but it is a fact little known that there was for a time an S.P.G. Mission to the Turks at Constantinople, besides the ministrations provided for the past forty years by its veteran clergyman, Mr. Curtis, for English sailors, employes, &c. This was after the Crimean War, when Turkey seemed a hopeful field. Two converted Turks, after some training at St. Augustine's College, Canterbury (and one of them also for a time in the C.M.S. College at Islington*), were actually ordained by the Bishop of Gibraltar. But the same sudden interference of the Ottoman Government, in 1864, which practically crushed the C.M.S. Mission of Drs. Koelle and Pfander, put an end also to the S.P.G. work among the Moslems.

It is a curious illustration of the extraordinary variety of the Society's responsibilities and operations that it administers two trust funds committed to it in the eighteenth century for the benefit of Continental Protestants, viz. one of 3050*l.* for the University of Debitzen, which has supplied Hungary with pastors and schools ever since the Reformation; and one of 10,836*l.* for the Vaudois Churches of Savoy, the persecutions of which by Rome in former times have so often excited the sympathy of English Christians, and on one memorable occasion inspired Milton's famous sonnet.

In the course of this sketch we have more than once noticed the contributions of the Society to the endowment or support of Bishoprics; but we have not mentioned the great majority of these cases. Out of ninety-four English Colonial or Missionary Bishoprics, fifty-four owe to the Society either a handsome gift to the endowment or an annual grant for maintenance. C.M.S. readers will especially appreciate the gifts towards the endowment of Sierra Leone, Victoria (Hong Kong), Mauritius, Saskatchewan and Calgary, Lahore, Lucknow, and Tinnevely; and the C.M.S. Missions in Japan reap benefit from the stipends provided for the Bishops in the jurisdictions of South Tokyo and Osaka. We may here refer in passing to the extremely interesting map given with the Society's latest Reports, showing every Anglican Diocese in the world (outside the British Isles), of both the English and American Churches.

The progress of the S.P.G. in recent years has been steady, though perhaps not so rapid as might have been hoped for from the general growth of missionary interest in the Church. But the Society has many rivals. This term most people would suppose to apply chiefly to the Church Missionary Society; but our meaning is quite different. No doubt there are a good many parishes which support S.P.G. or C.M.S. almost by accident, according to which happens to have applied first, or some similar reason. But these are not the parishes that keep either Society going. They are not conspicuous for genuine zeal and sympathy, and their contributions are small. The bulk of the income in either case comes from parishes and individuals that thoroughly believe in their Society, whichever it may be; and in these cases there is little chance for rivalry. Again, there are many parishes—an in-

* *Hist. of C.M.S.*, vol. ii. pp. 74, 154.

creasing number year by year—that support both Societies; and it is sometimes a good deal of emulation, not entirely unhealthy, between the parochial secretaries. But the real rivals of the S.P.G. are the Universities' Mission to Central Africa, the Jerusalem and the Palestine Fund (Bishop Blyth's), the St. Paul's Guild for Japan, and a number of Diocesan Funds for various Colonies and Missions. Many of these have their own periodicals and agencies, and some of them have been successful in enlisting the services of ladies and young people, in the same way as the Gleaners' Union has done for the C.M.S. In these Missions and Funds appeal particularly to the same, or nearly the same, sections of Churchmen that generally support the S.P.G. There can be no doubt that the S.P.G. has suffered in consequence. Not that it has gone back, but that its advance has not been so rapid as might otherwise have been the case. The C.M.S. circle are probably little aware how similar was the position of their own Society a few years ago. Other minor organizations—many of them non-national—were rapidly absorbing the energies of younger men and women in the Church whose sympathies might naturally find their way into C.M.S. channels; and if it had not been for the new Unions, and other developments of recent years, especially the Women's Department and the Medical Auxiliary, the great progress in which we so justly rejoice would never have been achieved. Let it be clearly understood that with its "rivals" the C.M.S. has no quarrel; they are doing good work, some at least of which the C.M.S. could not do; and very likely the S.P.G. would say the same of its own "rivals." We merely record the fact of their existence. As regards new developments the S.P.G. has one at least which bids fair to do much for its advance in this country and the extension of its work. This is the Junior Clergy Association, inspired originally by the previous establishment of the C.M.S. Younger Clergy Union, but which has easily distanced the body in numbers,—as indeed might be expected, having regard to the ecclesiastical "colour" of the majority of the clergy.

The total number of clergymen on the Society's List in 1885, including twelve Bishops, was 787. This included 172 Natives in Africa and Asia. Of the 615 (rather, 613; see below) English or Scotch clergymen, 39 were chaplains in Europe. There were 127 in Africa or almost all, of whom would be missionaries to the Heathen or Mohammedans. In Africa, with St. Helena, Mauritius, and Madagascar most of them in the South African Colonies, where the work is done among the white colonists and the Native tribes. In the Dominions of Canada, 211, almost all for colonial ministrations, but six are marked as missionaries to the Heathen. In the West Indies and Central and South America, 51, of whom twelve are similarly marked. In Australia and the Pacific, 42, of whom eight are so marked, two of them Chinese at Honolulu, who are apparently additional to the above.

Laymen, as such, are not ordinarily sent out by the S.P.G. Only a few many men from St. Augustine's College are sent, but almost all with a view to ordination by the bishop of the diocese in which they are to work. Men are not ordinarily ordained in England upon the So

title. The names of a few laymen appear in the Society's Report, some of them belonging to this category, and some being schoolmasters engaged on the spot. The number is about twenty; of whom nine, who are working in the dioceses of Corea and Lebombo, are called "lay missionaries." In some of the Colonies, however, there are schoolmasters and catechists locally employed, whose names do not appear on the Society's Lists.

The women missionaries of the S.P.G. are engaged and employed by the Women's Missionary Association, which works to a large extent independently. It is not wholly independent, because its funds are paid in to the Society's Treasurer, but the accounts are kept separate, and the Association publishes its own separate report. The total receipts for the year 1898 amounted to 8377*l.*; and against this the Association pays its own Secretaries, Printing, Organization, Training of Candidates, Passages, Outfits, &c. The number of women missionaries in the last Annual Report was eighty, of whom ten were in South Africa, four in Madagascar, six in Japan, one in China, and all the rest in India. Most of them are engaged in school work; the full title of the Association being, "The Women's Mission Association for the Promotion of Female Education in the Missions of the S.P.G." Of the eighty, about a dozen are wives of missionaries. Apparently the Women's Association employs some wives, but not others.

Turning to the Funds, we take the following particulars from the last published Report, i.e. for the year 1898, issued in 1899. The General Fund received in subscriptions, offertories, &c., 83,500*l.* in round figures. From the same sources the Special Funds received 7830*l.* The Women's Association provided 8770*l.* Legacies, which the S.P.G. treats in a special way, produced 13,000*l.* From Interest and Dividends was received 12,000*l.* Then portions of the great Marriott bequest were realized to cover special expenditure on buildings, &c., and these, with some similar funds available for use, provided 17,000*l.*; and a trust gift of 2100*l.* brought up the grand total to 143,000*l.* It is interesting to observe that in general and special contributions (not including the Women's Association), the Diocese of Winchester stood easily first among Dioceses, with 6300*l.*; London Diocese taking only the second place with 5600*l.* Oxford Diocese stood third with 3700*l.* The Expenditure abroad, in round figures, was as follows:—In North America, 13,000*l.*; in Central America and the West Indies, 9000*l.*; in Africa (almost wholly South), 32,000*l.*; in India, 46,000*l.*; in other parts of Asia, viz., Ceylon, Straits Settlements, China, Corea, and Japan, 13,000*l.*; in Australasia and the Pacific, 7000*l.*

It only remains to notice one of the Society's principles, and one of its methods of work.

The principle is that the Society is as broad as the Church. In theory the S.P.G. is the Church's own instrument for Foreign Missions, and no other instrument is necessary. In theory, from its point of view, the existence of the C.M.S., for example, is either a superfluity or an impertinence. We need scarcely add that no such feeling really actuates its leaders!—but in justice to the Society, its theoretical position should be understood. As for the Boards of Missions, they are actually

regarded as superfluous by some—we will not say impertinent most caustic criticism of the scheme for forming them was contained in a paper read at the Carlisle Church Congress in 1884 by the Secretary, Prebendary Tucker. Possibly, now that they have some years, and have displayed exemplary modesty, the object of them may no longer be entertained. Still, the Society claims to be the best Board of Missions the Church can have. It is not impossible if a different spirit had prevailed in official Church circles a half century ago, the Society might have retained its position as the best missionary agency of the Church of England. But when the Evangelical clergy could not get ordinary toleration from prelates of the Church, Bishop Tomline, and when even Charles Simeon, no longer an enthusiast, but a veteran in the Church's service, was blackballed for seeking membership in the S.P.C.K., it is no marvel that new organizations had to be started. The result has unquestionably been good. Much more has actually been done for the spread of the Gospel than could have been done otherwise.

But the principle, "As broad as the Church," has an important consequence which should be noted. It follows that a clergyman has been thought by his Bishop fit to minister in the Church cannot be refused by a Society guided by that principle. "None are excluded from its service whom the Church would admit, and none are excluded whom the Church would exclude." * This is a perfectly intelligible and reasonable principle, and ought in fairness to be borne in mind when the Society is criticized for having men of a certain type upon its rolls. We are at liberty to object to the principle itself, but we are not at liberty to blame the Society for acting upon it so long as it remains unaltered. When the founders of the C.M.S. adopted a different principle, it was not on account of theological differences. It was because, as a matter of fact, a considerable proportion of the clergy were at that time unqualified for their sacred office. Ordination by a bishop, therefore, could not be accepted as *per se* a qualification for missionary service. By "sound men," who, it was affirmed, could alone do "spiritual work," were meant men of a particular party, but men who could preach because they knew Christ. However, we are not wishing to contrast the two principles, or to advocate one as against the other. The object is to show that a Society that is "as broad as the Church" has no option but to act on the former of the two.

It would be affectation to ignore the fact that a great many supporters of the C.M.S. decline to support also the S.P.G. because there are in its ranks men of an extreme type, known to be so by their membership in certain extreme societies. It is not reasonable to condemn them, and thus conscientiously hold aloof. It is one of the sad consequences of the revival amongst us of teaching and usages avowedly borrowed from the darkest ages of Church History. When we see many of the promulgating errors and superstitions which we know to have been deliberately rejected by our Church when she put away many innovations and returned to primitive doctrine and practice, it is

* S.P.G. *Digest*, p. 843.

natural to shrink from any connexion, however indirect, with such a movement. On the other hand, it is equally unreasonable to blame those of us who refuse to condemn a great Society which has, upon the whole, done a mighty work for the Church of England, because its constitution prevents it from excluding from its ranks a certain number of men whose presence there is assuredly to be regretted. After all, we who are C.M.S. folk are partly responsible for the fact that the S.P.G. has not a larger proportion of missionaries whom we should call decidedly Evangelical! Why has it not? Not because such men would be rejected by it. "None are excluded whom the Church would admit." On the contrary, it would rejoice to enlist the vast majority, at least, of our men; and if the C.M.S. did not exist, a very large number of them would be upon the S.P.G. roll, and would be at liberty to work upon their own lines, just as others do. But the C.M.S. does exist, and robs the sister Society of most of those who would be its Evangelical recruits! This, however, does not make the rest of its clergy Ritualists. Probably the great majority belong to the *via media* school of moderate Churchmen.

In the early days of the Tractarian movement, some Evangelical supporters of the S.P.G. endeavoured to get a pledge that the Society would not send out men of the new school. Among these were two clergymen of standing who had been Secretaries of the C.M.S., Josiah Pratt and Edward Bickersteth, the very two men who, in the entire century, stand next to Henry Venn in the importance of their services in its cause. Their correspondence with the S.P.G. Secretary does not seem to have effected much, and it is hard to see how this could be expected. But Pratt and Bickersteth continued members, and the latter wrote, "It is a serious matter to cripple a Society that has done so much for God, and I do not feel justified in so doing." He preached for it from time to time in various places, both while he was C.M.S. Secretary and afterwards. And those who know anything of the *personnel* of the Church at that time will agree that Edward Bickersteth was perhaps the most decided in his Evangelical and spiritual principles of all the leaders of the period.

So much for the principle, "As broad as the Church." The particular method of work to which we also wish to call attention is the plan of making grants to the Colonial and Missionary Bishops towards the support of clergymen whom they select and engage. A large proportion of the men on the S.P.G. roll have not been accepted by its Examining Committee, trained under its auspices, and located at its discretion. They are men who have been engaged by the Bishops in whose dioceses they serve; and though in each case the Bishop sends particulars to the Society, it is he who is responsible for the selection. This practice also should be borne in mind when the extreme party character of some men on the roll is objected to. The system may of course be criticized; but given the system, it is not fair to complain of its results in particular cases,—nor yet to suppose that all its results are of the same kind. For instance, one of the Bishops thus helped by the Society is Bishop Ridley of Caledonia.

It may be added by the way that this system enables the Society to enter on its roll, and report to its constituents, a much larger number of

men than its Income could support if they were all entirely supplied. A grant of (say) 50*l.* a year* is made to a Colonial Bishop clergyman." The Bishop finds the clergyman, and uses the grant a part of his stipend. In due course the clergyman's name is the list of missionaries. These cases are mostly of men for work. The Society's missionaries to the Heathen are altogether upon its funds.

We have thus briefly sketched the history of the Society, sur its work in various parts of the world, and noticed its principal methods. The facts, we believe, will be to a large extent new readers, and cannot fail to interest them. And we are sure that many of the staunchest and most energetic members and friends of the Church Missionary Society will join us in wishing God-speed to the Society's Bicentenary Commemoration, and in the sincere prayer that please God to make the sister Society more and more an instrument in His Hand for fulfilling the Risen Saviour's great Commission to evangelize the world.

REPORTS OF WORKERS IN THE CAPITAL UGANDA.

I. Some General Statistics.

EXTRACT FROM LETTER OF BISHOP TUCKER.

Namirembe, Jan. 18th, 1903.

YOU will be interested in hearing that the two Roman Catholic Missions have been reinforced to the extent of thirty this year, the French Mission having had twelve priests and six nuns sent to them, and the English, or so-called English Mission, twelve priests—total, thirty. Our reinforcements this last year were three men and three ladies. The Romanists mean to take possession of Uganda if we will allow them. With our present limited numbers I don't see what we can do to prevent them.

My chief hope does not lie in Salisbury Square, but in our native agency. You will notice in the statistics which have been sent to you, I believe, by this mail that the number of our native workers has marvellously increased during the past twelve months. Last year the male and female teachers numbered 980. This year, I am thankful to say, they have increased to 1498, without reckoning the women teachers in North Kyagwe, who have been omitted from this list. The result of this large increase in the number of teachers (an increase for which I am profoundly thankful) is to be seen in the large increase in the

number of baptisms during (4772), without reckoning Nassa, the returns from which have not yet come to hand. Last year the baptisms (including Nassa) amounted to 3586.

The income of the Church largely increased, from 3341 to 5057 rupees. Nor does this latter all to represent the development of the work, but the Church has taken place in the matter of giving all the giving is done in shells during the last two years depreciated nearly 100 per cent. has not yet been realized by the Church but the Church feels it in shells. The people imagine they have been giving to the Church 10,000 rupees, instead of what they have realized in the actual market 5000 rupees.

But perhaps the most rapid development of the work has been amongst children. You will notice in the statistics that we have 10,000 children (not reckoning those in North Kyagwe, the returns having not yet come in) under instruction. The main result of the work which I brought forward at the Conference last June. The quest

* This is the average in such cases. See *Digest*, p. 843.

education of the children has been warmly taken up by the chiefs; hence the ready response to our appeal that the rising generation should not be left in ignorance. Our standard, of course, at present is not very high, and in the majority of cases does not go beyond one of the three R's—reading. But still we have a very large number who have risen to some knowledge of the second R—writing,—and a certain number who are studying arithmetic. In all cases, however, the children are under religious instruction more or less perfect (I am afraid rather less than more). But still the result of our efforts so far are such as to make one profoundly thankful and to feel even a spirit of hope for the future. A definite step has been taken towards training school-teachers,

and when we are able to send well-trained teachers out the results will, I am persuaded, be quite remarkable.

During last year we have sold something like 45,000 *Mateka* (you see we deal in large numbers). This, of course, shows that a very large number of people have placed themselves under instruction. The fruit will, I trust, with God's blessing be seen later on in a large increase in our baptismal roll.

Altogether the past year has been with us a year of unexampled prosperity, whether we look at the baptismal roll, the communicants' roll, or the Church balance-sheet. And this in spite of defective ranks and our own shortcomings and failures. To God alone be the praise and the glory!

2. Preparation of Teachers.

ANNUAL LETTER OF ARCHDEACON WALKER.

Mengo, Nov., 1899.

In writing a letter, one always likes to think of those to whom the letter is written. A "Committee" is so vague an idea, that I write my letter to a Committee of Parents—"Fathers of the Mission." This is a happy relationship, for it insures a kind consideration on the part of those addressed. It gives me the sort of feeling that one has one's parents in Salisbury Square, and that their number does not decrease, as, alas! is the case in one's own home; and that one has the right to expect that the small details of one's life and work, which would be of little or no interest to the outside world, yet have a value in Salisbury Square, when they form the experiences of one who is a son of those fathers to the Mission known as the Parent Committee.

In the last Annual Letter I wrote to you I told you about the men who were training for ordination. I then had a class of some ten men, of whom four were ordained last Trinity Sunday. The others, though not ordained now, may be ordained later on when they are more known. They are able to go out as teachers, and can do a great deal while unordained. Some of them have not been ordained because they have not the intellectual gifts that seem to be necessary for the equipment of men who are to be "teachers" as well as "pastors." Things are advancing so rapidly in Uganda, and each year adds to the intellectual growth of the people

and to the advantages that are afforded for gaining knowledge, that unless a man has considerable natural gifts, he will find he is quite left behind by members of the congregation to which he is appointed as teacher. Therefore, the men who have been chosen for ordination are men whose devout life and energy as teachers and pastors is well known and in most cases men who have the natural gifts that will enable them to keep in the front rank in this advance of intellectual and social development.

One does not know what the feelings of a hen are during incubation, but mine at receiving a fresh "sitting" are tempered by a feeling of regret at saying good-bye to the men with whom I have spent so many happy hours. No doubt in time the new men will seem quite as ready to understand and slow to forget what is said as those who have been hatched off were, but at present there seems to be a difference. The new men have not yet learnt what is worth knowing and what is of no importance. They will pull a passage of Scripture to pieces and examine each detail, and at times fail utterly to see the beauty and meaning of the thing as a whole. Still, at times this examination of the Scriptures to the square inch does lead to valuable results. One good thing is that the men have no hesitation in asking questions on all that seems to be difficult to them. One day we were reading the Collect that speaks of God's never-failing providence

ordering all things, and a man called Samsoni Konde asked how it came about that children were born deformed. He said he had been telling a lame man of God's love and power, and the man asked him to explain to him how it came about then that he was born lame. Which had failed, the love or the power? Samsoni told me that he had not been able to explain the matter to the man. Though the Natives do not often argue with us European missionaries, yet I gather from the above and from other suchlike things I have been told that they do argue with our teachers who are their fellow-countrymen. I expect it is much the same as a curate in London finds it to be when he goes to the shoemakers and tailors in some back street. He goes full of love and joy, and often comes away disappointed and cast down. This proves all the more the need for careful, thoughtful instruction, so that the men who are to be the clergy and leaders of thought may be men of sound learning as well as men of earnest Christian life.

There is considerable difficulty in teaching when one word has to be used for several different things; and though, through the efforts of Pilkington and others, great care has been taken in translating, yet confusion does exist. A man asked me how it came about that the city of Sodom was burnt down with matches, and yet he had been told that matches were only a recent invention. The word for brimstone is the same as that for matches, and hence the mistake in the man's ideas. As time goes on this can be improved, other words can be found, shades of meaning can be expressed. At present one word has to do duty for all the stages of belief, from a bare assent up to a yielding of oneself up to a truth.

I hope the time may be not far distant when the native clergy will send you Annual Letters.* I hope this may be possible even next year. A man called Ham Mukasa, not an ordained man, has tried to write what may be called a commentary on St. Matthew's Gospel. We hope to have this printed and circulated in Uganda. It is only a first attempt, and others will try their hand at this kind of thing, and do it better very likely. But still Ham's

attempt is valuable, because us how to express ourselves in people will understand; it is ill with proverbs from the native. In many places the comment very short and deficient. So are not touched at all, and on comments are very obvious. any one who has been teach long time it is most interesti such a view as this comment into the mind of one who taught. Some such help is v wanted by men who go away t places as teachers and have no help them and no teacher to : difficulties arise. And tho commentary seems so weak ar in places, possibly there are s could not stand a much stron I believe this is a mistake teachers are often in the d making. We pour into the na such a flood of light that bewildered, and the meaning v convey is dark with excess of l

Many of the native chief lightened Christian men, who ar to improve the condition of tl under them. They are anxiou the people taught and gave good laws. Many of the e exist are the result of ignor not of a wish to ill-treat the pe one time it was very difficult to work done in the country u men were driven to it by force and the stick were the usual fo for this purpose. In England is what is generally used, or discomfort; but here such a do not exist. You will not idle man, who wastes his ti public-house, sitting by an em or miserably asking for help charitable. Here in Uganda is a kindly mother that brir abundantly, and food can be l out labour, the sun is a cheerf who never refuses to shine on or naked. Some man, howev a plan of making people work been successful but liable to a has become the custom for wishing to marry to give the or guardians of the lady presents, and to gain these pr men have had to work. I r

* Annual Letter forms are sent every year to all the Native Clergy on the list. We should have been glad to have received reports of their work Baganda clergy, and look forward to having them next year.—Ep.

once Pilkington preaching against this custom; he said it was the same as selling the women. The Katikiro waited on him in the vestry and discussed the matter with him. When Pilkington heard the whole matter, he did not think it so objectionable as it at first seemed. The Katikiro pointed out that the girl was not forced to go against her wish, but that she liked to see how much the man cared for her, and also there was a reasonable prospect of her being taken good care of when she had been obtained with some cost to the man. It may not be altogether bad for a man to have to exert himself before he can get what he wants; it will prevent him making hasty ill-considered alliances. And one can understand a man being so full of love that even a period of seven years' hard work seemed only a short time. The chiefs are now considering what limit should be put to the amount of presents to be asked for marriage.

The sudden introduction of the Government troops and increased demand for labour of all kinds has created a desire to become suddenly rich. The chiefs are all anxious to be traders, and it is with some feelings of regret that I see a shop has been built just inside the royal gateway. Where armed men stood in barbaric splendour when I first came to the country, you see now a shop with cheap calicoes for sale, a fragment of Petticoat Lane, but with more fun about it, as the lads who act as shopmen often try the clothes on. Some wretched trader brought up a load of hard felt-hats, "billycocks," and these were worn with a string of cowrie shells round the place for the hatband. Others removed the brim as being unnecessary, and wore the brimless hat, making their black heads look abnormally enlarged. We are passing through a most curious stage, a revolution in everything, and it is very difficult for the people to know what is worth imitating and what is purely a Western excrescence on civilization.

The people as a rule live so much from hand to mouth, that if food becomes scarce they have no reserve of any kind, and the work of trading suffers in consequence. Many of the teachers have had to leave their work to go and work for food, and most cases where the people of the place used to provide the teacher with his food, they

have refused to do so in future. Then again, the time has come round for paying the annual house-tax to the native Government. All married men have to pay this tax, so that many of the teachers have to obtain leave of absence from their work to go and look for the shells to pay the taxes with. Those teachers who have gone to another country, as those in Toro, Unyoro, or Usoga, have been relieved from paying the house-tax. The chiefs say that soldiers away on war expeditions do not pay, or men sent out of the country on the king's business, and they are therefore prepared to extend the same privilege to men sent forth by the Church as teachers.

The great disaster of the year has been the large number of porters who have died on the new Government road to the coast; about 900 of the Waganda, and these mostly Christians, and 2000 of the Wasoga died from starvation and dysentery. The first attempt at trading with the coast on a large scale has been a miserable failure. The Government encouraged the effort, but in spite of this, it has been a complete failure. Still, some good has come out of this; the chiefs have shown the Government officials that they are honourable men, who will sell their goods at a loss in order to pay off the traders who brought up the goods without delay. Judge Collinson told me that the chiefs would not hear of offering to pay anything less than their servants by mistake arranged with the Indian traders. The chiefs said, "We are bound by what our servants promised in our name, and we will pay it, though we lose by doing so."

Very little rain has fallen during the year, and this has made food very scarce. I am told that in Unyoro some of the people have died of starvation. This hunger has not resulted in deaths in Uganda as far as I know, though no doubt it has caused a good deal of suffering. But this want of rain has been turned to good account; the chiefs have ordered the ground down by the swamps to be drained and sown with rice and wheat. In consequence of this, rice is already much more plentiful than it used to be, and wheat, though seldom a great success in Uganda, is becoming more plentiful. When wheat and rice can be readily obtained, there is much less likelihood of famine through failure in the plantains or potatoes; and for us Europeans it is a great comfort being

able to get something to eat a little more like what one thinks of as "food." Some of the missionaries tell me that "the plantains grow on them after a time." I do not find that to be my experience, though from the amount of them I have eaten, one might almost expect to see something of the sort happen.

As one looks forward to the next year one wonders what new features will mark it. I trust that one thing may be the development of a more self-dependent spirit amongst those who should be the leaders in the Christian Church. It is piteous at times to see how the work falls off if the European who has been in charge is removed, and to see that every advance has to be made by the European missionaries urging the Natives on. It sometimes reminds me of wheeling a bicycle uphill; as soon as you stop pushing, it stops going. The Native Christians are so ready to rely upon the European missionaries as if the work were ours and they voluntary helpers. I am not sure that it would not be wise to let things be done less well and be done by Natives than to give so much help. It was unlawful to yoke a camel and an ass to the same plough, and I fear that the more the Europeans do of the actual work itself, the less the Natives will feel their duty and responsibility in the matter. No doubt it is contrary to the native character to feel a sense of "duty" or any value as regards time, and therefore we have grave natural difficulties to overcome. There are marks of great improvement, and we earnestly look for more. The teachers are much better taught than they used to be, and more of them are wholly given to the work than used to be the case.

During the year one or two of our people have joined the Roman Catholic faith, and some of their people have come over to us; but I fear that these

changes have not been from religious motives, but more like political in England when a man leaves to join another. I am sorry for the children's sakes and for those dependents, for if a chief changes religion, many of the Heathens who wish to become Christians leave their master's religion. I know a sincere Christian man of high standing who has left us. Some three men of high standing have become Roman Catholics, and they themselves had been guilty of very bad things. One chief left us and then came back again. He hesitated so much about leaving us, and then about coming back that one could hardly feel that there was any real change in the man. He changed the outward name. Those who have joined us from the Roman Catholics are in some cases men who were formerly taught by Mackay and Mr. Ashby. A man was baptized by Mr. Ashby in 1885, but some short time after he joined the Roman Catholics. I remember he brought Mr. Ashby a sheep as a present when he came to Uganda in 1891, and also he looted our house in Budu when he left it that same year. Many of those who so change their religion that the change is merely on the outside I only know of one case in which a man who came from the Roman Catholics has shown himself a sincere Christian man. There may be others I do not know of, but there are. Some of our people who openly become Mohammedans, may have more than one wife, and being looked down upon by their companions.

We are thankful that the year has at last at peace. If we can obtain a few years of quiet regular teaching and steady development of the work, the hope it may be possible to reach some of the countries that lie just beyond Uganda.

3. Medical Work.

ANNUAL LETTER OF DR. A. R. COOK.

Mengo, Nov. 8th, 1899.

There is perhaps no more wonderful trait in the description of our Lord's life given by the four Evangelists than His treatment of the sick. The same tenderness for the suffering was exquisitely portrayed by Isaiah, when he prophesied of Him as one "acquainted with sickness" (Isa. liii. 3; *R.V. margin*). These words are a

veritable tonic to the over-tired missionary, who, however much he may be of other help, can avail only to his ever-present Lord, real and true in the fullest, deepest sense "acquainted" with the sufferings of the suffering.

Looking back over the last months, one cannot help feel grateful for the wonderful

which the Lord has led us, and the great advance there has been in every department of the work. First to deal with the physical suffering relieved, not because it is more important than the spiritual work—it is far less so—but the results are more tangible and more easily estimated. I give a comparative list of patients seen, operations performed, &c., in the first ten months of three successive years:—

	January—October.		
	1897.	1898.	1899.
Attendances of out-patients at the dispensary	12,990	14,348	20,385
In-patients. (This is the bulk of the work.)	113	240	451
Operations	192	186	261
Visits to the sick in their homes	402	547	439
Teeth extracted	31	34	218
Gynaecological cases	57	31	242
Obstetric cases	6	6	34
Shells given by the Natives (mostly as fees for medicine received)	71,687	112,543	308,677

A mere hasty inspection of these numbers will show the immense increase during the last year. Only one item shows a decrease—the number of visits paid, and that has been due to the fact that we have been so overworked in the wards that we have not had time to pay visits. For nearly the whole of the above-mentioned period (nine months out of the ten) Miss Timpson and myself have been working single-handed, though Miss Furley and Miss Chadwick have kindly assisted at operations on several occasions; but besides the difficulty of employing comparatively unskilled help, we could not dislocate the arrangement of their own work. Miss Timpson nearly broke down under the incessant strain, and had to be ordered off for an all-too-long-delayed holiday, before she could thoroughly shake off the attacks of fever. The arrival of my brother and his energetic wife on September 30th has since completely relieved us. The former has brought much skill and hospital experience to aid in the work; the latter, though untrained, has thrown herself with such energy into her duties, that her influence is being already felt.

So much for the staff, now for the buildings. An immense improvement

has taken place here. The old shanty, formerly used as forge, workshop, shed, &c., and styled (*mirabile dictu!*) by courtesy a dispensary, has been discarded, and a substantial building, 72 feet by 2) feet, put up. We are no longer half-poisoned by the reeking effluvia from the unwashed bodies of fever-stricken patients, or dripped on by water percolating through many crevices in the weather-beaten roof, but can do our work in comfort and dry during all weathers, while good ventilation reduces objectionable odours to a minimum. The building was begun at the end of last year, and at that time every one was his own architect. I must record with grateful thanks the assistance of Mr. Maddox, who spared several days from his work at Gayaza to supplement my clumsy attempts at house-construction. Owing to his skilful help a really firm building has been erected.

The gate in the surrounding fence is opened at eight o'clock every morning, and from that hour till nine the patients assemble. From 9 to 9.30 a service is held, at which every patient must be present. At first this led to some little demur on the part of the Roman Catholics, who came and protested, but I said they must either have our Gospel-preaching and medicine, or go without the latter. They chose to attend. The service is taken entirely by a selected native teacher, and the daily average is from sixty to 100, many of whom would not otherwise come under Gospel influence, as Mohammedans and Roman Catholics practically never come to church, and we frequently have the untouched Heathen as patients. Meanwhile, services consisting of hymn, Bible-exposition, and prayer have been held in the wards, Miss Timpson taking those amongst the women, while I speak to the men.

We begin work in the wards after prayers at 8.30 a.m., and dressings, &c., take up till about 10 a.m., when we adjourn to the dispensary. The out-patients come in one by one, are examined in a screened-off recess, and after receiving their prescription paper pass on into the large room, where the nurse dispenses their medicine, or attends to their ulcers, dresses the wounds, helps in minor operations, &c. A suitable room is reserved for

gynæcological cases, and another for the necessary pathological work connected with the hospital.

The hospital buildings remain the same, but eight months ago the permanent hospital was commenced. The work was carried on by men supplied by the various chiefs, who took a warm interest in the work and supplied all labour free of charge. This probably will mean a saving of nearly 200*l.* The materials are paid for, and will probably cost about a similar sum. The building is 120 feet long, built in the shape of a double Maltese cross, and will comfortably accommodate some fifty beds. Our present hospital can only take thirty beds, and is often overcrowded. The whole work is under the able superintendence of Mr. Borup, the head of the Industrial Mission. At the date of writing, the roof is finished and most of the walls, probably all, will be completed in another three or four months. The magnitude of the work may be estimated from the fact that about 110 tons of grass were required to thatch the roof.

We draw our patients from every class, and have to do with every kind of injury and disease. The *bakopi* (peasant class) form, however, the great bulk of the patients, and many a one hears for the first time the "Old, old story of Jesus and His love." Bullet wounds are common; tumours—malignant and benign—form a considerable proportion of our surgical work. This is very heavy, but makes the greatest impression on the Natives. For a man or woman to recover from an attack of pneumonia or dysentery is not considered so wonderful, but for a tumour to be removed, the size of a fist, from the head or jaw, strikes them dumb with astonishment. One poor old gentleman, totally blind, whose eyesight I partially restored by an iridectomy, so that he was able to walk about and even distinguish the forms of letters, though he did not, of course, know them, was so delighted, that he assured me I was "God Himself." May he learn to find the Light of the World! Another had a friend who was afflicted with a big tumour on the cheek. A week after the operation, when the bandages were removed and he saw the small scar left, he exclaimed, "*Bulokozi!*" (salvation), which taught me very well what

the word conveyed to the mind. Eye operations are, of course, common, but, alas! the sight of people is ruined because they come till too late.

The work amongst the work-children I will leave to Miss [unclear] to describe; we have had many surgical successes and several encouraging spiritual results.

Of the spiritual work I speak cautiously. Not that we are without joyous tokens that it is working amongst us, but our situation is a very migratory one.

Some perhaps from many miles stay several weeks in the work, receiving spiritual teaching and then vanish out of our sight, perhaps never to be met with again here and there we are permitted the seed, sown sometimes in work, not seldom in weariness, spring and bear fruit. One has, however, fully to confess many short cuts and letting slip opportunities of great weapons we need for the work are "love and patience"; preparation, prayer, and the indwelling of the Holy Spirit. We have had many peaceful deaths but increased experience has not modified my former impression. I had seen no Christian fear. That still remains gloriously true. Even the Heathen seem to face death without terror; doubtless the idea of a kind of "fate," or else perhaps absolute ignorance, encourages this.

A great load has been lifted from my mind in one respect. Till last year a dispensary was opened last August. The out-patients had no spiritual teaching. The old shed used as a dispensary had no conveniences for such. Now we gather in a spacious porch, with out-patients on one side, women on the other, and in-patients hear fully the way of salvation.

Every Wednesday evening the women gather together, all such as can walk, for a native prayer-meeting in the men's ward. A hymn is followed by a brief passage of Scripture, and then I announce the results for prayers. These little gatherings are exceedingly helpful and refreshing.

I must not omit to mention a new feature this year. For

months we set aside Thursday for a visit to some neighbouring village. The furthest off was Kungu, on the borders of Bulemezi, fifteen miles away, but our bicycles helped us greatly; usually, however, we went more moderate distances—five to ten miles. We had previously given notice of our coming, and a good number gathered together. After a cup of tea we held a short, bright service, and then tackled the patients, and in not a few cases had the joy of seeing them take the first step by placing themselves under regular Christian instruction. About noon we knocked off and had food, sitting on the ground on native mats and eating native fashion. The dispensary boys came with us, and helped, dressing ulcers, &c. I wish I had more time to speak of these dear lads. We have six of them, and they lead a most self-denying life. Hard work and no

wages, but just the clothes and food they need, they work on cheerfully, doing nearly all the rough work. The head-boy, Semei, was described by the late Mr. Pilkington as the best boy in Uganda. Unselfish, clever, and always cheerful, he is a beautiful living example of a humble and unostentatious, but really Christian life. I will not deal here with our urgent need for reinforcements, having just written a long letter to Dr. Lankester on the subject. Another nurse is imperatively needed at once, and a third doctor and second nurse, that we may start work in needy Toro.

Pray for us; we need believing prayer. I have said little about the joy of the work. One's cup of gratitude is in a state of perpetual overflow. Spiritually, mentally, physically, one could not wish for a happier sphere of labour.

ANNUAL LETTER OF MISS K. TIMPSON.

Mengo, Nov. 22nd, 1899.

Dr. A. R. Cook has written so fully about the general working of the medical work in Mengo Hospital, that there is nothing I could add to that. But I should like to tell you a little about the work among the women and children in the wards of the hospital.

There has been a great growth in the obstetric work; for this we are truly thankful, for it brings under our care women who for years have been bearing illnesses for which the Baganda have no remedy, and life has been a real burden. Many of these are women who do not know Christ; a few are Mohammedans, and, of course, a great many of our dear Christian women who, though intelligent about reading, &c., are quite ignorant about caring for their little ones. A great number of the new-born babies die at once, or a few days after their birth, and no wonder when we remember the treatment they receive. The little mite is dashed all over with cold water, not dried, placed on a large banana leaf quite naked, to finish off any life that may remain after the cold water and night air, &c. "It is a case of the survival of the fittest" in Uganda. So you will gather from this that there is a great need to teach our Baganda sisters to care for their children, as being great gifts from God, given that they may be brought up in His faith and fear, and also to start them on life's road with strong,

healthy bodies. This part of the work does not only fall to my lot, for every C.M.S. lady working in Uganda, in her visiting among the women, or coming in contact with them in any way, does her best to help the mothers to care for their babies. Many of the women tell us with great joy that since we came to the country they have learnt wisdom, and they never do the things of the past. Pray for these dear women that they may realize more their great responsibility towards their children.

There are numbers of children who belong to Christian parents, who are being brought up practically Heathen, because they have been given, when getting a troublesome age, to heathen friends to bring them up, instead of being cared for by their parents.

We have some bright spots in our spiritual dealings with the people. Last Sunday, one old woman who was in our hospital for two months, and refused to come to the prayers and daily Bible-readings for the first six weeks, stood up and professed Christ in baptism. Every person who comes into the hospital is questioned as to her belief, and very often we get a very untruthful answer, for a great many of the people from the villages think that if they say they are not Christians, we shall not allow them to remain. When assured that it makes no difference, and that all the Baganda are dear to us, they say at once "No, I don't read,"

and some say, "and I don't want to; it's my leg I want healed." Since Dr. and Mrs. Howard Cook have come to work amongst us, personal dealing with the people has been easier. Mrs. Cook is full of energy, and is a great help in the dispensary every morning. And this is no mean work, for it is a great strain on one's patience and strength, especially when one is not up in the language, as I well remember. Having the dispensary work taken off my hands, I can now attend the service for the out-patients, helping with the singing, and after the Native has finished, I have a little talk with the women—not always on religious subjects, but to let them see how we love them, so that they may be softened to listen to the words of life so well told by the native preacher.

Before finishing this letter I should like to mention that the new hospital,

which is being built by Mr. J near completion, and then when we divide the men from the quarters, we hope to train the girls as nurses. This has not been done in the past, because the women have been, comparatively speaking, slaves, until the Gospel glorious light shone into this land and, in a measure, made the women free. Knowing this we realize that it is much more difficult to teach them than the boys. I need constantly looking after which I have felt hitherto was an undertaking, when we were boys, as it would bring them into contact with each other. The hospital will have fifty beds, for women, and children, and before long I trust some lady will come out and share in this God's work, which has grown

4. Teaching the Women.

ANNUAL LETTER OF MISS E. M. FURLEY.

[No date.]

The work among the women has gone steadily forward during the last year. The ordinary reading classes have been well attended except in the early morning, when sometimes they are very full, and sometimes very thinly attended, being very much regulated by the weather and the cultivation of the country. When it is too dry to dig, the women come to read; when the weather permits of cultivation they are all out in the fields in the early mornings, being the chief food-procurers of the country.

There has been a decided increase in the number of women written down to read for baptism during the last year; a small increase in the capital itself, but a very large increase in the number reading in the gardens around the capital. The number I have written down during the year has been about 600, of whom one-third were from Mengo itself and two-thirds to read in the different gardens within a few miles' distance round the capital. The whole course of reading takes from five to six months, the first catechism being mastered and the candidate questioned on it before being written down. In the gardens this is done by the teacher in charge, and in the capital by one head teacher set apart for that purpose. They are then written down and put in classes for the first reading, being

steadily taught through the Churches of St. Matthew and St. John. It takes from four to five months, the time depending on the teacher, which they are passed on to the experienced teacher to be examined what they have read, the examination generally occupying about a week when they are sent on to the clergyman for final examination. The whole teaching from first to last is done by Natives. Those who are being written down here go to read in the gardens near the capital again for their second course, which makes our extra classes here large in proportion to those in the first reading. The writing down and arranging these classes generally takes an hour to an hour and a half in the morning.

Of our women teachers it is not possible to speak too highly; so many of the elder ones have a wonderful grasp of spiritual things, and the younger ones have done good steady work throughout the year. There is a conscientiousness and keenness of interest in their work that is most delightful to see.

During the last year or so we have lost some of our best women from the capital; but what is lost to us is no loss to the work, but rather a gain, as all are now engaged in the country districts.

single woman volunteered this year for missionary work and has gone to Busoga. Ten others who were teachers here have gone with their husbands and are now teaching in the country, either in their own gardens, in the case of chiefs' wives, or where their husbands have been appointed teachers. One of these is in Bunyoro, two in Singo, two more in Busoga, one in Budu, and others in places at lesser distances away. Much as we miss them, we are far more than compensated for their loss by the knowledge that such thoroughly able women are at work in the country districts.

I have held a class for candidate teachers and teachers' wives during this last year. We started with about twenty: of these one died, some left the class, six or seven who were teachers' wives have gone out to different districts where their husbands were appointed teachers, and, we hope, are proving good helpmeets in the work. Some few failed in their examination

and are still under instruction, while five, after being examined in knowledge by Miss Chadwick and approved by the Native Women's Committee, have been added to the list of teachers here. I take these candidate teachers for Bible instruction every afternoon from two to three, when they go up to Miss Chadwick for more secular teaching, writing, and more fluency in reading, in which some of them rather fail.

The second hour in the afternoon I take a more general class, which is open to any women, most of our present teachers attending. We are reading through the Epistles, and the first afternoon in the month we have lately set apart as a prayer-meeting among ourselves, especially to remember those women who have gone from among us to work in the country districts—these have been especially happy times.

The women reading for confirmation during the year have been about 200; this includes those in the gardens near as well as those in Mengo.

5. School Work.

ANNUAL LETTER OF MR. C. W. HATTERSLEY.

Mengo, Dec. 7th, 1899.

In commencing this, my second Annual Letter, I do so with a great sense of thankfulness to God that during the two years I have spent in Africa I have been a stranger to sickness, and that whilst of my two companions who accompanied me here, one has passed away and the other has been lately invalided home, I have enjoyed the best of health and strength.

The work here in Mengo can hardly be called missionary work, in the general acceptance of the term, that of preaching the Gospel to the Heathen, but is more that of gardeners, whose duty is to carefully watch the young plants and water them day by day. Very pleasant work it is for the most part, though not without its discouragements.

For some months now I have been in charge of the boys' school, and Miss Chadwick, who handed it over to me, has been thus free to look after the older girls, who have perforce been rather neglected, owing to scarcity of workers. This is from 8 to 9.30 each morning, except Mondays, the Uganda holiday, and the attendance is very encouraging, averaging 140, though at times we have had over 200, and often 170.

So many things prevent boys attending in the capital. The many chiefs have a good deal of business to attend to, and their boys have to follow them about, carrying their mats, stools, umbrellas, &c., for the custom is here for each one to carry about these articles almost wherever he goes, and the children of the lower classes have a great deal of work to do. Then again, for some months now there has been a great scarcity of food, and many families have had to leave here altogether and go off to their country gardens, where there was not quite such a scarcity, though we have only just escaped a famine throughout Buganda.

At our first school we teach little else than the Gospel and Bible history and reading, and each child gets a really good grounding at any rate in the first and last named; but as a change now and then we teach a little geography and singing.

From 9.30 to 11.15 Miss Chadwick and I take the children, elder scholars, and teachers, including quite a number of chiefs, for writing and arithmetic, and have rarely less than 120 present; and a busy time it is. The attendance at this school shows a marked increase over the earlier part of the year,

especially on the part of chiefs and young men. It makes teaching a real pleasure when one feels that the pupils are anxious to learn and try their best, and this is the case with most of our pupils, who come because they like coming, though a very few come from compulsion; such, for instance, as one of the younger boys of the Katikiro, who was accompanied the other day by a messenger from the lad's father, with the request that if his son would not conduct himself well and learn would I beat him five strokes with a stick. (It is the custom here in Uganda always to state how many strokes are to be inflicted before the punishment begins.) As we have not yet found it necessary to inflict corporal punishment, I declined to oblige the Katikiro.

It is astonishing how quickly the elder boys and chiefs learn arithmetic, as you will see when I tell you that my first class are now doing such sums as the following:—

“If 40 canoes go to Usukuma to fetch loads, each canoe carrying 12 bales, the rate of pay for each of which is rupees 5 plus 200 cowrie shells; the Katikiro takes of this one-fifth, the chief of the canoes takes one-seventh, another under-chief takes one-twelfth part, and the headman takes one-twentieth: each canoe has 12 paddlers: how much does each paddler get when the balance is divided amongst them? One rupee = 16 annas, or 64 pice, or 600 cowrie shells.”

This kind of sum is quite the style of thing the chiefs are constantly having to work out, and the boys are getting into such problems splendidly, though fifteen months ago scarcely one of them could count twice three or six.

One of the most encouraging features is that they do not give up in despair because a thing is difficult. Many of them are most persevering, and take the thing home and try and puzzle it out, and almost every one of the elder ones is anxious to take home lessons.

Now the question of children's education is being so looked into by the chiefs, and such great numbers are being sent for instruction, it becomes a grave question, Where are the teachers? As an idea of how many are attending school now, let me mention that between July 7th and December 7th I have sent out from the book-store to the various centres no less than 27,350

Mateka (First Reader); tho not say that each of these regular reader.

Now of course teachers fo cannot be produced at will have to face the question. I am reminded of an old w used to see a good deal of in who had many delicate piece entrusted to him for which pr were not procurable. Often could do the work I have see to and make the tools, and about the work itself. It see that is pretty much our posi The first thing is to train som

In this school we have al lected half a dozen for train then came another difficu masters of the boys would nc to the boys eating their food: ing supplies of clothing ur could do their due share of w with the other boys. The Council discussed the ma agreed that the Church sho the boys with food, whilst th at once volunteered to pr boys with calico for clothing 1 three years, and moreover len and garden near the church to live in.

Then the Church Council the question, Who was to father to the boys, and see out of mischief in their h ordination candidate, whose Jacob the Elephant, an extre sensible man, was suggested, much struck by his reply, wh he would undertake the pos once said, “Is it for me to work? You tell me what I am ready to obey.” Does remind us of Josh. i. 16: ‘thou commandest us we wil whithersoever thou sendest go’? Oh, for more of suc amongst the members of Chris in England!

Well, now that we have boys set apart for training, le tion to you two of them as Simei Luguma and Erastus the latter a boy of Mika Se: eighteen months ago were on ginning to learn to write—t already read. I myself guide hand to form the first lett he got started he went ahea now write a very respecta and has got from simple a

such sums as I have given an example of. So with Simei, who is perhaps the better lad of the two, and able to give a very nice address to a Gospel class.

Our lately started children's service on Sunday mornings gives excellent opportunity for these youths to teach. After the service is over (we rarely have less than 270), the children have to wait for their parents coming out of church, to carry home their books, mats, stools, &c., so we have a Sunday-school. Service begins at 8 a.m., so we cannot well have school before service.

Each Saturday morning the teachers and I have a quiet time of preparation for the Sunday-school, and I give them a little specimen address on the Gospel for the day, which they in their turn repeat to their class next day, and it is very interesting to note, as one goes round the classes, how much each one has remembered of the address the previous day.

We need much prayer and much of the Holy Spirit, for who can tell what the end of this ingathering of all the children will be? If taken now at the flood, it will lead on to a great Christian nation; but if neglected, there will never be such a chance again. It is only lately that such an interest has been shown by the chiefs in the children, but they are really in earnest about it now, many of them buying a copy of the Reader for each of his people's little ones, where they are too poor to buy them themselves.

The Katikiro takes the lead in encouraging education, and sends quite a little crowd of his children and retainers each day. And we must take care that it is not merely secular education they seek. Our object in being here is first to "Teach the little children to come unto Me," and unless we can do this, far better not educate them at all.

Just a few words about my other work. The book-store and accounts work do not at all decrease; but, on the contrary, get more and more extensive, and take up a great deal of my time. The total sale for the year will show a smaller sum probably, because last year we had the new Reference Testament, which sold very rapidly; but the results are still very encouraging. From January to December 7th (date of writing) I have sent out to various centres: New Tes-

taments, 5350; single Gospels, 5020; 1280 Prayer-books; and 46,500 Mateka (more than three times the number sold last year), which shows that the desire for reading is as great as ever, if not greater.

I mentioned last year what some men will do to get a book, and only the other day I had another striking example of this. Of course, there are many similar examples which might be quoted if space allowed. 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.

Another day a dwarfed specimen of humanity, Kalasi, the king's tailor, who can sew very well, made me a waist-coat, and asked for a New Testament as wages, and when I next called I found him diligently reading it.

The new Bible is being anxiously waited for, and will have a big sale, and so will the new edition of the Reference Testament and Hymn-book, all of which we hope to receive in a few months' time. On account of the cost, the Old Testament is little known by the majority of the people, but a copy has lately been placed in almost every church; and now that people are getting more opportunities of earning money, there is more prospect of their being able to buy whole Bibles. They have never made much effort to buy the present edition, because of its awkward, inconvenient bulkiness, but have preferred to buy only portions.

May I express the earnest hope that the many friends who constantly remember us in their prayers will not only continue, but will increase those prayers, that the desire for reading may extend more and more. I am quite certain that much of the extension here is due to the constant stream of prayer which I know flows from God's people to the Throne of Grace on behalf of Uganda: and I would like to ask, too, for much prayer that workers may be raised up, and well trained to grapple with the great

increase of work amongst the dear little ones, many of whom will be amongst the bright jewels of the Master.

May we and the Baganda in our care for the time being at the last great reckoning day be able to say with truth and joy, "I have glorified Thee on the earth, I have finished the work which

Thou gavest me to do"; and have the joy of seeing an crowd of the redeemed make dear Baganda children join glad song, "Salvation to which sitteth upon the throne the Lamb."

ANNUAL LETTER OF MISS J. E. CHADWICK.

Mengo, Dec. 9th, 1899.

This year of threatened famine has been a year of harder work for our Baganda women and girls than they have almost ever known before. "Our women have set themselves to drive the hunger out of their country, and they have done it," a man said to me the other day. And certainly one cannot but admire the way in which they have been toiling early and late, clearing the waste ground, and cultivating right down in the swamps, many of them suffering severely from fever as a result of the latter. And then when the rain did come every woman and child was out in the fields before daybreak and late in the afternoon planting potatoes in the patches of ground so painfully reclaimed during the dry months. Visiting the women has been almost useless during the last couple of months; there was no chance of seeing them during the hours in which we can visit unless by going to them in the potato-fields, where you felt that you were wasting their precious time. This being so, it is very wonderful to see the steadily-increasing number of women—many of them very old women—and girls coming forward for baptism; but the classes other than baptism classes, and particularly, I think, the girls' preparatory classes, have inevitably suffered.

Until this year our children's school has been mixed, boys and girls, big and little, all together, but the girls were always in a very small minority, and being very far behind the boys in intellectual training, it was most difficult to prevent their being pushed aside and neglected in the crowded classes, and I was always very doubtful as to how much of the real instruction they were taking in. We have therefore been aiming this year at dividing the boys and girls, but not having a girls' schoolhouse as yet, it has not been possible to do so entirely, and the arithmetic and writing classes

and infant reading classes mixed, but I hope after Christmas another class-room will be available that I shall be able to remove and leave Mr. Hattersley in possession of the boys' school, which the Bishop made his responsible some months ago. I am not, however, without a great sorrow that I can say good-bye to boys, who are not only brighter, but also more responsive and affectionate in manner and obedient than the girls. I unfortunately, have very little to be taught; book-learning has been entirely uncongenial to them; digging, cooking, and so on, have been the sole occupation of Baganda women for so long that it is difficult to arouse in them any other kind of knowledge, even the more enlightened ones seem to think that they ought to leave their daughters to be educated by their mothers, and are only too delighted to see their sons. "What good is it for girls?" they ask. But to us it is a matter of no small importance that our Christian girls should have more education than their mothers, so that they may be able to take a more responsible position in their own future homes, as undoubtedly the social position of the Christians is altering rapidly.

As yet, to learn to read and write well to attend a baptism class, to "acquire a Christian name," are bound the educational aims of almost Baganda girls. Or perhaps it would be truer, at least this year, to say that the girls, upon whom the burden of the hard work at home really falls, have not time to come to school in the morning and afternoon, and one of my pupils has learned fairly well, and has learned Catechism by heart with a number of Scripture proofs, up to Miss Furley to be written

as a baptism candidate, is put into a class preparing for baptism, and after perhaps trying to attend both that and my afternoon class for a week or so, is nearly sure to disappear from the latter, perhaps coming to see me a few months later to tell me that "the words are finished," i.e. her examination passed, and that she is to be baptized the next Sunday. It is quite the exception for one of these to come back to day-school, although if they are at all in earnest they continue to attend one of the women's Bible-classes, so that the numbers in the girls' school do not increase much, and I have barely a dozen girls, already baptized, who know how to read fluently and write a little and who are really anxious to get on, and so I hope may some day become school-teachers themselves. Still, I hope this work may soon assume very different dimensions, and when the Natives see that one European lady's time is devoted to it, they perhaps will begin to attach more importance to the education of their girls.

What has given me more pleasure

6. Industrial Work.

ANNUAL LETTER OF MR. K. E. BORUP.

Mengo, Nov. 8th, 1899.

My first Annual Letter was written shortly after my arrival in Toro, and my expectations were then to be permitted to remain in that place. However, after a residence there of only two months the Bishop found it necessary to recall me to Mengo to take up the work of the Industrial Mission, the organization of which had been lately begun.

I arrived in Mengo on the last day of January, 1899, and took up my residence on the hill set apart for the Industrial Mission, called Nviri Bulange. This hill is about twenty minutes' walk distant from Namirembe, westward. It commands a beautiful view of Namirembe, the large church and mission-houses there.

I found here a small dwelling-house put up by my predecessor, and also a large workshop in the course of erection. The dwelling-house was nearly filled with machinery, consisting of two printing presses and a large amount of type and other printing materials, which had lately arrived from Usoga, and nothing of which had been un-

than almost anything in this year's work has been the starting of our little "Sowers' Band" amongst our senior boys and girls, some of whom seem to have really understood that some self-sacrifice is demanded of them, and bring their little gifts with praiseworthy regularity. Our two first boy "Sowers" are already at Mission work, one of them as a junior teacher in Toro; the second, a little Musoga lad, was chosen as companion to the new "little" chief of North Busoga. Both of them write occasionally to their fellow-Sowers here.

The women's Gleaners' Union meetings are always a great pleasure too; they are so keen in remembering what they have been told about the different countries, and so simple and earnest in their prayers for those far-off lands, that I often feel rebuked before them. A good many of our original Gleaners are scattered now; but we have enrolled several new members, all of the best of our women-workers. I don't think we have one member who is not a tried and trusted friend.

packed. There was also a large quantity of Mr. Mackay's old machinery, consisting chiefly of two engines, some steam pumps, boiler fittings, parts of lathes, and some circular saws. These things were for the use of the Industrial Mission.

On Namirembe I had to take in hand the finishing of a new house for the Bishop, and also the new C.M.S. brick-built store, both in course of erection. Additional to that, I had to begin the building of a new hospital, on Namirembe also, shortly after my arrival.

Between superintending the building operations on Namirembe and organizing the work of the Industrial Mission proper on Nviri Bulange, my spare moments were few.

On April 24th we began the regular routine of work in the Industrial Mission. By that time the workshop had been finished, a long house divided into three equal parts. In one room our printing presses, &c., are erected, a second is our carpenters' shop and smithy, &c., and the third serves as sleeping accommodation for apprentices and store-room combined.

Six apprentices were sent here by the Katikiro for training in various handicrafts, as carpentering, smithing, printing, and watch and clock repairing. These boys (who are between the ages of fourteen and twenty years) are bound to us for two years. They are chosen from amongst the Protestant Christian boys of Uganda by the Katikiro, who is responsible for their maintenance during the time of their apprenticeship.

Articles of agreement have been drawn up, and signed by the Katikiro for the Baganda, and by the Bishop, the Archdeacon, and others for the C.M.S. These articles define the respective duties of the Katikiro and the representatives of the C.M.S. in Uganda towards all apprentices sent to us for training in handicrafts of civilized nations by the Katikiro of Uganda. Thus the Industrial Mission in Mengo has become a recognized part of the work of the C.M.S. in Uganda.

Our day's work on Nviri Bulange begins at 7.30 a.m., after having had morning prayer together at 7 a.m. At 7.30 we have a class in writing, lasting until 8.15, when the work in the shops begins. Three boys go to work in the printing office and three work in the carpenters' shop. They work thus until noon, then rest until 1 p.m., when we have a class in arithmetic. This class is usually over by about 1.45, when the work in the shops begins again as during the morning hours. The work in the shops ends at 5 p.m. Then the apprentices are free to go where they like until it is dark. They all sleep on the Mission premises, and it is one of our rules that no boys may remain out after dark. At 8 p.m. I conduct a Bible-class for one hour, at which all apprentices must attend, and in this class I prepare for confirmation those who have not yet been confirmed.

In the printing office, the boys have printed the first reading-book in Lutoro, a calendar in Luganda, being a translation by Mr. Crabtree of the C.M.S. Almanack for 1899, the Canticles in Luganda, pointed for chanting, besides a variety of other work both for the C.M.S. and also for the British Government of Uganda. They have also set up the type for an arithmetic, written by Miss Chadwick; it is waiting its turn to go on the press.

In the carpenters' shop the boys are

at present making window-sash doors for the Bishop's new house. They have not yet begun teaching other trades besides printing and carpentering, as I want them to grasp on those two things before they begin anything new.

When the apprentices finish their work, each one wanted to "let the white men know" in the next few years. They quite agree that they cannot hope even to compete with the other trades in two years' time, but this, I think, is an indication of the progress of their minds. They are getting on very satisfactorily for the time being at work.

The boys in the carpenters' shop find their work heavy, and indeed I doubt very much whether European men can be found who would be willing to prepare the rough material to work with here, without the aid of machinery.

In the arithmetic class the boys are making good progress also. They are beginning to work with fractions. It is necessary that they should know fractions in order to measure accurately.

At first the boys were very impatient about their work, and hardly made to stop at first. The novelty of the work has worn off now, and they are beginning to work in a more continuous systematic manner. It is somewhat tiresome, as it is contrary to the old ideas of labour. However, they are kept at their work every day, they will, no doubt, soon realize the systematic training has their advantage.

I hope very shortly to increase the number of apprentices to twelve. I have worked with twelve before, because I have sleeping quarters for that number only in another large building under construction here, now nearly finished. I have accommodation for twelve or more, apprentices, and it is quite enough to keep them at work.

Some of Mr. Mackay's old steam boiler I could make good use of in the printing office, but it is nearly all used up, because it depends upon the pressure with which it is driven. I have one which will send us a boiler of five to twenty horse-power.

Until quite recently I had to make two journeys to N

daily, in order to superintend the building operations going on there. At one time I had over 100 paid men at work on different houses, besides seventy-five unpaid men engaged on building the new hospital. Keeping these men at work necessitated spending half of my time on Namirembe.

At present I only need to go to Namirembe during the mornings, the new store being finished and the Bishop's house nearly finished. There is still a large force of men at work on the new hospital, but they work during the mornings only.

Some idea of the size of the new hospital may be gathered from the fact that it has taken 112 tons of grass wherewith to thatch its roof. This quantity of grass had to be carried to the building by the Natives. Allowing eighty pounds per man to carry, it would take a procession of over 3000 men to bring it. The grass was brought for less than 30*l*.

How to treat the native workman is

often a very perplexing question. Many of them do not seem to think there is any shame at all in loafing away most of their time when they have engaged to work for wages. One's feelings of justice are often outraged by finding that very little, or no work at all, has been done by the men between one's visits to the different places of building houses. Many Baganda workmen expect to be commended even when they have been lying down all day and neglecting their work. Under such circumstances it is often difficult to know how to treat them, without doing them an injury by being either too lenient or too strict with them.

It is often somewhat difficult to feel that in work of this sort one is doing real missionary work ; and one often wishes that one's work was more directly spiritual in a country like this. At such times it is a great comfort to remember that we may do "all to the glory of the Lord."

A YOUNGER CLERGY UNION : ITS INNER WORKING AND ITS OUTER INFLUENCE.

Two Papers read before a Combined Conference of the Bristol and the Bath Younger Clergy Unions, held in Bath on Jan. 19th, 1900.

I. ITS INNER WORKING.

By the Rev. C. J. HOLLIS, M.A.

THE subject of which I am to treat is entitled "The Inner Working of the Younger Clergy Union." You will readily understand that in the treatment there will be a blending of theory and practice, an interweaving of the ideal and of the real. In other words, one cannot separate entirely in one's mind one's conception of the inner working of the ideal Y.C.U. and one's experience of the inner working of the actual and real Bath Y.C.U. The present Bishop of Ripon once said that the ideal sermon contained Divine truth linked to human experience, and tending to a practical conclusion ; one would fain hope that there might be similar features in conjunction in one's setting forth of this present subject. Truth Divine (there is the ideal) linked to human experience (there is the real) and tending to a practical conclusion. "The Inner Working of the Younger Clergy Union." We shall hear presently of "Its Outer Influence." It will therefore be my endeavour not to trench on ground outside my own lines.

Let us first remind ourselves of the age qualification which obtains with more or less strictness in each Union. The Union is of "Younger" Clergy ; note the implication of the word. *Younger*, and therefore with the programme of our ministerial life still in the making. *Younger*, and therefore the more bound to see that our mental and spiritual equipment includes all vital points, all essentials in the great scheme of Christ. *Younger*, and therefore not yet bearing upon our backs the full pressure of parochial responsibility,

and so perhaps the more free to observe carefully the missionary times. *Younger*, and therefore the more expected with enth energy to do pioneer work in our respective parishes. Now the the efficiency of the inner working of the Y.C.U. is not only of measure of the efficiency of its Committee (though that is importance). Rather is it the measure of the efficiency of each member, each unit. In the present national need it is of the lance, after a due acknowledgment of national dependence upon C volunteers shall be individually efficient—that each man sha necessary tests and be equal to the demands likely to be made (is of more importance that in such a union as ours each member up to the standard required by Him who has enrolled him as a s

Let us then think first of the unit, of the individual member. member should in this matter endeavour to take his Master's "We have the mind of Christ," says St. Paul; and up question he writes, "Let this mind be in you which was also Jesus." Everything initially stands or falls with our acceptance of this. Each member is bound to know and have the mind of (missionary work. And what was that mind? It was briefly th which *thought* in prayer. "I pray for them. Neither pray I for the for them also which shall believe on me through their word." Ar of Christ ranged over the whole world by right of creation and "Other sheep I have," "All souls are Mine." The mind of Chr men sinners, and in love devises by self sacrifice and atonement : which is offered to and available for all. The mind of Chris the mind of God—also designs for the Church the inexpressible p the tremendous responsibility of communicating the glad tidings o to a world "which has lost its way." "I think I have the Spir—I believe each member ought to be able to say that.

Next, each member ought to have the mind of the missionary an self in that missionary's place. It is a hard thing for a comman to have to occupy a post of danger, surrounded by overwhelmin of the enemy, all his communications cut, and all reinforcements withheld, capitulation or death staring him in the face. It hard for a missionary to be holding the fort in torrid heat or in Greenland or India, China or Africa, one against a thousand superstition and sin pressing round, jeering at his isolation, an this be the measure of the might of Christianity. And this you fanciful analogy, but rather one typical picture of facts whi multiplied a hundred-fold in the mission-field to-day. Did you pathetic pronouncement of the C.M.S. Committee—that sad c they must not count on reinforcements—addressed to Bishop little band for Hausaland? It is a case in point.

But the member of the Y.C.U. must come to its meetings as o knows the mind of the Heathen. He will then best sympathiz Divine Master, the earnest missionary, and with the Heathen . The mind of the Heathen, cradled in creeds and codes l antiquity—the legacy of centuries before the birth of Christ—to lip the shibboleths unchanged and unchanging of his foref ancestors. The mind of the Heathen just satisfied, content wit desiring no change, and, perhaps, the less desirous as he Christianity admits no rival, and forbids sin which his own sy ignores or condones or enjoins. The mind of the Heathen, scepti—especially that of the polished, philosophic Hindu—alert, ac who measures the might and mandate of Christianity by the nu

missionaries and the standard of the lives of the professing Christians whom he has gone to visit in their land, or who have come to visit him in his own. And there is also the mind of the Heathen, sorrowful and hopeless, which sometimes, perhaps more often than we know, especially in the hour of distress, disease, and death, feels the impotence of his gods or idols, the hopelessness of his own faith, and the black darkness of the unknown abyss of the future.

And there is the mind of the native convert which he must study, entering into the fervour of his first love, allowing for his difficulty in maintaining a high standard of spiritual living, for his Christianity is a new thing, an experiment in the land, and has no moral force of centuries of Christianity—Christianity, I mean, on the spot and in evidence—behind it. His temptations will be subtle and severe, and his disappointment and disillusionment will have in them something of despair. If the member of the Y.C.U. has so far grasped the mental situation of the Heathen, he will not join with but meet the popular sneer that converts are so few and so false. He will know that corn does not flourish in stony soil, and that it does not ripen the month it is planted. And once again, he will try to gauge the mind of the *Objector*, so that he may sift the grain of justification, which is a *handful*, from the chaff of misrepresentation, which is a *heap*. For this he will need candour, courage, and consideration. There are likely to be flaws in every Christian work, as there are in every Christian heart, and no true missionary sympathizer will attempt to deny this. But the average objector may often be convicted out of his own mouth, of ignorance, and prejudice, and exaggeration. Mere assertion and assumption must be met with request for proof, and facts must be ready, well-authenticated, for the counter challenge.

In short, the individual member of the Y.C.U.—though probably he has assigned to him one special mission-field for study, and keeps himself abreast of its present latest history—must be using all means in his power to get to know all he can about missionary facts and fields. In the present war, in view of recent checks or reverses, there is a disposition to place considerable blame upon the Intelligence Department for not knowing and preparing for the lie of the land and the resources of the enemy. Whether they did know or did not it may be premature to judge, but there can be no question that it was their business to know.

Brethren! we are, in a sense, the Intelligence Department in the Missionary campaign for the general Church at home. It is the business of each one of us to know what are the resources, the tactics of the enemy, and what are the difficulties and dangers of the land, that so adequate means may be taken to go in and possess it for Christ, and drive out the spiritual hosts of sin and superstition which have been in undisputed possession for centuries. It is for us to find means to bridge over the rivers of prejudice and ignorance and indifference which roll between us and the relief of those in danger and distress. It is our business to know. Let us not forget the warning of the Book of Proverbs, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" And this Intelligence Department will know how to press all information into its service. The individual member will not only study the present position but the past history of Missions, and that of other Societies as well as of his own. It is most interesting, e.g. to read Grant's Bampton lectures on Foreign Missions, of 1843. It is most helpful to make acquaintance with the study of comparative religion

as we find it in that valuable series of *Present Day Tracts* (R.) surely there is no more informing and inspiring book than Mr. S *History of the C.M.S.* We must take note of the attitude of the we shall probably make for ourselves some treasury of sound stock objections to missionary enterprise. Does all this seem perfection? If it does, I can only reply that I do not think we less, and I do not know which item we can safely omit; while I c that our range of inquiry might be extended, for it behoves eac to be thoroughly furnished unto this good work.

So much for the individual training—the individual *studiu* word about the interchange of thought and the quickening of the meetings of the Union—in other words, the main working of in its collective, its corporate capacity.

In its meetings there must be the circulation, and contribu common stock, of information gained by the individual in his personal study.

And first of all there must be wholesome variety in these m considerable proportion of them will be, no doubt, of this cha after prayer, reading and confirmation of minutes, and othe one member will read a paper on his special field of study—its p and present condition; its advances or retreats; its characteri graphical and ethical, geographical and religious; and this will by opportunity for discussion, in which question or criticism or incident will be forthcoming; from other members, who, tho imbued with the missionary spirit, will presumably know less than he who has made it his special study. But the principle will allow of meetings of another character being held. Someti of a devotional character will be read; sometimes a question of ethics will be taken; sometimes a missionary who may be in the hood will be asked to give first-hand information and personal e: the work; sometimes one of the staff from headquarters will indicate some of the cardinal points of missionary policy—will the veil from the proceedings of the missionary cabinet, and su catechized in his turn. And sometimes one of the local lea Church will show his practical interest in the work, and give it countenance and encouragement by reading a paper. The Ve Archdeacon of Bath at our last meeting read a most valuabl “Missionary Sympathy,” which was followed by one of the 1 discussions we have ever had.

And sometimes it may be possible to import *pro hac vice* an genuine and conscientious objector, that the true depths of hi may be sounded, and that if possible his points may be met.

But there is a further and most important point which has brought forward in a letter sent from headquarters to each U need for men, ordained men, is pressing. Each Union was contribute its suggestions as to measures to be taken to meet need. A general consensus of opinion, not unnatural, in the rep mended definite supplication and intercession to the great L Harvest. Now each ordinary meeting of the Union must have quota of prayer, perhaps a larger proportion than is usuall But the request from headquarters is that if possible one mee Union in the next session shall be set apart for definite heart-se supplication that God will move more men to volunteer for Mission-field. This we of the Bath Union have arranged fo with a devotional address from one of our older members. We

us here the stimulating influence of the recent S.V.M.U. Conference in London, with its young men all pledged, if God permit, to devote themselves to work in the Foreign Field, and its motto, "The Evangelization of the World in this Generation." We of the Y.C.U., at all events, must face this question in our meetings, and consider whether it may be God's will and our privilege to work for Him abroad as we have done at home. It is a day of fervent patriotism and of intense enthusiasm in volunteering for active service. Highest and lowest have jeopardized their lives unto the death in the high places of the field for country and for Queen. How is it that here, as Bishop Tugwell says, there is no counting the cost? whereas in the King's campaign supplies and volunteers and reinforcements come so slowly.

One word in closing about the Committee of the Y.C.U. Let us remember that the Secretary is not the Committee, and the Committee is not the Union; that though certain work must be left by the Committee to the Secretary and certain work by the Union to the Committee, it is only as the whole Union co-operates and takes its part that the work can be homogeneous and healthy. It is no doubt well from year to year to preserve some element of continuity by re-electing some of the old members of Committee. It is also equally desirable that the principle of change should obtain, and that an endeavour should be made to introduce some new blood upon it.

In conclusion, we repeat that information accurate and up-to-date each of us can and must acquire for himself. Such information must be shared and invested in our own meetings. Inspiration can only be gained and sustained by appeal to and contact with the Great Fountain Head, God Himself.

II. ITS OUTER INFLUENCE.

By the Rev. G. E. LAWS, B.D.

IT is clear that a Younger Clergy Union should have an extensive outer influence. It ought not to be content with receiving instruction and gaining information about the Foreign Field, but should impart it to others. To justify its own existence a Union must be up and doing, otherwise it will merit the late Mr. Gladstone's famous definition of a Deputation—"a noun of multitude signifying *many*, but not signifying *much*." A Younger Clergy Union should be anxious, not about its numerical strength, but about its outer influence.

This influence should be wide and powerful, simply because it is the influence of a body of the younger clergy who, by virtue of their youth and position, have far more power than many of them are apt to believe.

Indeed, when we speak of the outer influence of a Younger Clergy Union we feel that this is practically unlimited. "Are the prospects bright for the speedy conversion of the world?" Morrison was once asked by a somewhat faint-hearted questioner. His reply was, "As bright as the promises of God." The influence of a properly organized Younger Clergy Union is unlimited and as bright as the "promises of God" to faithful efforts in His service.

I. First of all let us think of what its influence may be upon some of the clergy.

(a) To begin with, there are the younger clergy who have just been ordained, and who need a kindly welcome from those who have also but lately entered into the ministerial ranks. We all remember how in our early days in the ministry we longed for a little sympathy from those who

were already in the thick of the fight. In every there should be a "look-out committee"—a few of it it should be to call upon the new-comers, and not on tion to join the Union, but try to interest them some of the Evangelization of the World.

(b) There are also many of the younger clergy definite interest in this work. They are keen about of the Church. They see in their house-to-house condition of so many of the poor, and they feel that must be reformed before any great spiritual improv Accordingly the social work of the Church fascinat field is "a land that is *very* far off." The hom- terribly real to one who has a heart to feel and a ha claims all the attention. But the "look-out comm of the Younger Clergy Union, should make it the such earnest-minded men and in a brotherly way lay aspects of the claims of the foreign field. (i.) Fc show them how the home work ever receives an imp work. In the spiritual as in the natural world th mighty principle of action and re-action. Electrical of sympathy, faith, and effort are ever flowing be field which is the world. Again, (ii.) an active, in work abroad intensifies and deepens the spiritual lif The mere fact that a congregation is supporting : helping to support a native agent, draws out its sy marvellous manner. The foreign field becomes a re ceases to be the all in all; and the spiritual outloc greatly widened to its own immense advantage. A upon our younger and other clergy who may be pass later stages of social "fever" (I use the word in n of them may be led to see that the home work wou be helped and spiritualized—by more attention t Lambeth Conference declared to be "the primary Then (iii.) it should never be forgotten by such gentle insistence of the Supreme Command, "Go of all nations," is peculiarly binding upon the offi This may in the most friendly manner be urged upo and if urged in the right manner in the earlier da may leave a lasting impression.

(c) Then with regard to the senior clergy. The many of our parishes. There is a vast number all there is an utter stagnation of soul on the subject of many of our parishes absolutely nothing is done ex sermon, and by a great effort an annual meeting; is thought of the matter for another twelve months. our parishes not even an annual sermon or an Now in this department of work very much may clergy who are curates. They may not believe it, bu have far more time to devote to this service than the

A curate in London, many years ago, found the busy man, constantly engaged on committees and l a large and well-organized parish. The curate fc sionary work was not taken up at all vigorously in t vicar was more in sympathy with home work. I with his vicar he mentioned the advisability of ex

interest in the parish, and suggested that he might be allowed to work it up. "With pleasure," said the vicar; "but you must not expect me to do much in the matter." The curate set to work especially amongst the young, and in twelve months very nearly quadrupled the number of boxes and subscriptions connected with the C.M.S. Juvenile Association in the parish. He was able to organize half-yearly lantern lectures for the children, some of which he gave himself, and half-yearly lectures for grown-up people; and the response on the part of the parish was most encouraging. It showed that the people only wanted leading in the matter. And it was noticed that the home missionary associations did not in any way suffer, but, on the contrary, received an impetus in many ways.

Many addresses and sermons might be worked in at week-day services. In Bristol for some years past we have in connexion with the Younger Clergy Union given addresses and sermons in churches at week-day services, especially in the seasons of Advent and Epiphany. During 1898-99 we gave week-day sermons in twenty-five churches in Bristol and Clifton.

On Sundays, too, sermons without a collection might occasionally be given. Much has been written during the present war about taking the Boers "in flank" in preference to a "front attack." Could we not occasionally adopt the same tactics in a holier war? Could we not sometimes give a missionary sermon when our people are not expecting one, and so take them "in flank"? A missionary sermon without the inevitable collection would be a novelty in some of our churches, and would no doubt arouse attention.

Many supporters of the S.P.G. have a warm admiration for the work of the C.M.S., and in some cases gladly welcome the latter when an opportunity offers. May I suggest to my brother clergy that if we should have an *entrée* into an S.P.G. parish for a missionary sermon, we should be careful to preach for the Master and for His *work*, rather than for the Church Missionary Society? We lose nothing and may gain much by a wise tact in such matters.

I think that every member of a Younger Clergy Union should make a careful and definite study of some part of the mission-field. It focuses his reading, gives a point to his interest in missionary work, and he is ready at any moment to give an address when called upon. Above all it makes the foreign work a "reality" to him as nothing else does.

A suggestion to the senior clergy may be given. It might be productive of much good if some well-known clergyman of position and standing were to invite to a small missionary exhibition, or a garden party, some of the neighbouring clergy of all schools of thought who are known to take but little interest in missionary work. Many would readily accept such an invitation, and the effort might be productive of much fruit.

II. And now we come to the *laity*. If as members of a Younger Clergy Union we can do much amongst our brother clergy, we can do still more amongst the laity in our several parishes. The younger clergy have a wide field of usefulness open to them here. The curates especially have, in many cases, far more influence over the young than the incumbents have. They have far more time for social and other visiting than their rectors and vicars, and are not hampered with so much responsibility and the endless demands upon their time and energy that fall upon their reverend seniors.

Before dwelling upon what we may do amongst our laity, let us impress upon ourselves the need of being well up in our missionary *facts*. Figures, we know, are often most misleading. A return from some military station in India gave rise to much anxious questioning some time ago. It was stated that 50 per cent. of the teetotalers were on the sick-list. The inference, of course, was that total abstinence was responsible for so grave a

condition of things. Such were the figures. But many teeto were considerably relieved when the explanation was given the particular station only two of the men were total abstainers, and th them was on the sick list! So in our missionary reports when w figures that so many have been baptized, we are surprised that th is not greater, and are apt to imagine that that is all. But know the *facts* and not merely the *figures*, we see how much p work is going on in countless other cases, and we are able to s the figures to a vast extent in many ways. Now it is usually t that the laity look at. Let us be well up in our *facts*, and th addresses and conversations we shall be able to set our picture at focal distance for the full effect.

(a) The *men* should first of all feel our influence. There is field here for our energies. It is one to a large extent untouch few of our hard-headed business men take any practical interest : missionary work. At our missionary meetings how few men ar Take an ordinary subscription list. One is quite aware that in n where a "Mrs." is entered, the money really comes from a "M still the masculine designation is not so prominent as it should be parish in Bristol, a particularly well-worked parish, I counted i C.M.S. local report fourteen men subscribers, whereas there v women subscribers. Why is this? Is it that the clergy are to not bringing the claims of the foreign field home to the conscien men—especially in the upper and middle classes? The men of and lower middle classes take much more interest in this work very much remains to be done, and we of the Younger Clergy those who should do it.

I have found the men of all classes particularly open to th Medical Missions. The practical character of such work appeal perhaps more than any other. We could easily introduce this d of missionary work to their notice and enlist their sympathies in *C.M.S. Report*, 1899, pp. 160 and 239.)

I am quite sure that much of the indifference of the men to r work arises from sheer ignorance and not from any want of real feeling. How far are we to blame for their apathy?

Very much might be done amongst young men by the younger direct connexion with the Union or by individual effort. Where young men's Bible-class, a missionary address on some missionary' some part of the field might be given two or three times in the energetic curate might give the same address in several such class the year. Young men might then be asked to give a portion of t they usually spend in such luxuries as smoking, drinking, and am to God's work amongst the Heathen.

Special lectures to men might be arranged by members of a Clergy Union, similar to those now being arranged by the Volunteer Missionary Union, e.g. A brief survey of the world; of God in human history; Islam, its origin, principles, and pra history of Missions; Buddhism, &c. Such subjects treated in manner would put missionary thoughts before our men in an i way and be productive of much good.

(b) As to work amongst *women*, much of what has been said o may be repeated. Somehow women seem to respond more reac missionary call than the men. Perhaps it is because they feel l the Gospel has done for them in the past and is still doing in th

Amongst the upper classes much may be done by dropping a few words at the social afternoon tea. One can then tell a good missionary story, and this, while opening up the subject, would be like a seed dropped to spring up afterwards, and would often be far better than the small talk often heard then.

Much might also be done amongst the servants in the better-class parishes. My experience of a Bible-class amongst them in Clifton was most encouraging. Once a quarter I gave them a missionary talk, and frequently I collected in one afternoon for some definite object 10s. to 15s.

Missionary addresses might be arranged through a Union to be given to young people in shops and other large establishments in our cities and towns. It is these young people that we specially want to interest in the work, as they are the home-makers of the future.

Something might be arranged for mothers' meetings and other gatherings of women. An address might be given, say, three times a year. The idea is not so much to urge the people to give to the cause but to give them information and tell them of the great things the Lord is doing in foreign parts.

We ought certainly to get more missionary literature into the homes, especially of our Church people. Old copies of the *Gleaner* might be left with likely subscribers as a specimen, and in the visitation of our communicants we might make one object of our call during the year to see if there is a missionary paper taken in by each family.

(c) Need I say much about the work of the Union amongst the *young*? The field here is practically unlimited as regards the usefulness of Unions such as ours. By means of addresses in Sunday-schools and instruction classes, and at drawing-room meetings for the children of the upper classes, an immense amount of good work may be done, and all more or less connected with our Union. The great thing is to get the children to feel that they are responsible in their measure for the extension of the Church of Christ in the world.

Of course it may be said that many of the foregoing suggestions are as applicable to individual clergy as to a Younger Clergy Union. Quite so. But the point is, could not many of these suggestions lead to a more definite organization by the *Union* for their being carried out?

Isolated work frequently overlaps and is often very spasmodic, whereas united work has a definiteness about it that must in the long run be productive of more good. The Union of the Younger Clergy should therefore be the fountain of most of the work that I have touched upon.

And one does feel that, under God, very much of the interest of the Church in the cause of Foreign Missions depends upon the clergy, and especially upon the younger clergy. Our seniors are often so immersed in parochial affairs or have got into a rut of their own which keeps them from an active and energetic interest in the missionary cause, that the younger clergy must take the matter in hand if it is to be pushed forward with energy and zeal. The Central Secretary of the S.P.G., in his circular to the clergy asking for their co-operation in the observance of the Society's Bicentenary, truly says, "The results of this most important epoch in the history of the Church of England depends, under God, upon the action of the clergy. If the clergy are missionary-hearted, the laity will share in their enthusiasm." These words the younger clergy should especially lay to heart in the cause of Foreign Missions.

IN YORUBALAND.

JOURNAL OF THE REV. T. HARDING, OF THE INTERIOR MISSIONS.

WE left Ibadan on November 21st at 6.55, and reached Olodo, our first resting-place, at 9.40. After taking some breakfast, I went into the market (a large number of people bring their farm produce to this market every morning, where it is bought and carried to Ibadan), and spoke to a small crowd of people. The point I want to impress upon all to whom I speak on this journey is that "Jesus came not to destroy men's lives, but to save them," and then to teach them the short prayer which I have taught to thousands in this land, "Jesus, Son of God and Saviour of men, save me, forgive me my sins, and show me Thy way." The people listened very attentively, and eagerly repeated the prayer. We left at 10.20, and reached Lalupon at twelve. I have visited this place twice before, once in 1894 and together with my wife last March, when we made an itinerating tour round the Ibadan farm villages. It has a population of about 2000, and, perhaps, may be the next place taken up by the Ibadan Native Church Missions. We sat down under the shade of a tree, as it was now very hot, and in a few minutes the Bale, or head chief of the place, came and brought his chair and sat down with us, and a lot of his people also came. This gave us our congregation, to whom we preached. They remembered the prayer, having learnt it on our previous visit, and the Bale reminded us of our promise to establish a station there, which we promised to fulfil as soon as possible. We left at 2 p.m., and reached Ofa, our halting-place for the night, at four. We soon got a lodging in a piazza, and put in our loads and prepared for tea, but when the kettle boiled, lo, we had come without our teapot! We were able to borrow a basin, and so made tea in that until Osho could return for the teapot and overtake us again. During the evening we had conversation with a few people, and others joined us at prayers. We were disturbed somewhat during the night by goats and other animals, but we got some rest, and started on the 22nd at 6.30.

In two hours' time we reached the River Oba. The water was not very deep, but the river-bed was very rocky and the rocks exceedingly slippery, so we

had to cross in large tubs, v made by hollowing large bloc The trees are cut into block 4 ft. or 5 ft. long, and ther out with an adze. These t three or four people at a t man propelling it leans on tl it with his hands and sto swims with his feet, so pushi along. After crossing the riv breakfast and started for I we reached at 11.30, the r very good and clean. As th now fierce we rested in a ko ing to the king's compound is something like the gable house projecting from 12 ft beyond the regular building, kings and Bashoruns are : have them attached to the The king at once sent out t and after a short time sent fo remembered my visit in 18 had a long talk about the Jesus. He is a Mohamm confessed that the Christia was purer and showed more Mohammedanism. The Moh who were with him joined i versation, but did not bring generally do, their old argum God had no wife, and there have no son." I told them of of Christ's birth, His holy life ing death, and His glorious tion to crown all, thereby st perfection and acceptance of nce for man's sin; and contras with the ordinary birth of M his wicked life, making i wives widows and children as well as causing desolation by his wars, and his dying ; as others and being buried remaining in the tomb. religion of Jesus proclaimed showing our Father's love to i religion of Mohammed brou and destruction. We can as Spirit to show them the righ break down their pride and I went to see the man wit lodged in 1894. He is seco to the king. There were a : people with him. He remen and I had a good opportu minding them of God's mess to them. By the time I go the kobe dinner was ready,

dinner we again taught the crowd which had gathered about my wife during my absence, and to whom she had been preaching and singing the Gospel, the little prayer mentioned above. We left at 1.30, the sun being still very hot, and reached Ile Igbo at 3.10. This is a large village of over a thousand people. We had intended to sleep here, but finding that we should probably not reach Oshogbo the next day if we did so, we determined to go on to Okuta. We stopped for nearly an hour, preaching and teaching the people who came in a large crowd (quite 300); they were most attentive and ready to learn, and very sorry we could not stay the night with them. We got to Okuta about 6 p.m., and the Bale received us very kindly and put us up in his piazza, which was in the street and broad and clean. The man who had been appointed to see to the making of the Government road was here and helped us a good deal. We showed the magic-lantern here, to which most of the people of the village (about 400) came. The people were deeply impressed, and learnt the little prayer by heart.

We started the next morning at 5.30. The grass was very high and wet, and we missed the well-made roads of the previous part of our journey. At 7.15 we reached the River Oshun, one of the largest rivers of the country, which we crossed in tubs as we had done the Oba the previous day. We now had a good, well-made road to travel on again, though the sun soon became very hot. We reached Ede, nearly as large as Iwo (about 20,000), and rested in the king's piazza. He soon came out to see us. He is a tall, well-built man, but suffering from bad eyes. A lot of people gathered round, and for nearly an hour we preached to them, and taught them about Jesus. While we were waiting for our breakfast-dinner, a fire broke out in a quarter of the town not far off, but it was soon got under by the people. The people here knew the name of Jesus, and remembered that a white man and his wife had passed there before. No doubt these were Mr. and Mrs. Melville Jones. The king made us a present of some cowries and a goat, and I gave him a bottle of sweets. After leaving Ede, we soon got off the Government road again into the ordinary winding narrow path of the country. We reached the River

Oshun again at 4.45, and soon got across and bathed our feet.

We reached Oshogbo, a large town of quite 40,000 people, at 5.50. The Bale received us very kindly, and sent us to lodge with one of his people. I had written and asked the Rev. R. S. Oye-bode to come here to meet us, as we wished to spend a day here, and preach and look about the place with a view to its being the centre for an itinerating band. He came at once to greet us, having arrived two hours before us. During our stay the Bale sent food for the carriers, both morning and evening, thus showing his kindness and hospitality. The next morning we paid a visit to the Bale at 8 a.m., and told him the object of our coming, and asked him if he would be ready to give us land for building purposes, and receive missionaries to live in his town. He told us to go and look round, whatever spot we chose to select he was quite ready to give it to us.

Mr. Hinderer had placed a Scripture reader in the town about thirty years ago, a man named Green, who seems to have been afraid to preach the Gospel to the people owing to their wicked character. We tried first of all to find out where his house had been, but failed. Among those from whom we made inquiries was the Balogun, an old man, but he could not help us. But a lot of people gathered in his house, and we preached to and taught them for nearly an hour. We saw two or three pieces of land which would do for a station, and preached in the open-air in two places during the morning and afternoon, and then reported to the Bale. We told him we could not ask for a definite site now as we could not yet tell whether we should be able to begin work there or not, but that we should ask for a definite piece when the time came. He evidently wants us to start a Mission in his town, and the people, wherever we stopped to preach, gathered round us in large numbers, and showed a desire to hear and learn. A Christian came to see us in the evening, and begged me to start a Mission. He said he had not forgotten his religion, but seemed to have been influenced a good deal by his brother, who is a Mohammedan. In the evening we had the magic lantern in the Bale's compound, when there was a large and attentive audience. Mr. Oye-bode explained the pictures very well, and the

people seemed to be greatly impressed. A Mohammedan came into the town some time ago, and began to preach, and threatened the people if they did not build a mosque and serve Mohammed that they would come and destroy them. The people were, to some extent, frightened, and are now building a large mosque not far from the Bale's house.

Thus the false is now before the true, and what are we doing? Truly, the Church of Christ is not yet awake, and does not love with the love which is ready to suffer as He did that mankind might be saved. During the last four days we have passed through villages and towns on the road, not to mention others, with an aggregate population of more than 100,000, and not a single agent or Christian among them, except the poor, wavering man mentioned above. This is a central place, and large towns can be easily reached from here, and we do hope some voice will soon be put here to herald the "good news." The harvest is plentiful and ripe, but there are no reapers. I would like to sit down here for six months, until every person in the place knew the name of Jesus, and prayed to Him. But what about other work?

We left Oshogbo on the 25th, about 6.30 a.m. At eight o'clock we crossed the Oshun River for the third time, and proceeded to Oke-Ibode, a small village belonging to Ilesha, where the king has a custom's officer. We stopped to eat here. We were struck with a new sight. Large heaps of mushrooms! We bought some. When fried they were fairly good, but had nothing like the flavour of those in England. At 4 p.m. we reached Ilesha, having had a very trying day, the road being very bad. As soon as the people heard of our arrival they came to welcome us. We have two stations in this town, one at Ilora, and the other at Omofe. At Ilora there are two workers, the Rev. R. S. Oyeboode, pastor in charge, and A. Williams, schoolmaster.

Nov. 26th (Sunday).—Many people came to welcome us in the early morning, and at 8.30 we had morning service in the church. There was a good and an attentive congregation; 249 persons were present. I preached an advent sermon from Rom. xiii. 12. The two great difficulties to be contended with here are laziness and polygamy. Hence the great weakness of the Church; and

up to the present no proper Committee has been formed, the fewness of male converts. There was a good Sunday-school, many trying to learn to read. In the afternoon, to Omofe, the service and preached there were some Christians, but the congregation (137) were After the service in the church over the people still lingered door, so I went out and prayed them again in the open air, or in the street. "We know not why we thrive, the late or early so we pray that both may be good."

27th.—We had a good gathering of the Christians in the church this morning, when I spoke to them of the report and extension, and the Committee I asked them to form, as soon as possible, a Committee, and start a pastorate, to take up some of the Mission work for themselves to take care of their children for the Lord, the particularly seeing that they went at the proper time with proper for use, and that they should Christian example before them. Two elderly men replied, on the people to self-support, Oyeboode also explained the privilege of it. The people everywhere, need the Spirit to teach them what sin is, and why it is, that they may hate the live in and be like the latter. 9 a.m. we went to see the king, a professing Christian, but a gambler and covetous. The king gathered round him, and particularly we spoke. They could not, though their children become Christians. The king often tried to persuade them of idolatry, but they would not course his words cannot have weight, for, though he does not bow down to idols, the king of a heathen town, give money and permission for the sacrifices, and his lust for anything but Christlike, and cannot have weight, except purity and holiness. He gave which we did not want to take sent it home. Would that he converted and live! and we nothing is too hard for the Lord. On our way back we met

a woman who had been slaves in Brazil. They were still Heathen. I spoke to them, but they told me that the white men among whom they had lived in Brazil were idolaters, and they had not changed their own religion! The incident made me very sad.

We also called to see the renowned Ogedengbe. He is unable to leave his house now, having dropsy in both his legs. We preached to him and his people. He was pleased with our visit, and would make us take a ram. He has given a son to Mr. Oyeboode, and the lad wants to become a pupil teacher, and eventually an agent. In the afternoon we went to see some of the Christians, and had conversations with Heathen and a long argument with a Mohammedan, when many Heathen gathered round, and thus heard the way of salvation through the only Saviour, Jesus, the Son of God. We had the magic-lantern in the evening, when most of the Christians and a large number of Heathen came together. Mr. Oyeboode explained the pictures very well. He has a good command of the Yoruba language and uses it to advantage.

28th.—We had intended leaving Ilesha to-day, but my dear wife had fever yesterday, which has not yet left her, and so we had to delay our departure. Mr. Oyeboode and myself went to the second station to see Mr. and Mrs. Agbebi, and during the afternoon we went to visit the new Resident, Captain Reeve-Tucker, who had just arrived from Akure. It seems that the Government are going to place a Resident here, and thus divide the Ibadan district into two. We have not done much preaching to-day. It is sometimes as necessary to rest as to work.

29th.—My wife being better, we started for Ijero at 6.30, Mr. Oyeboode going with us. The road was a very bad one, which involved a good deal of walking, which was trying to one just getting over fever. We reached Ijebu Ere at 9 a.m., where there are a few inquirers belonging to the Ilesha Church. This would be a good place for the Ilesha Church to begin Mission work at, as there is also another large village quite near called "Wa ye" ("come and live"). After the men had eaten, we passed on to Esha, three and a half hours' walk from Ere. We were both tired and hungry before

reaching there. After eating, I spoke to the people who gathered round, and taught them the little prayer. They listened very eagerly, and one prays that these sowings by the way may bear some fruit. We left at 3 p.m., and reached Igbo-Odo at 5.30. This is a town of about 4000 or 5000 inhabitants, and is encircled by hills. It is quite close to Oke Mesi, where the Ijeshas had their camp when they were fighting against the Ibadans. We were put up in a piazza, and then I went out and spoke to a small crowd while the cook was getting tea ready. After tea we had the magic-lantern. Mr. Oyeboode again explained the pictures very nicely, and the people who came, chiefly men, were very quiet and attentive. One wished one could stay a few days or a week in the place, but —! At any rate, about 6 per cent. of the population know something about Jesus, and also that idolatry is sin as well as lying and theft. I had to make arrangements for my horse to go to Ado from here *via* Efon and Ara, as horses cannot cross Oke Mesi, which we mounted on the morning of the 30th. It was very steep in some places, though it is not a very high hill. We should have had a very magnificent view from its top had the morning been clear, but there was a good deal of fog about, and we were disappointed. The whole country is very hilly and stony. After descending the hill, we crossed the River Oshun for the fourth time, but here it was a small stream.

At 10.15 we reached Koro, a large village where we breakfasted, while hundreds of people gathered round, and a large crowd of men soon came, beating drums and dancing. After eating, both my wife, who speaks the language well, and myself spoke to the people. There are two or three Christians here who sometimes attend Ijero Church. I suppose even a rushlight could be seen in the Albert Hall when it was dark, and may these Christians let their light shine, however small they may be.

We left at 12.30 and reached Ijero at 2.15, where we found Mr. Olulode, our agent there, well and glad to see us. Ijero is a town of some 3000 inhabitants, and has a good mission-house and a nice little church. The agent is evidently doing good work, though he has had very little education or training. His wife keeps the school

She is a daughter of our agent, Mr. Agbebi, of Ilesha. Soon after our arrival, the king sent to welcome us, and his messenger brought a sheep, several loads of yams, and some cowries. After a cup of tea, I went out into the street, where a large crowd of children and about a hundred other people gathered round me. To these I spoke and sang, getting them to take up the refrain of my song. For about an hour we were thus sowing the seed. The white man being a great novelty in these parts, it is easy to obtain a large following, and my wife is the first white woman that has ever been to Ilesha and all the other places we visited from there onward.

Dec. 1st.—We went to see the king, who had gathered his chiefs and a lot of people round him. He is blind, having received a wound in the forehead in one of the wars, but tall and fairly intelligent, and, I should think, of a kindly disposition. We spoke to him, after the usual salutations had been gone through, and to the people gathered together of their need of salvation through Jesus Christ. To this they all agreed, and seemed to know a good deal about the foundation-truths of the Gospel, which shows that the agent there is doing his duty. We went through the different courts of the king's house and saw evident signs of gold in some pieces of quartz lying about. We went from there to the top of a hill from which we could see the greater part of the town. A large crowd gathered round us, and we preached to them for a long time and taught them the little prayer. Soon after reaching the mission-house, the king sent to say he thought the white man would return and pray for him. So we sent to say that we would hold a service in his house at 4 p.m. This we did, having the Litany, a Lesson, and I preached from Acts xvii. 30, 31, Mr. Oyeboke afterwards engaging in extempore prayer. There was a good audience, as the king had sent round for the chiefs and people to come, and we were thankful to have the opportunity of witnessing for Jesus. In the evening we had the magic-lantern, when a large crowd came and "heard the Word of God."

2nd.—I left my wife at Ijero, and started this morning for Ora, a town a day's journey away, where a man called Samuel Lasinde is living,

and doing a good Christ. Some account of Lasinde as an introduction to my together with his mother members of the family, captive when their town many years ago. Lasinde Iwo, where he lived and 8 years, when he was sold a to an Ibadan man. For s he served his Ibadan mas he told me, was fairly happ however, sold a third tir Abeokuta man was now the He was a strict worshipper the god of thunder. He w: the Abeokuta farms to a : Oko Shodena. Here I fo 1893 when I was itinerating his master, who was the c village, lodged me in La Lasinde was just beginni the Yoruba alphabet, being another slave, living at a vil off, whose name was Alhue tian belonging to the Ken We encouraged Lasinde, an mined to become a Christia to go on Sundays, when his master's time, to Ishan where he learnt a great master would not allow his church when it was his day to work for him, and L persecuted in other ways a He persevered, however, the difficulties, going to his dark for the purpose of read. He began also to s to procure his redemption he had got nearly enough that his mother was in Ibadan. He got leave from and went to Ibadan, saw and with the money he ha his own redemption, he re mother, with a little help her with him back to hi bondage. He began agai for his own redemption. I promised more than half which had been given her some other person whom not redeem, and when v England in 1895, I told sc Lasinde's story during o sermons at —. I did r any money, but in the kind churchwarden gave n for Lasinde. When we reac (we were staying with Mrs. Miss — gave me anot

and the next day Mrs. — promised to give whatever other sum was necessary to free Lasinde, who by this time had been baptized by the name of Samuel, and could read slowly the New Testament. On our return in 1895, Lasinde was redeemed and set free. He expressed a desire to become an agent, and wishing to help him in carrying out that desire, I gave him for two years 7s. 6d. a month, and placed him at Aremo with the Rev. J. Okuseinde to be taking lessons with him, and when we came here to live, he used to come and have lessons with my wife as well. But though able to read, and write also a little, he could not make that intelligent progress which was necessary for an agent. So at the end of two years, I advised him to return to his old home among his own people, work sufficient land to yield him food, and spend as much of his time as possible in preaching to and teaching his countrymen about Jesus. With this in view, he paid his home a visit, and they received him so kindly that he determined to act upon my advice. He therefore, after coming back to tell of his reception and intention, sat down in his old town, Ora.

They have put up a small shed to hold eighty people where they hold services on Sunday, thirty-three have put down their names as catechumens, and about thirty others are learning to read. Several can already read the New Testament. I did not intend going to this place when I left home, but hearing there was some persecution going on, and it being only one day from Ijero, I felt I must go and comfort and encourage Lasinde and the young converts there. After walking an hour and a half from Ijero, I came to Ipoti, a large village, nearly as large as Ijero. Here some inquirers who go to Ijero for Sunday services, about twenty, are building a church, and they came to see me, and while the men were eating, we went to the spot where they are building a church and had prayer together. By the time we returned the Bale and a lot of his chiefs and people had gathered together, and I preached to these and taught them the little prayer before passing on to Odo-Ehin, which is only forty minutes' walk from Ipoti. There are eight inquirers here, and they are also building a small place of worship; thus, thank God, the Kingdom is spreading. Two of these inquirers

went with us to Ora, which we reached after four and a half hours' hard walking.

Lasinde was very pleased to see us, especially so as he was not expecting us. As soon as we had formed a convenient piazza to put up in, Lasinde told me the cause of the persecution. When the town was about to make their yearly Egungun festival—a festival connected with the worship of the spirits of their fathers—the new converts refused either to take part in the worship or to contribute towards the necessary sacrifices. This incensed the chiefs and some of the young men, and they began to stop their children, chiefly sons, from going to learn any more, and even beat some of them severely, so much so that, like the seed upon the rock, it “withered up,” and they “went back and walked no more with Jesus.” But the great bulk stood firm, and Lasinde said their faith had become stronger through the trial, and, moreover, others had joined them, and he was much encouraged in spite of the opposition. After dinner I went to see the king and his chiefs. I had a long interview with them, spoke to them about Jesus who came not to destroy men's lives but to save them, and taught them the prayer. Lasinde told me that the king was favourably inclined towards Christianity. The king, in speaking to me about Lasinde, called him “the lamp of his town.”

3rd (Sunday).—The Christians came and we had early prayer together. At 9 a.m. we had service in the little church. The chiefs came to the service, and the place was crammed and was exceedingly close; fortunately no English ladies were present or they would all have fainted.

I preached from Luke xxi. 27, 28, from the Gospel of the day, encouraging the Christians, and warning and exhorting the Heathen. They were evidently deeply impressed with the thought of Christ's return, first for His own people, and then with His own to judge the unbelieving and wicked ones.

After the service was over I interviewed six people recommended by Lasinde for baptism: one elderly woman, and five men, one being a son of the king. The woman and one man, an elder brother of Lasinde, could not read, being past the age for learning, but the other four could read the New Testament, and all answered fairly well in their Catechism. After examining

them I sent them all to fetch their idols, which they went and brought, and we made a fire and burnt them in their presence, and then repaired to the church for the baptism. The place was again packed, there being no elbow-room for moving about, but we managed to get a small space for the six to stand together and declare that they forsook the world, the flesh, and the Devil, and then with one mouth confess their faith in the Blessed Trinity, by repeating the Apostles' Creed, which I always ask adults to do audibly before the audience. I baptized the woman by the name of Eve, and the men's names were respectively Abraham, David, Isaiah, James, and Moses. I spoke to them afterwards on "Fight the good fight of faith; lay hold on eternal life," and did not hide from them that perhaps their persecution would be more severe now that they had thus renounced idolatry and confessed the faith of Jesus, than before. But that they would be "more than conquerors through Christ who loved them," and who was "with them always," and would allow nothing to separate them from "the love of God" in Him, if they looked to Him who was both the "Author and Finisher of our faith." After the baptism we went to the king's house and had a service, Lasinde reading the Litany and I preaching from the first lesson, from the text, "And the idols He shall utterly abolish." They were surprised to hear such new doctrine, and listened most attentively while I spoke to them. May the Spirit press home the message! In the evening we had the magic-lantern. Lasinde explained the pictures very well with a little help (he had been on an itinerating journey once with me and so knew the subjects fairly well), and at the end I spoke to the big crowd, from 400 to 500, very seriously about repentance and receiving Jesus. Thus we trust our visit was a help and encouragement to the young converts and may also be the means of others being converted. We ask you to pray much for Lasinde and this town.

4th.—We left Ora at 6.20, Lasinde and many of the Christians accompanying us a long way, when Lasinde chose a hymn, "Here we suffer grief and pain, &c.," which they tried to sing, with tears running down their

cheeks. Poor dear lamb fold, far away from Christ comfort, one longed to st them up, but one can o dear Saviour to keep the Himself, and safe from all

We reached Odo-Ehin Here the Bale and chief gathered together for a s market-place. There wer present. We were preach and teaching them the tex for about an hour, and sorry when we had to go presented me with a goa the people knowing that turning to-day, had prepar my men, beaten yams an and palm wine. These together and I went to and again preached Jesu Some of the inquirers a accompanied us part of Ijero, which we reached "Praise God from whom flow," I found my wife a She had been suffering fro They had very good serv on Sunday also, and b baptized six people, a few c the Benin country, who h Ijero to learn. Mr. Oyet Ilesha on the 5th, and we r day and left for Ado-Ewi c

We reached Ara at 8. only rested a few minute passed on to Awo, which w 10.30. The chiefs and peo round us in good number eating, we preached to the time and taught them the Our next stopping-place w birthplace of Famuboni, agents at Ado. We only s few minutes and then star which was two hours' wal and stony country, and w tired. The agents there di us to-day, but as soon as tl our coming from some of who were in front of us, running out to meet us. very hearty welcome, and th came as soon as they h arrival. The women gave fowls, and the men gave m king sent several of his people to greet us, and we talk with them.

(*To be continued.*)

THE MISSION - FIELD.

Western Equatorial Africa.

ON February 1st, at Ake, Abeokuta, Bishop Oluwole dedicated the Townsend Wood Memorial Church, which has been built to commemorate the loving labours of the Rev. Henry Townsend and the Rev. J. B. Wood. He describes it as "the most substantial and, when thoroughly finished, the most beautiful church in the Yoruba country." Mrs. Wood, the widow of the Rev. J. B. Wood, who is still engaged in the Mission, by a special gift of 300*l.*, materially helped in defraying the cost of the building, which was over 2000*l.* The Egba Town Council of Abeokuta gave 150*l.*, to put a clock with three dials in the tower, which is sixty-five feet high. A great deal of the labour had been freely given by the Christians, such as the gathering and carrying of all the stones, the cutting and carrying of the wood used for scaffolding, and the carriage of all the roofing materials from the railway station to the spot. In fact all, old and young, joined together in doing something for the work. More than 100*l.* was raised by the self-denying offerings of the poorer of the Native Christians, given Sunday by Sunday. The Governor of Lagos (Sir William Macgregor) arranged for a special train to run up from Lagos on January 31st, and down on February 2nd. A large party went up, including the Governor, the Lord Chief Justice (Sir Thomas Rayner), four native pastors, and some of the leading native gentlemen and ladies. Over 2000 persons were present, many of whom could not get accommodation in the church, which only seats about 1000 conveniently. The King of Abeokuta, the minor kings, and other chiefs attended. This was the first Christian public service ever attended by a King of Abeokuta, and he attended twice on each subsequent Sunday. At the Holy Communion there were 183 communicants. The collection was a record for Abeokuta, amounting to 28*l.*

The Ibadan Native Church Council have undertaken the support of their senior native pastor, the Rev. Daniel Olubi, who has been for forty-three years in C.M.S. service.

Of the late Miss Philcox's work amongst the children at the Waterside, Onitsha, a fellow-missionary (Miss Holbrook) writes :—

All the children loved her, and she was gaining a great influence over them, especially a class of big girls, who were very much on her heart. She had a passionate desire for the salvation of souls, and, although not able to speak the language perfectly, she tried all she

could to tell the "Old, Old Story." She told me that while listening to me talking to some who had come to our house, her heart has been so full that the only thing she could do was to go to her room and fall on her knees to plead with God.

Bishop Tugwell wrote from Jebba (to Mr. Melville Jones at Oyo) on February 19th. The Bishop and the party of missionaries for Hausaland intended when the re-arranged caravan was made up to cross the river and strike eastwards to Daba (Debba on the C.M.S. map), and then join the caravan road running from Bida to Kano, the capital of Hausaland, striking the road, however, north of Bida. The journey, so far, a distance of 255 miles, had been very successful. The Rev. A. E. Richardson says that the distance from Jebba to Kano is not exactly known, but it would appear to be 500 miles. At Jebba, General Lugard, the Governor of the new British province of Northern Nigeria, gave the party every assistance and seemed to entertain no doubt as to the safety of the advance. A survey expedition of 400 men had gone up the Kaduma river, its objective being Daba. The King of the Hausas intended providing them with a dependable

guide. On the way up the party stayed some days at Ibadan, and reached on January 25th. Dr. Miller wrote in his journal:—

Ibadan is nearly the size of Bristol. At a distance one hardly realizes that it is a city at all, as all the houses are thatch and mud, and the appearance is that of a large extent of brown country; but when one gets inside, and sees it swarming with every kind of life, one realizes what huge places these native cities are. Through winding roads, in some places only broad enough for a single traveller, we passed for about two and a half miles till we reached the C.M.S. station, and found Mrs. Harding and her "family of black children." . . .

We had five days at Ibadan, quiet days for reading, writing, studying, &c., but many other things came in to fill up the time, visits to the huge market, a formal call on the Bashorun (king), a fat old man, surrounded by many of his big men; we talked to him and he gave us a present of two goats

—of course we replied suitably day.

Some of us went over to see the lady missionaries the girls' seminary; and also called on the British Resident. The next day officers, Messrs. Fuller and called on us, and on Sunday Maguire came to see us.

Sunday, immediately after great commotion arose; a snake had been reclining peacefully on the roof during service, dropped to the ground. Great consternation was finally routed; it was about five feet. In the afternoon a service to be taken in places, and each had a sermon. Richardson went to the king and spoke to a lot of heathens there; he was offered a large sum for preaching, and had to give careful reasons for refusing.

Some interesting extracts from Mr. Richardson's journal will be found in our month's number of the *C.M. Gleaner*.

Later letters up to March 4th, from Jebba, state that all the members of the party, with the exception of Mr. Richardson, had been ill, Dr. M. Mr. Burgin having been for a few days in the Government hospital in Lagos, secure good nursing.

In correction of our notice last month, Bishop Tugwell asks us to say that letters for the members of the Hausaland party should be addressed "C.M.S., Lagos," until the end of June. After that date they should be sent to Royal Niger Co., Jebba, *via* Burutu, West Africa."

Eastern Equatorial Africa.

Those who read the distressing account of cannibalism near Mochi, in our last month's number (p. 289), will be aware that the East Africa famine is yet over. Bishop Peel writes from the coast that there are still about 5000 in receipt of relief at Frere Town, all who are able being made to work; but their farms are desolate, as no planting has been done during the absence in search of food. . . . Owing to rains graciously sent us by God, fears are at an end here for the present. If the rains continue, the wandering Wakamba will feel relief from the terrible sufferings that have undergone." Mr. Wray has at Taita some twenty-eight orphans who were rescued from being starved or strangled.

Uganda.

The Uganda party, consisting of Mr. H. O. Savile (who left Lagos on January 18th), Mr. and Mrs. A. B. Lloyd, the Misses A. E. Allen, A. R. Hurditch, and A. H. Robinson (who left Marseilles on January 25th) reached Mombasa in February. After ten days there, a start was made on the Uganda Railway. The first part of the journey was, of course, by the new Uganda Railway, which is now completed and in working order for a distance of 362 miles from Mombasa to Kisumu. At present the railway is only of use to our missionaries as far as Kisumu.

distance of about 330 miles from the coast, because a suitable *dépôt* must be fixed at which porters can be obtained for the caravan journey. As, however, the caravan route and the railway do not widely diverge for a considerable distance farther on, it is quite possible that an advance *dépôt* may be established. Our latest news of the party was dated February 28th, "first camp after rail-head," and reported all well.

Letters from Bishop Tucker and the missionaries in Mengo will be found on pp. 338—353.

Persia.

At Julfa on Christmas Day there were sixty-six communicants. As usual at the beginning of the year, services were held in connexion with the Week of Universal Prayer. A prayer-meeting was held each day, the languages used being Persian, Armenian, and English. "I often think," the Rev. C. H. Stileman writes, "it helps us to realize the unity of the Spirit, and our *oneness* in Christ, when fellow-believers with *one* heart, but different tongues, unite in thanksgiving and prayer to our One Father in heaven, through the One Mediator in the One Spirit." During last year the total circulation of the Scriptures through the agency of the British and Foreign Bible Society amounted to 11,600 copies. Over sixty per cent. of these books went into the hands of Mohammedans, more than 4000 copies in Arabic and 2000 in Persian.

The Rev. A. K. Boyland, who left London on October 24th, arrived at Julfa, *via* Bombay and the Persian Gulf, on January 22nd.

The news from Yezd is most encouraging. It will be remembered that a building was given by a Persian gentleman to be used as a hospital. Dr. White wrote on December 30th: "The Prince-Governor came yesterday in state to inspect the hospital. He first came to my house, and after the usual entertainment we all went round the hospital together. He was very pleased and interested with everything. I trust his visit may do a great deal of good in the town. Public opinion in Persia is turned and swayed by these things perhaps more than in England." The Sunday services are well attended, and Dr. White hopes that the hospital will prove the rallying-point for Christian work in the whole of that part of Persia. In the Yezd Medical Mission last year no less than 24,600 patients were seen and prescribed for, and 597 operations were performed. A friend wrote recently from that station: "One thing which has greatly cheered us was the statement of the Bible Society's colporteur that during the many years he has visited Yezd and the surrounding district he had never before had such a large sale of Bibles and portions." Thus the work of the C.M.S. and the Bible Society re-act favourably upon each other.

The Rev. and Mrs. W. A. Rice have succeeded in renting a house at Shiraz.

India (General).

India is now entering on what is generally feared will prove to be the greatest famine of the century. The Viceroy and Imperial Council, surveying the entire country, have said officially:—

We are now face to face with famine of water and food and cattle which is unprecedented in character and intensity. No Government can undertake at such a time to prevent all suffering. The aggregate famine area will be about 300,000 square miles (or five times that of England), with a

population of forty millions. There is a further population of twenty-one millions in which a more or less general scarcity and distress prevail. The crisis is one which demands the loyal co-operation of all who love India.

The bubonic plague mortality continues steadily to increase in the Bengal Presidency. In the week ending March 10th there were over two thousand

deaths in that province, considerably more than occurred in the provinces of India combined. Calcutta had 681 cases and 601 deaths in the district, 1651 cases and 1581 deaths. During the same week the deaths decreased in the Bombay Presidency from 503 to 546. Happily, elsewhere in India the disease appears to be dying down, the number of deaths the same week in the Madras Presidency, North-West Provinces, Punjab Provinces being nowhere greater than thirty.

Bengal.

At an ordination in Trinity Church, Calcutta, on the second Sunday (March 11th), the Bishop of Calcutta admitted to Priest's Orders the Bhusan Biswas, Solomon Biswas, and Jebon Chandro Mullick.

The Lieutenant-Governor of Bengal (Sir John Woodburn) presided at the distribution of prizes to the pupils of the Calcutta C.M.S. High School 24th, and Lady Woodburn gave away the prizes. There are 290 students on the roll, of whom 210 are Hindus, 71 Mohammedans, 6 Christians, and 3

We are glad to learn that the Rev. A. H. Bowman, who was on hospital at Bombay, has happily recovered from his attack of typhoid. Instead of coming home for the next six months and returning to India on his "special mission" work for the following cold weather, he has taken charge of the Old Church, Calcutta (the incumbency of which was the enforced return home of the Rev. H. Gouldsmith, mentioned in the number) from April 1st to September 30th. It will be remembered that Bowman held the incumbency of this church from 1889 to 1891. He will resume in the winter season the special work for which he returned in September last.

The Rev. J. A. Cullen, of the Hindi Mission, Calcutta, has gone on a sea voyage on account of health.

We are grieved to say that the Rev. H. M. Moore, of Burdwan, married only on February 7th to Miss F. A. Smith, of the C.E.Z.M. He was obliged to bring his wife home in a most precarious state of health.

At the end of his Annual Letter, written in January, Mr. W. V. Peckham appealed thus for prayer for Bengal:—

May I close with a plea for this, our beloved and adopted country? One reads of 5000 baptisms in Uganda during the past year, and then thinks of the few in Lower Bengal; one cannot but be interested in the lives of our missionary brethren in N.-W. Canada and Cumberland Sound; one cannot but be keenly interested in the Soudan, nor fail to thank God for removing restrictions to work in Khar-toum; one's heart must needs be drawn out in pity and prayer for the plague and famine stricken in other parts of this land and in East Africa. But is there not a danger that prayers for Bengal may suffer with all these interests?

As a matter of fact, it is true that there has been nothing specially encouraging during the year that we need your prayers. Your work might be likened as regards Bengal to the seemingly limping man all around us, with not a look in the eye.

Moreover, we have had a very trying year. The wet season which has been known for fifty years and fever have carried off many of our Christians and the English missionaries have suffered much. The latter so much so, that the ending middle of next February they will have been invalid.

North-West Provinces.

Writing from the Benares district where he was itinerating, on January 1st the Rev. A. Butterworth says:—

On December 28th we went to Aharaurah, a large town of about 15,000 people, situated thirty miles west of

Benares. In all this large town there is only one Christian and his wife.

Our work there was most encouraging. We sold no less than 250 books, and could have sold more if we had had them. (On principle we do not give away books, but sell them.) Daily our tent was besieged by boys wanting books—so much so, that my wife declared it was as good as keeping shop; she spent most of her time in selling and explaining to “customers.” Not only in the town itself (we visited the bazaar every afternoon for the whole fortnight we stayed there), but in the villages around too, we were most gladly received. So many copies of the Word were sold that we are expecting a big sheaf for the Master at

Two Indian Christians have passed the B.A. examination and one the M.A. from St. John’s College, Agra.

The Rev. J. M. Paterson says in the North India *C.M. Gleaner* for January:—

We had the pleasure of seeing an ingathering of converts from the villages outside Agra on Boxing Day, and we trust that these are the promise of much more to follow. On Sunday, December 24th, we baptized forty persons, all from the lower castes, twenty-one of whom were the fruit of the work in Agra itself and had been taught in the bazaar schools, which are conducted on a very simple but effective plan, and from which many inquirers are drawn every year. The remaining nineteen were taken from the catechumens, being taught in the village of Semra, about thirteen miles from Agra and close to the out-station of Khandauli. About ten months ago we were earnestly invited by these people to send them a teacher, as they were very anxious to learn about Christianity. In response to their appeal we hired a house in their village and sent out a teacher and his wife, Emmanuel and Tabitha, to teach them the elementary facts of the Gospel. In all thirteen families, numbering sixty-three persons, are being taught, but only nineteen were thought to be ready for baptism this time. Nearly all these people are cultivators, and some have fields of their own, and they are quite prepared to remain in the calling in which they are called and in no way to become a burden to the Mission.

In the same number of the North India *Gleaner* we notice the following from the Rev. J. W. Hall:—

We have recently baptized forty-six converts in a village named Laliana, about twenty-two miles from Mirat.

our next season’s itinerating, if God spares us to visit them again. One of the villages was inhabited by “Doms,” the very lowest caste of people, whose very touch is defilement to a Brahman, and who are employed to apply the fire to the dead bodies on the funeral pyre. Thirty of them listened with wonder to us, marvelling that any one should think them of sufficient value to care about telling the good news to them.

It would be impossible to describe in a letter a tithe of what has been done. We have sown the seed, the Word has found an entrance into many homes; let us therefore pray that it may find an entrance into many hearts.

At first we were hesitating whether to baptize them in their own village or not, but the counsels of some of the native workers prevailed and they were invited into Agra to share in the Christmas festivities and to be baptized. Here they were entertained by their own friends, and saw a great deal of our Christian ways and customs, which will be of use to them when they get back again to their own villages and amongst their old surroundings.

There has been a great deal of work in and about Khandauli for many years, and much prayer has been offered for the workers and the place, and we take this opportunity of recording our grateful thanks and praise to Almighty God for prayer answered and blessing outpoured. We ask for further prayer that out of Semra may come teachers who will carry the Word of Life to other villages in the neighbourhood.

On January 7th the Rev. J. W. Goodwin baptized three converts—a Mohammedan, a Brahman, and a Kayasth. The Brahman came from a village near Ferozabad, and about three years ago was an inquirer in Ferozabad, but obstacles came in his way and turned him aside from baptism then. We ask your prayers for these brethren that they may all be kept faithful unto death.

They have been well taught for some months past, and we pray that they may be true followers of Jesus Christ.

This makes over 200 new converts from the villages in this neighbourhood during the past two years. Many more are being instructed, and the chief difficulty is to provide teachers.

About 210 were gathered round our camp to-day. The greater part of the day was spent in singing *bhajans* and giving them short addresses, and at

3.30 p.m. they sat down to a meal of *chapattis* and curry, after which they dispersed to their homes. This is the first time that all have met together as Christian brethren, and we believe that the day was a distinct success. We hope to have similar Christian *melas* from time to time for intercourse, teaching, and singing.

Punjab and Sindh.

At an ordination by the Bishop of Lahore in his Cathedral, on December 21st, Mr. Jaswant Singh and Mr. Qutb-ud-din were admitted to deacons' orders, and the Rev. Talib Masih (of Multan) to priest's orders.

On the eve of Christmas an interesting ceremony took place in the Divinity School Chapel at Lahore, when the Rev. Ali Baksh baptized by immersion a family of five persons—father, mother, two boys and a girl. The Rev. E. F. E. Wigram writes: "We were able to arrange well for the orderly conduct of the service, and felt decidedly encouraged to use baptism by immersion as often as may be practicable."

Western India.

After the death of the Rev. W. H. Dixon, the rough draft of an Annual Letter, which he no doubt intended to finish and send home, was found amongst his papers. The Rev. W. A. Roberts has forwarded the Letter, which is dated Junir, December 16th—about a week before the writer's last illness. We extract a few paragraphs which will be read with special interest as Mr. Dixon's last communication to the Society:—

At the beginning of this year I was transferred from Bombay to Junir in order to fill a vacancy. It is a complete change of scene and employment. *There* the great city, *here* the remote country district, fifty miles from a railway; *there* the soft climate of the sea-coast, *here* the bracing mountain air; *there* work among English-speaking people, *here* preaching in Marathi among the simple villagers.

It may be of interest first to describe in brief the district and people. The district is forty miles square. Junir, the headquarters of the Mission, is a town of 12,000, and there are eight other towns of several thousands each in the district. In these there are Brahmans, Mahrattas, Mussulmans, and low-castes. The rest of the people live in villages, of which there are about 300, and these villagers are mostly Mahrattas, except to the extreme west, where hill-tribes are found. Junir itself is famous as the birth-place of Shivaji, the chieftain who raised the Mahratta power to the dignity of a kingdom. . . .

We earnestly hope for a stronger staff of Europeans in this Mission, but, after all, the work of the European is mostly that of superintendence, and the evangelization of the Heathen depends far more on our native brethren. On

them falls the burden of the preaching, they are able to appeal more convincingly to their fellow-countrymen than the Englishman can, and on their number and efficiency largely depends, under God, the success of the Mission.

When I came to this district there were only two preachers and one teacher; the number has since increased to six, but still they are far too few, if out-stations are to be formed. There are many towns into which we ought to be able to send a couple of agents, to live among the people, to foster signs of spiritual life, and to show what Christianity is. Our great difficulty is to find a sufficiency of good workers. Just as the vicar of a small country parish at home often finds it difficult to obtain even one qualified Scripture-reader out of his congregation to assist him in his work, so it is no easy matter to meet with the half-dozen or more of spiritual workers needed here out of our little congregation of perhaps 200 souls. That so many do choose Mission service seems to prove (1) that our Christians have a desire to do the Lord's work; (2) that they are qualified for it by a fair education; (3) that they have courage in maintaining their faith before unbelievers. I plead for a fuller measure

of sympathy and consideration to be afforded to our faithful native brethren, and that while new missionaries are being called for and despatched,

at least equal attention should be paid to their being supplied with an adequate staff of assistants in the field.

The call for more labourers, European and Indian, to which Mr. Dixon refers, receives added emphasis in the fact of the "home call" of himself and Col. Freeman since the above was written.

On February 12th, Jilubai Maneckjee Mehta, a Parsi girl, was baptized by the Rev. W. A. Roberts. The baptism was by immersion, and the service therefore took place in St. John's Church, Umerkadi, Bombay, as there is a baptistery there.

Writing from Dhulia on February 22nd the Rev. F. G. Macartney, who had been visiting in the district of Khandesh, says:—

The distress in the vicinity of the town of Nandurbar is terrible. The depressed classes, Bhils and others, are in an awful and shocking condition. Eight or ten die daily in the streets of Nandurbar. There are many children in the last stages of emaciation. Some can only crawl along the roads, they have no strength to stand on their feet.

I could have gathered together fifty helpless and abandoned children during the few days I was in Nandurbar. Girls are sold for a rupee and less. Mohammedans and bad women are buying them. . . . Government are doing what they can, but a great many people must inevitably perish. . . . Can we not save some of these little ones?

After having had charge of the Aurangabad Mission for thirty years, the Rev. Ruttonji Nowroji has retired from active service owing to failure of health. In his last report to the Society he very naturally compares the present state of things with that of the past:—

I cannot take a retrospect without praising God for His great blessing which has rested on the work. Thirty years ago this Mission was without church, schools, or any necessary buildings, and the few Christian families living in the surrounding villages were like sheep without a shepherd. Our preaching to the Heathen excited bitter opposition, and few, if any, could be prevailed upon to approach us or to accept our books or leaflets. But by the blessing of God these drawbacks have all been one by one removed. We have now two substantial churches, boarding-schools for boys and girls, and other useful

buildings in connexion with the Mission. There have been 2086 baptisms, 355 deaths, and 152 marriages within the thirty years of my incumbency.

Our work among the Heathen has also met with much success. Those who once showed indifference and contempt have given us an attentive hearing, and we count hundreds and thousands among those who are friendly disposed towards us. I believe that brighter days for this Mission are at hand, and we shall have converts from them, not by tens and twenties, but by fifties and hundreds.

South India.

The results of the public examinations of the boys in the High School, Ellore, during the past year were very encouraging. Some of these results were noted in the *Intelligencer* for December last, p. 1011. As is generally the case in India, one of the greatest foes is the tyranny of caste. The Rev. W. J. Williamson, the Principal of the school, wrote on December 2nd:—

When we view that to which all our schools are to be used as a means, viz. the conversion of the boys to Christ, the result of our investigation may not be inspiring; yet I think we are engaged in a work of pulling down and building up, for while we roll away the stones of opposition and prejudice that impede the Gospel chariot, we are also laying the founda-

tions of "the faith" upon which, in due time, a superstructure may be raised up to the glory of God. For, though there are not many definite results, yet in casting our bread upon the waters in faith and hope, we shall find it after many days. Some of the boys have been influenced, the Word of God is working as the leaven in their souls; now and then the question is

asked, "Can I not be a Christian without being baptized?" This is the crux of the matter, for publicly confessing Christ means the renouncing of all that they hold dear. It is caste which, like a mighty chain, holds them back from Christ, and this cannot be

moved "by might, nor by power," but it can "by the Spirit of the Lord." While believing Him to be the true efficient Cause of conversion, yet we see how God is using the organization of our schools to frustrate the power of this dreadful foe, by setting the captives free.

That this barrier of caste is gradually being broken down is shown in the following extract from the Annual Letter of the Rev. H. J. Schaffter, Principal of Tinnevely College. He wrote on December 8th:—

A young man from one of the College branch schools joined the High School at the beginning of the year, with an earnest desire to confess Christ. The head-master of the branch school, a most earnest worker, told me that he has been asking for baptism for the past three years. The pastor here saw a good deal of him, and on Easter Sunday he was baptized, and at the last visit of the Bishop he was confirmed. What is rather noteworthy about his baptism is that, though of a good caste, his father continues to support him. I have never known such a case before. When his father, who lives forty miles from here, came to see

me, I asked him if he knew of his son's desire to be a Christian. He said he had known it for over three years. Had he any objection? None at all. He could not for family reasons become a Christian himself, but he was quite willing his son should be one, and he would continue to support him; and then he gave this strange reason: "I have noticed Christians are coming to the front, and I want my son to come to the front!" I am thankful to say this is not his son's idea. He sets a bright example in the College, and never fails to bring one or other of the Heathen to the services. We do thank God for him.

The death is announced at Anandhapuram, Tinnevely, on February 7th of the Rev. David Perinbam, in the sixty-seventh year of his age. Born of Native Christian parents, he was employed as a catechist and schoolmaster, and ordained deacon by the Bishop of Madras in 1869, and admitted to Priest's Orders in 1876. He was stationed first at Saththankulam, and subsequently at Anandhapuram. He became an honorary pastor in 1892.

It is with great regret we hear of the death of the Rev. Samuel Paul, at Sachiapuram, Tinnevely, on March 11th, at the age of fifty-seven years. Son of a devoted and gifted native clergyman, the Rev. Daniel Paul, he was educated at Palamcottah Preparandi Institution, and was ordained by the Bishop of Madras, in 1874. He was the first to organize the Tamil Mission in Octacamund, where he had previously worked as a catechist. Afterwards he was connected with the Northern Pastorate, in the city of Madras, and did a great deal for the development of the congregation at Black Town. Subsequently Sachiapuram, in the Tinnevely district, was his headquarters, and he was appointed Vice-Chairman of the Native Church Council in Tinnevely, and Chairman of the Sachiapuram and Vageikulam Circles. Mr. Samuel Paul also did a good work for Tamil Christian literature. He prepared for publication a large number of important works—original and translations—which have been widely read by Tamil Christians. Chiefly for his literary work he was honoured by Government not long ago with the title of "Rao Sahib" ("Rao" is a Hindu title for a chief or prince). In his death the Native Church loses a faithful and devoted worker, who commanded respect wherever he went, and who did not spare himself in the work to which he was called. The Rev. Joshua Paul, a brother of the deceased, is pastor of Kadatchapuram, in the Mengnanapuram circle.

Travancore and Cochin.

At an ordination on March 11th, the Bishop of Travancore and Cochin admitted to deacon's orders, Mr. Cherikal Chakko Thommen to be pastor of Olesha, and Mr. Elannikal Varkki Mani to the pastorate of Mundakayam.

The Rev. Oomen Mamen has been instituted Archdeacon of Mavelicara, in place of the late Dr. Koshi Koshi. Mr. Oomen Mamen was ordained in 1856.

Cottayam College has achieved a satisfactory result both in the Lower Secondary and the First Arts Examinations. In the former 45 candidates passed out of 76, and in the latter 14 out of 24.

In November Bishop Hodges visited Mankompu and Mallappalli. The Rev. Dr. Richards, who accompanied him, gives in the *Diocesan Record* an account of the visit, from which we extract the subjoined:—

The Bishop had decided to visit Mankompu for confirmations on October 27th, but there had been several days' rain in the early part of the week like the S.W. monsoon, and the servants who had been sent on with ponies returned, saying that five miles to the east the roads and bridges were impassable owing to the floods, which would not allow ferries to cross, and that a week must elapse before the rivers could lessen sufficiently for travelling.

On November 3rd the Bishop made the next start for Mankompu in a cabin boat, permitted by the fall of the river, embarking at Cottayam at 4 p.m.

The water had gone down twenty feet, as we could tell by the drift in the trees on the banks of the river. On one side stream an iron girder bridge with plank roadway was lifted by the high waters off its piers, but was caught and dragged back before it was quite carried away.

Next morning by nine o'clock we were at Ampara, thirty miles east; the boatmen, ten in number, having rowed all night against the current. Here some of the hillmen and the pastor, the Rev. P. A. Samuel, lately ordained priest, met us, and here were our horses. Seven miles took us to the foot of the hills. . . . It was an hour's climb from the foot in the hot sun, amid steaming vegetation, and, for out-of-condition low country folk like the Bishop and his chaplain, a trying struggle to reach the church half-way up the hillside. We were not fit for much during the remainder of Saturday. I went and saw a landslip; there had been several on a small scale, enough to render houseless four families. And this happened the week before, when we were due there. Twelve persons were in one house, and the land above them, sodden with moisture, slipped and came rushing in the fierce torrent down the hillside. Seeking to escape, they found the house surrounded by floods, and not knowing what was about to happen—a corner of the house had been struck—they all being Christians, be-

took themselves to prayer and reading. After two hours the great danger was over, but they found in the morning that the clearing with the cocoanut and other palms and their terracing was all swept away. They lost about Rs. 200 worth, their all, the labour of years, in a moment, but by the goodness of God no life was lost.

Mankompu is a lovely spot, with its trees, rocks, and cataracts, on the steep hillsides, and the backwater and the further sea visible over the lower hills.

On Sunday, November 5th, I preached after morning prayers from the Revised Malayalam New Testament, used there for the first time, on the Resurrection life of true disciples (Rom. vi. 13).

From 11 a.m. to 2.15 p.m. there was the confirmation and the Bishop's address (fifty candidates), and then Holy Communion with 160 recipients. Over 350 were said to be present, and twenty years ago there was not here a single convert. God has wonderfully blessed the effort which Mr. Painter was called to begin for these people. I had the privilege, at the pastor's request, of admitting one adult man and a family of three generations into the Church by Holy Baptism. Mr. Neve has also had a good deal of work here, and Mrs. Neve is the only English woman who has ever been to Mankompu. In the evening the Bishop consecrated the cemetery, and at night, from our porch on the hillside, we saw the Alleppe revolving light, fifty miles away on the edge of the Indian Ocean.

Next morning at sunrise we made our start downwards, and reached Cottayam in eight hours, as against nineteen hours required to get up to Mankompu.

Mallappalli, on the lower hills, is one of the oldest stations in Travancore, and composed partly of people who joined us from the Syrians and partly of converts from the slaves. At first the former joined on account of Church disputes, and then they remained with the Mission for the sake of the vernacular Scriptures and worship denied them in

their own church. When, as chaplain, I accompanied Bishop Speechly to Mallappalli some seventeen years ago, there was a brass lamp standing outside the church, deposed from its sanctity like Nehushtan. It had for forty years been kept alight before the chancel without once going out, according to Syrian usage. But one day, a year or so before that visit, a thief took advantage of the daily entry of an aged woman to replenish it with oil and wick, and entering the church secretly, lay hid until, in the darkness of night, there was a chance to dig up the buried vessel into which, through a small hole, money was dropped as thankofferings. So the sacred lamp was deposed and given to me. But the stolen money, the savings of years, amounting to Rs. 300, as it was estimated, was never recovered.

On this occasion Bishop Hodges and I went by bullock bandy to Changana-sheri, and slept there. On November 28th early, before dawn, we were in the saddle and did the twelve miles before the sun was very hot; but, alas! the

people of Mallappalli, Syrian fashion, met us three miles out, and escorted us at a creeping pace with hymn-singing and Christians beating tom-toms to the church, where, entering, a short prayer was offered. That day the Bishop confirmed 257 people, and in the evening we had Intercession for Missions, the Bishop, the Rev. T. K. Joseph (Diocesan Missioner), the Rev. W. Cheryan, and I giving addresses.

Next day, being the Feast of St. Andrew, we had service and Holy Communion with 257 communicants. The Bishop also visited and delighted by his kindness the teachers and pupils of the Anglo-Vernacular School. The Vernacular School also had an inspection, and in both the pupils were duly questioned and instructed by the Bishop.

There were serious interviews also with the leaders of Nedungadapalli new church, where at 5 p.m. the Bishop consecrated the cemetery, and promised to do the same for the church later when it is quite ready. We got back to Pallam at 10 p.m.

Ceylon.

The Bishop of Colombo visited Jaffna in the last week of February. He held a confirmation in Christ Church on the 24th. The following morning (Sunday) he preached in English in the same church; and in the afternoon conducted a confirmation at Nallur in Tamil, when about sixty were confirmed. The next day he held another confirmation at St. John's Church. The Bishop was also present at the half-yearly meeting of the C.M.S. Native Church Association at Nallur, on February 23rd, which was held under the presidency of Sir Wm. Twynam.

Mauritius.

The first Diocesan Conference of the Church of England in the colony of Mauritius took place on December 2nd, under the presidency of Bishop Pym. There was a service of Holy Communion at 10 a.m. in Holy Trinity Church, Rose Hill, and after the service the assembly, numbering some 300, proceeded to the Royal College buildings for the reading of papers and discussion. One of the papers read was by Archdeacon Buswell, and amongst the selected speakers were the Rev. C. A. Blackburn and the Rev. J. Ernest.

South China.

The return home on furlough of the Rev. C. Bennett, of Canton, in the Kwantung Province, has rendered necessary the distribution of the out-stations lately under his charge. The Rev. A. Iliff, who went to reside at Shiu-hing at the close of last year, takes charge of that out-station. The work at Heung Shan, Kong Moon, and Hok Shan cities has been placed under the care of the Rev. E. J. Barnett (of the Victoria Church Missionary Association), who is in China for the study of the language with a view to superintending the work amongst the Chinese in Australia, and has kindly placed his services at the disposal of the Society for the year 1900. The Rev. G. A. Bunbury takes charge of the work in the Tsang Shing district (East River) and in the city of Canton. The work at Kong Moon was commenced as far back as 1879 by the Rev. E. Davys, who gave

up the incumbency of an important parish in England to undertake missionary work at his own expense. He built a preaching hall, a catechists' house, and rooms for a missionary at his own cost. At first the work was discouraging, and not many converts were gathered in; but during the last two years thirteen adults and two children have been baptized, and at a confirmation held in the spring of last year seven men and one woman were confirmed by the Bishop of Victoria. Mr. Bennett relates the following sad occurrence at this city:—

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 mother confessed her guilt, but pleaded as an excuse that the son was "unfilial," in other words refused to obey her when commanded to help in carrying on the gambling business. In other respects he was acknowledged to be a

good son. By his fellow Christians he was known as a quiet, inoffensive and consistent Christian, and his death caused much sorrow, not to say consternation at what might follow in other families, when it became known that the Mandarin was powerless to punish, and that under the Chinese law, the parents had full liberty to put their children to death, if they did not obey them, however wrong or absurd the command might be.

Notwithstanding persecution in the Tsang Shing district, twenty-three persons were baptized there during 1899, others are coming forward, and at the request of the Chinese a catechist is to be placed in Tsang Shing city itself.

The Pakhoi Mission Hospital has accommodation for receiving seventy in-patients, male and female, and during the year treats about 18,000 out-patients. In addition to this general hospital, and carried on as an additional piece of work and labour of love, there is a Leper Hospital, with compounds, capable of receiving one hundred male and forty female leper patients. An endeavour is made to teach the Christians the high value of prayer, and to continue in prayer, as the following arrangements show:—

Each morning, before the patients are attended to, the workers meet together for prayer, asking God for His blessing on the preaching of the Word, and the efforts to be made to heal the sick, cleanse the lepers, give sight to the blind, &c. Special prayer is offered at the time of operations, those who are to take part kneeling before the patient is anesthetized.

Every Saturday afternoon at two o'clock there are five simultaneous prayer-meetings in the hospital and leper compounds, conducted in rotation by the Native Christians, viz.: (1) in the ward for leper women, (2) the dispensary belonging to the leper men, (3) the

Women's School Room, (4) the Boys' Boarding-school, where the male teachers and other Christian men assemble, (5) and in the Girls' School.

In arranging these meetings the girls were forgotten. At this they were surprised, so met together and planned among themselves a short Bible-reading and time of prayer, and have continued to meet ever since at the same hour as the adults.

The European missionaries meet together at the same time (2 p.m.) for prayer and Bible-reading, and find it an hour of real spiritual refreshment and preparation for the Sunday services.

Dr. L. G. Hill, of the Hospital staff, who has since come home on furlough, wrote on December 30th:—

In the summer, a new ward was put up for the accommodation of leper women, who now number thirty-one; a piece of ground adjoining was also purchased, so that they have now quite an extensive compound. In July Bishop Burdon baptized six of them, and these, with others, were confirmed during Christmas week, re-

ceiving on Christmas Day their first Communion. It is very encouraging to find amongst these women a true spirit of inquiry. There have been no deaths amongst them during the year, but two had a foot each amputated on account of extensive disease of the bones, and they have enjoyed better health since as the result.

The Rev. Ll. Lloyd (C.M.S. Secretary of the Fuh-Kien Mission) wrote as follows on March 5th :—

I have just returned from Lieng Kong, a city some twenty miles N.E. of Fuh-chow, where I attended the meeting of the Church Council. I was very glad to hear that in several parts of the district there is very real interest at present, especially on the sea coast, but what I want to write about now is the encouraging fact that the meetings were attended by the military officers in charge of the soldiers stationed in the city, one of whom has been a regular attendant at our services for some time, and who seems to be in earnest. He has had intercourse with missionaries for a long time, having been stationed formerly at Fuh-ning. He prepared an elaborate feast for me, which I did my best to partake of, sufficiently, at least, to show my appreciation of his kindness. His brother officer, our native clergyman and catechist, and two or three of our host's friends, were also present, and we spent a pleasant time together.

Next morning I went by boat to Deng Doi, where our ladies live, and on landing, found to my surprise that my friend of the day before had preceded me, and he introduced me to the

military officer stationed at Deng Doi, who had prepared dinner for me to which two other officers were invited. They were all very polite and nice, and one of them has attended our church at Deng Doi on two or three occasions, and seems very favourably disposed towards Christianity.

In the evening, after visiting the ladies and inspecting the new church, I walked back to Lieng Kong, and there found an invitation to dine with one of the wealthiest families in the city, who have lately joined the Church. I was much pleased with all I saw there, and the two sons, one of whom has just taken his degree, were just the sort of young fellows we want to get hold of. Will our friends pray for those I have mentioned, who seem "not far from the kingdom of Heaven," that they may accept Christ and become true followers of His?

All seems quiet and peaceful at Kien-Ning, and Dr. Rigg writes that most of the gentry attended a feast which he provided a week or two ago, which may be taken as a proof of their changed attitude.

Dih-kau is a large town eighteen miles from Nang-wa, in the Kien-Ning district, where work was commenced by Archdeacon Wolfe over twenty years ago. The catechist at that time was severely persecuted and expelled from the town, and all work ceased until last year, when another attempt was made with the view to occupying it. For this purpose a catechist has been stationed at Ha-kai, a village four miles off, with instructions to attempt work at Dih-kau. In his Annual Letter the Rev. W. C. White gives an interesting account of his visit to a number of the villages around this town :—

At Ha-kai baptisms were for the first time administered in April of this year, when we baptized five candidates, representing members of three different families. At another village near is an inquirer, who was formerly a vegetarian, but who is now called "The red-nose church father." I spent a night and the greater part of two days in his house, and it was very touching to see his thirst for Gospel knowledge. Since then, after the Kien-Ning riots, he was most severely beaten by his relatives at Dih-kau, causing him to take to his bed for over a month. Thank God, although ignorant and untaught, and the only witness for Christ in his town, he remained faithful!

At another of these villages is another sole witness to the truth. 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."

Mid China.

In his Annual Letter the Rev. A. Elwin, who has come home for the benefit of his health, says there is a great opening in Shanghai for work among the 40,000 Cantonese residing in that city. He writes:—

These people are like sheep without a shepherd, and may well say, "No man cares for our souls." There is no Mission work attempted among the Cantonese in Shanghai by any society. There are several Cantonese belonging to our congregation, but these mostly have come from Hong Kong, having been baptized there. I must say this, that all the Cantonese who belong to our Church are very earnest Christians. One of them, Mr. Tsar, is the chief steward on one of the Japanese boats running between Shanghai and Japan. Another is an assistant in the Custom-house; both these men can speak English very well. But the most earnest of the Cantonese Christians is a woman, an *ahmah* [nurse] in a family here. She has been the means of bringing several of her Cantonese friends to the services. One Cantonese woman whom

I baptized about a month ago had a rather remarkable history. She was born in Australia, to which place her parents had gone, seeking work. In Australia she heard the Gospel, but did not become a Christian. She came with the family, to which she was attached as nurse, to Shanghai, and one day, when with the children in the public garden, she asked if any of the nurses were Christians. She was at once directed to the Christian nurse mentioned above, and she was brought by her to our church. After due instruction she was baptized. I baptized her one Sunday afternoon, after the Chinese service, in English, that being the language with which she seemed most familiar. The Chinese congregation stayed behind to witness the baptism and to join their prayers with ours.

West China.

The Misses M. C. Knight, L. Mellodey, and A. Walmsley, who left London on October 9th, 1899, after a "very pleasant and restful journey" arrived at Chung King on January 17th. From Hankow as far as Wan Hsien they were kindly escorted by Miss Littler, of the C.I.M., and from that place to Chung King, Miss Worthington, of the same Mission, took charge of them. Their ultimate destination is Mien-cheo. Mr. P. J. Turner and Mr. A. E. Seaward, who also left London on October 9th, met with a mishap on the Yang-tse between Kuei Tu and Wan Hsien. They were accompanied by Mr. Murray, an experienced traveller connected with the Scotch Bible Society. The boat in which they journeyed after some minor accidents was wrecked on some rocks at the Tong Yangtsi Rapid below Yün Yang Hsien. None of the party suffered any harm, but some copies of the Scriptures were soaked with water. Bishop Cassels, who followed them up the river, found them camped out on the bank under an extemporized tent, but in good health and spirits, while the boat was turned up and being mended. The Bishop pressed them to come into his boat, "but," he writes, "they all set their faces against over-crowding us, and as their boat was expected to be ready to proceed in a day's time, after spending a night with them, we came on our way." We learn from later letters that Messrs. Turner and Seaward reached Chung King on February 8th. Mr. W. Knipe, who had come down to escort the ladies mentioned above, had started with them three days previously for Mien-cheo.

When Bishop Cassels was at An Hsien last summer, Mr. Knipe arranged with him to meet the Chinese who were most interested in the Gospel. A meeting was held in the preaching-hall, Bishop Cassels addressed them, and then the names of the following were taken down as candidates for baptism:—

1. Twan yüin ch'ang, our teacher, has obtained his first literary degree. It is only a short time since he evinced more than intellectual interest, now he is not afraid to bear witness for Christ.

2. T'ang shien tso, a man of some scholarship, but without official degree. He was middleman for the first house we attempted to get in this city, and lost his situation in consequence. Afterwards he did not come near us for about two years. Now he seems quite in earnest, and on several evenings has borne good witness in the preaching-hall. Before his name was enrolled he went home and brought his tablet to "heaven and earth, the Emperor, ancestors, and teacher." He is employed in the public granaries.

3. Tsen ho yüen, a friend of the days when we lived in the inn.

4. Süh i ho, a nail-seller, a good business man, liable to temptation from a money point of view.

5. T'ang tong yin, daughter of Mr. T'ang above.

6. Wang chang shü, the wife of a joiner, who sometimes works for us. She seems very earnest in her profession of belief, and learns readily.

7. U tsan yüin, our cook. His name was put down as an inquirer at Kuan Hsien several years ago, but he has never been baptized.

8. Sen chi ch'üen, our servant. He has not long been in our employ, but he seems eager to learn.

9. Süh ch'eng shü, wife of M. Süh above. She has been our servant for nearly three years, and has changed a great deal in that time.

On the last day of the old year, all these people, together with the child of No. 4, were baptized by the Rev. D. A. Callum. Writing on January 8th from An Hsien, Mr. Knipe says he has taken down the names of others who wish to become followers of Jesus, of whom he gives particulars, in order to form them into a class and instruct them more perfectly.

New Zealand.

The Native Church in the Gisborne District, in the Waiapu diocese, has suffered a severe loss in the death, on November 1st, of the Rev. Ereura Kawhia, the native pastor of Whareponga. "For some years," the Rev. H. W. Williams writes, "his health had caused great anxiety, but he continued to do good work to the last, and was highly respected not only by his own people but by all the European settlers on the East Coast." Mr. Kawhia's death and the retirement of the Rev. Rihara Rangamaro, of Tupaeroa, leaves the Church in the district very short-handed. Ereura Kawhia was a son of a much-respected Maori pastor, the Rev. Raniera Kawhia, and was educated at the Gisborne Theological College. He was ordained deacon in 1887 by Bishop Stuart.

The Rev. G. Maunsell, of Opotiki, diocese of Waiapu, has been obliged to leave that district in consequence of the state of health of his wife and youngest daughter, and has undertaken a charge in the Upper Waikato, in the Auckland diocese. In reviewing the work in the Opotiki district in which he has been engaged for twenty-one years, Mr. Maunsell writes:—

At the beginning of that period I was almost the only worker in the Bay of Plenty, and at only one spot did I find our services kept up, and there it was by one faithful old man and a few companions. The only church was used by the Europeans, and there were no communicants. Now, I am grateful to say, there are three native clergy, two Endowment Funds have been raised, three churches have been built, there

are fourteen lay readers, some 500 children have been baptized, and there are about 100 communicants, and something like 15000. has been spent on these different objects. Besides, Mr. Goodyear has replaced me at Tauranga, and has two deacons also helping him, so that I should have six workers in active work with many assistants. May they show their good works and so glorify their Father in heaven!

GIRLS' CONFERENCE ON FOREIGN MISSIONS.

THE idea of a Missionary Conference for girls belonging to the educated classes originated with the Women's Department at Salisbury Square, and the time and place chosen for it were alike happy—Royal Holloway College, Egham, Surrey, being in every way well adapted for the purpose, and forming in itself an attraction to girl visitors.

The regular students and staff of teachers went down on Saturday, March 24th, and the evening of Monday, March 26th, saw the College in possession of a *new* set of students and teachers; the former being a party of just over one hundred girls gathered from all parts of England, the majority between the ages of twenty and thirty, and the latter comprising the Chaplain (the Rev. H. E. Fox), the two house-mothers (Mrs. Fox and Mrs. Tottenham), the Chairwoman (Miss G. A. Gollock), the Secretaries (Miss M. Gollock and her helpers, Miss G. C. Trotter and Miss E. M. Fox), the organist (Mrs. Graham Wilmot Brooke), the Treasurer (Miss Anna Buxton), the seven missionaries (Mrs. Tucker, Mrs. Duncan Main, Miss B. Allen, Miss Tristram, Miss Fox, Miss Bosanquet, and Miss Braine-Hartnell), besides Mrs. Percy Grubb, Miss Etches, Miss Storr, and Miss Rickard.

Most of the girls were complete strangers to one another, but they were speedily made to feel at home by the kind welcome given; and each girl found herself in possession of a small bedroom with her name on the door and her luggage safely deposited in the *right* room as if by magic (no small matter where nearly 200 boxes are concerned).

Mr. Burroughs conducted the opening meeting, touching in his address on "Why we had come together," and comparing the *Ephesian* assembly of whom it was said that "the *most* part *knew* not wherefore." It may have raised the question in many of the members' minds, "Why had they accepted the invitation to a missionary conference?" Some, no doubt, had come at the urgent request of a friend, and with a vague sense that it would be good for them; some because they had *begun* to care a little for missionary work and honestly wanted to know more; and some who had long given their hearts to their Master's cause, and knew something of the pain and the joy of sacrifice, because they longed for counsel and inspiration to work better for Him in future—and they were *not* disappointed.

The Chairwoman's opening address on Tuesday morning, on "Foreign Missions in relation to Reason, Conscience, Emotion, and Will," well defined the scope of the Conference. The appeal to Reason was made by the lecturers each afternoon—Miss Minna Gollock in a study of the non-Christian religions of the world; Dr. Donald Carr and Dr. Lankester in pleading the cause of Medical Missions; Mrs. Ashley Carus-Wilson in a brilliant sketch of the missionary "makers of history" from the days of St. Paul to the present time; and lastly, Mr. Maconachie, late Deputy-Commissioner of the Punjab, in an able defence of Native Christians against their critics. The appeal to Conscience, Emotion, and Will was made in the morning meetings by little sketches of "Missionaries at Work," "Missionary Facts," and discussions on such subjects as "Study and Prayer," "Methods of Work," &c.; and above all by the devotional meetings with which each day began and ended, and by the spirit of constant and spontaneous prayer throughout. Whatever else the girls took back to their different homes of new hope and new longings for a

higher life, they *must* all have taken this a deepened sense of the power of prayer, that

“ So the whole round world is every way
Bound with gold chains about the Feet of God.”

There was no “ forcing confidences,” no preaching *at* the members, but the week’s teaching was felt by all to be summed up in the words of an anonymous message sent to the Conference—“ The Spirit of Christ is the Spirit of Missions, and the nearer we get to Him the more intensely missionary do we become.” The recreation times with walks, bicycle rides, &c., in which the missionaries joined as heartily as any, followed quite naturally, and those who saw the unrestrained enjoyment of all may well have been reminded of Tennyson’s description :—

“ All about a healthful people slept
As in the presence of a Gracious King.”

Perhaps one of the most delightful features of the Conference was the happy natural intercourse with the missionaries, who might often be seen established in different corners of the drawing-room, surrounded by eager groups of listeners, telling all sorts of small details, and giving minute descriptions which throw such vivid sidelights on missionary work, and are too often omitted as unimportant in platform-speaking. To many of the girls it must have been a new idea that missionaries could be young and charming and attractive, or that age and experience need only add an extra charm when accompanied by loving sympathy and tact.

The Conference closed on the morning of Saturday, March 31st, with Holy Communion in the College Chapel, and as the whole company knelt together in renewed self-dedication to God, the words of the service must have struck many hearts with a new and hitherto undreamed-of meaning—“ Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee.”

MARGARET HOWARD.

NOTICES OF BOOKS.

STUDIES IN THE CHARACTER OF CHRIST. *By* C. H. ROBINSON, M.A.,
Canon Missioner of Ripon. London: Longmans and Co.

THE *Intelligencer* does not profess to review theological works or volumes of sermons in ordinary cases; but the little book before us may well be an exception. It contains six addresses to the clergy of Lincoln diocese, and an ordination sermon at Ripon. Canon Robinson, we need hardly say, is the explorer of Hausaland, and one of the distinguished band of brothers of whom another was J. A. Robinson of the Niger Mission. One of the addresses has a definite missionary purpose, and this of itself brings the book within our proper range.

The main theme of the Lincoln addresses is the uniqueness of our Lord’s character, and its evidential value. Apart from all questions of the genuineness and authenticity of the Four Gospels, and taking them as if they had just been discovered, the picture they present of the principal Person in their pages is one that no man could have invented. Then Canon Robinson goes on to show that this unique character can be reproduced, and therefore satisfies the deepest needs of mankind; and this leads him to dwell upon “ the Gospel for humanity ” which is the subject of the Epistle to the Ephesians (as the Gospel for the individual is the subject of the Epistle to the Romans),—noticing, naturally, the frequency of the expression

“in Christ.” The next addresses describe Christ as “incarnate in the Christian Church,” and His mission as to save, not merely *men*, but *man*. This is a well-known modern view, but it has rarely been set forth with the simplicity and cogency exhibited in these brief pages. Perhaps Canon Robinson may not be aware how closely the views of some Plymouth Brethren run parallel with his, although of course with essential differences. But it is not the Brethren only who believe in an elect Church, “a Church of the first-born,” the true “Body of Christ,” without which He who is the Head of the Body cannot be complete, and the election of which does not necessarily imply the rejection of all outside it. The question, however, What Church? would probably reveal grave differences. The Romanists, and the Plymouthists, and many modern Anglicans, reply “The Visible Church.” Others—among whom we certainly range ourselves,—while not disparaging the organized Visible Church, agree with Hooker’s distinction between it and the Invisible Church. We fancy Canon Robinson would not; but this is not quite clear from his pages. He points out the analogy between the Chosen People in the Old Testament and the Church in the New; but he does not go on to point out the further analogy suggested by the words, “They are not all Israel which are of Israel.”

The subject is then applied to Foreign Missions by showing the importance, not merely of saving individual souls in Heathendom, but of making the Body of Christ “more complete by the incorporation into it of the diverse members to be found amongst all the different races of mankind.” More complete, because the Chinese mind, the Indian mind, the Persian mind, have contributions to bring to the varied aspects of Christian truth. This Canon Robinson ingeniously illustrates by imagining what Christian theology and life would have been if the Church had been started in China, in India, or in Persia.

But while these addresses are, from one point of view, designed to lift the hearers out of mere individualism in religion, they by no means ignore the importance of individual work. And the following striking remark is worth remembering:—“An explanation of the word *Preach* was once given, which is alike ingenious and true. The word explains itself as we take away successively its first two letters. To *preach*, in the truest sense of the word, is to *reach each*.”

E. S.

BRITISH FOREIGN MISSIONS, 1837—1897. *By the Revs. R. WARDLAW THOMPSON and ARTHUR N. JOHNSON, M.A., Secretaries of the London Missionary Society.* London: Blackie and Son, Ltd. (Price 2s. 6d.)

This most successful manual is one of the “Victorian Era Series” of popular handbooks, the design of which is to record the great movements in politics, economics, religion, industry, &c., of the Queen’s reign. It was a most appropriate idea to include Foreign Missions among the typical movements of the past sixty years, and the record could not have been entrusted to more capable hands. The result is a most valuable work, complete up to the limits of space available, and comprehensive, and reliable, and what is only next in importance, most enjoyable reading. The authors first give a short account of British Missions up to the year 1837, and then in two successive chapters they set forth with entire impartiality between Missions of the Church of England and those of British Nonconformists, the progress of the work of evangelization, first in India and the East and then in Africa, America, and the Pacific Islands. Then follow five chapters which strike us as possessing peculiar interest; they describe special developments of particular branches of missionary work, viz., Education, Medical Missions, Woman’s Work, Literature, the

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growth of Native Churches. One or two trifling errors have caught our eye, such as crediting the C.M.S. instead of the C.E.Z.M.S. with Miss Tucker (A.L.O.E.). A more serious one is the statement that the C.M.S. began to send out women missionaries in 1885. The list in that year's Report gives eighteen names, of whom five unmarried women had been out close upon twenty years, and a few others, widows of missionaries, much longer periods. This error is repeated in a most useful statistical table which is given as an appendix and on which C.M.S. women's work is entered as a separate Society (the C.E.Z.M.S. and Z.B.M.M. have their own special entries, so it is not a case of confounding either of them with the C.M.S.), formed in 1885. It is a curious fact, however, that in 1885 an article was offered by Dr. Cust for insertion in the *Intelligencer*, which suggested the formation of a C.M.S. Woman's Branch. The suggestion, however, was eliminated before the article was published. It was the year 1887 that saw the beginning of the recent remarkable development of women's work by the Society. The error seems to us to merit pointing out, but the book strikes us as remarkable for accuracy, and it should have an extensive circulation. We regret that through inadvertence this notice of it is somewhat late in appearing.

STUDENTS AND THE MISSIONARY PROBLEM. *London: Student Volunteer Missionary Union. (Price 6s.)*

A warm welcome will be accorded to this portly book of nearly 600 pages giving a full report of the addresses delivered at the recent International Student Missionary Conference in London. Our pages have so recently given an account of that Conference that we can scarcely indicate our opinion of the contents of this volume better than by referring our readers to our February number, page 132. The fervent appeals and the array of facts which fell from the lips of some of the leading spirits among the home friends of Missions in this country and America, and of veteran missionaries from many lands, and from ardent young recruits just about to go forth, well deserve a permanent record, and we trust in this form they will reach multitudes of hearts and consciences for months and years to come. Appendices are given: (1) a useful catalogue of recently-published missionary books, arranged under countries, and not only giving the price of each book but suggesting the best books for missionary libraries, intended to cost respectively 63l., 33l., 20l., and 10l. 10s.; (2) a number of coloured diagrams; (3) statistics of the Conference; and (4) the names of the Conference Executive and Secretaries. The book has been carefully edited, and side-notes and an excellent index make it readily available for reference.

Confirmation Lectures, by A. E. Barnes-Lawrence, M.A. London: James Nisbet and Co. (price 1s. 6d.) We very heartily commend these Notes on the Church Catechism. A short prefatory address "to the teacher" precedes each of ten "Lectures" on "the Rite of Confirmation," "the Christian Covenant," &c. They are the outcome of much thought and experience in presenting simply and systematically the vital teaching of the Bible and Prayer-book to the young at a most impressionable time.

Some Worthies of the Irish Church, lectures delivered in the Divinity School of Dublin University, by the late George Thomas Stokes, D.D., edited by Hugh Jackson Lawlor, D.D. (London: Hodder and Stoughton, price 6s.), treats in the late Professor Stokes' happy and lucid style of five notable divines of the seventeenth and eighteenth centuries, whom, as he wrote, his labours were aimed at recalling from oblivion.

EDITORIAL NOTES.

MEN first, then money: that is the order which expresses the deliberate policy of the Society. And therefore, before we proceed to inform our readers as to the financial position at the end of March, we will ask them to dwell for a moment on the numerical strength of the body of spiritual agents for whose support the money is chiefly required. For the purpose of comparison we will go back to the year 1895-96, the year that preceded the inauguration of the Three Years' Enterprise. The Missionary Staff on June 1st, 1895, not counting wives, consisted of 649 persons, viz., 364 ordained, 93 lay men, and 192 women. These, in general terms, may be said to have been the field force whose maintenance fell on the funds of that year. The number on June 1st, 1899, for whose support the year just concluded has had to find the funds, was 811, viz., 406 ordained, 124 laymen, and 281 women, an increase, that is, in the four years, of 162, almost exactly 25 per cent. This is a long way short of realizing the hope expressed in the T.Y.E. Manifesto put forth in March, 1896, when it was said that an advance of 100 per cent. might be looked for in the three years if the spirit of self-sacrifice were poured out on the Lord's people. The rate of increase, nevertheless, must be considered large, and when regarded in its financial bearings it has an aspect which might well be thought serious. If the staff of missionaries had remained stationary during the past four years, the Mission expenditure even then must inevitably have grown as the large reinforcements of the several years preceding 1895-96 got into their work. It need therefore surprise us the less under the circumstances to find that the Mission expenditure has gone forward in the interval rather more than 25 per cent., namely, from 239,993*l.* to 305,481*l.*, an increase of 65,488*l.* When, in addition to Mission expenditure, the charge for administration and the cost of collecting the funds is taken into account the increase is 73,535*l.*

HAS this expenditure been met? and if so, how? It has been met, thank God, but not altogether from the ordinary sources of income. The T.Y.E. funds have been a most material help, but even their assistance has not proved fully adequate for the need. Taking the income available to meet expenditure—to meet, that is, not only the Mission expenditure but that also for administration and for collection of funds—in the year 1895-96, which was 262,085*l.*, as the standard, the increase on this sum in the past four years has been as follows: in 1896-97 it was exceeded by 27,186*l.*; in 1897-98 by 40,290*l.*; in 1898-99 by 51,041*l.*; and in 1899-1900 it has been exceeded by 46,766*l.* Most assuredly the progress of the Society's receipts must be considered deeply encouraging. It is a cause for special satisfaction that the past year's ordinary income has not very appreciably gone back on that of the previous year. The year has been marked by public claims on the generosity of the community at large of a quite exceptional character. And besides this, fears were naturally entertained that the efforts to collect contributions to the Society's Centenary Funds would inevitably lead to a relaxation of labours to maintain the ordinary funds. It is, therefore, most gratifying to find, now the year's accounts are closed, that these fears have not been verified, and that last year compares very fairly well with its predecessor in its available receipts.

BUT the Centenary Funds themselves, or the bulk of them, are not less available than the ordinary sources of revenue to meet the liabilities of the

year. They were asked for and given, not to be hoarded, but to be used. Accordingly, last year, a deficit accumulated from three previous years amounting to 30,110*l.*, was liquidated from the Centenary Funds. This year again, an insufficiency on the year's accounts of 44,415*l.* has been met in the same way. We do not think the donors will wholly regret this. They would, as we should, doubtless have preferred that their gifts might have remained intact for awhile to meet some abnormal growth in the demands on our funds—some phenomenal increase, for example, in the number of missionaries sent forth—rather than be quickly absorbed by the requirements of the normal growth of the work. Many to our knowledge have been fervently praying that there might be no deficit, and to that prayer an answer has been granted, though not precisely the one most desired. We must accept, however, the indications of God's will in the matter, and be prepared to trust Him when His Spirit is poured out on the sons and the daughters of His people to offer themselves willingly for His service abroad, that He will pour out also a spirit of liberality upon His servants and His handmaidens, so that those who trust Him may "eat in plenty and be satisfied" and may "never be ashamed."

THE total receipts of the year have, for the first time in the Society's history, exceeded four hundred thousand pounds. They consist of 247,173*l.* to the General Fund, 80,620*l.* to Centenary Funds, 56,502*l.* to Appropriated Contributions, and 20,611*l.* to Special Funds. This is 24,000*l.* in advance of last year, which, as we noticed then, was very considerably in front of all previous years. Once again we can raise our song of thanksgiving, and go forward without indeed a large balance *in hand* but with infinite stores *at hand* if our faith is strong enough to appropriate them.

IN the first of the above notes we dwelt on the Society's expenditure on its Missions. We mentioned also two large items of expenditure which appear in our "Statement of Receipts and Payments" in the Annual Report as "Collection of Funds" and "Administration of Funds." A short time ago a friend of Missions, Sir Henry Burdett, presiding at an S.P.G. meeting in Paddington, produced some figures on which he founded a comparison between Nonconformist and Church of England Societies in respect to expenditure on what he called "the cost of management." A very searching investigation not only of figures but of facts and methods would be indispensable to enable any one to make a useful comparison of such points. Some Societies spend almost nothing on deputation expenses. It would doubtless be an excellent thing if the parochial clergy as a body and their lay helpers also were so imbued with missionary interest and so acquainted with missionary facts that the only outside help needed in this respect were a very occasional visit from a missionary on furlough. But how utopian it is at present to imagine such a state of things any one who has read some recent correspondence in the *Church Times* on the "Neglect of Missions" will at once acknowledge. Instances are quoted of a clergyman of a suburban parish who declined to continue his support of the Universities' Mission work from the fear lest funds for parish needs should fail, and yet he was incurring a debt of 1500*l.* for an organ and was paying an organist 60*l.* per annum; and of another church which had every necessary provided by a generous benefactor, whose choristers and guilds were requested to collect money to endow the lamps used in the chancel, and which contributed 1*s.* 2½*d.* to the Universities' Mission—the amount of a communion offertory. The experience of C.M.S. association

secretaries could scarcely cap such examples as these, but the broad facts patent to all leave no room to question that we must be content to go on expending a small but appreciable percentage of the sums contributed for foreign missions on what is in effect a branch of home mission work—yes! home *mission* work, for missionary deputations are, or should be, missionaries, whose message to the home Church if obeyed will raise its spiritual life to a higher plane. The tax on missionary funds must be regretted, but the regret is lessened by the knowledge that it is a tax which wisely expended yields good returns both for the home Church and, in the long run, for the missionary cause.

THE selfish parochialism which has always been a terrible hindrance to the growth of the Church's missionary spirit is not a vice of which the Church of England or English Christians generally have a monopoly. The *Gospel in All Lands* for April, published by the Missionary Society of the Methodist Episcopal Church, quotes a New York pastor as saying he "never could understand why we think so much more of a Heathen abroad than of one at home," and recommending that help to Foreign Missions should be diminished in favour of work at home, a sentiment which was, of course, editorially echoed and endorsed by several newspapers. In reply to this it is stated that New York has 1003 churches, one for every 2468 of its population; that if these 1003 churches and their auxiliary buildings were placed side by side they would reach twenty miles, and their value amounts to \$67,516,573; that this sum invested would realize an income nearly equal to what is raised by the United States for the evangelization of the Pagan world—in other words, that "about as much money as been raised and permanently invested for the salvation of New York as Christian America thinks is enough to appropriate for the spread of the Gospel throughout all heathen lands."

ON the other hand, deductions from averages must not be pressed too far. It is well known that there does exist most real spiritual destitution in the large and populous cities both of the United States and of this country. Even these, however, the poorest and the most needy, find it brings a blessing to themselves to do what they can for less privileged non-Christian lands. Any one who will read month by month the excellent and most interesting organ of the Church Pastoral Aid Society, *Church and People*, with the C.M.S. Report in his hand, will find proofs of this in abundance. The April number before us gives an account of work in a city of the Eastern Counties. One parish has a population of 12,000, mostly poor—poor enough to claim a grant from the C.P.A.S. The vicar of this parish gave his son to the work of the C.M.S.—gave him indeed, for he died after a few weeks of service in the heart of Africa; and this parish sends up 117*l.* Another parish of 5500 sends 185*l.* and 90*l.* to Centenary Funds, and has six representatives in the Foreign Field; and the C.P.A. organ justly says that it must not be supposed that its home work in any way suffers in consequence of the efforts made for far-off lands. And a third parish in the same city, having a population of 5000—"all poor,"—has in the field eight missionaries more or less connected with it, four of whom (apparently not C.M.S.) the parish supports, while the C.M.S. receipts from the parish in 1898-99 were 220*l.*; the vicar is assisted among these 5000 by a curate, two Scripture-readers, a Bible-woman, a parish nurse, and a band of some 190 workers—the "home Heathen" therefore are not neglected! If these were normal samples of our home parishes we are ready to believe that the C.M.S. might safely, though perhaps not very wisely even

then, cut down to a minimum its expenditure under the heading "Collection of Funds."

ADMINISTRATION of the Missions is, of course, a wholly separate and distinct matter from the Collection of Funds, and it is a grave mistake to class them together under one head such as "Cost of Management." The question of cost, too, should not be divorced from the question of efficiency, namely, the real good of the work in the foreign fields. A wise administration at home may affect greatly for good the economy of forces in the Missions. The subject has been carefully sifted during the past few years in all its many branches by the C.M.S. No fewer than thirteen Sectional Sub-Committees have been engaged in reviewing the Society's methods. Their reports have been presented, and many of their recommendations adopted, while others are still under consideration. We hope ere long to give our readers some account of the labours of these Review Committees and of the results.

WE must not defer, however, to say a few words regarding one of the subjects of review, namely, that relating to the Communities of Native Christians in the Society's Missions. Of all the numerous new Committees and Sub-Committees which temporarily claimed a place in our weekly list of engagements, "Section IV." became to many of us at Salisbury Square the most familiar and most easily identified designation, owing to the number of meetings held and the recognized importance and difficulty of its subject. Its report was presented to the large Review Committee to which it was subordinated in May of last year, and that Committee decided to pass it on to the General Committee without comment, but with a recommendation that it should be referred to a special Sub-Committee carefully selected for the purpose, with instructions to discuss and report upon the whole question of Native Churches. The General Committee of June, 1899, acted upon this recommendation and appointed a large and influential Sub-Committee, which, after twenty meetings, adopted provisionally a Memorandum and a Report thereon, which the General Committee, with the concurrence of the Ecclesiastical Sub-Committee, have now instructed the Secretaries to send out to leading friends of the Society at home and to missionaries and Native Christians abroad, in order to elicit from all helpful quarters the fullest and frankest expressions of opinion. It will be seen, therefore, that the Committee have acted, and are acting, in the matter with more than ordinary deliberation. If the lines of the Sub-Committee's Memorandum and Report are generally approved by those to whom they are being sent, it is not likely that much further delay will arise before giving them the authority of the Committee.

THE Encyclical Letter of the Indian Bishops which we published last month has elicited a cordial response from a quarter whence it could scarcely have been altogether expected. The *Hindu*, the organ of the Hindus of South India, after "gratefully and cordially" reciprocating the kindly words expressed towards non-Christians in the Bishops' letter, comments upon it as though it were a new departure for Christians in India to express interest in whatever affects the physical and social, as distinguished from the spiritual, good of the people of that land. The actual change which characterizes the present when compared with the past is indicated rather by the tone of the quotation from the *Hindu* which we give below than by the letter of the Bishops. The attitude of Christian Missions—and of our Indian Bishops we may add with equal truth—towards the people of India has never been other than beneficent; but it is a new

thing to find credit accorded to expressions of kindness and goodwill, and still more so is the recognition that what is humane and progressive in the race which governs India is due to the Christian faith. We have much cause for thankfulness that at the present time, while India is passing through a prolonged crisis of suffering, all the Bishops are men who are keenly interested in the work of Christian Missions; and five of them were missionaries before they were bishops, while all of them may be truly said to be so now. The *Hindu's* remarks are as follows:—

“Now, almost for the first time in the history of Christian Missions in this land, we are called upon to recognize their claim to exercise ‘a deeply sympathetic feeling for our national life’—our national life, which by the side of its solemn spiritual interests embraces multifarious other interests affecting our non-spiritual existence. We are glad that the great Christian ecclesiastical dignitaries of India recognize the important truth that to labour for the secular well-being of non-Christian people is not inconsistent with their duty to win them over to their own faith. What of this secular well-being the people of this country enjoy at present they thankfully acknowledge as the result of the beneficent work of the great Christian power that controls the destiny of their land,—a result in which they perceive the influence of the humane and progressive qualities which the ruling race owe to the great faith they profess. By the side of the official representatives of this rule the sympathy and help of the unofficial agents of its religion will be highly valuable and welcome. We hail this letter of the Bishops as the commencement of a new epoch in the history of Christian Missions in India, and hope that the truly Christian spirit it breathes will be maintained, and will continue to characterize the history of Christian Missions in India for all time in future.”

WE announced last month that our Lay Office had remitted 5000*l.* to C.M.S. missionaries for famine relief in India. Since then authority to use the balance of our funds for this purpose has been advised out. The public are becoming alive to the fact that this year's famine is even more widespread than even that of 1896-97, when the sum of ten millions sterling was disbursed in relief. The number in receipt of relief in June, 1897, was four and a half millions, an awful number indeed, and yet it had already been exceeded towards the end of March this year, when it was 4,800,000. The Viceroy said in February that the distress in Bombay was attacking classes and strata of society hitherto exempt; that in the Punjab the loss of crops had been the greatest on record; that in the Central Provinces, so dark a spot in the famine of 1896-97, one and a half millions of persons were already in receipt of relief, and the Chief Commissioner expected the number to swell to two millions; that in Rajputana, one State, Jodhpur, had lost ninety per cent. of its stock of cattle. In all the larger districts affected, though not, of course, in every part of them, some of the Society's missionaries are found. In Rajputana the Rev. C. S. Thompson had in February last over 1350 famine children under his care at seven centres among the Bhils.

THE consecration of a sixth Bishop of the Anglican Communion for Japan on February 2nd, in Tokyo, was an event of no small interest, as it carries to a completion the arrangement first provisionally proposed in 1891 between the late Bishop Edward Bickersteth and Bishop Hare, and finally agreed upon in 1894 between Bishop E. Bickersteth and Bishop McKim. The main island of Japan was to be divided into four Episcopal jurisdictions, to be known as the sees of North Tokyo, South Tokyo, Kioto, and Osaka: the first and third to be held by bishops of the Protestant Episcopal Church of America, the second and fourth by bishops of the Church of England. Bishop McKim elected to hold the jurisdiction of North Tokyo,

and Bishop Edward Bickersteth that of South Tokyo. Bishop Awdry was appointed in 1896 to Osaka, but Kioto has remained until last February without a Bishop of its own. Now the vacancy has been filled by the appointment of the Rev. Sidney Catlin Partridge, who since 1881 has been labouring as a missionary of the American Church in Wuchang, China, and Bishop McKim was authorized by the House of Bishops in the United States to consecrate him in Japan. The five bishops of the other jurisdictions were present at the consecration, and also Bishop Graves, American Bishop in Shanghai, who preached the sermon from St. John xx. 21, and his predecessor, Bishop Schereschewski—paralyzed and unable to walk, but able to join in the laying-on of hands. Bishop Nicholai, of the Russian Orthodox Church Mission, showed his interest in the occasion by being present in the congregation, and the English and American Ministers (Mr. Ernest Saton and Colonel A. E. Buck) also attended. In the city of Osaka our C.M.S. missionaries work as near neighbours with the American missionaries under Bishop Partridge's jurisdiction, as they do in Tokyo with those under Bishop McKim, while all meet in the Synods of the Nippon Sei Kokwai, the Protestant Episcopal Church of Japan.

THE Women's Department has been deprived for the past few months of its head, Miss Gollock having been laid aside by ill-health. The loss of such a colleague for even a short time must have meant a serious dislocation of plans but for the fact that Miss Gollock's sister—Miss Minna C. Gollock—was already on the staff of helpers, and was ready to step into the vacant place and to superintend the department until Miss Gollock's return in March, we are rejoiced to say, in restored health. As it is not thought advisable for Miss Gollock to resume full responsibility for the growing work, which is indeed her own creation, the Committee have appointed Miss Minna Gollock to be a joint secretary with her of the Women's Department.

The most recent example of courageous and inventive initiation, of which the Women's Department has shown not a few, was a Girls' Conference on a large scale, which took place at the Royal Holloway College, Egham, Surrey, during the week from the 26th to the 31st of March. The handsome buildings were placed with the utmost kindness at the Society's disposal for the occasion, and no place could have better met the needs of such an occasion, either as to the internal accommodation or the external charms and places of local interest in the neighbourhood. Over a hundred girls spent a most enjoyable and profitable time. The short report of the proceedings in our pages will be read, we are sure, with much interest.

THE Society loses a Vice-President by the death of the Earl of Harrowby, and an Honorary Life Governor by that of Prebendary Brooke, of Bath. The Committee's minutes upon these esteemed friends of the Society will be found under "Selections" on page 398. Last month we recorded the deaths of two former missionaries under "Notes of the Month," but we must not let pass the opportunity of a few words regarding their work. The Rev. A. B. Valpy went out in 1855 for work in Tinnevely. He retired in 1861, and from 1864 till his death he held the incumbency of Stanford Dingey in Berkshire. Two of his daughters were given to missionary work, one to the C.E.Z.M.S., and the other to the C.M.S. The latter died at Baghdad a few weeks after arriving there in the autumn of 1890. William Henry Collins held a medical diploma when he offered to the Society in 1857, but the time for Medical Missions had not

yet come, and he was ordained and sent out to China (Shanghai) for ordinary evangelistic work. Soon after qualifying in the language he was located at Peking, and when that station was given over to the S.P.G. in 1880 he retired. Since 1883 until his death he has held the Rectory of All Saints', York. The late Rev. James Stratford Collins, of the Fuh-Kien Mission, was his son, and the Rev. W. B. Collins, of the N.-W. Provinces of India, is another of his sons, while a daughter was given to the C.E.Z.M.S. The death of Mrs. Maser, widow of the Rev. J. A. Maser, who laboured with her husband, in the Yoruba Country, from 1857 to 1884 when he retired, deserves to be recorded. She died at Stuttgart on February 19th.

A friend and near neighbour of Mr. Collins at York, and a zealous friend of the C.M.S., has also been called to his rest in a good old age. Mr. A. N. Champney, of Pinehurst, York, who was for many years Lay Secretary of the York Association, died at the end of March in his 83rd year. And lastly, but by no means least in the estimation of many C.M.S. missionaries, Mrs. Rooker died at Beckenham on March 24th. During the seven years that her husband, the Rev. J. Rooker, was Director of the Home, she laid a deep foundation of life-long gratitude in the children to whom she was a mother indeed.

THE Committee have accepted offers of service from the Rev. Arthur Fawsit Ealand, M.A., St. John's College and Ridley Hall, Cambridge, Curate of Holy Trinity, Marylebone (as an honorary missionary); the Rev. George Thomas Manley, M.A., Senior Wrangler, and Fellow of Christ's College, Cambridge; Miss Alice Marion Cox (Hon.), of Clifton, Bristol; Miss Agnes Mary Austin (Hon.), of Derby; Miss Alice Maud Hitchcock, of Bermondsey; Miss Agnes Maud Barnett, of Wolverhampton; Miss Ada Mary Pitts, of Plymouth; Miss Nora Caroline Stephens, of Amberley, Gloucestershire; Miss Ethel May Brown, daughter of the Rev. J. Brown, of Santalia, North India; Miss Hester Kelsey, of St. James', Holloway; Miss Helen Margaret Thomas, of Swanswick, Bath. The Misses Cox, Austin, Pitts, and Thomas have been trained at the Olives, the Misses Barnett, Stephens, Brown, and Kelsey at the Willows, and Miss Hitchcock at Highbury. The acceptance as a missionary of Miss Katie Elizabeth Erwood by the Victoria C.M. Association has been placed on record. Mr. Manley has been accepted for special work among students in the Mission-field and in the Universities and Colleges of Great Britain.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the Bicentenary of the S.P.G. (Pp. 321—338.)

Thanksgiving for the remarkable development of the Native Church in Uganda; prayer that the Christians may grow in grace and have an ever-increasing influence on their non-Christian neighbours. (Pp. 338—353.)

Thanksgiving for the work of the Younger Clergy Union; prayer for continued progress and blessing on its branches. (Pp. 353—361.)

Thanksgiving for open doors in West Africa; prayer for the native workers and for converts in out-of-the-way districts. (Pp. 362—368.)

Continued prayer for the Hausaland party (pp. 369, 370); for the famine-stricken districts of India and East Africa (pp. 370, 371, 391).

Thanksgiving for God's goodness in supplying the financial needs of the past year; prayer for a continuance of His favour in the matter of funds. (Pp. 387—389.)

Prayer for the guidance of the Committee in respect to Native Church organization. (P. 390.)

Prayer for the Anniversary of the Society:—for the chairmen and speakers at the various meetings; that many may attend and much real interest be aroused. (P. 399.)

HOME DEPARTMENT.

Notes and Comments.

IN Bedford and some parts of Bedfordshire there has lately been successfully tried an experiment which might with advantage be adopted in other places with like results, viz. a *Self-denial Week*. It was felt that extraordinary needs at the present time, such as the probable deficiency in C.M.S. contributions by reason of War Funds, the financial condition of the C.E.Z.M.S., and the Indian Famine, called for some effort of an extraordinary character, and during the week upwards of 64*l.* was raised for these objects, mostly in *small* sums, while it was also sought to use the week, by means of devotional addresses, for the cultivating of the self-denying spirit, and the strengthening of the root of which offerings are but the fruit. Many, it is believed, were led to know more of the joy of self-sacrifice for Christ's sake and the Gospel's, and it is hoped that the week may be observed annually.

Without in any degree disparaging other rightful ways of raising funds, this method may be commended as being eminently Scriptural, direct, and practical—a method, moreover, which involves the minimum of time and expense in the working. A paper giving details, &c., will be gladly sent to any workers who may contemplate a similar effort, on application to the Rev. J. C. Duncan, 196, Foster Hill Road, Bedford.

The Student Volunteer Missionary Union has always endeavoured to stimulate the systematic and scientific study of Foreign Missions, and the local authorities of the Union in Bristol arranged for a remarkable course of lectures to be delivered from January to April of this year. The titles of the lectures were: I. The First Principles of Missions; II. The World—A Brief Survey; III. The Hand of God in Human History; IV. The Rise and Principles of Islam; V. The Relation of Islam to Christianity; VI. Missionary History in the first Eighteen Centuries (to 1793); VII. Missionary History in the Nineteenth Century (from 1793); VIII. Present Attempts to Evangelize the World; IX. The Rise and Principles of Buddhism; X. The Relation of Buddhism to Christianity; XI. Needs and Difficulties at Home; XII. The Needs and Difficulties Abroad. The lecturers included the Revs. Canon Bruce and E. H. Hopkins and C. T. Wilson, Mr. Eugene Stock, Dr. C. F. Harford-Battersby, and Mrs. Isabella Bird Bishop—to mention only those familiar in C.M.S. circles. In connexion with this course a very complete syllabus was issued comprising Hints for Study, a Synopsis of Subjects, and Bibliographies.

In the Parish of Cong and Ross in Ireland, Sunday missionary-boxes are provided for all that will use them, and in each church a quarterly collection for Foreign Missions is made. No cards are used for collecting, nor is any individual asked to give, and yet the amounts raised have been striking. In the year 1886, when there were 212 persons in the parish, the total was 6*l.*, by 1890 it had risen to 23*l.*, and in 1898, notwithstanding the fact that the population had fallen to ninety-seven, the contributions reached the sum of 44*l.* 15*s.* 8*d.*

C. D. S.

Church Missionary House.

IN connexion with the Lay Workers' Union for London, the Rev. Preb. Webb-Peploe, on March 30th, conducted a special service of intercession in view of the dearth of men to fill vacant posts in the Mission Field. At the

monthly meeting on April 3rd, "Industrial Missions" as a method were discussed, papers being contributed by Mr. W. H. J. Hatch, of the Industrial Missions Aid Society, and Mr. H. E. Higginbotham.

Younger Clergy Unions.

THE Rev. F. Hobson presided over the meeting of the Bradford Y.C.U. held at the Church Institute on April 6th. A devotional address on "Joshua, the servant of the Lord," was given by the Rev. H. H. Merryweather; and special prayer was made for "the supply of men," "the Church's outlook," "Work abroad," and "Work at home."

The monthly meeting of the Nottingham Y.C.U. was held on April 6th, the Rev. J. F. Forge presiding. A capital paper on the history of the Fuh-Kien Mission was contributed by the Rev. F. Hart, and the Chairman also gave a short devotional address.

The monthly meeting of the London Y.C.U., held on April 9th, took the form of a "quiet half-day," conducted by the Rev. W. E. Burroughs, in the absence through indisposition of the Rev. H. E. Fox. Mr. Burroughs gave words of much help and comfort, and prayer was made on behalf of the work of the Union and Foreign Missions generally.

Women's Work.

FROM February 1st to March 26th, Miss Etches made a tour in the dioceses of Durham, Newcastle, Carlisle, and Manchester, visiting forty schools. Of this number twenty-seven were visited for the first time by a speaker from the Women's Department. More than 1000 girls were present at these meetings, and everywhere the visit was welcomed with great cordiality. Miss Goldie accompanied Miss Etches for one week in Manchester, and also visited schools at Chester and Hawarden. In addition to private schools visited, other meetings were held; including a meeting of Board school teachers, a Medical Mission meeting, a "Time and Talents" meeting, and a women's meeting. The places visited were Durham, Darlington, Tynemouth, West Hartlepool, Sunderland, Bishop Auckland, Carlisle, Wigton, Brampton, Englethwaite, Windermere, Casterton, Southport, and Blackpool. The Hon. District Secretary for Blackpool writes very warmly of the interest stirred up, not only among the girls, but also among the workers.

S. M. E.

Miss Goldie paid a short visit to Liverpool and St. Helen's, giving addresses at four girls' schools, two Gleaners' meetings, two children's services, and two prayer-meetings. At the two schools which had not been previously visited by the Women's Department the "Terminal Letters" were introduced, and at one of them the girls decided to have a sale of work in the summer, in addition to making a collection at the time.

W. J. L.

Miss Barker, formerly C.M.S. missionary in Palestine, visited eight schools in Hereford, Ross, Leominster, and Kington. Three of these had not been visited before. Miss Barker also spoke at a Gleaners' meeting and a drawing-room meeting at Ross; and at a meeting of the Missionary Association of Greenlands, Limited, at Hereford. At all the meetings native dress and curiosities were shown, which added greatly to the interest of the gatherings and led to opportunities of personal conversation with some of the hearers.

G. E.

Miss Louisa Hoare made a short tour in Yorkshire from March 15th to 21st, specially with the view of speaking to women workers for the C.M.S. She addressed a Drawing-room meeting of workers and a Juvenile meeting at Ripon; spoke to the women workers at a Sale of Work and to the women Gleaners at Harrogate; and to two meetings of workers and also to several meetings of working people at Leeds.

On March 13th, Miss Maude and Miss Goldie spoke at the Annual Meeting of the C.M. Ladies' Union at Manchester. On March 22nd, Miss Gollock spoke at

the first meeting of the Huntingdon branch of the C.M. Ladies' Union for the Diocese of Ely; as a result of this meeting twenty-five ladies joined the Union, and much interest was aroused in the subject of Missions generally.

Local Associations and Unions.

THE annual meetings of the Leamington auxiliary were held in the Town Hall, in the afternoon and evening of March 19th. Mr. E. Carus-Wilson presided over the afternoon gathering, when the financial statement and report for the year were presented. The former showed that a sum of 1512*l.* had been remitted to the Parent Society, and the latter told of a year's steady work and progress. In commenting on the financial statement, the Chairman referred to the fact that it was feared that large societies would suffer owing to the calls made on the nation in connexion with the various War funds. He had noticed, however, in travelling about on Deputation work, that subscriptions to societies had gone steadily forward, showing that the great mass of the people were willing to deny themselves to promote evangelical enterprise. Archdeacon Phair followed with an interesting account of the work among Indians in Rupert's Land, showing its success and the great benefits it had conferred on the Natives. In dealing with Medical Missions, the Rev. Dr. Elliott strongly upheld and appealed for this particular branch of Mission agency, pointing out that the medical missionaries were first of all missionaries and then doctors. The evening meeting was also addressed by Archdn. Phair and Dr. Elliott, and presided over by the Mayor (Mr. J. M. Molesworth).

The 87th anniversary of the Bristol Association opened with a meeting for children and young people at the Victoria Rooms on March 24th, the Rev Canon Griffiths presiding. Addresses were given by the Rev. C. T. Wilson and the Rev. G. S. Winter. In presenting the annual report at the afternoon gathering on March 26th, the Rev. Canon Brenan was able to speak of progress in all departments of the work. The permanent Centenary memorial, the Bristol C.M. House, is already proving itself to be a centre of active industry; and though not completely free from debt, the local Committee see the wisdom of having taken such a step. Including Centenary offerings, the total contributions for the year amounted to 6600*l.* Through the L.W.U., Sunday-schools have been regularly visited and addressed on the work of the Society; and one of the members has sailed for the Uganda Mission. Four ladies also connected with Bristol have left for the Mission Field during the year. The Chairman, the Rev. G. F. Whidborne, said that he thought the whole Christian world had got hopelessly behindhand with its dates, and whole centuries behindhand with its work. He referred to the millions without the pale of the Christian Church, whereas the work of evangelization should have been done long ago. England had answered the call from South Africa for men and means, why could not the Christian Church answer a similar call from the masses of Heathendom? What a difference would be made if in the same earnest way that the South Africa call was heard and answered, the cry of Heathendom was responded to with a thousand or two thousand missionaries, and with one or two million pounds. The Rev. C. T. Wilson spoke on the Society's work in Palestine, describing the difficulties of work in Moslem lands, but speaking hopefully of the efforts of Educational and Medical Missions. Addresses were also given by the Rev. E. Lombe, of Torquay, and the Rev. E. J. Peck, of N.-W. Canada, the latter graphically describing the work at the isolated station of Cumberland Sound. At the evening gathering, Mr. W. W. Jose presided, and spoke in terms of warm praise and thankfulness for the work accomplished during his term of office by the retiring Treasurer, Mr. E. W. Bird. He also referred to the missionaries going forth from Bristol, and drew many useful and striking comparisons between the war in South Africa and the war against the power of Heathenism. The Rev. E. J. Peck gave a further account of his work among the Eskimo, and the Rev. M. Washington, Rector of Staple-Fitzpaine, and the Rev. C. T. Wilson also spoke.

Sermons were preached on behalf of the Society in Lincoln Cathedral and in many of the Lincoln churches on April 1st. On the following afternoon Mr. A. S. Leslie-Melville presided over the annual meeting in the Masonic Hall. In speaking on

the work of the past year, the Chairman said they were able to report advance in several ways, one being that a lady from the Association had sailed for the Ceylon Mission. An earnest and vigorous address on the work in Sierra Leone and the Island of Lagos was given by Bishop James Johnson, and an impressive address from the Rev. H. E. Fox brought the meeting to a close. The Bishop of Lincoln presided over the evening meeting. Speaking on the subject of the war, Dr. King said that England had received a wonderful object-lesson. He thanked God that during the time of anxiety there had come to his mind and cheered and helped him the text, "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." It had pleased God to lift the war-cloud somewhat, but we must humble ourselves, be thankful, and above all pray. If Great Britain came out victorious, increased responsibilities would rest upon her, and no effort should be spared to reach the Basutos, Kaffirs, Matabele, and Zulus, and bring them all to a knowledge of Christ. Earnest and searching addresses were also given by Bishop Johnson and the Rev. H. E. Fox.

A Missionary Mission, conducted by the Rev. W. J. L. Sheppard, was held in the parish of Christ Church, Blackburn, from March 17th to March 26th. Besides the ordinary Sunday services the Missioner had an audience (averaging over 250) in the schools each evening, addresses at mid-day in some of the mills, afternoon Bible-readings, addresses in day and Sunday schools, an evening meeting for young people, and a service for men only. At the concluding service on the Monday night, 160 stayed to partake of the Holy Communion. It is quite impossible to measure the results of this work; words were spoken which will not readily die out of many hearts, and we are trusting to God the Holy Spirit to bless the messages which were so evidently of His sending. Nearly fifty cards were returned to the Missioner, over thirty of which expressed the willingness of the writer to serve the Master in the place which He should choose, a considerable number have become subscribers to the *Gleaner*, *Awake*, and other periodicals, and nearly a dozen fresh missionary-boxes were taken. We are deeply thankful for these visible tokens of God's blessing, and we are hoping that a candidates' preparation class and a better organization of the children's work will be among the further results. The parish is a manufacturing one, and the parishioners are for the most part weavers.

During the month of March two large and very successful Missionary Exhibitions have been held, at Cheltenham from March 5th to 15th, and Marylebone (Holy Trinity) from the 26th to 30th. That at Cheltenham, held in the Winter Gardens, was attended by large numbers of people from all parts of the county of Gloucester, and opened with full civic state by the Mayors of Cheltenham, Gloucester, and Tewkesbury. Sir Richard Temple and Mr. Eugene Stock also presided at opening ceremonies. At Marylebone, the Bishop of London performed the opening ceremony on the first day, and Sir Richard Webster, Bishop Ingham, Sir William Broadbent, M.D., and Bishop Johnson on subsequent days. At both exhibitions much interest was aroused by the collections of curios, &c., exhibited, and by the talks given in the various courts by missionaries and others.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 20th, 1900.—The Rev. Thomas Rowan, M.A., Trinity College, Dublin, Curate of Delgany, Co. Wicklow, and Mr. Henry Tristram Holland, M.B., Ch.B., Edin., were accepted as Missionaries of the Society. Mr. Rowan and Mr. Holland were introduced to the Committee and addressed by the Chairman (Mr. Sydney Gedge), and having replied were recommended to God in prayer by the Honorary Clerical Secretary.

The resignations of the Rev. H. Mould, of the North-West Provinces Mission, and Dr. J. Cropper, of the Palestine Mission, were accepted.

On the recommendation of the Group No. II. Committee, it was resolved to accept the offer of the C.E.Z.M.S. to transfer their work at Mirat to the C.M.S. Instructions were given for arrangements to be made as soon as possible for the taking over of the work.

An offer from Mrs. A. I. Birkett, M.D., to continue the medical work at Nigohan formerly carried on by the Z.B.M.M. was cordially accepted.

On the recommendation of the Group and Medical Committees various arrangements were agreed to with regard to the Missions in Eastern Equatorial Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, and South China.

General Committee (Special), March 27th.—The Report of the Ecclesiastical Sub-Committee on the Memorandum and Report of the Special Sub-Committee on the Constitution of Native Churches was presented. Various alterations in the Memorandum were suggested by the Ecclesiastical Sub-Committee, and it was resolved to submit the Memorandum to representative friends of the Society at home, and to the Corresponding Committees, leading Missionaries, and Native Christians in the Mission-Field for their consideration.

Committee of Correspondence, April 3rd.—On the recommendation of the Ladies' Candidates Committee, Miss Alice Marion Cox, Miss Agnes Mary Austin, Miss Ethel May Brown, Miss Ada Mary Pitts, and Miss Norah Caroline Stephens, were accepted as Missionaries of the Society.

The Rev. Arthur Fawsit Ealand, M.A., St. John's College and Ridley Hall, Cambridge, Curate of Holy Trinity, Marylebone, was accepted as an Honorary Missionary of the Society.

On the recommendation of the Islington College Visitors, Messrs. Alfred Herbert Abigail, George Percy Bargery, George Thomas Basden, Rudolph Simon Bennertz, Charles Isaac Blanchett, Roland Potter Butterfield, Samuel Heaslett, Arthur Dimble Henwood, William Hodgkinson, John Stockwood Hole, Arthur Starr Jukes, George William Rawlings, and Ernest Cyril Davies, were provisionally accepted as Missionaries of the Society. All the above, with the exception of Mr. E. C. Davies, are to be presented to the Bishop of London for ordination on Trinity Sunday.

Mr. Percy Graham was accepted on a special agreement for work as an Assistant-Accountant at Mombasa.

The acceptance of Miss Katie Elizabeth Erwood as a Missionary of the Society by the Victoria C.M. Association was recorded.

A Memorandum was recommended for adoption with regard to the responsibility of Station Missionaries in Fuh-Kien during times of danger.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Uganda, Palestine, Ceylon, South China, Japan, North-West Canada, and British Columbia, various arrangements were agreed to with regard to those Missions.

General Committee, April 10th.—The Secretaries presented a report of the Ecclesiastical Sub-Committee on Answers to Questions submitted by a Committee on Native Church Organization appointed by the United Boards of Missions of the Provinces of Canterbury and York. The report was adopted subject to slight alteration.

The Committee heard with deep regret of the death, on March 26th, of the Right Hon. the Earl of Harrowby, a Vice-President of the Society. Lord Harrowby had for many years been a warm supporter of Missionary enterprise, and an able advocate and defender of Evangelical principles. The Committee recalled with pleasure his addresses on three or four occasions at the Society's Anniversaries, and the very cordial terms of his reply to their invitation to accept the Presidency of the Society, on the death of the Earl of Chichester, he being only prevented from accepting the office by his having, a few months earlier, accepted the Presidency of the British and Foreign Bible Society. The Secretaries were instructed to convey an expression of the Committee's deep sympathy to the Countess of Harrowby.

The Secretaries reported the death of the Rev. Preb. R. E. Brooke, an Honorary Life Governor of the Society. The Committee received the news with regret and directed that an expression of sympathy be conveyed to the bereaved relatives.

It was resolved to place the balance of the Society's Indian Famine Relief Fund (1896-7), along with any further contributions received, at the disposal of the various Corresponding Committees in India.

ONE-HUNDRED-AND-FIRST ANNIVERSARY OF THE SOCIETY.

APRIL 30TH, MONDAY.

PRAYER Meeting at Sion College, Thames Embankment, E.C., at 4 p.m.
Anniversary Sermon, by the Right Rev. James Johnson, at St. Bride's Church, Fleet Street, at 6.30 p.m. (No tickets required.)

The *Annual Meeting* at Exeter Hall, opening hymn at 10.55 a.m. (Doors open at 10.)
 Chairman: the Right Hon. Sir John H. Kennaway. Speakers: the Right Rev. the Bishop of Ossory and Ferns, Sir R. Webster, Bart., M.P., Attorney-General, Chancellor P. V. Smith, the Rev. T. W. Drury, the Rev. A. Elwin (Mid China), the Rev. T. Harding (Yoruba), the Rev. W. H. Ball (Bengal), and Dr. D. W. Carr (Persia).

A *Public Meeting* at St. James' Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors open at 10.15 a.m.) Chairman: the Very Rev. the Dean of Windsor. Speakers: the Right Rev. James Johnson, the Rev. Canon Rogers, the Rev. H. Gouldamith (Bengal), the Rev. E. J. Peck (North-West Canada), and Dr. E. J. Baxter (Usagara).

Meeting for Ladies at Sion College, Thames Embankment, E.C., at 3.30 p.m. (Doors open at 3 p.m.) Chairman: the Rev. H. E. Fox. Speakers: Miss B. J. Allen, Miss A. C. Bosanquet, Miss E. S. Fox, and Miss K. Tristram (Japan).

Gleaners' Union Conference at C.M. House, at 3.30 p.m. (Admission by card of invitation only.)

Conference of Younger Clergy Unions in the Council Chamber, Exeter Hall, at 3.30 p.m. Chairman: The Rev. E. Grose Hodge. (No tickets required.)

Evening Meeting in Exeter Hall, at 7 p.m. (Doors open at 6 p.m.) Chairman: Col. Robert Williams, M.P. Speakers: the Rev. G. R. Blackledge (Uganda), the Rev. E. D. Price (North-West Provinces), Mr. A. C. Kestin (Bengal), the Rev. G. T. Manley, and the Rev. E. J. Kennedy.

MAY 3RD, THURSDAY.

A *Day of Prayer* on behalf of Native Christians, organized by the Women's Department for Women Workers, at the C.M. House, commencing at 10.30 a.m.

Annual Meeting of the Medical Mission Auxiliary, at St. James' Hall, Piccadilly, at 7 p.m. (Doors open at 6.15 p.m.) Chairman: Col. Owen Hay. Speakers: Dr. D. W. Carr (Persia), Dr. L. G. Hill (South China), and the Rev. B. Baring-Gould.

MAY 26TH, SATURDAY.

A *Young People's Missionary Meeting* in the Queen's Hall, Langham Place, W., at 3 p.m. (Doors open at 2 p.m.) Chairman: Ven. Archdeacon Eyre. Speakers: the Right Rev. Bishop Johnson, the Rev. G. R. Blackledge (Uganda), and the Rev. R. C. Joynt.

NOTES OF THE MONTH.

DEPARTURES.

Sierra Leone.—The Rev. H. Castle left Liverpool for Sierra Leone on March 31, 1900.

Niger.—The Rev. S. R. Smith left Liverpool for Onitsha on March 21.—Mr. and Mrs. J. C. R. Wilson left Liverpool for Brass on April 14.

Palestine.—Dr. Gaskoin Wright left Marseilles for Jaffa on March 29.

Persia.—Dr. and Mrs. A. H. Griffith left London for Julfa on March 23.

Punjab and Sindh.—The Misses M. Gomery and C. A. Newnham left London for Kashmir on March 20.—Dr. H. T. Holland left London for Quetta on April 17.

Travancore and Cochin.—The Rev. and Mrs. E. Bellerby left London for Pallam on March 27.

British Columbia.—The Bishop of Caledonia left Liverpool for New York, whence he will proceed later to Metlakatla, on April 11.

ARRIVALS.

Yoruba.—Miss H. J. Duncum left Lagos on March 11, and arrived at Plymouth on March 31.

Niger.—The Rev. J. D. Aitken left Lokoja on Feb. 10, and arrived at Plymouth on March 31.—Dr. A. E. Clayton left Brass on March 6, and arrived at Liverpool on April 7.

Uganda.—The Rev. F. H. Wright left Zanzibar on March 11, and arrived at Folkestone on April 3.

Palestine.—Miss M. A. Daniels left Haifa on March 19, and arrived in London on March 29.—Miss M. B. McConaghy left Jaffa on April 2, and arrived in London on April 12.

Bengal.—The Rev. and Mrs. C. Hughesdon left Calcutta on December 19, 1899, and arrived in London on April 4, 1900.—Mr. E. T. Noakes left Calcutta on Feb. 18, and

arrived at Dover on March 15.—The Rev. and Mrs. L. A. McC. Newbery left Calcutta on Feb. 18, and arrived in London on March 21.—The Rev. and Mrs. W. P. Parker left Calcutta on Feb. 18, and arrived in London on April 2.—The Rev. and Mrs. W. H. Ball left Calcutta on March 7, and arrived in London on April 10.—The Rev. and Mrs. H. M. Moore left Calcutta on March 7, and arrived in London on April 11.

North-West Provinces.—The Rev. and Mrs. J. M. Paterson left Bombay on March 15, and arrived in London on March 31.—Miss A. H. R. Bull left Bombay on March 17, and arrived in London on April 9.

Punjab and Sindh.—Mrs. T. R. Wade left Bombay on March 1, and arrived at Dover on March 24.—The Rev. and Mrs. E. Corfield left Bombay on March 10, and arrived in London on March 26.—The Rev. and Mrs. J. H. Knowles left Bombay on March 24, and arrived in London on April 9.

Mid China.—The Rev. and Mrs. A. Elwin and Miss R. M. Elwin left Shanghai on March 3, and arrived in England on April 7.

Japan.—Miss E. M. Bernau left Nagasaki on Feb. 27, and arrived in London on April 6.

BIRTHS.

Niger.—On March 15, at Bournemouth, the wife of the Rev. T. J. Dennis, of a son.

Eastern Equatorial Africa.—On April 9, at Portrush, Ireland, the wife of the Rev. F. Burt, of a son.

DEATH.

On March 24, Mary Statira, wife of the Rev. J. Rooker, who was formerly Director of the C.M. Children's Home.

PUBLICATION NOTICES.

History of the C.M.S. (3 Vols.). Copies can now be obtained bound in half-morocco, gilt edges, for 31s. 6d. net, some friends preferring it in this form for presentation purposes, rather than the half-calf binding, marbled edges. The price of the three volumes in half-calf binding has been reduced to 30s. net. In both cases the price is for copies direct from the C.M. House, and covers cost of postage.

C.M.S. Map of Canada. This has been added to the series of Wall Maps published by the Society for the special use of Branches of the G.U., Missionary Bands, &c. The size is about 6 feet by 4 feet, printed on linen. The Map shows the Dioceses of Canada, and the C.M.S. Stations are underlined. Price 6s. 6d. net (7s. post free).

Extracts from the Annual Letters of Missionaries for 1899. Parts I. and II. will be ready by May 1st. Part I. contains letters from South India (Madras and Telugu Missions), 32 pp., price 2d., post free. Part II. also contains letters from South India, chiefly Tinnevely Mission, 32 pp., price 2d., post free. Part III., containing letters from Persia and Turkish Arabia, will follow almost immediately. Price 2d., post free.

The General Review of the Year 1899-1900, as read in Exeter Hall on the morning of the C.M.S. Anniversary. Single copies of the "General Review" will be available for the use of speakers, preachers, &c., on Wednesday, May 2nd, and will be supplied free of charge. Copies for special distribution, and for binding up with local C.M.S. Association Reports, will be ready by the middle of May. Free of charge.

Smouldering. This is the title of a booklet for girls which has just been published in an artistic coloured wrapper, price 2d. net (2½d. post free). This booklet will be supplied in quantities to friends who may wish to distribute it amongst girls, at 1s. 6d. per dozen, or 12s. per 100, post free, *direct from the C.M. House.* The booklet cannot be supplied at this rate through booksellers.

Attention is called to the following publications not published by the C.M.S., but which can be obtained from the Publishing Department, Salisbury Square, at the prices quoted:—

Students and the Missionary Problem. The Report of the S.V.M.U. Conference in January last. (6s., S.V.M.U., 22, Warwick Lane, E.C.). Supplied to C.M.S. friends in the British Isles for 5s. post free, and to friends abroad for 6s. post free.

Under Orders; or, Not his own Master. By Mrs. G. S. Reaney. A useful book of Missionary Fiction dealing with Work in Tierra del Fuego, suitable for reading at Working Parties, Mothers' Meetings, &c. Crown 8vo, 268 pages, with illustrations. 2s. 6d. net (C. J. Thynne, 6, Great Queen Street, W.C.); 2s. 9d. post free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



**Rt. Rev. W. C. Doane, D.D.,
Bishop of Albany.**



**Rt. Rev. Henry Codman Potter, D.D.,
Bishop of New York.**

(Photograph by Lockwood.)



**Hon. Seth Low, LL.D.,
President of Columbia University, New York.**

(Photograph by Anderson.)



**Rev. F. R. Huntington, D.D.,
Rector of Grace Church, New York.**

(Photograph by Philip Mook.)



**Rev. D. H. Greer, D.D.,
Rector of St. Bartholomew's, New York.**

(Photograph by Rockwood)

**DISTINGUISHED CHURCHMEN OF NEW YORK WHO TOOK PART IN
THE MISSIONARY CONFERENCE.**



Rev. Henry Coleman, D.D.,
Bishop of New York.
1847-1850.

Rev. Seth Lyon, D.D.,
President of Columbia University, New York.
1847-1850.



Rev. D. F. Child, D.D.,
Rector of St. Mark's Church, New York.
1847-1850.

MEMBERS OF NEW YORK WHO TOOK PART IN
THE MISSIONARY CONFERENCE

THE
CHURCH MISSIONARY INTELLIGENCER.

THE NEW YORK MISSIONARY CONFERENCE.

LET me at once say that the "Œcumenical Missionary Conference" is colossal, in size and in external success. I am perhaps specially entitled to express this opinion, because I was almost, if not quite, the only reporter of the similar Conference in London in 1888, who did not use lofty language regarding it. If any one cares to look back to the *Intelligencer* of July in that year, he will find that, while acknowledging the interest of that Conference, I expressed distinct disappointment at its entire failure to reach more than a small section of the Christian public, whether within or without the Church of England. I pointed out that while each Missionary Society in its turn was wont to fill Exeter Hall at its anniversary gathering, the Conference that was supposed to combine the constituencies and interests of them all never once had a full assembly; and the sectional meetings, though very interesting to the experts who took part in them, were for the most part quite small. I think it well thus to recall the remarks I then made, and the disagreement I felt with the American brethren who in their generosity wrote of that Conference as if it were one of the great events of missionary history, because I must speak quite differently of the New York gathering.

To prevent confusion in the minds of some readers, let me further explain that I am not referring in these remarks to the Anglican Missionary Conference at St. James' Hall in 1894, which was confined to the Missions of the Anglican Communion,—although that also was on an unexpectedly small scale. The Conference of 1888 was arranged by a Committee of delegates chosen to represent (unofficially) the different Protestant Missionary Societies. The C.M.S., by some of its members, took part in the scheme; but Church Missions were inadequately represented, as usual, in gatherings of the kind, owing to the absence of the S.P.G. and S.P.C.K. There had been a smaller Conference on similar lines at Mildmay in 1877; and the idea was to hold one decennially. New York was to be the next place of meeting, and 1898 would have been the right year; but local reasons caused a postponement to 1900.

For the past three years a strong American Committee has been engaged in planning out and preparing for the Conference just held. One of the ablest men here, Dr. Judson Smith, of the American Baptist Missionary Union, went over to Europe in the summer of last year, on purpose to consult with the leaders of various Societies on our side of the Atlantic; and a London Committee was formed, to obtain British delegates and speakers. The American Committee also sent special invitations to many distinguished Englishmen; among others to the Archbishop of Canterbury and some of the Bishops; to Sir John

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Kennaway, Prebendary Webb-Peploe, Dr. Moule, &c. None of these, however, were able to go, and the British delegation has been a much humbler one than the enthusiasm of our American brethren hoped for. The Church of England, in particular, has had a very small representation. The C.M.S. appointed four delegates, viz. Bishop Ridley of Caledonia, who was able to visit New York on his way to his remote diocese; the Rev. H. M. M. Hackett, late Principal of the Divinity School at Allahabad, who had only to come from Montreal, where he is now Principal of the Diocesan Theological College; the Rev. C. T. Wilson, of Uganda and Palestine; and myself. These, however, fortunately, did not exhaust the Church of England representation. The Bible Society sent Canon Edmonds of Exeter as one of its delegates; the Religious Tract Society sent Mr. George Anthony King, a member of our C.M.S. Committee and Hon. Sec. of the C.M.S. Lay Workers' Union; the South American Missionary Society sent its Association Secretary, the Rev. Alan Ewbank, and its missionary in Paraguay, Mr. Barbroke Grubb; the Church of England Zenana Society sent its editor, Miss Barnes, and one of its Indian missionaries, Miss Bristow; while Dr. C. F. Harford-Battersby, another well-known C.M.S. man, represented Livingstone College and the Liquor Traffic and Native Races Committee.

Among the representatives of other Protestant Societies, I must name the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society; the Rev. R. Lovett, Secretary of the R.T.S. and historian of the L.M.S.; the Rev. W. Perkins, Secretary of the Wesleyan Missionary Society; the Rev. W. T. A. Barber, formerly a Wesleyan missionary in China and now Dr. Moulton's successor as Head Master of the Leys School, Cambridge; the Rev. Charles Williams, the eminent Baptist minister at Accrington; Dr. Harry Guinness, of the Regions Beyond Missionary Union; Mr. Walter Sloan and the Rev. J. Hudson Taylor, of the China Inland Mission; the Rev. G. Robson, Scottish U.P. Church; Dr. Sargood Fry, of the Edinburgh Medical Mission; Dr. K. S. Macdonald, Free Church of Scotland, Calcutta; Mr. H. C. Duncan, of Edinburgh, the young chairman of the remarkable Students' Conference at Exeter Hall last January; and Mr. D. G. Barkley, Convener of the Irish Presbyterian Missions, formerly a judge in North India (who, let me mention in passing, gave interesting testimony to the Punjab Missions, and related the story of the Kanwar Harnam Singh). At least two high authorities on Missions who had sent papers to be read were unable to be present, Dr. Gustav Warneck and Mrs. Isabella Bishop.

There were also present several English missionaries of note, besides those already named; among them, the Rev. W. E. Cousins, L.M.S., of Madagascar; the Rev. Maurice Phillips, L.M.S., and the Rev. W. H. Findlay, Wesleyan, of South India; the Rev. Dr. R. Laws, of the Free Church of Scotland, South Africa; the Revs. G. Owen and T. W. Pearce, L.M.S., and the Rev. Timothy Richard, Baptist, of China; the Rev. Dr. J. G. Paton, Australian Presbyterian, of the New Hebrides; the Rev. W. S. Sutherland, Established Church of Scotland, of North India; Dr. and Mrs. Howard Taylor, China Inland Mission; and the

Rev. T. Wakefield, of the United Free Methodist Mission in East Africa. I must omit many other names which might well be recorded.

But of course the Americans, delegates and missionaries, were far more numerous, and it is impossible to attempt to enumerate even a few of them. The published list of names shows a total of two thousand five hundred, and of these not more than one hundred and fifty were Europeans. The immense majority, naturally, were Presbyterians, Congregationalists, Methodists, and Baptists, of various connexions and communions and societies. The Protestant Episcopal Church of the United States was no more prominent than its sister Church of England, although Bishop Potter of New York offered the prayer at the opening reception meeting, Bishop Doane of Albany (who is about to visit England to take part in the S.P.G. Bicentenary) gave the final farewell address at the closing meeting, and Dr. Huntington, Rector of Grace Church, presided at one meeting. Dr. Correll, of the Church's Japan Mission, read a paper on the Missionary's Life in the Field; and Dr. David Greer, Rector of a leading church in New York, read one on the Reflex Influence of Missions upon other Benevolent Enterprises. About one hundred and twenty names in the list are marked "P.E." (Prot. Epis. Ch.), including eight or ten bishops, several leading clergymen, laymen, and women in New York and other neighbouring cities, and half a dozen missionaries from Japan; but I am informed that a large proportion of the Churchmen held aloof, just as they do from similar united gatherings in England. Our sister Church is of course in a small minority in the whole United States; but this is not so in New York, where it is more powerful than any other single denomination except the Roman Catholics; and Bishop Potter, I understand, is in the very front rank of citizens in influence and popularity. I have been greatly impressed by what I have seen of the work of the Episcopal Church; but in this article I must confine myself to the Conference.

An enormous amount of work must have fallen upon the leading officers of the Conference. I am afraid of mentioning some, for fear of unconsciously doing injustice to others; but I cannot forbear naming again Dr. Judson Smith, Chairman of the General Committee, and also Dr. H. N. Cobb, Chairman of the Executive Committee; Mr. W. Henry Grant, its Secretary; and Drs. J. T. Gracey, A. B. Leonard, F. F. Ellinwood, H. C. Mabie, E. M. Bliss, and J. S. Dennis (author of valuable missionary books), who were Chairmen of various other Committees; and particularly Dr. Arthur J. Brown, Chairman of the Hospitality Committee. These are all eminent ministers in their respective denominations; and no visitor can fail to appreciate highly the conspicuous ability and the untiring courtesy and goodwill with which the work has been done. One of the leaders, Dr. S. L. Baldwin, formerly a distinguished missionary of the Methodist Episcopal Church of Fuh-chow, who was the General Secretary, and upon whom fell especially heavy labour, broke down entirely just as the Conference was opening, and has been lying seriously ill all the time. Among eminent Americans taking part as speakers or readers of papers, let me also mention only a very few, such as the Hon. Seth Low, President of Columbia University; Dr. J. B. Angell, President of the University of

Michigan; Dr. J. H. Barrows, President of Oberlin College, and well known for his connexion with the "Parliament of Religions" at Chicago; Bishop Thoburn, of the Methodist Episcopal Church in India; Dr. G. E. Post, Professor of Surgery at the Syrian Protestant College at Beyrout; Dr. E. E. Strong, Editorial Secretary of the American Board (A.B.C.F.M.); Dr. S. B. Capen, Lay President of the same Board; Dr. C. Cuthbert Hall, President of Union Theological Seminary, New York; Dr. W. F. McDowell, Ex-Chancellor of Denver University; Dr. J. M. Buckley, Editor of the *Christian Advocate*; the Hon. Dr. W. T. Harris, U.S. Commissioner of Education, Washington; Dr. Jacob Chamberlain, Missionary in India of the (Dutch) Reformed Church; Dr. Washburn, Principal of Robert College at Constantinople; Dr. G. F. Pentecost, the well-known preacher in England and India; Dr. A. T. Pierson, equally well known amongst us, and author of several admirable books on Missions; and last, but by no means least, Mr. Robert E. Speer and Mr. John R. Mott, the leaders of the Student Volunteer Movement. I must also mention the presence of the venerable Dr. and Mrs. Hepburn, the veteran missionaries from Japan. Dr. Hepburn has been the chief translator of the Bible into Japanese.

The Conference opened on Saturday, April 21st, with two reception meetings. In the afternoon the American Committee welcomed the foreign delegates. The chair was taken by the Hon. Benjamin Harrison, a former President of the United States, and President of the Conference, whose inaugural address was an admirable example of what a Christian layman of high position can say about Missions. Mr. Wardlaw Thompson very gracefully responded in behalf of the delegates. The evening gathering was honoured by the presence of the actual President of the Republic himself, Mr. McKinley, who came from Washington on purpose. He also spoke well; and so did General Roosevelt, Governor of New York State, another prominent man who is a possible future President. This meeting was attended by very many of the most conspicuous political and social leaders in New York; and it did much to impress the newspapers with the real importance of the Conference. The consequence was that the great dailies, such as the *New York Tribune* and the *New York Times*, have devoted several columns each day to reports of the proceedings; while the *New York Herald* and other more sensational journals have also given them a prominent place in their columns.

The principal meetings, at 10 a.m. and 8 p.m., have been held in Carnegie Hall, a fine building which I can best describe to English readers by saying that its appearance is something between that of the Queen's Hall and that of the Albert Hall. It is larger than the former and smaller than the latter. Besides the platform and floor, there are two great circles of boxes, and two very large galleries or balconies over them. It accommodates between 3500 and 4000 people; and, wonderful to say, it has been packed from floor to ceiling at almost every meeting, that is, about twenty-four times. In addition, the Central Presbyterian Church, a handsome building holding some 2000 people, has been used for alternate or overflow meetings, and has frequently been crowded; and in the evenings there have sometimes been two and

three additional overflows. The afternoons have been given to sectional meetings, six or eight at a time, and at each one which I have seen there have been several hundred people present. American audiences are enthusiastic in their applause of speakers; but I miss the significant "Hear, hear" from the *voices* of the more thoughtful auditors which at English meetings is so encouraging. The hand-clapping of three or four thousand people does not make up for its absence. The hymn-singing, naturally, is very impressive. Two of Bishop Heber's have been sung again and again, "From Greenland's icy mountains" and "The Son of God goes forth to war"; also "All hail the power," sung, not to "Miles Lane," but to a fine tune called "Coronation"; also "Jesus shall reign," sung to one of our old-fashioned and forgotten tunes, called here "Duke Street."

These things, however, may be called external or collateral. What of the Conference discussions? The subjects have been most comprehensive: The Authority and Purpose of Missions, The Work of the Century, Administration and Organization, Preparation and Life of the Missionary, Wider Relations of Missions, Missions and Governments, Missionary Comity, Self-Support of Native Churches, Societies and Boards, Non-Christian Religions, Evangelistic Work, Native Agency, Social and Moral Problems, Educational Missions, Medical Missions, Industrial Missions, Philanthropic Work of Missions, Bible Translation and Distribution, Vernacular Literature, Home Work for Missions, The Student Movement,—these are but some of the major heads, and the sub-divisions are far more numerous. Then Women's Work has been discussed in all its branches by women speakers; and addresses on the work done in various parts of the world have been given by experienced missionaries. No one, of course, could attend all the meetings, or even a third or a fourth of them; and I personally was kept from many by indisposition, the change of climate—notwithstanding the splendid weather throughout—having brought on feverish colds and throat troubles to several of the British delegates. I have piles of newspapers lying at my side as I write, but no time to go through them; and therefore I can only mention a very few of the papers and addresses, which I either heard myself or have heard of from others.

I believe it is generally acknowledged that one of the most, if not actually the most, brilliant of all the written contributions was that of Canon Edmonds of Exeter on Bible Translations. The great throng in Carnegie Hall held its breath as his epigrammatic style, sentence by sentence, began to be appreciated; and tremendous applause greeted its conclusion. The Methodist Bishop Hendrichs, who was in the chair, rose and said, "I am glad that the Church of England"—at which word the applause broke out afresh and was renewed again and again before he could go on. "I am glad," he repeated, "that the Church of England has sent us one of her learned canons—a *rifled canon, too, with a range-finder.*" Still more pleased am I to report the deep impression made by Bishop Ridley. His address on the Missions in his diocese thrilled the great meeting to its heart's core; and this is especially important because America has hitherto only connected with the name of Metlakahla that of William Duncan, and the idea has been

prevalent that Duncan's splendid work was ruined by a proud and ritualistic prelate! This feeling has occasionally found expression even in Dr. A. T. Pierson's valuable magazine, the *Missionary Review of the World*; and Dr. Pierson's own enthusiastic testimony to Bishop Ridley, given verbally to myself, is no doubt a sign that truer conceptions of his much-blessed work will henceforth prevail. My colleague the Rev. C. T. Wilson had three opportunities of speaking in the Conference on Missions to Mohammedans; Dr. Harford-Battersby spoke three or four times, on Africa or on Medical Missions; and South America was well represented by Mr. Ewbank and Mr. Grubb. The paper by Mr. Hackett on the Training of Native Agents, and that by Mr. King on Geography, Commerce, and Colonization in relation to Missions, started good discussions at sectional meetings. I had myself the privilege of presenting a Review of the Century* at one of the earliest of the Carnegie Hall gatherings, and of preaching at another great gathering in the same Hall on Personal Responsibility. I was also appointed to speak on the Outlook for the Coming Century at two of the overflow meetings on the last evening; and I took part in three or four of the sectional meetings. Of the papers and addresses by others which I myself heard, I should like to mention in particular Mr. Hudson Taylor's on the Source of Power, Dr. Pierson's on the Superintending Providence of God, Dr. Cuthbert Hall's on the Influence of the Ministry, Professor Ross Stevenson's on the Student Movement, Dr. Buckley's on Missionary Administration, those of Dr. E. W. Parker (Methodist Episcopal) and Dr. Chester (Presbyterian) on Native Agency, and, above all, Mr. Robert Speer's magnificent address on the Supreme Aim of Missions, and Mr. J. R. Mott's truly powerful appeal for the Evangelization of the World in this Generation. It was worth the whole journey to hear these two inspiring speeches, which combined, as only our younger American brethren seem able to combine; the strongest common sense, the most convincing array of hard facts, and the highest note of spirituality.

It was a matter of special regret to me that I missed all the Women's Meetings, which were on two days when I was not well enough to sit in hot and crowded rooms; but the testimony is unanimous that they were among the most valuable and the most moving of all. The secular daily papers recorded with genuine appreciation the presentation to the Conference, by Mrs. M. L. Gordon of Philadelphia, of scores of grey-headed veteran ladies, one after another, who had come from mission-fields all round the world, and were received with the warmest expressions of deep sympathy. Among the readers and speakers, Miss Irene Barnes, of the C.E.Z.M.S., held no inferior place.

It was natural that, especially in the sectional meetings, differences of opinion should arise upon varieties of methods, &c. Polygamy, Comity of Missions, Education, Self-Support, Societies and Boards, all brought out diversities of view. Two things, however, were noticeable. First, these differences never broke the harmony of the Conference. Nothing has been more striking than the essential oneness of spirit manifested throughout. Secondly, contrary to my expectation, a strongly conser-

* [Mr. Stock has kindly complied with our request by sending this paper, and it will appear, we hope, in our pages next month.—ED.]

vative feeling has been generally dominant. What may be called old-fashioned ways and views have been, for the most part, advocated by the speakers and sympathized with by the hearers. This was notably the case in the discussion on Mission Boards,—by which phrase my readers must not imagine is meant “Boards of Missions” as distinguished from “Societies,” but rather, Committees of the old and long-established kind as distinguished from the government of “free-lance” Missions by single “directors.” Even the China Inland Mission, well-managed as it is, had scant justice done to it. The Americans evidently believe in system and organization, and deprecate anything that may be supposed to be erratic in its ways.

It is also worth noting that there has been less of what is called “bunkum” and “spread-eagleism” than might have been expected. Certainly it has not been quite absent; and, in particular, some of the more popular orators have indulged in loud professions of unity among the different denominations instead of working out the subjects allotted to them. One discussion, for instance, on Home Work for Foreign Missions, was a complete failure so far as practical suggestion was concerned, although the one man who did speak to the point, Dr. Greer, a leading clergyman of the Episcopal Church, urged with great force that Foreign Missions are the life of Home Church Work because they keep it from becoming selfish. “They are,” he said, in one of the most pregnant sentences of the week, “the true Charity Organization Society.”

On the last day, Tuesday, May 1st, there was held what is called a “nugget meeting,” when a large number of speakers spoke for one minute each, giving a motto or seed-thought or “nugget” as a sort of farewell word. The only time I have seen such a thing before was at the Student Volunteer Conference at Liverpool five years ago, and no one who was then present can forget its exceeding suggestiveness and impressiveness. But at New York the interest was very inferior, most of the speakers not seeming to realize what they ought to do. One thing, however, was to me a great and an unexpected pleasure. The Secretary, Dr. McEwan, rose and read a cablegram from the Church Missionary Society! It sent Christian greetings to the Conference, and quoted Exodus xiv., “Speak unto the children of Israel, that they go forward.” Presently I was called upon in my turn to give a “nugget,” and I explained that this week was in England the May Meeting week, and that that cablegram had come from the C.M.S. Annual Meeting held that same morning; and then I gave as my “nugget” the three short texts which, before I left London, had been put at the head of the short Report:—

“The hand of God was to give them one heart.”—2 *Chron.* xxx. 12.

“All the people answered with one voice.”—*Exod.* xxiv. 3.

“All the people arose as one man.”—*Judg.* xx. 8.

The closing meeting was, naturally, a particularly interesting occasion. The Hall was packed to the ceiling—a literal expression, by the way, for the upper tiers of the topmost gallery appear almost to touch the roof—some time before the hour of commencement; and two overflow meetings were arranged in neighbouring buildings. I was appointed to speak at both these overflows, but I managed to squeeze on

to the platform of the Hall for the closing part of the main gathering. When I got in, Bishop Doane of Albany was speaking, very impressively. He counts here, and would count in England, as a High Churchman; but he boldly avowed that he compromised no principle by thus meeting his fellow-Christians, and he even vindicated the right of the Conference to be called "Œcumenical"—of which some of the Church papers had complained. I hope our S.P.G. friends, who will shortly be welcoming him to their Bicentenary celebration, will take due note of Bishop Doane's largeheartedness. When he sat down, Canon Edmonds was called upon to say farewell on behalf of the European delegates, which he did with the quiet grace and felicity of language that characterize all his utterances; and the great assembly showed that Americans can appreciate a slow, calm, and measured speech if the matter of it is good, for they applauded loudly every sentence. The final words were spoken by General Harrison, the ex-President of the United States, who, as before mentioned, was President of the Conference. He is a plain business man, with no pretence to be an orator; but he spoke good words nevertheless. The gist of his speech may be expressed in those two short words which just now are so significantly used in England regarding South Africa—"Never again." "This Conference," he said in effect, "has been a revelation to New York, and *never again* can men despise Missions or missionaries"; and he went on to express his deep conviction that thoughtful Christian men must and would do more than ever before for the evangelization of the world.

In point of fact, whether any direct practical results ensue from the Conference or not—and I for one do not expect anything of the kind that will be tangible,—there can be no doubt whatever that it has been a great demonstration, and has made a real impression upon the public mind. Moreover, the workers themselves, the delegates and missionaries who formed the inner circle of the assembly, have been much stimulated and encouraged. I must confess that the general spiritual tone of the Conference was not quite what we at home have in recent years sought to maintain—not always successfully, however—in C.M.S. and other missionary meetings. The note which actually was struck by men like Mott and Speer and Hudson Taylor was not that of many of the meetings. Men who are thinking only of the glory of Christ have no time for interdenominational compliments; and, on the other hand, men who are continually crying

"We are not divided,
All one body we"—

lines literally quoted by more than one Baptist or Methodist orator (what would the author have felt!)—are really thinking of their denominational differences, and forgetting the one supreme cause of the evangelization of the world.

The hospitality of the American brethren has been unbounded. All foreign delegates were what we should call royally entertained—only (as Mr. Wardlaw Thompson felicitously observed) the word "royally" is not quite appropriate in the great Republic. Many were received by courteous and gracious hosts and hostesses in private houses; and others were sent to the best hotels at the expense of the Hospitality

Committee. There were also dinners and receptions innumerable. It so happened that the great annual banquet of the English community in New York on St. George's Day fell in the Conference week; and some English delegates were kindly invited by individual members. On another evening there was a large reception of foreign delegates in a spacious hotel, with speeches expressive of the Anglo-American *entente cordiale*. Some of us were not present at this, having been invited previously to a dinner given at Orange, a town twelve miles off in New Jersey, at which (among others) Canon Edmonds made a delightful speech. We were also made members of first-rate and most luxurious clubs; we were taken to see various New York sights, such as the Central Park and the wonderful Brooklyn Bridge; and even "five o'clock teas"—which are not an American custom—were provided for us thirsty Englishmen.

I myself was entertained by the Rev. Dr. Huntington, Rector of Grace Church, perhaps the most important Episcopal church in the city, and certainly in a splendid and conspicuous position on Broadway, just where the street makes a slight bend. I must not here enlarge upon the great kindness shown me by Dr. Huntington and his family; nor must I in this article turn aside to describe the multifarious church organization and work carried on under his leadership—more complete, I think, than anything I have seen in England. But I must allude in passing to the kindness of one of his assistant clergy, Mr. Johnson, who helped me in all sorts of small ways, and who—being also honorary chaplain of the New York Fire Brigade—gave some of us a special treat in showing us the work of that splendid organization.

Naturally, on the Sundays, the foreign delegates were asked to preach or speak in the various churches of their respective denominations. At Grace Church, my colleague Mr. Wilson preached a sermon which, I was informed, made a deep impression; and at what is called "Late Evensong" in the same church, at 8 p.m., when the spacious building is entirely free and open (not even the Rector's pew being reserved), and when immense congregations assemble, Dr. Harford-Battersby and I donned our Diocesan Lay Readers' "vestments" and gave short addresses. I also spoke in St. George's Church, where the Rector is the Rev. W. S. Rainsford (brother of the Vicar of St. James's, Holloway).

There was a specially interesting meeting of clergy of the Episcopal Church—many of whom held aloof from the Conference—in the chapel of the Church Missions House, a fine building which is the headquarters of all sorts of Church work at home and abroad. Bishop Doane of Albany presided, and short addresses were given by Mr. Wilson, Mr. Ewbank (S.A.M.S.), the Rev. F. H. Du Vernet (Secretary of the Canadian Church Missionary Association), Mr. G. A. King, Dr. Harford-Battersby, and myself. The Domestic and Foreign Missionary Society of the Episcopal Church is going to send Mr. Wilson and myself to several cities and towns, to preach and speak on the missionary enterprise. I remind the clergy that while they owe a debt to the S.P.G. which they can never adequately repay for its fostering care of the Church in the United States prior to the Declaration of Independence,

they owe something also to the C.M.S. for having, through Josiah Pratt, suggested and inspired the formation of their Missionary Society; and our addresses at their meetings are in no way in the interest of the C.M.S., but are solely designed to stir up their own zeal in the fulfilment, through their own official Church organization (which the Domestic and Foreign Society is), of their rightful share in the evangelization of the world.

I have no time for "general remarks," and perhaps I may claim that in this hurried article, as in a good Sunday-school lesson, the "application" has been a running one throughout. I need only conclude by expressing true satisfaction and thankfulness to God for having been permitted to attend the great Conference, and by asking the readers of the *C.M. Intelligencer* to include in their prayers at this time an earnest petition that it may please God to inspire all His people with fresh devotion to the supreme cause of making known to all men the salvation of His Son Jesus Christ our Lord.

EUGENE STOCK.

New York, May 2nd, 1900.

P.S.—I am sending five photographs of distinguished American members of the Conference who belong to the Episcopal Church. Bishop Potter, of New York, I have mentioned above as one of the most remarkable and influential men of this city. He was, by the way, Dr. Huntington's predecessor as Rector of Grace Church. Bishop Doane, of Albany, I have also mentioned; and he will be seen in England this summer at the S.P.G. Bicentenary meetings. Dr. Huntington, Rector of Grace Church, I have alluded to as my kind host. Dr. Greer is Rector of St. Bartholomew's, which is what is called here a great "institutional" church, i.e. it aims largely at the material and social elevation of the masses, somewhat in the way of Toynbee Hall. The Hon. Seth Low is a public man whose name as a politician is well known in England. He is President of the Columbia University, one of the most important of New York institutions; and he is a vestryman and leading member of Dr. Rainsford's church, St. George's. Canon Edmonds was entertained by him.

BABEL AND PENTECOST.

An Ode for Whitsuntide.

Gen. xi. 1-11; Acts ii. 1-11.

I.

ONE speech, one language filled the earth of old,
 Then men profane, by mad ambition fired,
 Aimed to be gods with licence uncontrolled,
 And to dominion absolute aspired.
 Thus spake they, by all-grasping passion driven,
 "Come, let us make ourselves a lasting name,
 And build a city and tower to reach to heaven,
 Centre of rule and universal fame."
 Then Babel rose to emulate the skies,
 And man in leagued revolt the Almighty God defies.

II.

In vain the city reared its haughty brow ;
 One touch from God the builders' work confused,
 A still small voice from Him has laid it low,
 And wild disorder all around diffused.
 He touched their tongues, and sounds uncouth are heard
 Breaking from every lip in words unknown ;
 The multitude, with blank amazement stirred,
 Babble aloud in strange and barbarous tone.
 The godless scheme thus does Jehovah foil ;
 The work unfinished mocks the scattered builders' toil.

III.

Shall men dispersed and strangers be restored
 Into one brotherhood, one family ?
 O gracious purpose in prophetic word
 Revealed, God's purpose from eternity !
 " Behold, in Zion have I set My King
 (Stablished in heaven is My firm decree),
 To Him the scattered nations will I bring,
 There shall the gathering of the peoples be.
 A people for My praise, redeemed with blood,
 In Zion's walls shall dwell, sons of the Living God."

IV.

Shall this thing be ? Behold a praying band
 With one accord, all on one thing intent,
 Kneeling expectant with uplifted hand,
 And eyes on heaven with ardent longing bent.
 They plead a promise, " Lo ! there shall be given
 A few days hence the Spirit's mighty power
 Descending in His sevenfold gifts from heaven :
 Tarry, and pray, and wait the destined hour.
 Then be My witnesses to every land,
 Till earth's remotest tribes shall bow to My command."

V.

Not long they wait. As though the Lord had breathed
 Down from His throne, a sound like rushing wind
 Fills all the air : a tongue-like flame enwreathed
 Each supplicant's head in lowly awe inclined :
 Not one, but many, cloven tongues of fire
 Sat upon each. The Spirit's power is given,
 The touch of God's own hand, that shall inspire
 Their speech in every language under heaven ;
 And tribes dispersed wherever man hath trod,
 Hear in their mother tongue the wondrous works of God.

VI.

Amazing power bestowed ! Man's speech to man !
 Impregnate with the Holy Spirit's might !
 " The foolishness of preaching," Wisdom's plan,
 Turning dead souls from darkness unto light.

The banners of rebellion cease to wave ;
 Down fall the fortresses of human pride ;
 The Gospel wins its way with power to save,
 The glad Evangel of the Crucified.
 "Go into all the world, and bid them come,"
 'Tis thus the Father brings His scattered children home.

VII.

From North and South they come, from East and West,
 Strangers of every kindred, tongue, and clime,
 Weary and worn they seek one common rest,
 Pilgrims of every land and every time.
 Diverse in language, customs, and in race,
 Now fellow-citizens in God's dear Son,
 Their's the divine relationship of grace,
 And all are brothers, all in Christ are one.
 O wondrous gathering by a heavenly birth !
 One flock, one family of God in heaven and earth !

VIII.

Glory to God ! that in this later age
 Thy great salvation spreads its light abroad,
 That in all tongues the Bible's open page
 Cries, Baptist-like, "Behold, the Lamb of God !"
 Glory to Jesus ! In these latter days
 The Cross achieves an ever-growing fame,
 While from among the Gentiles in Thy grace
 A people Thou art taking for Thy Name.
 And from the rising to the setting sun,
 As jewels in Thy crown immortal souls are won.

IX.

Glory to God ! The silver trumpets sound,
 Before the Cross the Crescent 'gins to wane,
 The idols fall like Dagon to the ground,
 The champions of the faith new triumphs gain.
 Where in dark regions once was cruel deed,
 And earth was wet with streams of human blood,
 Now springs to glad our eyes a plenteous seed,
 A new-born race of witnesses for God.
 O blessed earnest of the joy to come,
 When Thou shalt dwell with men, and make this earth Thy home.

X.

But comes not yet the promised reign of peace,
 We see not men in brotherhood unite,
 Signals for war still float upon the breeze,
 And nations still are arming for the fight.
 And earth has not her Paradise regained,
 Not yet the leopard and the kid agree,
 Still preys the strong upon the weak, and stained
 Is all the soil with man's impurity.
 Evil still reigns ; the dragon is not bound ;
 And Babel's jarring noise still wraps the world around.

XI.

Behold, He comes, creation to restore,
 Whose right dominion is, and He shall reign,
 All enemies shall 'neath His footstool cower,
 And the whole earth be Paradise again.
 Confusion to divinest order yields,
 The rose and myrtle spread their fragrance round,
 In place of desert wastes are verdant fields,
 And flowers and fruits of righteousness abound.
 The mountains and the hills break forth and sing,
 All nature claps her hands, and hails Redemption's King.

XII.

The nations in one loving brotherhood
 Unite, and God their one great Father own,
 Peoples far off made nigh by Jesus' blood
 Gather in lowly homage at His throne.
 To battlefields no warning legions throng,
 Babel is still, and over all the earth
 Spreads Zion's language, one melodious tongue,
 And loud Hosannas ring in rapturous mirth.
 And bathed in glory, decked with every gem,
 Comes earth's metropolis, the New Jerusalem.

XIII.

A multitude, in numbers numberless,
 Of every nation, kindred, tribe, and tongue,
 In dazzling white arrayed, a blood-washed dress,
 Unite harmonious in the glad new song.
 From India's plains, from far Australian soil,
 From Arctic fogs and snow, from tropic bloom,
 From Afric's heat, from bright Pacific isle,
 From every spot of earth they thronging come.
 Scattered and strangers once, redeemed by blood,
 One glorious home is theirs, the City of our God.

XIV.

Spirit of God, send forth Thy might abroad,
 And let the Cross still growing triumphs gain,
 Thrust forth the preachers in the strength of God,
 To spread the tidings of a Saviour slain.
 Touch Thou their lips with Thy celestial fire,
 To publish far and near the living Word,
 And souls at random wandering inspire,
 To gather to Christ's feet and own Him Lord.
 Breathe o'er the dead, to rise a mighty host,
 And give the latter rain, a second Pentecost.

[NOTE.—This poem reached us too late for insertion in the *Intelligencer* current at Whitsuntide last year, and we decided to hold it over until this month. In the meantime, the writer, the Rev. E. C. Ince, an Honorary Life Governor of the Society, has been called to his heavenly home.—Ed.]

THE SOCIETY'S ANNIVERSARY.

WITH all the public life of England dominated by the war in South Africa, so that the debates of Parliament excite but a languid interest, and even the direst famine of the century fails to force itself upon general notice, it would not have been surprising if our Anniversary had suffered. When one further reflects on the expense to which thousands have been put through the war, expense which has been in many cases a serious drain upon income, many country friends might well have felt obliged to forego the pleasure of coming up for the May meetings. The success of the Anniversary under these circumstances is another proof of the firmly-rooted affection of hundreds and even thousands of our friends.

Other societies, so we hear, had to lament thinly attended meetings and to report sadly diminished exchequers: we were spared both. St. Bride's was filled for the Annual Sermon; Exeter Hall and St. James' Hall were both nearly filled simultaneously; and the Evening Meeting was densely crowded.

The subjects of interest, reported on or arising in the course of the Anniversary, were numerous but not startling. Next to the aspect of the Society's finances, if one subject loomed more largely than another it was that of Native Church organization. Thus early the work which was declared to be the problem of our second century has entered the domain of practical politics.

THE PRAYER MEETING AND THE SERMON.

The skies were leaden and the air was damp and the streets were muddy when the Anniversary was opened with the Prayer Meeting at Sion College on Monday afternoon, April 30th. Perhaps the unpleasant weather had something to do with the small attendance, for small it undoubtedly was. The Rev. H. E. Fox took the chair. There was no address, but the subjects for prayer were briefly touched upon and each division was marked off by a hymn.

When the hour of prayer was over, there was the usual foregathering over the tea-table in the House itself; but, like the prayer-meeting, it fell far short of its usual dimensions.

When we came to St. Bride's, however, the Anniversary began to look more like the normal Anniversary. The church was crowded long before half-past six, and even the north gallery, where few can see and perhaps fewer can hear, was full. There is no surer tide-mark than the north gallery.

The service retained its old charm, so often commented on in former years. Now that the hymn-sheet supplies the pointing of the psalms and canticles, the absence of a choir is less felt than ever, while the heartiness of the responses has not diminished. The special psalms selected were the twentieth, the seventy-sixth, and the hundred and twenty-sixth—all suitable for war-time, though more suitable for the depression of three months ago than for the present. The lessons were Exod. xvii. 8—end, and 2 Cor. x. The Rev. H. E. Fox and the Rev. W. E. Burroughs read the prayers. The first lesson was read by the Rev. R. B. Ransford, Vicar of St. Paul's, Penge, acting as a volunteer chaplain to Bishop James Johnson, and the second by Mr. T. F. Victor Buxton, who, apart from his ancestral connexion with the cause of the African, has devoted much of his sympathy and time to African Missions.

Bishop Johnson took for his text St. Mark xvi. 15.

The Bishop began by pointing out that these words of the Saviour were appropriate to the occasion, as reminding the Society, on its entry upon its second century, of its primary duty; so as to impress upon it and emphasize for it the urgent need for expansion.

After these preliminary remarks the preacher went on to show that no other author of a religion than Christ had conceived of his religion becoming the religion of the world; no other monarch had aspired to universal dominion. But Christ had this in view from the commencement, even though He had no earthly force to rely upon than "His eleven feeble apostles." Yet He was no visionary. "He spoke," said the Bishop "with the fullest conviction of the world's need and of the complete suitability of His religion to meet it, and also with the clearest consciousness of His own right to the rule of the whole world and the strongest certainty of the eventual triumph of His cause." Our Lord was imbued with a sense of racial and national needs, which led Him to command His disciples to "teach all the nations"; and by a sense of individual needs, as when He said, "Preach the Gospel to every creature." Dare we narrow His Commission or aim at less?

The work to be done is to preach the Gospel. The expression "Gospel"—supremest good news—suggests the presence in the world of conditions which called forth Christ's deep sympathy and fervent pity. In the first place He saw the darkness of ignorance regarding God, ignorance which was the parent of that polytheism and that idolatry which have dominated Heathendom, and of that imperfect notion of sin which led to sacrifices, even human sacrifices, being offered to propitiate an angry deity. It was the good news of Christ and His Holy Spirit, not the creeds of Churches or their formularies of worship, which was the great solvent of the world's problems.

An eloquent passage was that in which the Bishop described what the Gospel had done for England:—

"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."

The Bishop went on to combat the objection to missionary work on the ground that by so doing we are increasing the responsibility of the Heathen. He scouted the idea that Mohammedanism was to be preferred to Christianity for the elevation of the African. Similarly he refused the suggestion that the African should be civilized before he was Christianized. He appealed strongly for the expansion of our African Missions. He spoke of the opportunity afforded by our increased knowledge of Africa, by the breaking up of the Arab Mohammedan power in the Eastern Soudan, by the gradual cessation of intertribal warfare, by the introduction and increase of better means of communication, by the establishment of British Protectorates over a considerable area, and by the research now on foot with regard to climatic disease. Glancing at India, China, and Japan, he said that all united to tell the same tale of opportunity long waited for, long

prayed for, now vouchsafed. "Permit here," he said, "one special word of advocacy for Africa from one of her sons." He pleaded that Africa was the first love of the C.M.S., that in Africa its first missionaries fell, that a debt was due to Africa to compensate for the horrors of the slave-trade in the past.

He referred to the scramble for territorial expansion in Africa, fraught with the elements of serious danger such as that shown by the massacre of small companies of Europeans here and there, and of Natives who had sympathized with them. There was a further danger to Africa from the peaceful invasion of the trader, calculated to demoralize if unaccompanied by Christianity. In order to facilitate the expansion of Missions for which he pleaded, the liquor traffic must be cleared away, for it had the effect of driving Africans into Mohammedanism. Missionary societies must abandon the practice of remaining in too close contact with the Native Churches. We must avoid injurious delay in conferring upon the Native Churches a share of independence. The army of professed missionaries must be largely augmented; missionaries other than those who bore the name would be called for, men who pursued ordinary occupations—the merchant, the railway official, the Government officer, the traveller—who were regarded as representatives not only of Europe but of Christianity also. The impression left on the mind of the Africans by these Europeans largely influenced their reception of Christianity; and the stirring up of such men to a sense of their responsibility was a work for the Church at home. The Bishop concluded with a strong appeal based upon the encouragements which the Society had seen there, and the blessing vouchsafed in Africa in the past.

The sermon created a deep impression at the time, and will be well worth closer study when it appears in full in the pages of the Society's Annual Report.

THE CLERICAL BREAKFAST

The first day of the Anniversary had, as we have seen, been unpropitious as to weather, but May 1st turned out to be a typical May Day, all bright sunshine and balmy air. Under these favourable circumstances the clerical breakfast in Exeter Hall was attended by about a hundred clergy. The Rev. H. E. Fox presided. The Rev. Canon Eliot, of Bournemouth, read an excellent paper on the stimulating effect of Foreign Missions on work at home. Readers of the *Intelligencer* will have the opportunity in a future number of examining Canon Eliot's paper for themselves, so that we need not attempt to summarize it here. The Latin motto with which he concluded has not so far as we know been applied to a Christian use:—

Ibimus, ibimus
Utcunque praece-des, ignotum
Carpere iter comites parati.

Addressed to Christ, the words express the truest form of Christian devotion.

THE ANNUAL MEETING.

The Clerical Breakfast was over early, so that there was no need to hurry up to the large hall. In due time, most of those who had attended the breakfast found their way to the platform, which was well filled with clergy, reinforced by some of the important lay supporters of the Society.

The stewards, too, were laymen. The lay members of the Committee account this duty their especial privilege, and endure the persistence of the crowds and the occasional annoyance of individuals with the utmost cheerfulness. The members of Committee are, of course, not numerous enough to man the whole hall, still less to furnish stewards for all the

meetings. Taking the Anniversary as a whole, the stewards are supplied, in addition to the Committee men, from the ranks of the Lay Workers' Union, the students at the College, and the staff of the Church Missionary House. The readiness of the staff to assist not only in the course of their regular duties, but, whenever need arises, quite voluntarily, deserves to be recognized. It is a matter of thankfulness that so many of the clerks in the Society's House are of this spirit, being, in fact, among the most prayerful and earnest of the Society's adherents.

The meeting was full but not crowded, a fact explained partly by the somewhat smaller attendance at the Anniversary this year, partly by the very distinct attractions of the simultaneous meeting at St. James' Hall. Still, the *Record's* list of well-known clergy and leading laymen who were present occupied half a column. It is not our habit to reproduce lists of names; space would fail us, and we could not hope to make any list exhaustive. However, *per contra*, we may be permitted to remark with regret the absence through indisposition of the beloved and revered Canon Christopher, so long a conspicuous figure at our Anniversary, and still spared to be the mainstay of the Society's influence at Oxford.

The President, Sir John Kennaway, led the procession of speakers on to the platform at five minutes to eleven, and immediately gave out the opening hymn. Then the Rev. G. Furness Smith read parts of Isaiah lxi. and offered the appointed prayer.

The Rev. H. E. Fox was next called upon, and commenced by giving a long list of distinguished persons who had sent apologies for their absence from the meeting. He then proceeded to read a series of passages from the General Review of the Year. He excused himself for not reading the whole on the plea that whereas the Review must necessarily grow in size with the growth of the Society's work, "from decade to decade the patience of modern audiences becomes more and more attenuated." Times are indeed changed since it was possible for Henry Venn to keep the Annual Meeting listening for upwards of an hour to the Abstract of the Report. However, the modern system of providing all the audience with copies of the General Review makes the reading aloud less necessary than was formerly the case. Mr. Fox deprecated any invidious notion that the sentences which he selected were more important than others left unread. There is no necessity for us to summarize the Review, since a copy is enclosed with this month's *Intelligencer*. We should like, however, to recommend our readers to study it carefully. They will find it no less brilliant than weighty.

The Review being finished, Sir John Kennaway rose to deliver his speech, of which we give a full report. His remarks upon the finances of the future should be read with special attention.

The President's Address.

My Lords, Ladies, and Gentlemen,— Much has happened since we met together at our last anniversary. That short time has sufficed to plunge us into the pains and penalties, the sorrows and the sacrifices, of war. As was said by one of England's greatest orators at the time of the Crimean War, the angel of death is in our midst, and we can almost feel the moving of his wings. God saw the nation needed discipline. God has sent His sore judgments—first, upon us, the judgment of war, in which the whole Empire has shared; and then, upon our fellow-subjects in India, the judgment of pestilence and

famine. He has brought us to our knees. (Hear, hear.) Let us take care that we remain on our knees. Let us take care, as we read last night, that the arms of Moses continue to be held up. But war has not proved an unmixed evil. War, according to the reports which have reached us, has turned our soldiers Godward; it has brought out noble qualities of courage, endurance, and patience; it has bound the Empire together in loving ties in a way which no one could have imagined; and we may be sure that the nation will emerge from the conflict purified and ennobled, after accomplishing

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the task to which it has set its hand—namely, to establish freedom and justice and equity between races black and white, so that we may believe that greater blessings will accrue to us than we could have enjoyed if we had not suffered and sorrowed. Such is the mission of England's Empire among all countries and races which own the dominion of our Queen.

England's Church has a like mission, similar in its objects, but actuated by yet higher motives, viz. to establish not merely the dominion of an earthly monarch, but to bring in and hasten the coming of the Lord Jesus Christ; to give, as we heard in the Lesson for the Day read this morning, deliverance to the captive, sight to the blind, to raise the condition of women, to put an end to the cruelties of Heathenism, infanticide, murder, and many dreadful customs. It is with this object our Society was founded, now more than a hundred years ago, and such has been its object ever since, to preach the Gospel of good news to those who know it not. (Applause.) And yet, as you have heard to-day in the words of the Archbishop, two-thirds of the human race, after nearly 2000 years have lapsed, lie outside the allegiance of Christ. Surely the voice of Moses, echoed last night, is more than ever clear to us. The time is short, and we must "go forward." (Applause.)

The forward policy has been the policy of the Church Missionary Society. The policy of faith was begun in 1887. It has been blessed; it has been approved by you; and you will be asked in the first Resolution to re-affirm that policy of advance to-day. Finance is the keystone of policy. Let us see how we stand for a moment in that regard. Our ordinary income from general and appropriated contributions in the year 1895-6 was 262,085*l.*, in the year just ended 308,850*l.* The latter amount, as you have been informed, has been brought up by Centenary contributions to a total of 404,900*l.* paid into the treasury during this year. The whole of the contributions of the Three Years' Enterprise and the Centenary amounted to 200,000*l.* It will be said, "What are you doing with this large sum? Are you carrying out some great conception? Is some stately building rising from its foundations which shall remind the world of your existence? Are you founding some great missionary institution to do greater things than have ever been done before?" Our programme, I am afraid, is a humbler one than that. We reply, "Money was not given to us to hoard." What we have done has been to put ourselves straight with the bankers. We have strengthened our working

capital, bringing it up to 100,000*l.*; we have cleared the debt upon the Church Missionary House; we have aided the Children's Home at Limsfield; and we have in the Contingency Fund something like 16,000*l.* We may say surely, "That which we had need of has been given to us up to this day." We can thank God and go forward. (Applause.) But we must look the position in the face, and it is a position sufficiently serious to demand our best consideration. The ordinary expenditure of the year has been 353,266*l.*, an increase of twenty-five per cent. in the last five years. But expansion means expense, and you have sanctioned the policy of expansion. The expense has been caused by an increase of your missionary staff from 649 to 811, an increase of twenty-five per cent. It behoves us to look the matter fully in the face. The normal increase of expenditure allowed for, we cannot hope (after exercising the utmost and strictest economy, and after declining, as I trust we shall decline, to enter into new ventures of any sort) that our expenditure during the coming year will be less than 365,000*l.* If that is to be met, as I hope it will be met, out of our ordinary income, that income must be increased by from 50,000*l.* to 60,000*l.* That is, I admit, a large demand. The claims upon us at this time are many, and from all quarters of the globe; and we do not like to turn a deaf ear to them. Nor is our taxation lighter than it was. But, looking at the wealth of the country, looking at the way God has blessed her, looking at her responsibilities, looking at what we spend cheerfully and readily on the war, as well as upon our own luxuries, who shall put a limit of 50,000*l.* upon our powers of giving? What are needed are prayer and effort—asking the Lord, and telling His people. Prayer will be heard; effort and self-denial will be rewarded.

But if the need for money is great, the need for men is greater. Our stations are terribly undermanned. Fifty clergy, at least, are wanted to meet the needs of India, China, Japan, and Africa. We had twenty-five given to us last year, and we hope that the number this year will be doubled at the least. We want trained schoolmasters. Bishop Tucker writes us: "The desire for education in Uganda is something marvellous. We have sold during the past year 45,000 Mateka, i.e. the first reading-book, and we are ordering 100,000." You see the need of schoolmasters. Earnest evangelists who are qualified doctors are also needed. Our Medical Missions are increasing most rapidly, and are proving to be most powerful agencies. We require the services of ladies with medical qualifications, laymen with busi-

ness capacities ; and we want pioneers of the type of Shergold Smith and Alexander Mackay to lead the van in this forward movement. The soldiers of the Queen have been hastening to the front in the service of their country—the gentle and the simple, the noble and the peasant. Should not a fiery Cross be raised? Ought the soldiers of Christ to hang back at the call of their Church and their God? Lord Roberts has had every man sent to him that he asked for, and I hope he will get his horses, too. And surely, when leaders like Bishops Taylor Smith, and Tugwell, and Tucker, call to us from the front, we ought to strain every nerve to give them support, and to send them the men they want.

It is satisfactory to find from the reports of the Review Committees that we are working generally on sound lines in the home work of the Society. But it is evident that the growth of our expenditure means that decentralization is becoming more and more necessary. Central control is exhausting, if not impossible to exercise strictly over all items of expenditure. Therefore, I am thankful to say, the Committee, which, as a rule, does not like to let control out of its own hands, is giving the Corresponding Committees and other bodies in the Missions a freer hand in the arrangement of their finance than they have had hitherto, and is also encouraging them to look more and more for suitable Natives with a view to appointing them to higher posts.

The organization of Native Churches is admitted to be our chief work in the new century. We are disappointed, perhaps unreasonably, that we have not been able to do more than we have done ; and I think we are now beginning to understand, what Englishmen are rather loth to understand, that governing is not our main duty so much as teaching other men to govern—a more difficult task. We cannot force the pace. As Archbishop Benson once said, "We may enervate Native Churches by nursing them too long, or we may wreck them by launching them too soon." But the principle of the C.M.S. has always been that Native Churches and congregations should be trained in self-support, self-extension, and self-government. Native Church Councils have been formed in all the older Missions. The Native Church on the West African Coast has reached advanced stages of self-support and self-government. It maintains forty native clergymen and pays all Church expenses. In Uganda the native workers have increased from 980 to 1498. That is a most marvellous work, and we only wait for a crowning-stone to be put to it by the establishment—I hope no

longer to be delayed—of a constitution for the Native Church. Over five hundred Natives have been ordained in connexion with our C.M.S. Missions, and we rejoice to think that there are three Native African Bishops consecrated. The Native Episcopate has been strengthened by the consecration of Bishop James Johnson this year, and I am sure that those who heard his sermon last night will agree that it affords a full justification for his appointment. Bringing forward Natives to the highest post of the Church is no longer a doubtful experiment, for there are examples full of hope. Our Indian Episcopate has been strengthened very greatly of late by men who are ready to go forward. We may hope that much time will not elapse before Native Assistant Bishops are appointed in India. We had evidence last year of the existence of very good material for such appointments.

I cannot refrain from saying one word as to the condition of India at the present moment. Looking at our long connexion with that country, and at the efforts we have made and the interests we have there, remembering the terrible sufferings of the people through famine and plague, and recollecting how our missionaries working in the stricken districts must have been overwhelmed at the sight of so many horrors, we cannot but express our most warm sympathy with them when called to bear this additional burden. I rejoice to think that we were able to send them a substantial sum to assist in the work of relief. I hope that the amount may be largely increased.

This Society monopolized a good deal of public attention last year, and the interest thus created was followed up in the Church Congress, where, we all are glad to know, prominence was given to missionary subjects—a practice which will, I hope, be followed in all future Congresses. This year has been well ushered in by the International Conference, held in London early this year, of the Student Volunteer Union. It will be remembered that, through the means of that Union, 565 missionaries have sailed for the foreign field. To-day the last session will be held of the Œcumenical Conference on Foreign Missions in New York. It has been called together to discuss the points of advance, to study the methods of bringing conviction to outsiders as to the importance and necessity of Foreign Missions, and also to promote greater unity in the Church. I would venture to suggest that we at this Meeting send to them at that Conference a telegram of sympathy and congratulation expressed in terms like these:—
"C.M.S. 101st Anniversary Meeting

sends brotherly greeting. Exod. xiv. 15 : 'Speak unto the children of Israel, that they go forward.' I take it that it is your pleasure a telegram to that effect be sent to-day.

In June our elder sister, the venerable Society for the Propagation of the Gospel, enters upon the last year of her second century. We earnestly wish God's blessing on its Bicentenary Commemorations. We thank God for the mighty work that Society has done for the Church, and, remembering the friendly hands held out to us by her supporters last year, let us join to the best of our power in furthering their celebration and making it a success.

Before sitting down I must refer to the loss of the Society, and my own personal loss sustained in the death of General Hutchinson. There was no one on whom I could better rely for sound advice. He

The Bishop of Ossory and Ferns was called upon to move the first Resolution, which ran as follows:—

"That the General Review which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. James Johnson, D.D., Assistant Bishop in Western Equatorial Africa, for his Sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., V.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill up vacancies; and that this Meeting, while expressing its hearty thankfulness to Almighty God that He has continued to vouchsafe the Divine blessing upon the extending work of the Society, and that the generous gifts contributed in commemoration of the Centenary have been sufficient not only to strengthen the basis of the Society's position at home but also to cover the cost of its extended operations, up to the present, in the Mission-field, urges upon all friends of the Society to recognize the grave financial responsibilities which must be faced by earnest and united efforts, under the Divine blessing, if the Society is to carry on at the present rate its rapidly growing operations."

The Bishop of Ossory, who was warmly received, spoke as follows:—

Speech of the Bishop of Ossory and Ferns.

May I be allowed to deal in one sentence only with the intensely real vote of thanks that the Committee desire to offer to the preacher of the Anniversary Sermon last evening? 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?" Of course we all know exactly what the Bishop meant, and I think that having heard the African Bishop yesterday preaching the Anniversary Sermon of the Society and pleading to Christian folk at home for greater help to the missionary cause, we have occasion to

was a marvellous compound of sweetness and strength, childlike faith and tender humility, ripe experience and sound judgment. God grant that many may be raised who shall follow in his steps!

It is a solemn thought that the present is our last anniversary celebrated in the nineteenth century. If we are spared until next May we shall have fairly and fully embarked upon the stream of the twentieth century. Who can say whither its current shall lead us? Will it only ripple quietly over the sands of time, or will it find itself merged, as many think, in the great ocean of eternity, when time shall be no more? It is not for us to indulge in idle speculation. It is rather for us to work while the day lasts; it is for us to be up and doing; to be ready when the welcome cry breaks upon our ears, "The Master comes. Go ye forth to meet Him."

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thank God that Missions there are not a failure. The special subject on which I wish for a few minutes to speak to you this morning is the thought of the greatly increased responsibility that rests upon each one of us from the vastly increasing possibilities and vastly increasing growth of the work of the C.M.S. The Resolution in my hands speaks of "extended operations" and "growing operations." The President has pointed out to you that the Society this year only avoids an accumulated deficit of close on 75,000*l.* by the fact that it was able to use a large proportion of the special Centenary offerings. Is it too much to ask, is it too much to hope, that the close of this century should witness a normal increase of the funds of our C.M.S. by at least 20 per cent.? That would enable us at any rate not to curtail the work upon which it has embarked already. Surely great blessing entails immense responsibility. There is

an old Latin motto, which some of us remember, expressed in these words: "Qui dixit sufficit deficit." And this is the meaning of the watchword that has been wired across the Atlantic to-day, "Speak unto the children of Israel that they go forward." A few days ago I was reading a quaint old Puritan divine's sermon on that subject, and he said something after this fashion: It is possible for us to take the three suns in the heaven, or the sun in the heavens at three different stages, as the watchword of our daily life. We may take as our pattern Hezekiah's sun, which went backwards; or we may take for ourselves Joshua's sun, and you know it stood still; or we may take for ourselves, he said, the sun of the Psalmist that "cometh forth as a bridegroom out of his chamber and rejoiceth as a giant to run his course."

And now, instead of urging you to subscribe either in men or money for the work of the C.M.S., I would try for a moment to press home on the consciences of men the great lesson set out, I think, by the Student Volunteer Union in some words like these: "Deeper than the need of money, deeper than the need of men, ay, deep down at the very heart of all our work, lies the need for constant, earnest, heart-searching prayer to God." I do not mean simply prayer to God in the public Liturgy of the Church, though I do thank God for the prayer which the Church of America, setting to Christendom a noble example, in one of the last revisions of the Prayer-book has inserted in the very heart of the Litany and next to the prayer for the Bishops and clergy—the prayer "We beseech Thee, that it may please Thee to send forth labourers into Thy harvest"—the only other prayer perhaps, besides the Lord's Prayer, that our blessed Master has told the Church to pray, and to which the people every Sunday make answer: "We beseech Thee to hear us, good Lord." But I am thinking now of our private and more personal prayers in the secret hour, when tears are shed of which no one knows but God. And these prayers, if they are real, must have three thoughts at the root of them. There must be definite knowledge, there must be definite desire, and there must be definite expectancy. First of all, there must be definite knowledge. There must be the knowledge of the love of the Lord Jesus Christ in our hearts. There must be knowledge—some knowledge, at any rate—of the needs of the Heathenism and Mohammedanism of the world, and there must be definite knowledge of God's will towards the Heathenism and Mohammedanism of the world. For my part, I often dread—and perhaps it is because I know a little more of it than you, being

an Irishman—I dread enthusiasm without knowledge. I believe there is absolutely nothing more dangerous than enthusiasm of such a kind, because enthusiasm is like fire, and it burns itself out all the more quickly when there is no coal or fuel upon which to feed. I dread every pretence to enthusiasm without knowledge. I have seen it lead not only to indifference, but to abject atheism. I dread the enthusiasm which is based on ignorance, and it is *facts* that form the fuel by which missionary zeal is fired and fed. But if there must be definite knowledge, there must also be definite desire. Oh, how one is struck with the question that our blessed Master so often asked of the blind or of the palsied who came to Him, "What wilt thou that I should do unto thee?" Do we really desire what we pray to God for? When we pray to God for men, and when we pray to God for money, are we ready, if God send us, to go ourselves? When we pray to God to open purses, is it to open other purses and not our own? Are our prayers like the prayer of that other African Bishop who, perhaps more than any other man, stamped his individuality on the Church of God—St. Augustine—when, as he tells us, his reason was convinced, but his will was not convinced? So that when he prayed for purity of heart and life, his prayer really was, "Convert me, O Lord, but not just now." We want first definite knowledge; then definite desire; and, lastly, we surely want expectancy. "Believe ye that I am able to do this thing?" said our Lord. Our prayers are like those of Zacharias, who had often asked God for a son, but who, when the long-delayed answer came, refused to credit it, and was struck dumb for his unbelief. We want to know that the Church of Christ is not alone an ark for comfortable lodging, but also an army for conquest, organization, and work. We want faith in our Great Commander. "This is the victory that overcometh the world, even our faith." And the Church of Christ is strong just in proportion as the Church of Christ is daring. In spiritual things it is an inflexible law that the man or the body of Christians who aim at anything short of the very best, according to their own knowledge of the best, are sure sooner or later to come to grief. My brethren, God has given us in the Mission-field not only grand ideas to think about, but He has set before us what ought to help us ten times more in our daily life and in our work for God—noble ideals. Men who have heard the "Follow Me" of Jesus Christ and obeyed it, follow Him though it means the giving up of honour and earthly gain, follow Him though it

means giving up even life itself. And even as I speak to-day there rises up before my mind the remembrance of some of those men and women who have given up even life itself for Christ and the Gospel's sake. Robert Stewart, my own college comrade, Bishop Hannington, Shergold Smith, and Mackay—men who have won, not the Victoria Cross of brass, but "the crown of life that fadeth not away." My friends, I do not speak of the need of men or of money, but I speak of Christ's claim upon the best of our men and women and on our money—I speak of His claim upon definite, self-denying gifts to His honour and glory.

It is almost impossible not to speak in conclusion of what the Report has so strikingly alluded to and the Chairman has spoken of so impressively, and what we are always thinking about—I mean of what the great Imperial idea has won for us, and what great good the crisis in South Africa has done for our country at the present moment, how it has bound us all together as one great whole, not only from the burning plains of India and the far-distant wash of the Australasian seas, but also bound all of us together, as perhaps, in modern times at any rate, Englishmen, Irishmen, and Scotchmen never have been bound together for love of the motherland. But surely, when we have been ready to give our very best for our Queen and country in this great cause, and when we have sent them forth in prayer and hope, and when we trust them as we do—don't we?—to the Almighty Father's gracious care and keeping, what of this other claim that

God makes upon us? If we are willing to send one son to South Africa for our Queen and Empire, surely we will let the other go, if God will call him, for the King of kings and for the Lord of lords. We know the work is a difficult one. We know that the task is a tremendous one. We know the dangers are great, and heart and arm often fail in the enterprise set before us. Let me tell you what a friend told me once, that the captain of an Atlantic liner said to him of his voyage across the ocean. "I stand sometimes," said the captain, "at night upon the storm-deck of the vessel, and as the waves beat up against the ship, and the storm and the tempest howl about her, every wave that breaks against the ship seems to cry tauntingly to me, as I think of the close of my journey and of the haven where I would be, 'You shan't, you shan't, you shan't.' Then in the intervals I hear another voice, the voice that beats in the heart of the ship as the ship throbs and thrills again when the engine revolves beneath my feet, 'You shall, you shall, you shall.' Then I try and remember that the power of the steam within is greater than the power of the storm without." The storm without for you and me means every evil thing and every power of the evil man in league with the Prince of Evil against the kingdom of God and of Christ. The spirit within is the spirit of the living God,—

"His that gentle Voice we hear,

Soft as the breath of ev'n,

That checks each thought, that calms each fear,
And speaks of heaven ;"

and that bids us at our meeting to-day "Go forward" in the work of the Lord.

The Attorney-General, Sir Richard Webster—since promoted to the Mastership of the Rolls,—had been announced to speak, but afterwards found himself unable to do so. His place was taken at short notice by Viscount Cross, G.C.B., G.C.S.I. As a former Secretary of State for India, not to mention his present position as a Minister of the Crown, Lord Cross spoke with authority on the subject of the responsibility of Englishmen who reside in India. His views on giving are also well worth noting by those who have been inclined to refer to the war and other funds as a ground for withholding their support from missionary and philanthropical objects. We give Lord Cross's speech below :—

Speech of Viscount Cross.

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—I am very sorry indeed that Sir Richard Webster is not here to second the Resolution. I have undertaken to do so on very short notice. I am glad to be able to show my interest at all events in the Church Missionary Society. (Applause.) This is a Society in which, just a hundred years ago, my own father, in the North of England, took the greatest possible interest. I had the opportunity

during the years that I was at the India Office of seeing the great good done throughout India by this Society, whose labours have more than once been appreciated and well spoken of in the annual reports issued by the India Office. It would be presumptuous on my part to address to you any single observation about missionary work, and it will not require many words from me to persuade you to pass this Resolution. After the

most eloquent speech which you have just heard no words from me are wanted; and I see you are so anxious to pass the Resolution that I will not detain you for more than a very short period. I was very much struck last Sunday with a sermon preached by the Master of the Temple, in the Temple Church, about the individual responsibility of every man for the talent or talents that have been committed to him for use—not for his own use, but for the benefit of his fellow-creatures. I said "talent or talents." It may be ten talents or five talents, or it may be only one; but even if it be only one, it has to be used. And what is true as to the individual is absolutely true as to the nation at large. Do not imagine for one moment that that great Empire of which we are all so proud has been given to us for our own glorification and nothing else. It has been given to us as a sacred trust—(applause)—to humanize, to evangelize, to Christianize the world. I do not mean that Parliament could devote money especially to that purpose. This country works through its great societies, of which this is one—this Church Missionary Society, the Society for the Propagation of the Gospel, and that excellent society the Bible Society—which I think is most admirable. But then this Society could not work unless individuals provided it with funds. Therefore you come back to the responsibility for the talent committed to every individual in this nation, and it is for him to use it for the benefit of his fellow-creatures and to the honour and glory of God.

Now, having said so much as that, and having said that it would be impertinent for me to say anything about missionary work in particular, looking to the names of the gentlemen who have to follow me, and who know all about it and have served as faithfully themselves in the labours committed to their charge, I rather want to look at the matter from another point of view, because there are other ways besides giving money in which the Mission work may be very favourably treated and pushed on. And there are ways by which the Mission work, however great it may be, may very much be hindered by the individual. 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. I will not pursue that matter further; it is for you to press it on all you know who are going out to foreign climes—not for Mission purposes, but for trade and commerce and gain—to impress on them the vast responsibility that rests on their shoulders, to show in their own lives abroad the true Christian character of an English gentleman.

When I was at York the other day, at the Meeting of Convocation, I had a long conversation with the Bishop of Durham, who has written me a very interesting letter since, on another subject, calling my attention very seriously to what happens when Indians come over here, many of them having been under instruction from our missionaries abroad. When they come over to England, expecting to find this Christian country Christian in all its aspects, they are held in absolute horror by the vice they see around them in London, and this has terrible effects on them when they return to their native country. It is, I know, at this present moment under the consideration of the Bishop of London how far these people who have come over from India, and other places no doubt as well, may be, in a certain sense, looked after, and not be left as victims to persons who would be glad to prey upon them, and to divert them from the teaching they have had abroad. Now all this wants money, and there have been many objects this year—the war, the famine, and other objects—that call for money. It is often said "Much would be more," and that is quite true; but I am quite sure that there is another side to the story, and that men who have been taught to give will go on giving, and will give more than they ever thought of. Do not let us look at the famine and the war as exhausting the funds, but as teaching men that their money is not their own, but is given them for an express purpose; and as they have given much now, I hope and trust they will yet give more.

After another hymn, three missionary speakers gave short addresses. The Rev. W. H. Ball, our Acting Secretary at Calcutta, sketched rapidly the needs of India. Send more men, strengthen your divinity schools, give more prayer,—such, in his view, were the most pressing demands.

The Rev. A. Elwin, our Secretary at Shanghai, gave an outline of the story of the Reform movement in China, now in abeyance but not dead. Dr. D. W. Carr, of the Persia Mission, mentioned several incidents in his experience showing the influence which the Gospel is beginning to exert in that country.

The second Resolution dealt with the great question of Native Church development, in the following terms :—

“That this Meeting, realizing that the speedy evangelization of the world before the coming of the Lord depends very largely upon the labours of the Christian people of non-Christian lands, earnestly welcomes every effort which has for its object the full and orderly development of Native Churches in all such countries; and this Meeting would lay it upon the hearts of all Christian people to pray that it may please God so abundantly to bestow on these Churches the gifts of the Holy Spirit, that they may not only maintain in truth and love the faith once delivered to the saints, but also may, with an earnest sense of their responsibilities to their own countrymen, proclaim the Gospel of His grace and both by holiness of life and boldness of utterance may gather multitudes into the flock of Christ.”

The Resolution was moved by Chancellor P. Vernon Smith, in a speech which set forth principles on which future action might be based. The following is a report of what he said :—

Speech of Chancellor P. V. Smith.

I beg to move the second Resolution, and have been asked particularly to emphasize its reference to the full and orderly development of Native Churches. The question of how the Christian converts of different races and nationalities shall be duly and fittingly organized into local Churches is at the present moment exercising not only our own Society, but the whole Church at home. A sub-committee on the subject has been sitting in Salisbury Square throughout the past winter, and the opinion of the Society with respect to it has been recently asked by the United Board of Missions of the Provinces of Canterbury and York. It seems to be the missionary problem of the coming century, and the only wonder is that it should not sooner have come into prominence. It engaged the attention of St. Paul during his very first missionary journey. On his way out he preached the Gospel; on his way back he ordained elders in every Church. But the problem which the Apostles had to solve was very different from that which faces us at the present day. In their time the organization of the mother Church and that of the mission Churches were in an equally rudimentary state. The two developed side by side. As a matter of course, therefore, the preachers of the Gospel were also the architects of the local Churches. St. Paul built up the ecclesiastical fabric at Corinth, and he expected that Timothy and Titus would do the same at Ephesus and in Crete. But now the evangelizing Church has an ecclesiastical organization of many centuries' standing, tinged with the special relations which during all those centuries have subsisted between the Church and the State in this country.

How does this circumstance affect the right or the power of our missionaries to take a more or less prominent share in framing an ecclesiastical constitution for the converts of the present day? No doubt, the ecclesiastical arrangements of the Provinces of Canterbury and York are neither suitable nor possible for the Mission-field. But the Churches of the Anglican Communion elsewhere have been given the wisdom to agree in the main upon a form of Church government by Bishops, clergy, and laity, in provinces, dioceses, and parishes, which in its general features appears calculated to meet the wants of all future Churches of whatever nationality throughout the world. Under this form, the Maori Christians have been completely incorporated into the New Zealand Church, and in the case of the Red Indians the same process is going on smoothly in the North American dioceses. In the Synod of the diocese of Saskatchewan, for instance, Cree Indian clergymen and laymen sit, and speak in their own tongue, which is interpreted to the rest of the Synod, while the substance of the English addresses of the other members is translated into Cree for their benefit. The constitution of the Synod places all congregations, whether white or Indian, on a footing of absolute equality. In fact, it is only in Asia and Africa that difficulties exist, and even there some progress has already been made in meeting them. The Japanese have formed an indigenous Church on what we may call the Colonial model, in which at present all the Bishops are either English or American, the lay body is Japanese, and the clergy are either foreign missionaries

or ordained native converts. But we cannot doubt that in a short time all the Bishops and all, or nearly all, the clergy will also be Japanese. Turning to Africa, we already find Church constitutions in actual working in Sierra Leone and the Niger Delta, and another projected in Uganda. With the drawing-up of each of these an English Bishop on the spot has had a certain share. But at any rate in the case of the second, that of the Niger Delta, the Africans themselves have taken no inconsiderable part; and in no one of these constitutions is there a suggestion of any differentiation between Africans and Europeans. Church membership, whether in or out of Holy Orders, and not colour, is the test of admission to privileges under them. Is there any ground for maintaining that a different course ought to be or will be followed in our Indian Empire? The problem as it presents itself in Hindustan and Burma is almost too vast for the imagination to grasp; but we may consider it in the microcosm of the adjacent island of Ceylon. In Ceylon there is already a complete synodical organization, in which the Singhalese and Tamil clergy and congregations are included on the same footing as the European Churchfolk. We may hope that, as years roll on, the number of Singhalese and Indian Christians in the island will indefinitely multiply and enormously outnumber the Europeans. In that case we may anticipate the sub-division of the present diocese of Colombo, and the preponderance in all the dioceses of the island of the Eastern over the Western element. But we cannot seriously picture to ourselves Eastern Churchmen in the island grouped under one episcopate and Church organization, and the Western Churchmen grouped under another, while both professedly belong to one Church, or to Churches in communion with each other. Would such a grouping be imposed by ecclesiastical regulations? Surely to do this would be to violate the very spirit of the Gospel, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." But if the separation were not made imperative, how could it be maintained at all? Unless the two co-existing bodies differed in some substantial particulars, the maintenance of the two as distinct units would be absurd; while if they did so differ, it would inevitably follow that, though the bulk of the one body might be Orientals, and the bulk of the other Europeans, yet some of the Europeans would have a liking for the peculiarities of the indigenous Church, and some of the Orientals would prefer those of the foreign body;

and members would pass from one to the other on becoming dissatisfied with their position or treatment in the body to which they had originally belonged. An arrangement more unsatisfactory or more calculated to breed confusion and dissension it would be scarcely possible to conceive. Will not the same reasoning apply to the Indian mainland? True, we have there at present what does not exist in Ceylon, an Episcopate and Church system established and maintained by the State primarily for the European military and civil population; and the objections to attaching to this system an indigenous Indian Church appear to some minds to be well-nigh insuperable. But there is already growing up by its side a voluntary ecclesiastical organization independent of State arrangements, and the ultimate co-ordination of the two systems is one of those problems which *solvuntur ambulando*.

A word in conclusion as to the mode by which the desired result is to be brought about. The Society has endeavoured to train its Indian converts in habits of ecclesiastical self-government, and to exclude the tendency to a servile copy of English Church ideas and institutions, by forming Native Church Councils in which the Indian clergy and laity meet with a single European missionary as chairman, the other missionaries having a conference of their own, to which only one or two of the Indian clergy are admitted. In practice it has not been found that this plan has fulfilled its intention of fostering native independence. There is at any rate among some of our missionaries in the Punjab a feeling that another method would be more successful. They would abolish the home subsidies to the Native Church, which they regard as the great hindrance to its independent development. On the other hand, they would freely admit into its councils and organization all Europeans, whether in Holy Orders or not, who were willing to throw in their lot with it, financially and otherwise. We desire independence of character on the part of the Indians. Is not this quite as likely to be produced by their association with Europeans on equal terms as by their isolation in a separate council, especially if that council is presided over by a European, the personal embodiment of the Society from whom the bulk of the pecuniary supplies is derived? Perhaps this element of dependence is destined soon to disappear. The serious discrepancy between the normal expenditure of the Society and its normal receipts, which is disclosed in the Report, is possibly an indication of the Divine will that our converts should be left pecuniarily to their own resources to an extent never hitherto contemplated.

The Rev. T. W. Drury, Principal of Ridley Hall, Cambridge, rose to second the Resolution—nominally, that is, for his actual function was to sum up the meeting and to give a closing word. After a few humorous pleasantries, he said:—

Speech of the Rev. T. W. Drury.

Meetings like this should be like sermons. They are divided into heads, naturally, by the various speakers, and the last speaker, of course, is the old-fashioned application. Now you have had the heads, and I suppose I am to try and give you the application.

I should like to remind you of a meeting that had a very practical ending. It was a meeting by the Jordan, and the speaker was John the Baptist; and you will remember that when the meeting was over the result of what had been said was this, that one party after another came to the speaker and said, "What, then, must we do?" That, Sir John Kennaway, is the ending that I am sure we all devoutly hope and pray may be the ending of this meeting.

Let me explain what I mean. I am quite sure we have had an abundant supply for our intelligence this morning. It has been no easy matter to follow the various facts of missionary work which have been placed before us. I am quite sure we cannot have listened to those speeches without feeling that there has been a great appeal to our hearts. But how about our wills, ourselves? What are we going to do? Is this meeting to end like that meeting to which I have alluded? Is every one here going to say at the end, "What, then, must I do?" A great teacher has told us that to pass over in our minds theories of virtue, and to draw pleasing pictures of virtue in our imagination, not only will not produce habits of benevolence, but will even deaden our feelings and produce bad effects. Our feelings have been roused this morning, and if May meetings are really to be a blessing to us we must never let our feelings be roused without their leading to corresponding action.

What, then, must we do? I have heard of a fresco in North Italy representing the preaching of John the Baptist. There is the Baptist speaking, and there are the various groups of hearers sitting and standing around, hanging upon the burning words that fell from his lips. In the background there is the figure of our Master Himself, the Lord Jesus, interceding. While the Baptist is speaking the Master is praying. That tells us that the secret of every successful meeting is prayer. Let our hearts go forth in union with the heart of the Master in earnest prayer that the meeting may come to a practical close. Who can doubt but that

the Master is present with us, and that, while His servants have been speaking on this platform, He has been interceding? And if you ask, "What are we to do?" the great thing is to let our hearts go forth in union with His intercession, that every one here may learn what the Lord would have him to do as the result of what he has heard.

Pray, brethren, pray; and may I say one word on what we should pray for? I may fittingly speak of one only, and that is the prayer for men.

Here I want to put in a parenthetical word about the men. There is a contrast drawn in the Report between the soldiers of Christ and the soldiers of the Queen. There is a contrast between the way in which the soldiers of the Queen are ready to come forward and go forth to fight her battles and the sadly few in comparison that we draw to go forth and fight the battles of Christ in foreign lands. I am glad the contrast was not drawn in another respect. The Report speaks of Volunteers eagerly sailing at a few hours' notice, whatever their home ties and home difficulties may be. I am ready to say that that is a true description of the men who volunteer for Christ's service in the Mission-field. I am glad this Report recognizes it. I remember my time at Islington, and I remember 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*; and if you say, "Was it readiness for immediate service?" let me just remind you that one day I went down to King's College, London, where the men were under examination for Holy Orders to be ordained on Trinity Sunday. There had been a call for Uganda and two men had volunteered. I met them as they came out of the examination-room and said that in a fortnight's time they were to sail. There was no unreadiness. There was gladness to give up—for it was something for a young man to give up ordination the next Trinity Sunday in St. Paul's Cathedral. They went forth in the fortnight's time, alas! never to return,

but to lay down their lives for Christ and for Africa as truly as our heroes have laid down their lives at Spion Kop or Colenso. We must pray then; but there must not only be prayer, but there must be resolve. If you remember, when our Lord told His disciples that they were to pray the Lord of the harvest to send forth labourers into His harvest, they were themselves the very men whom He sent; and when I say to you and to myself we must pray, we must also resolve to be ready, by God's grace—and God's Holy Spirit can make every one of us ready in this the day of His power—we must be ready to accept the answer in our own persons if it be God's will. In response to the cry, "What must I do?" I say the answer will come from God showing some way in which you can further this work. There must be this readiness, I say, to do what God makes plain. It is said that Clovis, King of the Franks, when he first heard the story of the Crucifixion drew his

sword and said, "Would to God I had been there with my Franks!" That was a noble and generous impulse, but, I think we must allow, a somewhat unenlightened one. We want our feelings this morning to let them go forth in impulse, but in impulse that is practical, impulse that is possible, impulse that will lead us to pray God to send forth more men and to be ready ourselves to do just what He tells us. And can there, my dear friends, be a nobler mission than to be Christ's soldiers and servants just where He places us, to tell of His love which we have experienced to others who need that love?

"By open speech and simple ^{made plain,} a hundred times
To seek another's profit, to work another's
gain."

That is the "white man's burden," whether he lives in India or in Africa or in England, because that is obedience to the Lord's own command to take up our Cross and follow Him. (Applause.)

The Resolution was then formally put and passed. Sir John Kennaway said: "I would ask you to express your sympathy with the British and Foreign Bible Society. It is not on the paper, but I would ask to move:—"

"That this Society desires to express its sympathy with the British and Foreign Bible Society in the loss sustained by them by the death of their President, the loving and revered Earl of Harrowby, also Vice-President of this Society; and this Meeting expresses its hope that God will guide the Society in the choice of the right man to fill the place of their late President."

This resolution of sympathy was heartily agreed to. The Bishop of Exeter then pronounced the Benediction, and the Meeting closed with the singing of the Doxology.

THE LAY WORKERS' LUNCHEON.

Last year the Lay Workers' Union organized a luncheon for their provincial colleagues on the great Centenary Day. The success of that gathering has encouraged them to repeat it. This year the Union gave a luncheon, immediately after the Annual Meeting, to provincial lay workers who had come up for the Anniversary. There was a pleasant, well-attended gathering in one of the rooms at Exeter Hall, presided over by Mr. H. R. Arbuthnot, while Mr. T. G. Hughes, the ever-active Secretary of the London Lay Workers' Union, Mr. Rusher, Mr. C. E. Cæsar, and others superintended the arrangements. Mr. T. Graham, of West Hampstead, opened a discussion in a racy speech in which he advocated the claims of the Lay Workers' Union. Sir John Kennaway, the Rev. W. E. Burroughs, the Rev. C. F. Bickmore, and others spoke briefly and sympathetically.

ST. JAMES' HALL.

It is always the endeavour of the Secretaries in arranging for the Anniversary to make the St. James' Hall meeting as attractive as possible so as to compensate those of our friends who do not care to face the bustle and the long waiting which are needful for getting into good positions in Exeter Hall for their absence from the Annual Meeting proper. This year the choice of speakers was so successful that the St. James' Hall meeting was better attended than usual. The speeches made a deep impression—an impression which is not to be gauged by the amount of demonstration on

the part of the audience, because being to a large extent composed of ladies and elderly people its applause is naturally not of the most vociferous nature.

The Dean of Windsor took the chair, and after the opening hymn called upon the Rev. A. C. Stratton to read a portion of Scripture—Nehemiah iv.—and open with prayer. The Rev. G. B. Durrant then read a series of extracts from the General Review of the Year, similar to those which were being read by Mr. Fox at Exeter Hall. The Dean of Windsor then gave his address as Chairman, from which we cull the following full extracts:—

The Dean of Windsor's Address.

There are two points in the Report to which I should like to ask your attention. To begin with, I will ask you to notice the way in which this Report of the Society speaks with unmistakable distinctness of what is, and must always be, the great foundation principle of all missionary work. There have been times in the history of modern Missions when this foundation principle seems not to have been kept to the front. The great Roman Catholic missionary, Xavier, and our great missionary, Henry Martyn, seemed to have been moved chiefly by the pity which they felt for what seemed to them to be the hopeless prospect of all the Heathen in the world to come. Calculations were made of the number of heathen souls that passed out of this world in the course of every minute of time, and it seemed to be thought that all these souls passed into perdition. No one would think of urging that argument now. . . . Then there came a time when it seemed as if pity, not for the future, but the present condition of the Heathen, occupied the foremost place amongst the arguments used to press people to support the work. Harrowing pictures were drawn of the present degradation and the utter misery of heathen people, and those pictures formed the principal stock-in-trade of those who advocated Missions to the Heathen. There is great force, I grant it, in that argument, and there must be always force in it to any heart that can have the feeling of sympathy and pity at all. But things are changed now, and this Report which you have listened to to-day is an indication of the change that has taken place. This Report makes it plain to us that it is now the conviction, and the constantly growing conviction, of Christian people, that the one pre-eminently great argument for all missionary work is loyalty to Christ our Master and obedience to His plain commands. No argument that could ever be adduced could have greater force with Christian people than this argument of loyalty to Him and obedience to His commands, and it is abundantly necessary that that should be plainly stated and constantly insisted upon, be-

cause there are vast numbers of Christian people to-day who do not apparently in the least understand it.

Another point to which I should like to draw your attention is the way in which this Report speaks of the great variety of the methods which are employed in missionary work. It has been a common idea, I have found, that it is only a particular type of men or women that is fitted for missionary work. There could not possibly be a greater mistake. It is, of course, necessary, in the first place, that every one who thinks of being a missionary should have a heart filled with the love of God and love for others. But, after that, there is a wide variety of all sorts of methods open to those who may feel called to engage in missionary work of which this Report here speaks. I think that if it were more generally understood that there is such a very wide field and such a variety of methods asking for persons to come and take them up, there would be a larger number of persons, both men and women, who would offer themselves to take their part in missionary work.

I want to call your attention to a still more important point—I mean the way in which the Church Missionary Society has set itself seriously to face and deal with the great problem of the organization and independence of the Native Churches. I think it was Lord Hugh Cecil who, at the meeting of the Society for the Propagation of the Gospel, the other day, said that the great effort of Church of England Missions was not to make the Heathen Anglican, but to make them Christian. Now I think that perhaps there has been too much of an endeavour in times past to anglicize the world in our missionary efforts. It is a mark, I think, of great growth and great progress when this Society resolves to aim at the organization and independence of Native Churches. One very great step in that direction has been taken in the consecration of our dear brother, Bishop Johnson. I should like, if I may venture to say so in his presence, to see the day when he will rule over his own diocese. In this connexion

I would draw your attention to one other sentence in the Report, which says that "The eventful issue might well be an united West African Church for Anglican Negro Christians from the Gambia to the Niger, with both white and black bishops and clergy (so long as white are needed) and a strong band of laymen, sitting in

After referring sympathetically to the Bicentenary of the S.P.G., the Chairman then called upon Bishop Johnson, from whose speech we are able to give lengthy extracts:—

Speech of Bishop James Johnson.

I am here this morning to endeavour to elicit on your part a deeper interest in, and a warmer sympathy with, the Society's work in Africa, and especially in West Africa. I would remind you that God has given to the Church a very special and definite promise in regard to this great continent of Africa, and if that promise is to be fulfilled the Church must certainly exert herself more than she has done, more diligently, more earnestly, more persistently, for evangelizing that continent. "Princes," God says in the Psalms, "shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God." Egypt is certainly a part of Africa, and there, you know, God found an asylum for His own Son, Jesus Christ; our blessed Lord and Saviour, in His infant days when Herod sought to destroy Him. Ethiopia is the land of the sun-burnt people, the land of the Negro race. That land is to stretch out her hands unto God, soon to do it, or suddenly to do it. Surely this promise by itself is a strong inducement to the Church to prosecute more zealously than she has done the work of winning Africa for Christ.

The country, I mean the country as a whole, is at present more largely heathen than otherwise. What is Heathenism? Heathenism is an attempt, on the part of those who follow it, to worship the one great and true God, the Father of all. There is no part of Africa, from north to south, or from east to west, where the existence of God, the Great One, is not believed in, where His name is not often mentioned, and where the people do not realize their need and obligation to worship Him. It is customary, however, in that continent, for inferior people not to approach the Great One except through some influential mediation. They have reasoned thus—"If we must approach our great men through mediums, we certainly cannot approach God, the Great One, whom we have to worship, by ourselves; we must do this through some medium." It is this which has led them to invent for themselves intermediaries to whom they pray. These intermediaries are mostly

one general Synod, to administer their own affairs, and direct missionary operations in the interior." If that were to take place, and if any of us were living to see it, we should, I think, have one of the greatest possible indications of the growth of missionary work in the new century.

their own dead ancestors. In the Yoruba Country particularly, from which I have come, these ancestors are supposed to be spirits in the other world still interesting themselves in the affairs of this life and in those whom they have left behind, and it is imagined that they have influence with the Great One in heaven. We do not approach God except through a medium, we approach Him through Christ, who is our Mediator between the Great One and ourselves. He has told us that "no man can come to the Father except by Me." But owing to the means that these people use, God cannot regard them. If we are Christians indeed, filled with the love of God, and love for our fellow-men, our place is to impart to them the knowledge of this true, great, and indispensable Medium.

There is a very strong feeling in the minds of the people that their troubles and trials in this life are due to God's anger and wrath against them, and they are always seeking to propitiate Him by means of sacrifices. The sacrifices are generally offered before the images of these supposed intermediary divinities, but when these are presented, the Great One Himself, not one of their deceased ancestors, is invited to come and take all the sacrifices to the Great One in heaven and present them to Him. Surely the effort to approach God and attain peace with God should excite in our hearts pity and commiseration for them, because we know that they cannot come to that peace in the way they are seeking it; it is not the appointed way.

In the year 1882 I went to a tribe in the Yoruba Country, to present to them the Gospel. After I had spoken for a long time with one of the chiefs, he asked me the question whether there was any sacrifice in connexion with this new religion of which I spoke. I told him there was a very important sacrifice, far more important than their own sacrifices. He said, "I ask the question because we are great believers in sacrifices, in atoning sacrifices, and will have nothing to do with any religion which does not teach sacrifice unto God." As I have said already, they are con-

stantly offering these sacrifices—goats, and sheep, and bullocks, and horses; sometimes, however, you find they offer human beings. What has led to that? That sacrifice is generally offered in times of general distress—in times of plague, for instance. After they have offered their ordinary sacrifices, they find that the trouble still continues, and they reason that the Great One is not satisfied with the offerings presented to Him. And so the people would bring Him something higher and better because they want the evil to be removed, and they can think of nothing better than a fellow human being. Therefore the king goes to the market and buys a slave and goes and gives him up to a band of priests, who lay their hands upon his head and transfer, as it were, the sin and guilt of the whole country to the head of the victim—so that *one man shall die for the whole country*. When this has been done, his blood is offered in sacrifice to their god. Surely, brethren, we who know of that better and higher Sacrifice offered by Christ Himself for us should sympathize with those people who are putting forth strong efforts to secure peace with God, but have not yet found it. They desire to be able to say with a sincere conscience, as you are able to say, many of you, I trust, "Being justified by faith we have peace with God through our Lord Jesus Christ." But how can they say that, how can they come to it unless the Gospel is preached to them, preached by us who know the Lord Jesus, and who are rejoicing now in a conscious sense of peace with God?

The Society has been labouring amongst these people now for many years, and you may ask what have been the results of the efforts put forth. I will not speak now of Native Churches established through the labours of the Society's missionaries, nor of native clergy trained by the Society, who are now ministering to those churches. I will not speak of the fact that these churches, all along the West Coast of Africa, and in a portion of the interior, are almost, more or less, entirely self-supporting. But I will speak of those evangelistic efforts of the Society's missionaries that are being reproduced in the evangelistic work of these Native Churches.

I take the Church in Lagos. With that Church I have been connected for more than twenty years. Besides supporting its pastors and all its church machinery and schools, it is carrying on a very important aggressive missionary work in the neighbouring interior of the Yoruba Country. There is a tribe in the country that for over forty years before 1882 closed its doors against the Gospel, be-

cause it was afraid of being deprived of its independence by contact with the English. To that tribe I belong myself on my mother's side. In the year 1882 I visited them for the first time and endeavoured to urge them as a brother to open the door for the Gospel. I endeavoured to assure them that no harm would come to them from this. After long parley the permission was given to me, but I could not make use of it then on account of civil war amongst themselves. This went on for several years. In the year 1888 I was able to use the privilege and opportunity of placing a missionary amongst those people, my own countrymen, and I started that missionary work with some help I received from friends in England here. We worked for about five years, and were eventually able to make an impression on about seventy persons in favour of Christianity.

In the year 1893 a war broke out between their tribe and the British Government, and they were conquered. This event in a great measure helped us to get access to the country in a larger way than had previously been the case. The work is now beyond my own personal control and that of the fellow-countrymen who worked with me. We invited the Lagos Church to take it up. It has responded very readily, and included the work in this Yoruba Country with its own evangelistic work elsewhere. It increased the number of evangelists in the country.

If you go up the country now, you will find between five and six thousand persons who are converts or inquirers in connexion with the Christian Church. You will find in the provinces more than sixty places of worship open, built by the people themselves. You will find that in the year 1898 those people, who have so recently come out from Heathenism and embraced Christianity, gave to the Lagos Church 320*l.* to assist it in developing the work it is carrying on amongst them. You will find also that these people who had, before I came there in 1888, known nothing whatever of letters, known not "a" from "b" or "b" from "z," have acquired in a very great measure the power of reading. More than two thousand five hundred of them are able now to read for themselves, or are endeavouring to learn to read. The desire for acquiring this power of reading is very great amongst the people, as also their zeal in spreading the Gospel amongst their own fellow-countrymen.

Now, you will admit that God has blessed the labours of the Society on the West Coast of Africa, from what I have put before you. But why have I mentioned this? It is simply to encourage you to

assist the Society to a wider expansion of its work on that part of the continent, and to an immediate expansion.

When the Society began to work in West Africa it had no rival in the field. But now there is a great rival in the field, a great rival to Christianity, and that rival is determined not only to overcome the country, but to expel Christian missionary work from it. That rival is Mohammedanism. Mohammedanism certainly makes no progress in any other part of the world now excepting in Africa, but it is making very rapid progress there, and unless the Church bestir herself more than ever she has done, unless you send us more missionaries than ever you have sent us, unless you are more abundant in your prayers for that continent than you ever have been, I feel certain that, before many years are over the Heathen of Africa will have become practically Mohammedan, and then it will be more difficult for you to win Africa for the Lord. Egypt and Morocco are bestirring themselves very earnestly towards spreading the Mohammedan faith in the country; they are sending large numbers of missionaries year by year from their great Mohammedan colleges to win the Heathen there over to Mohammedanism. For each one or two or three missionaries sent out from this country, they send treble and quadruple that number, and with their zeal, and with their earnestness, and with their devotion, and with their self-sacrifice, I fear very much for my own country, and for my own people, and for my own place.

And let me say this, that there are people in my own country who are now looking with joy and gladness at the spread of Mohammedanism in the country,

The next speaker was the Rev. E. J. Peck, whose work in the isolated station of Blacklead Island has been followed by such keen interest by all our supporters ever since it was commenced six years ago. Mr. Peck gave a very vivid idea of the isolation of the missionaries when he said, "Only when I reach my station in August of this year will those brethren hear anything of the war that is raging in South Africa." Mr. Peck went on to describe incidents of the work which interested his audience very much. We do not reproduce them here, because in the main they are familiar to the readers of the *Intelligencer*.

Another hymn followed Mr. Peck's interesting address, then the Rev. H. Gouldsmith, who has been for nine years in charge of the important parish of the Old Church in Calcutta, appealed with great force for the work in Bengal:—

Speech of the Rev. H. Gouldsmith.

It is thought to-day, I fear, that India is being fully evangelized, is covered with missionaries. I think I never realized the inadequacy of our missionary effort so much as on the last day of my residence in India. I was obliged to come away on

even though they are Christians themselves. And why? They say that European Christianity is not able to save Africa, this Christianity whose footsteps are dogged severely by the liquor traffic—that liquor traffic which threatens to destroy the whole race. My brethren, the position is a very serious one, a very critical one, if we are to win this country for the Lord. Oh, we must be up and doing! The Society cannot extend its Missions in West Africa unless young men and young women offer themselves to God, first, and then go in for this work; unless the number of missionaries is increased, and that very largely too. The Lord is inviting you young men to do this great work, inviting you to take your parts in this noble venture.

You sometimes speak of the West African climate as trying. I do not deny that it is trying; your climate is trying to me too. But if you go to Lagos, where I have been more than twenty years, you would find there more than 200 young men, Manchester young men, Liverpool young men, and young men from other parts of this country who have gone there for their own self-aggrandizement. You would find them labouring there for themselves, and amongst that number you would not find six who are missionaries proclaiming the Gospel among the people. Again, if your business men go out, they should go out as converted Christian young men, and witness for the Lord amongst those people. Too often they are stumbling-blocks to the progress of our work; they know not the Saviour themselves, and how can they be the means of saving others?

account of my wife's health, under the doctor's orders, and leave the work to which I was attached, in connexion with the Old Church of Calcutta, very well known and understood by some here whose faces I know very well. We have felt

that in that large parish with very many poor, very many needing help, it was absolutely necessary to have two clergymen. I had had one assisting me, and it was felt that to leave him alone was cruel. The Committee at home knew the possibility of my leaving, and they had been trying to find someone to go out. Mark you, this is a work which does not necessarily need a knowledge of the vernacular; it is a work to which they would not tie a man to any number of years, a work with a magnificent scope and possibility, a work in which you are brought into touch with all kinds and conditions of men. And yet they had no satisfactory response. At the same time Mr. Durrant wrote out and said, "We hoped that we had secured somebody for you, but we are sorry we have failed." And so on the last morning the question came up, What was to be done? No one had come, and our Secretary there thought it would be well to meet the fellow-missionaries and pray over it and ask God for guidance. We did so meet and placed before them our needs at the Old Church, and I suggested that one should be spared from his missionary work to give help. And one of our loving brothers there said, "I hope I shall not be misunderstood in saying what I have to say, but I think that that suggestion was made with a forgetfulness of our desperate need in our other branches of work here." I did know it, but I suppose in my earnest love for the Old Church I had overlooked it. But I want just to tell you the need, to expand that expression of his a little bit, and show you our terrific need—I mean, in Bengal to-day. The Mohammedan work, many of you know, was carried on by the Rev. Jani Alli, a converted Mohammedan. He had been promised many years back a second to help him, and a second was given, but he died—died, as we believe, from over-work ere that second arrived. So that

Turning from the great needs of the work in Bengal, Mr. Gouldsmith spoke of the three aspects of missionary work through which a man has to pass before he becomes a mature missionary. In the first he is attracted by the romance of Missions, in the second he is depressed by the discouragement of Missions, and in the third he settles down to the patient hopefulness of Missions.

Following Mr. Gouldsmith, Dr. E. J. Baxter took us to the Usagara Mission and told us of the great need of Medical Missions in that district of East Africa, besides sketching his experiences among the Masai. It was touching to hear him say that an Arab, when he had heard the Gospel for the first time, exclaimed, "If these things are true, why have you not told us them before?"

After another hymn the Rev. Canon Rogers, of Great Yarmouth, pointed out four characteristics of the speeches we had listened to throughout the meeting. In the first place, they had spoken of open doors—doors open as

when the second came he had to take up the work single-handed, and but for the space of about six months there have never been two men for that work, and now there is one aged clergyman whom God has honoured in years past, but who is now too aged to do that work—to minister to about two hundred thousand Mohammedans in Calcutta. There is a district almost a stone's throw from the Old Church, and in the Old Church parish, densely populated, with very rich merchants. We have a small Mission started there which some of you will hear, no doubt, more fully described to-night by Mr. Keatin at Exeter Hall. He has worked most faithfully there. But within that small distance from the Old Church can be found hundreds and thousands who have never yet heard the Name of Jesus Christ. Then the evangelistic work in Calcutta belonging to the C.M.S. There is now one man working where formerly we had five European missionaries. Of our work at Burdwan, also a short distance away from Calcutta, we have no missionary in charge. In our associated evangelistic work in the Krishnagar district, where there ought to be five, there are only two European workers. Why is this? Is it because the door is not open? is it because there is no reception for us? Or is it because men won't come out? That is *why*. It is not because the C.M.S. won't send them. You know they have promised, and they keep to it, that every man who offers himself that is fit for the work they will send. And so my heart just pleads to-day for men. Do not misunderstand me. We do not want by that to exclude the ladies; we want the ladies, but we do want the men, we want the men whose hearts are on fire for God, we want the men who are ready to give up the ease and luxury of English life, and bear the heat and burden of the day.

encouragements from God to show that God was going in front. Secondly, he noticed that God was opening the hearts of men so that they were waiting for the Gospel. "What a wonderful encouragement," he said, "for us to know that God is waiting for us to go and tell that which has become such a treasure to our own hearts." Thirdly, he observed that God was opening the very windows of heaven to pour out a blessing to meet our needs, encouraging the Church by manifest tokens of His presence. Lastly, he gathered that God was opening our eyes to see the power of prayer. We do not go forth from the meeting without having the responsibility of information. We knew—what should we do? Some would go away to see; some to act; all, he trusted, to pray. The Doxology was then sung, and Bishop Johnson pronounced the Benediction.

THE CONFERENCE OF CLERGY.

The Conference organized by the Younger Clergy Federation, held on the afternoon of the Society's Anniversary, was not largely attended, but was of a distinctly practical nature. The Council Chamber at Exeter Hall, the place of meeting, is in an unsuspected part of that great building, and needs some resolution to find it; otherwise it is a capital room for the purpose.

The Rev. E. Grose Hodge, Vicar of Holy Trinity, Marylebone, made an excellent chairman. He said indeed that Salisbury Square was infected with the heresy of supposing that the parochial clergy had nothing to do: but as a matter of fact Salisbury Square finds in him a very ready helper. He spoke warmly of the value of Foreign Missions to the parochial clergyman. They presented, he said moreover, the one hope of peace in the Church. The clergy were in danger of being outdone in their zeal by the laity. Mr. Grose Hodge recalled the teaching of the first lesson of that evening's service, Zech. iv.—the two olive-trees on either side of the golden candlestick which "emptied the golden oil out of themselves"—and reminded us that they symbolized the work the layman and the priest, Zerubbabel and Joshua. Without the share which the one or the other contributed, the light which the Church of God shed abroad must become dim, and some must fail to receive it.

After two members of Younger Clergy Unions—the Rev. M. W. Larcombe, of Liverpool, and the Rev. E. C. Nightingale, of Exeter—had sketched the progress of those bodies, the Rev. G. Denyer, of Blackburn, gave an address on "The Association Secretary's View of a Younger Clergy Union." Mr. Denyer's conception of an Ideal Younger Clergy Union is well worth reproducing. He thought (1) that it should be educative, directing the study of members not only to the facts but the problems of Foreign Missions; (2) that it should gather in the future incumbents of parishes; (3) that it should afford a supply of missionary deputations; (4) that it should be drawn upon for recruits for the foreign field; (5) that it should prove a great centre for local missionary effort in general. His description of the ideal Union was followed by two or three cases of "real" Unions which he had known. We can only hope that the latter were not quite so black as they were painted!

The Rev. S. A. Johnston (Newington) followed on the converse side—"The Parochial Clergyman's View" of a Younger Clergy Union. He dwelt on the advantages of widened interests, of social intercourse, of reflex influence on the parish and its work.

In the discussion which followed, the Revs. J. D. Mullins (C.M. House), J. T. Inskip (Penzance), R. N. F. Phillips (Croydon), G. F. Seaton (High Wycombe), H. Leakey (Sec. London Y.C.U.), H. J. Gibbins (C.M. College), A. L. Kitching (Birmingham), and A. Le Feuvre (C.M.S.), took part. A

proposal was mooted during the discussion which is worthy of the closest attention. Hitherto we have had a number of Unions linked together by a Federation—would it not be better if all members belonged to one Union, of which their local Union should be a branch? If clerical friends of the C.M.S. joined a Union which should be for them what the Gleaners' Union is for the outer circle of the Society's friends, it would be possible for those who are isolated from like-minded brethren to be cheered by a direct bond uniting them with a great organization. On the other hand, the existing Unions would remain unfettered in their action, just as the branches of the Gleaners' Union are, only that the bond would be stronger than it is now. The subject is to be discussed at the Conference of Delegates in June. Meanwhile we ask for it the earnest and prayerful consideration of our readers.

The meeting was closed with prayer by the Rev. A. Carruthers Stratton.

THE LADIES' MEETING.

It was a happy conception that the Ladies' Meeting, which was held as usual on the afternoon of the Anniversary, should this year be addressed exclusively by representatives of a single missionary. Accordingly, with the exception of the Chairman, all the speakers were lady missionaries from Japan. The reason for selecting Japan was stated by Mr. Fox, who was in the chair, to be the fact that Japan was felt to be less prayed for and thought about than some other Missions, while the work needed prayer and thought as much as any. The meeting was held in the hall of Sion College, a room which proved to be quite inadequate to the numbers who wished to attend. Mr. Fox, while explaining the anomaly of his presence in the chair, felt constrained to apologize for occupying it when so large a number of ladies were standing at the end of the room for want of chairs.

The four lady speakers took in order as their subjects—The Present Needs of Japan, The Present Opportunities in Japan, Educational Work amongst Women in Japan, and The Calls and Claims of Japan upon us. The first speaker, Miss B. J. Allen, placed in strong contrast the wonderful progress of Japan in all the arts of material civilization, and three scenes at idol-temples. First she described the temple of the 33,000 idols at Kioto with the carpenter always at work mending the broken images, her conclusion being that Japan with all her intellectual culture needs Christ. She then took us to the Leper Hospital at Kumamoto and described the painful scenes witnessed there; in her anguish and pain Japan needs Christ. Thirdly, she depicted the Tennoji Temple, sacred to the memory of dead children, with the despair which could be witnessed on the faces of bereaved mothers. In their sorrow and bereavement, she said, the mothers of Japan need Christ. She went on to tell a little of the modes in which women missionaries work in Japan. They hold meetings in their own houses or gardens, they speak to people at stopping-places when they travel, they visit from house to house, they receive visitors. Miss Allen concluded with a touching appeal for other workers to join them in the field.

The topic assigned to Miss A. C. Bosanquet was the "Present Opportunities" of Japan. She said that the old conceptions of religion, as local, political, traditional, were everywhere in process of breaking down before the new idea of it as a matter of individual personal conviction. Men's views of the world were widening; their outlook was larger; their views of God ought to widen too. *Now* was the opportunity, in Japan and elsewhere, for the teaching of One Universal God, for local worships could not satisfy thoughtful men, who perceived the unity of creation; nor travellers, who journeyed far from their temples. The great danger in Japan was Agnosticism. Men

were too often drifting away from old faiths to be only "nothing particular." Yet the missionaries had great opportunities for reaching both the educated and the uneducated classes. There were special opportunities for women. They could visit, for instance, more freely than men could do, and could do a far-reaching work among women. They had had opportunities of telling the Gospel story for the first time to hundreds,—individually, or in classes and meetings. There was scope for abilities of various kinds. Many opportunities were waiting to be made use of. Let us "redeem the opportunity," though that redeeming might *cost* us something.

The third speaker was the Chairman's own daughter, Miss E. S. Fox. Miss Fox gave as the missionary's ideal the words, "Whom we preach, warning every man, and teaching every man in all wisdom; so that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily." She described the work in the Bishop Poole Girls' School, Osaka, and the difficulties caused by the recent regulations of the Japanese educational authorities, and the manner in which those difficulties have been overcome. She then passed to a description of the Bible lessons in morning school, the girls' prayer-meeting, and the Sunday-school held by the younger teachers and senior girls. The prayer-meeting was, she said, remembered simultaneously in many parts of Japan by those who had left the school. It was touching to hear that a frequent subject for prayer on the part of the girls was that they might help the little ones over whom they were placed. Miss Fox showed the value, even from a missionary point of view, of the nominally secular part of the teaching work. She told us something of the future of girls who leave the school, and of the influence which they are exercising, and wound up by asking for prayer for the school.

The last speaker, Miss K. A. S. Tristram, is the daughter of Canon Tristram, one of our most revered friends in the North of England. Her father was the only male person (besides the Chairman) privileged to be present at the meeting. Miss Tristram, in speaking of the claims of missionary service, did not limit them to personal service abroad. Some missionaries felt like Elijah in their loneliness in the field, but to her it was a great encouragement to come home and see the "7000"—those who were praying and working at home. "Beware," she said, "of believing that when the question of personal service is once answered in the negative, your responsibility is gone. 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.' It was one thing, she said, to pray for a work in which we were interested, or for things round us, or for what was on our minds for the moment, but it was another thing to give ourselves up to be used as intercessors for the foreign field. This meant very often, if it is to be the power it ought to be, the sacrifice of time that might be given to social intercourse, or perhaps to reading, or even to work or rest. She nevertheless appealed to those present, if they had not done so before, to consider if God were not calling them to the foreign field. It was a dreadful thing to say, "I am going abroad; oh, Lord, go with me and help me." It should rather be, as with Hudson Taylor, who seemed to hear the Lord saying, "I am going to China—will you go with Me?" She spoke earnestly of the responsibility of saying "No," or of not giving ourselves the stillness to hear the Lord's call. Whatever the message of the Anniversary to each of us, it was not merely to have feelings stirred or interest roused in some special country; it meant something fresh in the

work of every one present. Whatever it might be, let us not think of the cost to ourselves, whether in work, or heart, or means.

With these solemn words the speech was concluded. Mr. Fox offered a closing prayer and pronounced the Benediction. J. D. M.

THE GLEANERS' UNION CONFERENCE.

This year the Committee Room at Salisbury Square was crowded, as it invariably is, for the Conference of Gleaners' Union Branch Secretaries on the afternoon of the Anniversary. Not a seat was vacant when the proceedings began. After a hymn and prayer led by the Rev. L. Carr (Overstrand), Captain Cundy, who was in the chair, spoke a few words of hearty welcome in the name of the G. U. Committee. The Rev. W. E. Burroughs, Central Secretary of the Society, then referred to the financial outlook, urging Gleaners to greater self-denial and prayer, and, mentioning that he had heard it whispered in some parts of the country that the Union was not the power that it had been, challenged all present to show in the coming year that this was a mistaken idea. The Rev. F. Baylis then brought before us the subject announced for Conference, "The Missionary Element in Parochial Agencies." He took the word "consideration" as his motto-subject. (a) Consideration as to *how* the Gleaners' Missionary interest may be carried into other parochial agencies than those which are admittedly missionary. We needed to consider what could *wisely* be done, having respect to the kind of parish we work in, remembering that Gleaners should be known as those who are most earnest workers in parochial matters generally. (b) Consideration *for* our fellow-workers, avoiding any appearance of pushing missionary interest, showing loving sympathy with and consideration of them, exercising care in the choice of those who give addresses, &c. (c) Consideration *for* the people to whom the message is given, their variety in position, mental capacity, &c. Discussion followed, although it cannot be said that it was always relevant to the subject. Suggestions were made by the Rev. T. Y. Darling (West Compton), Captain Cundy, Miss Meade (Trowbridge), the Rev. E. D. Stead (Falmer), Colonel Sparkes (Bath), the Rev. M. Pryor (Langley), Mr. C. E. Cæsar (Islington), the Rev. H. Coate (Luton), Mrs. Thwaites (Salisbury), Mr. Bethune Baker (Birmingham), the Rev. C. Lea Wilson (Nottingham). After a few words from the Rev. E. J. Peck (Cumberland Sound), Mr. Baylis reminded the meeting that it was not necessary to wait till we could start in our various parishes "some big scheme," but that small attempts made even occasionally might be the means of rich blessing. The Rev. F. Baldley (Southsea) closed the meeting with prayer. E. M. A.

THE EVENING MEETING.

The Evening Meeting was as crowded as the limits of Exeter Hall would allow; in fact, throughout the evening a considerable number of those who attended were unable to find seats.

The arrangements to which we have so frequently made allusion were again adopted this year. The choir of ladies, under the direction of Mr. Charles Strong, sang hymns during the time of waiting before the meeting began. The speeches were all timed on the programme and the timing was adhered to, the Chairman, Colonel Robert Williams, himself setting an excellent example.

After the opening hymn the Rev. B. Baring-Gould read, not one passage of Scripture, but a selection from three—St. John iv. 35, St. Matt. ix. 36-38, Isa. vi. 8, and then offered prayer.

It is the custom at the evening meeting that one of the Secretaries should

give a verbal sketch of the principal events of the year. The duty fell this year to the Rev. D. H. D. Wilkinson. It is not necessary to summarize what he said, because it followed the lines of the "General Review of the Year."

Mr. Wilkinson was followed by the Chairman, of whose address we give the greater part, as follows:—

The Chairman's Address.

My dear Friends,—Once more we are gathered together to take stock of what we have done, to take stock of what we have left undone, to take stock of what God has opened the way for us to do, to take stock of the further openings which God is making for us on every side.

Surely St. Philip and St. James' Day is a beautiful day for a missionary anniversary! It was St. Philip who promptly went and told his friend when he had found the good tidings; an example surely to young men and to young women, and old men and old women too, in their business houses, and in their daily life, to tell their friends what they have found themselves; to tell them not only the story of God's love, but of the happiness and blessedness, as well as the duty, of missionary life. Then it is St. James who opens his epistle with those two counsels for all missionary work, the need of patience, the need of asking God for wisdom, our dependence upon God for everything.

Surely this year there is great need of wisdom, there is great need of searching of heart among us, when we contemplate the position in which we are. The financial part of the Report, which Mr. Wilkinson has so graphically and eloquently condensed for us, is by no means pleasant reading, for it tells us that the home income of the Society is practically stationary.

We are often told that we have many extra claims upon us this year—the claims of South Africa, and all the needs there, the claims of India, and the famine in that country, as well as in East Africa, and now of the homeless thousands of Ottawa. Yet these claims are not upon the Church Missionary Society, they are not upon our missionary money, they are claims upon us for the rest of our money, the rest of our substance which God has given us. If we take from the missionary subscriptions, or any of our other subscriptions, to meet these new demands, the demands are not paid by us, but by the Church Missionary Society, or by the other agencies which are robbed to meet these new needs.

The income of the Society, as I say, is practically stationary. The expenditure of the Society, on the contrary, we have ourselves increased; because, as Mr. Wilkinson reminded us, you cannot send

out 120 new missionaries, as we have done in about two or three years, without the increased expenditure they are bound to make, and for the purpose of making which we sent them out.

It is very well for us to say that we are out of debt this year through the Centenary Fund. I do not dispute that it is right to use the Centenary Fund for the purpose, but remember that the deficits of this year and the three previous years have swallowed up 74,000*l.*, no less than three-eighths of the whole Centenary Fund. I think you will see that the financial aspect of the Society calls for very serious thought, very serious effort, and very serious prayer.

Then comes the great problem which is before the Committee at this time, which is forcing itself upon the Committee, of the organization of Native Churches. That is a very large and wide problem, one which surely sends us to God who giveth wisdom to all men liberally and upbraideth not, that we may put at the disposal of those whose duty it is to take the lead in this matter, the facts, the experience, the knowledge we have in a useful shape for their information and guidance. I think it was a happy augury that last night at the service in St. Bride's when, for the first time in the history of the Society, an African—and an African Bishop—was preaching the Anniversary sermon, his chaplain should be a member of the Committee who had come and asked that he might serve under a black Bishop. This is, of course, one of the problems which has to be faced. It is perhaps one of the things which has kept back in some parts of India the organization of the Native Churches, the shrinking possibly from facing the fact that we must prepare the Natives not only for the priesthood, but for the episcopacy, and that the episcopacy might (and perhaps would) involve not merely the superintendence of the native clergy, but the superintendence of the young and inexperienced European missionaries as well.

The Report which we have heard has told us of those occasions for thanking God of which there have been so many, but it reminds us that by far the larger number of the missionaries in the mission-field are never mentioned in the Report at all, and yet they are steadily, quietly

pursuing their work. When we thank God for those things that He has done, we have to remember the very many times of disappointment, of trial, and of need, that our missionaries have, that our Native Christians have, and the isolation in which many of our men work. Surely that reference to isolation brings back to us the thought of the companionship which we get from the conjunction of St. Philip and St. James, the companionship which to-night's first lesson

teaches us in the two olive-trees standing beside the golden candlestick, with their golden pipes supplying their oil to it. It reminds us of the special first lesson at the service last night, with the account of Moses' two hands held up by faithful supporters, one on each side. It makes us think of the two Arms of our Lord stretched out upon the Cross, and of His words to the Apostles, to the Christian Church, and to us, "Go ye into all the world."

The next speaker was Mr. W. F. A. Archibald, a Master in Chancery, who is the father of Mrs. Cecil Lankester, of Peshawar, and has recently returned from a visit to our Punjab stations. Mr. Archibald addressed himself particularly to the subject of Mohammedanism and its effects upon missionary work. He regarded it as the greatest of all obstacles to the spread of Christianity. When the followers of Mohammed swept across Persia and along the coast of Africa, they enclosed Christianity in a corner, they came in like a curtain that absolutely cut off the Heathen from the Christian world, and in addition entirely overwhelmed the Eastern Churches of the parts they invaded. Could we wonder that our forefathers, with the little light they had, went to Palestine and tried to fight for the Master that they loved? Would that we had a little more of the fire and enthusiasm and enterprise of the Crusaders! We had a better weapon than theirs—the Sword of the Spirit, the Word of God. Mr. Archibald described the coming of the Afridis to the Peshawar hospital, and carrying away with them copies of the Scriptures in Urdu and Pushtu. Similarly he touched upon his visits to Lundi Kotal and Quetta. He was convinced that in God's providence medical missionary work would prove to be the key by which the Mohammedan world could be opened. The sight of the barren fields in the famine-stricken portions of India which he afterwards witnessed made him think that until God sends the gentle rain from heaven the earth will not bring forth its increase, and similarly, until the rain of His Holy Spirit descends upon Mission work there will be no fruit from it.

After another hymn and the collection, the Rev. G. R. Blackledge, of Uganda, spoke. The following extract contains the most important passages of his address, which, delivered with great fervour, arrested the attention of the audience in an unusual degree:—

Speech of the Rev. G. R. Blackledge.

It is not twenty-five years ago since the first missionary arrived in Uganda; that is to say, twenty-five years ago the country of Uganda was living in heathen darkness, and all that heathen darkness implies. Twenty-five years ago the country was full of a degrading and bloodthirsty superstition. Twenty-five years ago awful acts of cruelty were daily perpetrated, slavery was rampant, and the condition of women was one of untold shame, misery, and sin. But how different is the story now! There is a magnificent, living, and, I am glad to say, missionary Church, of 24,000 baptized people; and not only have we those 24,000 baptized people, but we have also thousands of catechumens, so many, in fact, that our Bishop prophesies that the

baptisms this year will total in all probably 7000. Then we have also thousands of inquirers. We have also the Word of God being disseminated throughout the land, and a working Church organization, comprising twenty ordained pastors and more than a thousand workers. These ordained pastors and workers do not cost your Society a single penny, but are supported by the contributions of the Native Church of Uganda. Then again, we have also in Uganda a wonderfully powerful Christian public opinion, which is working mighty radical changes there, a public opinion which has spoken with no uncertain sound against slavery in all its phases, a public opinion which speaks against the degradation of woman, and which is raising her up to the position

which she ought to occupy. Thus, brethren, God is honouring His Word in Uganda.

But while we thus thank Him for what He has done, it is not the time for us to rest upon our oars. We are only just beginning. I do not know whether I am quite right in saying that fully eighty per cent. of the people of Uganda are still Heathen. Hence it is that we ought to lengthen our cords in that country, and to strengthen our stakes. We have all those Heathen still to preach to in Uganda. We have also those twenty thousand Christians. They need careful shepherding. You have all marvelled at the wonderful precocity they have shown in the acceptance of the Gospel of Christ. Has not that very precocity, brethren, an element of danger in it? I myself have been in charge of one of our largest Missions in Uganda, and in our weekly Church Councils on Saturdays, have seen the numerous cases of backsliding among Christians. Then again, we have to strengthen our stakes, for we want men to come forward to train the youth of Uganda. We have an intellectual soil which is capable of great possibilities, an intellectual soil which, it seems to me, will be like the ornament and glory of the African Church in early days. You all know that Uganda lies at the source of the Nile, so that from Uganda there flows forth that mighty river which conveys such untold natural blessings to the millions of people on its banks. Is not that river a type of the spiritual blessings that God wants to flow forth? They have begun to flow to Toro and elsewhere. The people of Uganda are waiting to be led. They are willing to lengthen their lines, but they have no Europeans to lead them on. Hence it is, I say, we do indeed need to strengthen our stakes in that country, and we also want to lengthen our lines there.

The Rev. G. T. Manley, Fellow of Christ's College, Cambridge, and Senior Wrangler in 1893, who has just been accepted under a special agreement for a period of foreign service under the Society, next addressed the meeting. His chief topic was the lack of men, the evidence for which he took from the words of the late George Pilkington and from the magazines of the Society. He told the story of his own call to foreign missionary work. Addressing the clergy in particular he narrated how that a clerical friend had said to him, "It is difficult for me to speak to my people about their duty towards going abroad, because they might turn round and say to me, 'Why do you not go yourself?'" and it would be very difficult to explain."

The next speaker was the Rev. E. D. Price, of the Central Provinces of India. He gave us some scenes from the Gond Mission with which he has been connected, particularly famine experiences of three years ago and the attendant cholera which carried off the starving multitudes.

Mr. A. C. Kestin, who followed Mr. Price, has been connected with the work of the Calcutta Evangelists' Band and told us something of his work

Oh! my friends, as I look upon this wonderful audience to-night, so full of infinite possibilities, my heart is strangely stirred within me. If the Spirit of God came down on this meeting to-night, and if He would create a passion for the souls living in heathen darkness, if He would create a fire that burns, not smoulders, we should have many more offering for Missions. 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 Redman. A few days after that I stood by the grave of Prately, and afterwards at the grave of Dermot. 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.

I would that each one of you could realize the greatness of this wonderful day of opportunity. A great American lawyer, Daniel Webster, was once asked what was the greatest thought that ever entered his mind. He replied, "The greatest thought that I ever had was this—the thought of my individual responsibility to God." Brethren, it is a seed-thought; take it home to yourselves. What is your individual responsibility to God in regard to the Heathen in Africa? I answered it myself, and I became a missionary in Africa. May each brother and sister take it and answer it for himself and herself before God, and God will show them what they ought to be.

in the Lal Bazaar. Perhaps the most permanently useful part of his address was that in which he defended the Native Christian from the sneers of those who traduce him:—

Speech of Mr. A. C. Kestin.

I have a subject very near my heart which I want to bring before you to-night. Alas! when our countrymen come home from India, having sojourned in that country a greater or a less time, they too often speak in terms of opprobrium and contempt of the Native Christians, or as if they did not exist. This does much to hinder Christ's cause in that land, and causes us missionaries not a little heart-burning. I want to give just a word in reply to them, and I trust I shall do so in a spirit of impartiality and charity.

I believe their observations are largely confined to their experiences of the servant class, and I must say that if my observation were similarly confined I should, to some extent at least, agree with them in their adverse judgment. But we know that the tendency of the Native Christian is to rise in the social scale, and therefore those who are found in that humble walk of life, the domestic servants, are those who are largely illiterate and ignorant; but when we look round us in the higher walks of life, I am sure the adverse verdict will be reversed. I say it with confidence.

I can tell you to-night as I stand here of Indian Christians who put us more favoured people to shame. I could tell you of a youth who went into a bank at Calcutta. He was the only Christian there. The manager said to me, "Can't you send us another boy like that? We have put him on to work of the most responsible sort, and in which there is great temptation, because we feel we have confidence in him which we have not in those of other religions here."

I can tell you of another 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 lvi., 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.

I could tell you of a native doctor in Calcutta who gives much of his time to Christian work, and who, when God took from him his eldest son, a bright, promising boy, could show what faith a Native Christian can have, and how he can acquiesce in the Divine will.

I must remind you that the author of the well-known hymn, "In the secret of His presence," Ellen Lakshmi Goreh, is an Indian Christian lady, who at this moment is working in India, and whose father was a much-respected pastor of the Church of England in Northern India.

You will say that these are only concrete cases, and that they do not prove anything as to the generality of the converts. Well, let me give you the figures obtained by the Rev. Foss Westcott, of Cawnpore, son of the Bishop of Durham. He sent round a letter of inquiry to a number of employers. Nine employers regarded Indian Christians as inferior to others; 101 as inferior in some ways, and 183 as superior to Moslems and Hindus; and this notwithstanding that the Gospel at present is only making its way, or chiefly making its way, among the lower classes. Thirty-nine clerks are reported on; only one was unsatisfactory.

It is not a question for us, "Are there unsatisfactory Christians in the foreign field?" We admit it, but the question is this, "Is the Gospel of Christ the power of God unto salvation to every one that believeth?" There may be unsatisfactory Christians. There were such in the days of the Apostles, yet they did not desist from their work, and we will not desist, despite adverse and sometimes unfair criticism.

The last speaker was the Rev. E. J. Kennedy, the stalwart Vicar of St. James', Hatcham, even now better known as the former Secretary of the Young Men's Christian Association. He appealed to us to make use of the open door, the world-wide opportunity which was set before us, and to listen to the need of the Heathen with its mute appeal. He was particularly urgent in urging parents that they should be willing to let their sons and

daughters go into the mission-field as readily as into the diplomatic service or into commercial appointments. "What is your position," he asked, "with regard to your sons and daughters? If God inclines your lads or your girls to offer for this service, what is your answer? I remember a dear lad who said to me many years ago, 'I greatly desire to go into the foreign mission-field, but it would break my mother's heart.' Mothers' hearts do not break who are true to Jesus Christ."

Thus impressively were the lessons of the great meeting summed up and applied. The Benediction was pronounced by the Bishop of Ossory.

THE MEDICAL MISSION AUXILIARY.

The Annual Meeting of the Medical Mission Auxiliary was held in St. James' Hall on Thursday evening, May 3rd. Colonel Owen Hay, Assistant Adjutant-General, presided. Like all its predecessors, the meeting marked a step in the onward progress of this flourishing branch of our work.

The Report, which Dr. Herbert Lankester read, showed that the Auxiliary had received 10,600*l.* during the year, as against 8466*l.* last year; of the increase, however, 2000*l.* came from one generous donation. The funds available to meet the ordinary expenditure of the year amounted to 7494*l.*, while that expenditure was 8610*l.*, leaving a deficit of 1116*l.* The Auxiliary has now decided to defray the cost of the professional outfit of new medical missionaries, and the cost of new Medical Mission buildings. The number of workers on the staff has grown from fifty-five doctors and twenty nurses to sixty-one doctors and twenty-four nurses; beds in hospitals have risen from 1325 to 1484; in-patients from 10,700 to 11,400; and the visits of out-patients have amounted to over 630,000. Five hundred of the beds are specially supported by friends at home. The Report went on to speak of the developments of the year—the strengthening of the Mengo medical staff, the new dispensary at Old Cairo, the advance to Khartoum, the gift of a *serai* for a hospital by a Parsi at Yezd in Persia, and so forth. Another step, already mentioned in our pages, was that—"The Committee have come to the conclusion that all, or nearly all, lady missionaries ought to receive some training in elementary medicine, surgery, and nursery before going abroad, both that they may be the better able to take care of their own health, and also that they may be enabled to treat minor ailments."

The Chairman began with a happy recitation of an Old Testament story in Medical Mission language. We give the gist of it below:—

I may perhaps be allowed to draw attention to the fact that on looking back at our great Book of Instructions we seem to find the principle of Medical Missions everywhere. If we come to particular instances, there is a very old one which strikes one as particularly interesting in many points. You will recollect far back in the Bible history, in the Book of the Kings, a story of a very definite uniting of the healing of the body with the blessing of the soul in connexion with a Heathen in the days of Elisha. You will remember that the King of Israel was terribly puzzled to know what to do with the awkward visitor, who had come not from a friendly but from a hostile State; a man whose name, however much respected, was much feared, and I daresay much disliked, at the time; a man who had come with large

money in hand that he might obtain healing of his desperate sickness. You will remember that the King of Israel thought he saw an instance of "slimness," as we might now say, in this particular move. The great medical missionary of the period heard of it, and he sent a message to the king: "Do not be anxious; send him to me. He shall know"—and here is the point, for there was a purpose in the cure—"he shall know that there is a prophet in Israel." What is a prophet? He is only a voice that speaks of God. I take it that underlying that is the great thought of the Medical Mission, "He shall know of God." That is why they heal, that people may know of God. Then the result is given us directly from the lips of the patient in these words. Standing an hour or two later by the door of Elisha, after he had gone angrily from it,

he confesses in these words: "Now I know that there is no God in all the earth but in Israel." I think we might write that over all the Medical Missions of to-day, "Now I know, what I never could have known otherwise, what I was not likely to have found out in any other way, that there is no God in all the earth but in Israel." Yes, that was a Medical Mission of a typical kind, for you notice that the man who was healed was particularly unlikely to yield to influences from Israel. Through the healing of the body he came to this knowledge. Here I would notice that Medical Missions claim for

their first convert a man who can well pay for a cure. It is not only the poor who need the medical missionary; but this blessed God-like work is calculated to reach the noble and the wealthy as well.

If we pass over other Scriptures and come to the New Testament, we hear our blessed Lord, while sending forth emissaries to do His great and glorious evangelizing work, saying, "Heal the sick, and say unto them, 'The Kingdom of God is come nigh unto you.'" Is not that exactly the word that the medical missionary takes to every consulting-room? . . .

After touching on some other New Testament illustrations, Col. Owen Hay proceeded to discuss the Report, and in doing so dwelt upon the occupation of Khartoum:—

May I direct attention to one point touched upon in the Report, "It is the express desire and longing that Khartoum may be occupied by Medical Missions"?

I am quite sure that every Christian heart here says, "God grant it." Do not you think we might make it a special subject of prayer in connexion with Medical Missions during this new year, that before its close, if it be God's will, Khartoum may be thrown open to the medical missionary? Those who know anything at all of the Soudan and the Mohammedan religion, and the way in which it is spread, must feel first that the medical missionary is the right man to begin Christ's work in that place, and

secondly, that there is no saying how far his influence may reach in smoothing the way, in opening up the country, in melting down the bigotry, and thus forwarding the work of Christ in a place so intensely interesting to us, and so specially laid upon us as a country, as a big new responsibility, as this great Soudan, with all its teeming thousands of people. May God grant, then—and let us pray it with some hope and some belief—that this year Khartoum may be thrown open, and that when the Report is read a year hence, we may be able to praise Him together for a great thing, in that the Soudan is opened to the medical missionary as an outpost of the Cross.

Dr. Donald W. Carr, of Julfa, Persia, who spoke next, thought that perhaps of all countries Mohammedan lands were those which most needed Medical Missions. He quoted one discouraged missionary who had been working in Mohammedan lands, who said that he felt the time had not yet come for preaching the Gospel to Mohammedans, not because the results were small, but because of the great difficulty in getting at the people at all. After his experiences in Persia, Dr. Carr could not agree with that. In connexion with our Medical Missions the difficulty was rather to keep pace with the hundreds of opportunities which the missionaries have day by day of preaching the Gospel of Christ to men and women of all ranks of society who gave at least a quiet and attentive hearing. He thought the time had come to thrust out many more labourers into Mohammedan lands, at all events into Persia, and not to withdraw or to diminish our work there. Dr. Carr gave many touching anecdotes in support of his view.

Dr. L. G. Hill, of Pakhoi, followed with an account of the medical, and especially the leper work in that place.

The last speaker was the Rev. B. Baring-Gould, who described with the utmost vividness the scenes he had witnessed in the Medical Mission hospitals of Egypt and North India. Each picture had its distinctive features. One most striking one was an address which he gave to the native hospital assistants in the Amritsar district. Of these no less than seventeen out of twenty-seven had been converts from Mohammedanism!

A *verbatim* report of this interesting meeting is to be found in *Mercy and Truth* for this month.

J. D. M.

IN YORUBALAND.

JOURNAL OF THE REV. T. HARDING, OF THE INTERIOR MISSION.

(Continued from p. 368.)

THE chiefs at Ado sent us a present of a ram and several loads of yams this morning [Dec. 7th], and about 10 a.m. we went to see the king and chiefs at the king's house. It is difficult for the people in these parts to distinguish one white man from another, so I explained the difference between officers, traders, and missionaries, and told them that the reason why missionaries come to the country was not to interfere in politics, or to buy and sell and so get gain, but because they loved their souls and wanted them to "know the only true God and Jesus Christ whom He had sent," and through Him obtain forgiveness of sins and eternal life. I also spoke to them about sending their children to school, which they promised to do. The king and some of his chiefs attend the Sunday morning service fairly regularly, for which we are thankful. He said he wanted to see me privately, which kept me from going out to preach. He came with a big following of people at 4.15 p.m., and stayed about an hour. He brought several of his wives with him, who were pleased to see a white woman and hear her talk to them. After the king had gone I went out to mark the boundaries of the Mission land.

Dec. 8th.—We had a meeting with the Christians early this morning, when I spoke to them on self-support and self-extension, and the care and education of their children. I also asked them to do any needed repairs to the mission-house, and take care of and keep clean the land belonging to the station. They promised to do what they could. After this meeting we had service and adult baptism with an address. The service was a very interesting one, as those who were baptized were brothers, and had been brought to Christ chiefly by their elder brother, Paul Fasheyin, who is an earnest seeker for souls. Soon after this service was over the catechumens from Unyin, a village an hour and a half from here, came to see us. There were over twenty of them, some of them could read and the rest were learning, and all are preparing for baptism. I had a long conversation with them. After dinner I went to see Paul Fasheyin's father, who is one of the chiefs. He expressed a desire to give

up Heathenism and become a Christian, but the difficulties of his position hindered him. We know that if he is true to his spiritual nature the Holy Spirit will show the way and give the grace and strength. At 4.15 we had infant baptism, and immediately after the Lord's Supper. Then we went out to the market and prepared for the magic-lantern. A large number of people came, quite a thousand, the king also being present. Messrs. Showunmi and Famuboni took it in turns to explain the pictures, and the people though so many were very attentive. Thus ended a long and busy day.

9th.—We left for Ise at 6.30 and reached Ago at nine, where we had breakfast, and then preached to about a hundred people who gathered round. The rest of our day's journey was through a winding path in the forest, and we could not make good progress, the hammock not being able to get round the corners and through the trees. This was especially trying to my wife, who was far from well. We did not get to Ise until after dark, but we received a hearty welcome from Mr. Thomas and Mr. Daniel, the agents there, and some of the Christians came to welcome us though we were so late.

10th (Sunday).—Most of the Christians came early this morning to greet us, and at 8.30 a.m. we had service and an administration of the Holy Communion. I preached from 1 John iii. 2. There was a good congregation. After the service the Christians came again bringing some yams and a sheep. I told them I wished they had waited until the next day, and they promised not to trouble about presents on a Sunday another time. In the afternoon Famuboni preached to a good congregation, and during the sermon the king came in with some of his wives and people.

11th.—We had a meeting with the Christians in the church, when the same subjects were brought before them as at other places, and they promised to do their utmost to make their work self-supporting, and to extend it. At ten the king sent to say he wished to see me. We found him and his people gathered with him in his house. They have been saying that our present station is too far distant

from the king, and, being advised by some Lagos people, wanted to pull down the mission-house and church and rebuild them near the king's house. This we could not agree to, so they built a church as a sort of opposition, and now scarcely know what to do. So I first spoke to them about the kingdom of Christ and its claims upon them, and that the enlightenment and conversion of their own souls would be followed by just rule and good government; that they should not strive about the locality of the Mission station, but finish the church they had built by putting doors and windows into it and making the floor, and we could hold service there at least once on Sundays, and if they would send their children, we could hold school there; that if they would build ten churches in different parts they would not be too many for their town. We asked them, after some conversation, to carefully think the matter over and give us a decided opinion as to whether they would finish the building and hand it over to us or not, and we would, after our Finance Committee, give them a decided answer about holding service or school, or both there. This they promised to do. We then went and inspected the said building and had prayer inside, and an open-air service outside. We then walked round the town to get an idea of its size, and preached to a large audience in the market-place. In the afternoon I inspected the boundaries of the Mission property, and in the evening we had the magic-lantern in the church. There was not enough room for the people, and there was in consequence some noise. We could not, however, have had the lantern outside as the moon was too bright. Mr. Thomas explained the pictures very well, and a band of women sang a good many native airs which were much to the point. "God speed His Word."

12th.—After breakfast we started for Emure, which we reached in an hour. The people were expecting us, and the chiefs were sitting on a large rock in the street waiting for us. We used to greet them and to speak a few words to them. The people of the place have built a small church, and we were lodged in a piazza near it.

At 10.30 we had morning service, when I preached, and baptized two school-boys and a woman. The chiefs came in a body to salute us, and

brought us a present of a sheep and some yams. We spoke to them again of the Way of Life. The schoolmaster who lives at Ise, comes here three times a week to hold school. There are about thirty children who attend, and there are several inquirers also. Shadrach Mogun came home from his farm to see us, and we presented him with the umbrella that kind friends in England had sent him through Mr. Fry. He was very pleased. He told us of his great disappointment, that after coming home and preaching to his people they did not accept Jesus as their Saviour, and how, after some time, when he became hungry he went and made a farm and planted things for his own subsistence. He was a convert of Mr. Hinderer's at Kudeti, Ibadan, and there is not a street, and scarcely a compound in Ibadan, in which he has not preached Christ. He returned to his native town, Emure, only last year. After going round to see the chiefs I went with Shadrach to his farm. He lives "all alone with Jesus Christ"—his own expression. His hut is scarcely high enough to stand upright in, and cannot be more than 5 ft. by 7 ft. He preaches to the farmers, and now and again visits the town to preach. He looks like an old prophet, and is a veritable John the Baptist preparing the way for Jesus' second advent. I begged the few Christians there to care for him and visit him, which they promised to do. We had the magic-lantern in the street, when a very big crowd came and were most attentive while Famuboni, who is going with us to Akure, explained the pictures. The place sadly needs a catechist of its own, but we have not got the man, and so the one at Ise has to look after both places.

13th.—We got away at 6.20, and reached Emure Ile at 1 p.m., where we rested and had dinner, and then preached to the people. The Bale and chiefs came out and sat in the market-place. We found it rather difficult to make them understand, as their dialect is quite different. They wanted us to stay the night, but we could not. They also offered us a goat, which we refused to take. We passed on to Owo, and got there at 4.50. The king with four big umbrellas, and a very large crowd, chiefly men, was waiting to receive us outside his house, amidst the blowing of long trumpets. He was dressed very grandly, and received us kindly,

though he was evidently much excited. He understood Yoruba, though it is different from their own dialect, and I explained to him the reason of our coming, and that we wanted a lodging. He promised to call a meeting of his people in the morning, and lodged us in the house of one of his slaves. The place was very uncomfortable and very dark, nearly all light and fresh air being shut out. Still, are we not following Jesus and longing to win souls, and nothing is too hard to bear for Him.

The next morning, December 14th, at 9.30, the king sent for us. There was a very large concourse of people with him. The Ajomu, or second king, for the town is divided into two parts, was also present, and seemed very intelligent and friendly. The Royal Niger Company's clerk was also present. I told the king that our reason for coming was to preach the Gospel to him and his people. I there and then explained to them what the Gospel was, and showed them its claims upon them, and begged them to repent and believe. If they agreed that the message I brought to them was good, would they be prepared to receive a messenger into their town and help to provide a house for him and build a place where they could gather together, and where also their children could go to learn? The king, in his reply, said he would like to have a school in his town, and that the words spoken were good words, but he himself could not give a decided answer. He was subject to the white man at Karem, a camp of the Niger Company, and could not give me an unconditional promise. The large gathering at least gave us the opportunity we wanted to proclaim the Kingdom of God, and we were thankful. A few Christians from Lagos now showed themselves, and together with them we had preaching in two places, and they took us to their lodging, where they said they held service every Sunday. An old Christian woman came to see us who had been caught when a girl, sold to the Portuguese, and taken to Brazil. After two years and a half she was sold again, and was being taken by ship to her new home when the British rescued her and took her to Demerara. There she worked for seventeen years, and saved money to pay her passage to Sierra Leone, where she spent seven years more, and then came to Lagos,

whence she made her way to her own home. She is a Wesleyan, and preaches to her people a good deal, and any one beginning Christian work there would have in those above-mentioned the nucleus of a Church. Praise God for these witnesses there.

At 3 p.m. we went to see the Ajomu. He came out to see us, and there was a large gathering of people, so we not only saluted the king, but preached to him and his people, and taught them the little prayer. Both kings have enormous compounds, surrounded by very high thick walls quite 12 ft. high and 4 ft. thick, built of mud. The walls of the chief king are quite 400 yards in length. He has about 600 wives, and when I sent Famuboni to salute him he found them all, as well as a large number of men, perfectly naked. One of these women ran to the compound, where we were staying, when I was out, and told my men that she had been stolen and given to the king seven years ago, that she had lived in his house in a nude condition ever since, that they were not allowed to go outside, and they were often hungry; would the white man save her? They told her I could not, and she went away, saying the king would surely put her to death for attempting to escape. I did not see her, but the king heard of her escape, and sent to me, where I was in the market-place, to say that she had escaped to my lodgings, would I send her back? I saw him, and on his promising not to deal severely with her, I said that I could not take the woman with me. All this happened before I got back, and it was a relief to find on my return that the woman, after being informed by my men as above, had gone away. During the evening she was taken by one of the king's servants, and when I saw the king the next morning before leaving, I told him that he dare not shed innocent blood, that God would surely avenge any unrighteous dealings of his, and again exhorted him to give up his wicked, idolatrous life and become a child of God, and rule his people in love and righteousness. He assured me that the only punishment he had given the woman was that he had divorced her, i.e. sent her out of his house, and given her to be a wife to one of his younger brothers.

We had the magic-lantern in the evening, when the king and a lot of his

people and a very large number of the townspeople gathered together and listened and learnt about Jesus, the Son of God and Saviour of men.

I went to say good-bye to the king on the 15th, when I spoke to him about the escaped woman as above. We had to go back as far as Emure Ile, which we reached at 9.15. While resting, we reminded the people of what we had said to them when passing on the 13th, and they responded to the little prayer very well. At 11.30 we got to Amure, where there are only two houses left, the rest have been broken down and the inhabitants all sold away. Here we had our midday meal, and passed on to Isho which we reached at 2.40. We obtained a very good lodging here, i.e. our piazza was broad and airy. The village is a good-sized one, and boasts of a king, who was once a slave at Ilorin, Ijaiye, and Abeokuta. He is a Heathen, and wore a parrot's feather stuck between his forehead and cap as a sign that he worships Oba-ile (king of the land). We had a long talk with him and his chiefs, and in the evening we showed the magic-lantern. Some of the people when they saw the picture ran away, but there were a good number of people, both men and women, who listened and looked with awe, and Famuboni did very well in explaining the subjects in their own dialect, with which he is familiar.

16th.—We were walking through continuous forest from 6.30 until 12.30, without coming across either house or farm. We saw tracks of elephants, but not the animals. We reached a good-sized village called Oba, where we had dinner at 12.30, but the men could get nothing to eat. The people of the place would not sell anything, neither did they come round us as in other places. On inquiry, I found that the carriers of the Government people take advantage of their position, and take things by force instead of buying and paying for them. This, I feel sure, the white officers do not know. Thinking we were as others, they neither brought anything for sale nor appeared themselves. At 3.30 some of the Akure inquirers came along the road to meet us, and as we entered the town they gave us a very cordial reception. Mr. Ogunbiyi was away, having gone to Ondo for his ordination.

17th (Sunday).—The morning service was at 8 a.m., and the small church very full. The king and some of his attendants came, and they were very observant and attentive. I preached from 1 Cor. iv. 5, and in the afternoon Famuboni preached. As a rule morning prayer is held in the mission-house, but for the next four days we had it in the church, when I gave a short address, thereby trying to lead these babes in Christ to have a firmer grip of Him who both saves and keeps. About forty came each morning. We visited the king and officer commanding the district, Captain Anderson, on Monday. We also got our letters for the first time since leaving home. We preached in the open air only twice, as I could not do much having an attack of liver and slight jaundice. On Wednesday afternoon Mr. Ogunbiyi arrived from Ondo. I expected to leave the following morning, but as Bishop Phillips did not wish him, being in Deacon's Orders only, to baptize adults, and there being several adults waiting for baptism, I gave up the idea of passing by Idaure and stayed over Thursday, the 21st, to baptize them. On this day, during the morning, I interviewed the fourteen candidates, and in the afternoon I baptized them, and addressed them from Gal. v. 16. These are among the first-fruits of the work here. Ogunbiyi has a good influence in the place and throws himself into his work, and his wife also is a great help. They are evidently trusted and beloved by those who have gathered round them. The Aro, who is an inquirer and fourth in rank to the king, gave us a guide; and certainly without a guide we never could have found our way to-day, the 22nd. Some of the road lay through bush without any sign of a road, and we had to cut our way.

We reached a small farm about 4 p.m., half-way to Ondo, where we stayed for the night. The people were most kind, giving us yams, corn, and wood, and doing all they could to make us comfortable. We trust our stay with them will be a means of blessing to them. My horse here had to feed on leaves and yam peelings, as we could get no grass.

On the 23rd, at 6.30 we started for Ondo. Some of the road was still very bad. We reached the Owena River at 11 a.m., where we rested and ate, and I

had a bathe. From this river onward some attempt has been made towards making a good road, and we got on better, but it was 5 p.m. before we reached the Ondo mission-house where Bishop and Mrs. Phillips, and Mr. and Mrs. Lijadu gave us a very hearty welcome.

24th (Sunday).—I had a rest to-day. Mr. Lijadu preached in the morning and the schoolmaster, Mr. Adebisi, preached in the afternoon. There was a good congregation both times, and the Sunday-school was also well attended. After the Sunday-school I addressed the people on the subject of a Native Pastorate, Mission work, and their children, and the school. My wife, after the morning service, spoke to the women at their prayer-meeting. The women were surprised and delighted to hear a white woman speak their language.

Christmas Day.—There was a good deal of noise and drumming during the night, and the young men came in the early morning singing "God's work cannot spoil," "Ise Re ko le baje," and beating their tom-toms, which to their ears may be music and pleasant, but to ours certainly was anything but delightful. At 10 a.m. we had service in church, when there was a fair congregation (about 200). I preached from St. John i. 14. We were able to answer some of our letters here, as there is now a weekly post to Ondo, and towards the evening I went with the Bishop to visit some of the Christians. We also walked round the carpenters' and blacksmiths' shops which some of the Bishop's old boys have set up. One was very thankful to see such good industrial work done, and it must be a boon to have someone at hand who can do such handy and useful work. The compound is changed from what it was when I saw it in 1890. Then all the houses were thatched. Now a new house has been built for the Bishop, to make room for which a large part of the former garden has been taken into the compound, altering the original shape of it. The old mission-house, the roof of which was burnt, has been covered with iron, and the roof of the former catechist's house has fallen in, the sticks having been eaten by white ants. The church has also been enlarged and covered with iron. The Lagos people very generously subscribed at the time of the

fire towards these improvements. The congregation also has very largely increased, quite doubled since then, and has grown in intelligence and influence.

On the morning of the 26th, being St. Stephen's Day, and the church being called St. Stephen's, there was a confirmation, for which we stayed, and then at 9 a.m. we started for Oke-Igbo, Mr. Lijadu accompanying us. Mr. Lijadu, with the full consent of his wife, intends to give up the salary the C.M.S. are paying him next year and throw himself upon the congregation, and if they do not subscribe enough to support him and his family, he is going to show his sympathy with them in being one with them as far as possible, and work for his own support. We talked a good deal on the subject on our way to Oke-Igbo, and I trust that nothing will be placed in his way as a hindrance, either by the Society or the bishop. I am certain that this is the right method for young churches, rather than fine parsonage houses, suits of black English broadcloth, and partly an English diet. If the congregation have to supply the house and other needs of their spiritual teacher, there will be a closer union, more sympathy and mutual help between pastor and flock, and the worship will not have the idea of a foreign element in it.

We reached Oke-Igbo at 12.40. The work here was begun and is carried on by the Ondo Church, that is to say, they find the funds to pay the agent. There is a nice mission-house and a good-sized church, and evidently a good Christian work going on. The Christians came to see us and gave us a sheep, which we took to Modakeke and killed there. We went to see the Bale and preached to him and his people, and had the magic-lantern in the evening. Mr. Lijadu explained the pictures, and the people learnt the little prayer very well. There was a large number. Thus the Ondo Church is shooting out its branches, for it has started a station at Ekun also this year. Thank God that His seed is self-productive. "The good seed are the children of the Kingdom."

27th.—We started for Modakeke at 6.30. Mr. Lijadu going with us to Oke-Ibode to show us the way. Just after leaving Oke-Igbo we crossed the River Oni, in which there was a good deal of water. We were very thankful to

Mr. Lijadu for so kindly coming with us, for there was a cross-way, where some of the men who were in front, and who professed to know the way, took the wrong path, and we should all have found ourselves nearing Ilesha instead of Modakeke. On account of this deceitful crossing Mr. Lijadu came, and having seen us out of danger of missing the road again he returned, and we passed into the forest, and such a forest, and such a road, too terrible to describe!

It was 5.40 p.m. and getting dark when we reached Wanikin, a lonely house far away from any village or town, where a man is placed to take customs for the king of Ife. The men could only get a few plantains to eat; fortunately there was water, and we had something to keep the dew off while we slept, and we did sleep in peace, and rested under the wings of the Almighty. We spoke to the poor dark-minded man there about Jesus. Oh, the ignorance and darkness and slavish fear and superstition and cruelty of this country! It is enough to make one's heart ache without intermission. Being in the midst of it all one can realize why Christ, who loved us, in His mercy came down to deliver us; yea, because He loved us He could not but come! When will His followers love and act in the same way?

We started on the 28th just after 6 a.m., and at 1 p.m. we reached Modakeke, and put up with Mr. Kayode, who, until the mission-house is finished, is lodging in the house of an Ijebu, who has a home at Modakeke. He has become a Christian, and his wife is now an inquirer. Modakeke is a large town, nearly as large as Lagos, and Ife, which is quite close, has about five thousand inhabitants, so there is plenty for one man to do here.

29th.—We went to see the Bale, Balogun, and Ekarun of Modakeke. In addition to speaking to them about Jesus and their need of Him, we spoke about the house building and sending their children to school. Each one gave me a duck, and made fair promises. In the evening we had the magic-lantern, when about 400 came and heard the Gospel, as well as learning about it through "Eye-gate."

30th.—This morning we went to see the house, which is in course of building. It is between the two places, but

nearer Modakeke than Ife, and really on Modakeke land. After giving some advice about the building, we went into the shed used as a church, where there was a class meeting. The work of building had been going back, so I reminded the catechumens that it was owing to their promise to build the house that we placed the agent here instead of at Oshogbo. Were they now going to break their promise and shake our faith in their sincerity, or were they going to fulfil it and show they were in earnest when they made it, obtain God's blessing in the doing of the work, and make us all happy? They promised to give me a definite answer when they had seen the rest of their companions. After singing and prayer we went on to Ife to see the king. He was not at home, but away repairing the house in which he lived before he was made king, so we went there. We spoke to him and his chiefs and people about the Bread of Life while they were eating their breakfast, and also asked him and his people to send their children to school. We also said if he could help about the mission-house we should be glad, either by giving leaves for the thatch or sticks for the roof, or in any other way he wished. He promised to send to Modakeke about it. The Modakeke people excused themselves that the Oni refused to take the lead, and he was their head. Thus no help can be expected from either. The king told me that he knew Alapako (that is the Rev. C. A. Gollmer) at Lagos, and that he had even carried loads for the white man to Abeokuta. He was once a slave, but now the king of Ife, where all men white and black, had their origin.

From the king we went to see the renowned carvings of Ife. First we entered a grove outside the town, and there in a tiny hut were two pots. Underneath each pot was a terra-cotta image. Under the first was the head of a man, and under the other was the head of a woman and child. These bore unmistakable evidence of civilized work. The features were of European form, and it seemed as if some time or other the Roman Catholics had a Mission here, and that these figure-heads, perhaps of Joseph, Mary and the child, were all that was left of it. We then went into two other groves where there were images cut in stone. The one representing a man very badly done,

but the one representing a woman better done. These evidently had also been made to represent some foreign image, for the features were not of the Negro type, and the figures were supposed to have clothing on right up to the neck. These images are worshipped daily, and much money and time spent in sacrifices to these gods which neither see, nor hear, nor speak! It makes one's gratitude to God increase for the light of His blessed Gospel, when contrasted with the blindness and ignorance of such worship.

31st (Sunday).—The last day and Sunday in the year. There was Sunday-school at 9 a.m., and it was very gratifying to see a class of between thirty and forty young men reading the New Testament and about thirty more learning to read, besides a few women and children. The morning service was at 10.15. Being only catechumens they are not able to follow the service perfectly, and it would rather upset a clergyman at home if, when the Psalms for the day were given out, about a third of his congregation brought their Prayer-books to him for him to find them their places. They did very well, however, and one's heart was made glad to think that within two years we have about 120 people preparing for baptism. I preached from Acts xvii. 26. In the afternoon there was Sunday-school at 2.30, and service at 4 p.m., when Mr. Kayode preached a very fair and suitable sermon from Rev. iii. 21. This would be the last knock Jesus would make at the heart this year, would they not open the door and let Him in? In the evening, after tea, the young men came with their answer about building the mission-house. They would fulfil their promise and do the work. God bless them and give them grace to persevere to the end.

Jan. 1st. 1900.—We left Modakeke at 6.30 and reached Oju Iperegun at nine, where we breakfasted. Akilalu, an hour's walk, was passed, and we stopped, after another forty-five minutes' walk, to rest by a cool, clear stream, called Shasha. After a good rest, we went on to Egbe, only twenty minutes from the river, where we put up in a piazza, and between whiles spoke to the people about the Saviour. A good number of people slept in the market for the night. They were on their way to Ejinrin, so with them and the people

of the village we had a large audience at the magic-lantern service. Who knows but that some of these strangers may remember that Jesus is the Saviour of sinners, and tell of His love when they reach their homes! The village people were greatly impressed, and kept saying that "such a God was worthy of worship."

2nd.—At 6.10 a.m. we started for Apomu. Most of the road was very bad, and most trying for my wife who had a bad backache. My horse also was extremely tired, and I walked most of the way from Modakeke to Ibadan. We reached Apomu at 2 p.m., and it was quite refreshing to have about twenty Christians come to meet us singing about Jesus.

The baby of the Ibadan Church is growing under the fostering care of Daniel Ali, who is doing well. We met a Mrs. Doherty, one of the Christians at St. Peter's, Lagos, on her way to Ijero. This is her second visit. She is going there to preach the Gospel, as it is her native place. We could not stay a day at Apomu, so we visited the Bale in the evening, and encouraged those who are there, and left on the 3rd, reaching home, Aremo, Ibadan, about 4 p.m. where we were welcomed by Mr. Okuseinde and his people.

We thank God for all that is being done, but oh! we are scarcely touching the fringe of the work that is waiting to be done. We must do much more itinerating than we have done in the past, and we must be ready to employ simple and good men like Fadipe and Shofoluke of Abeokuta, Olulode of Ijero, and Ali of Apomu, as well as the more educated pastor and schoolmaster, and we must go on, and not grow weary of telling the Christians that they must be lights and witnesses if they are truly converted. For the fulness of the Spirit, for a hunger and thirst after righteousness, for a desire to see Christ owned and worshipped, for an unshrinking and undoubting faith, for more holiness and Christ-likeness, for a willingness to "follow Jesus whithersoever He goeth" and do whatsoever He commandeth: these are some of the things please to ask our Father to bestow upon us His servants, and the Christians of this country, and our hearts shall be made glad by other souls accepting Christ, and being satisfied with Him.

THE MISSION - FIELD.

Sierra Leone.

THE number of students in Fourah Bay College has lately increased to such an extent that it has become necessary for their accommodation to take a house in Cline Town as a College Hostel. On March 20th, the Principal of the College, the Rev. E. H. Elwin, wrote:—

Two of our men have obtained their B.A., one being Canon Moore's son, while two others have taken their L.Th. We have now three reading for their B.A.; two for Honours in Theology, and six for their L.Th.; twelve reading for Certificates in Teaching as Government Schoolmasters; four for missionary work under the Native

Church; a catechist; and a West Indian agent, Mr. Blackett, who hopes to go to the mission-field shortly. One student left for a college in America, three are now tutors in the Grammar School, and three have gone into business. May God ever bless these dear young fellows and make them a power for all that is good and true!

Several changes have lately been made in the pastorates under the charge of the Sierra Leone Native Church. The Rev. Henry Johnson has been instituted to Holy Trinity, Freetown, for many years the charge of the late Archdeacon Robbin; the Rev. G. J. Macaulay to St. John's, Brookfields, the parish of the Rev. J. T. Asgill, who died on February 23rd last at Sierra Leone; the Rev. M. Pearce to Bathurst-cum-Charlotte; and the Rev. H. P. Thompson to Wilberforce and district. The late Mr. Asgill was a colony-born Christian, and was educated at the Grammar School. In 1880 he was ordained Deacon, and in the following year admitted to Priest's Orders by the Bishop of Sierra Leone. He had charge successively of several parishes in the colony.

Western Equatorial Africa.

On the second Sunday in Lent (March 11th) at St. Paul's, Breadfruit, Lagos, Bishop Oluwole admitted to Deacon's Orders Mr. Michael Thomas Euler Ajayi, of Badagry, and Mr. Joseph Suberu Fanimokun, B.A., L.Th. Durham, of the Lagos Grammar School.

It is our sorrowful duty to announce the "home call" of a promising young missionary, the Rev. E. A. Wise, of Onitsha. He had a severe attack of fever in March, but his health slightly improved, and early in April he left for home. The fever, however, became worse, and he died on board s.s. *Biafra* at Warri, on the Forcados River, one of the mouths of the Niger, on April 7th. He was an Islington College man, and was ordained on Trinity Sunday, 1898, and on August 6th of the same year sailed for the Niger. Going at once to Asaba, and living in the heart of the town, he soon gained an insight into the life and character of the people. Subsequently he was put in charge of the Training Institution, which charge he held until the autumn of last year, when in consequence of the Rev. T. J. Dennis being obliged to come home on furlough, and the paucity of men in the field, the Institution was closed and he went to Onitsha to help in the work there on the departure of Mr. Dennis.

In January last the late Rev. E. A. Wise, the Rev. J. Spencer, and Mr. F. Webber (the C.M.S. accountant on the Niger) paid a visit to Akwukwu, an important town in the Ibo country, about eighteen miles from Asaba, on the right bank of the River Niger. During this visit a new church was opened which had been built by the Akwukwu Christians themselves, and thirty-five persons were baptized. Of the church we are told that it is "the best-built church in the Onitsha district," that it seats 250 persons, and that it is named St. John "on account of the love which has characterized the Akwukwu Christians." The Rev. T. J. Dennis, now at home, says that "by this large accession, Akwukwu church

becomes in point of numbers the fourth in the Onitsha district, being now only surpassed by the old-established churches at Onitsha Waterside, Asaba, and Obusi." Work was commenced in this station in January, 1895. For two years it was carried on under very great discouragements and opposition from the Heathen. But in December, 1897, eleven adults and three children, the first-fruits of the work, were baptized. Some sixteen months ago there was a general rising in all the hinterland of Asaba against the Government, the people of fifteen towns (Akwukwu included) having banded themselves together to make a clean sweep of every foreigner, and of every African convert who refused to join them. As the Akwukwu converts would have nothing to do with this plot, they had to run away to a place four miles off on the borders of a forest. They remained there three months until the rising was entirely subdued, and then went back to their homes.

According to a telegram from Lagos of April 23rd, the party for Hausaland expected to spend Easter in Kano. On March 16th they had arrived at a place called Woshishi, 111½ miles north-east of Jebba. They had had some trouble through disagreements between their Hausa and Yoruba porters, and most of the party had suffered slightly from fever. The party expected to leave for Kano, some eighteen days' march distant, on the 19th. Bishop Tugwell wrote from Woshishi:—

We have seen no towns worthy of the name, while the villages are few and far between. This is due to the slave-raiding of former and even recent days; we have passed the ruins of several towns. We have been warmly

welcomed everywhere by the people, and as I write many women are coming in the moonlight with calabashes of food. British influence is extending here, and is evidently welcomed by the poorer people.

Mr. Richardson relates an interesting episode at Mamuji, eighty miles from Jebba. They reached that place on March 10th, and the following day being Sunday the Yoruba and Hausa services were held. It appears there are two towns and two jurisdictions, so Mr. Bako (the Hausa schoolmaster of Lokoja) was sent to ask the Hausa king's permission to hold services in his town. He not only gave permission, but his messenger gave the "call to prayer." Mr. Richardson says, "Imagine a Christian call to prayer ringing out over a Moslem town." Many of the people of the place came to the service.

Eastern Equatorial Africa.

On February 10th, in the course of his first round of visits to the Mission station, Bishop Peel confirmed thirteen males and eight females in the church at Mahoo, Taveta.

Mr. A. W. MacGregor, of Taveta, was somewhat severely injured by a leopard on April 2nd. On the morning of that day the Natives brought reports of an animal, either a leopard or a lion, having visited several houses on the Mission station during the previous night, in one of which it had severely injured a sleeping woman by biting her in the leg. The Rev. A. R. Steggall thus relates the incident which occurred:—

Shortly before 9 a.m. a woman came to say that she had seen the animal in one of the banana plantations about 150 yards from my house. All three of us [Messrs. Steggall, Verbi, and MacGregor] then went to the place indicated and saw the tracks, but gave up the search before long, as there was every probability of the beast having

gone into retirement for the remainder of the day. Mr. Verbi and myself took one path to return to our duties, while Mr. MacGregor took another, which resulted in his coming suddenly on the animal slinking along one of the small irrigation canals and almost concealed by the foliage. He fired at and wounded it, and a boy who was with

him also wounded it with a charge of shot.

I had just put my rifle into the house when this news reached me, and we all joined forces again. We followed a trail of blood to a patch of thick bush about twenty yards square, into which it was impossible to see clearly for any distance.

I was at one side, Messrs. Verbi and MacGregor at the other, and quite out of my sight, when the latter perceived where the creature was lying, and fired at it again, rather rashly assuming that he had killed it. However, it sprang

Mr. MacGregor was assisted home and his wounds dressed. Messengers were despatched to Mochi, and the military doctor's assistant arrived the next afternoon, by whose advice the patient was removed to Mochi on the 5th. The doctor reported on the 11th that the wounds on the patient's head were nearly healed, and those on his feet progressing favourably; but under the most favourable circumstances he thought the cure of the hand would be an affair of two months or so.

Uganda.

Our latest information from the reinforcements for Uganda, under Mr. A. B. Lloyd's leadership, is from the Mau Escarpment, March 20th, when all were well. The subjoined extracts from the private journal of one of the party, Miss A. E. Allen, will be read with interest:—

March 4th, Fifth Encampment from rail-head, Gilgil River.—The country we have been through up till now is the most lovely undulating grassy pasture, with large herds of antelopes and zebras grazing in the distance, and the most beautiful blue mountains on the horizon. As we whizz past on our bicycles we pass, every now and again, the wildest-looking Masai warriors, very dignified in bearing, with a skin or blanket over their shoulders, and long spears.

15th.—Two days ago we had a long walk through bamboo forests, where we heard parrots. Part of the road has been too rough for bicycles, as the tree-stumps come right in the middle of the road. We passed numbers of Uganda transport ox-carts, each drawn by six oxen, plunging and floundering in the deep ruts and over the awkward tree-roots.

Although we are enjoying this camp life immensely, still we shall be very glad when we can begin real work; it makes one long to help God's work forward when one hears the sort of things these poor Heathen say. One of the porters said just now, pointing to the east, "We eat when the sun is there," and then, pointing to the west, "and when it is there we sleep; that is all our life." God made that man for a

sanctuary for the Holy Spirit, and you and I can bring him to that blessed knowledge.

Mr. Verbi was much afraid of hurting Mr. MacGregor if he shot the beast in the head, and his rifle also was not of a kind to easily inflict a rapidly fatal wound elsewhere, but he wounded it in two or three places, while a Masai boy transfixed it through the body with a small spear. It then sprang back into the bush, and died in a few minutes. All this was the work of a few seconds, and was over before I could get round from my side.

sanctuary for the Holy Spirit, and you and I can bring him to that blessed knowledge.

6th, Seventh Encampment.—Our time on the march has been delightful. So far we have not had a *contretemps* of any kind, not even rain; for over a week we have had gloriously fine mornings, and only showers later in the day when we were safely under tent shelter. Africa is much more like England than I ever dared hope it would be, and the stretches of bright-green grass and blue mountains and bushy trees are quite homelike. Tent-life is most strange, but we are getting grandly used to it. The drum is beaten at 5.30 in the morning. We jump up at the sound, and in a wonderfully short time are ready. Almost before we can scramble outside for breakfast in the open-air, the black porters begin to haul down the tent, and my nightmare is that, one of these mornings, I shall be smothered in the descending folds of canvas. When our black "boys" have rammed everything into kit-bags, and our breakfast is done, and all the loads have been shouldered by the hundred black porters, we seven mount our bicycles and away we go, followed by an army of porters, who walk in single file to the beat of their drum. We start

early so as to avoid the heat of the midday sun, and we carry light refreshments, so that when we get to a shady spot after a few hours' riding, we alight and partake of cold tea, chocolate, &c. When we reach our encampment a busy scene ensues, and in a very short time a whole cluster of tents spring up; four emerald-green C.M.S. tents in the middle, and a circle of small white porters' tents all round. Every one bustles about, the fires are lighted for cooking, the boys go with buckets to fetch water, and we generally rest afterwards. We take our meals in a decidedly primitive fashion; we sit at our tiny tent table on camp stools, and the cook sits on his heels some twenty yards off, stirring

the venison broth with a long spoon. Our boy goes to and fro between us and the cook, bringing us all sorts of savoury food, which all emanates from one pot. We often have to shift for want of a plate or cup. A day or two ago, some of the officials connected with the Uganda Railway sent us each some mutton, tomatoes, carrots, spinach, and milk. The men of our party keep our larder well supplied with antelope.

11th, *Eldoma Ravine*.—There are wild beasts all around us; a leopard was killed close here yesterday, and an elephant was seen the day before. We have twice seen the distinct paw-prints of lions on the soft sandy roads as we bicycled along.

The Native Church Council at Mengo have made an estimate of the shells required to carry on the work of evangelizing the country during the six months ending with June. It is calculated that the shells necessary for this purpose will be 184 loads of 10,000 each. (The value of shells is about 550 to the rupee.) Each district does what it can to collect shells, and in some places more are collected than are spent in that particular place. Then the surplus goes to help places where the expenditure is greater than the shells collected. About half the quantity required will probably be collected in Mengo, the rest at the various out-stations. When shells are required for any special object not included in the grant originally asked for, the plan is for application to be made to the Mengo Church Council for permission to have a collection for this object in the places where the need exists.

The Rev. A. B. Fisher says the famine is still bad in the north of Bunyoro, but there are fair crops in the south this season. The Mission work at Masindi is going on "slowly but surely." Over 3000 reading-books are in use by seekers after God, and 200 can now read His word. In South Bunyoro there are three churches, each with 300 attendants.

At Bishop Tucker's request the Rev. C. H. T. Ecob has left Bulemezi in Uganda and taken up the Rev. T. R. Buckley's work in Toro; while the latter has gone to Bukoba in North Kyagwe to succeed Mr. Blackledge during his furlough. Mr Ecob wrote to a friend on November 28th:—

At the time of writing I am on the shores of the Albert Edward Lake, and in the Congo Free State. I had hoped, by crossing here, that probably in the near future our Toro work might extend here; but after seeing the Belgian officer, Lieut. Meura, I am told that although I may come to the Free State as a visitor, yet I may not as a missionary. The State allows religious freedom, but although the French Roman Catholic fathers in Toro have their teachers along the east and west banks of the Semliki River, and therefore in Congo territory, we are told not to come. . . . Lieut. Meura said he would only allow teachers who come up from the Congo side to teach here. . . . Thus work in the direction of an extension

westward is barred effectually. Please pray that these Bakonjo people of the Semliki valley and of the adjacent hills may be evangelized. . . . And pray also that some Protestant French-speaking missionaries may be found to extend Christ's Kingdom westward in Africa. The Toro French Mission cannot extend much farther unless more Europeans are found to open a new centre; but if some society such as I believe there are in Belgium—French, Belgian, and American associated missionary societies—could be induced to open work here, we could soon hear, I believe, of the wonderful works of God among the sturdy hill tribes of the Semliki valley and among the Pigmies of the Great Forest.

At Mbeni, Lieut. Meura's station, Stanley's Great Forest begins; two months walking through it on a decent road brings you to Stanley Pool,

whence the journey to Europe is simply a matter of steamer and rail. Pray for the opening of the Gospel here.

Egypt.

Two Moslem converts (sisters) were baptized at Cairo on Sunday, April 15th.

The Rev. W. E. Taylor, who left Cairo on March 8th, reached Omdurman on the 17th. Dr. Harpur and the Rev. L. H. Gwynne left Omdurman on March 26th, in a hired boat, on a reconnoitring expedition; first of all up the Blue Nile and then to the Senaar district, close to the Abyssinian frontier, and then probably to Kawa, on the White Nile. Meanwhile Mr. Taylor is "holding the fort" at Omdurman, taking the English services on Sunday, and meetings three nights in the week in Arabic, for the Coptic Christians, Presbyterians, and Episcopalians. He is also looking after the few simple medical cases left by Dr. Harpur. He wrote on March 30th:—"As to the Christians there seems a real outpouring of the spirit of love upon us all, of whatever denomination. The Coptic Bishop and his Chancellor and priests have all visited me, and seem most friendly."

Bengal.

We mentioned last month that the Rev. H. M. Moore, of Burdwan, had been obliged to bring his wife home, in consequence of the serious state of her health. On arrival in England it was found that medical skill would be unavailing. Mrs. Moore waited with Christian patience and fortitude until May 17th, when she was called to higher service above. From 1891, up to the date of her marriage in February last, she had been an honorary missionary of the C.E.Z.M.S.

North-West Provinces.

The evangelistic work in some of the villages near Agra is presenting very encouraging aspects. We gave last month (p. 373) an account of a considerable number of baptisms among the people at the end of last year, and we learn now that between 100 and 150 families of the sweeper caste are asking for instruction with a view to baptism. This work has been energetically carried on by Mr. Paterson, and now by Mr. McLean, assisted by Mr. Goodwin. There is great need for native agents to be placed amongst the people.

There are promising openings for evangelistic work in the valley of the Nerbudda and Rewah. On March 21st the Rev. E. P. Herbert, of Mandla, in the Central Provinces, baptized at Titrahi five persons, namely, two women, a bright boy, an infant, and a young man married (Gônd fashion) to a Christian girl. These were relatives of a convert of 1896, a weaver. On the following Sunday, in a stream near Singpur, Mr. Herbert baptized fifteen persons, relatives mostly of Pachlu, the solitary Christian there since April, 1895. This man is *kotwal*, or village constable, and he had taught these converts well. They are not really Gônds, but basket-makers and drummers, apparently industrious and prosperous, and eager to learn. "We ought to have a school," Mr. Herbert says, "and resident catechist. We want another clerical missionary to pastor these people, who only get scraps of the Marpha man's time."

The sad news was received by telegram on May 22nd that the Rev. C. S. Thompson had died from cholera. (See "Editorial Notes," p. 469.) Letters have been received from Mr. Thompson dated April 9th and 26th. On the 9th he wrote from Kherwara:—

We have so far opened twelve relief centres at our widely-separated out-stations. Over 3000 sufferers are being fed daily. More than 2000 of these are children, who, besides being fed, are

learning some hymns, the Lord's Prayer, and something about our Heavenly Father and Saviour, in our schools.

The famine is becoming more and more acute. The dead are left un-

buried just where they breathe their last, whether it be by the wayside or in the fields and jungles. We are passing through a frightful experience. I am spending all my time in visiting

the relief kitchens in the districts. Wherever one goes, the starving, dying people, with an intense craving for food, are pleading hard for it with tears. Oh, this is a bitter time!

On April 26th, Mr. Thompson wrote from camp, Kotra :—

The famine among the Bhils is becoming more and more acute. We are passing through a very bitter experience. The people have been carried off in such large numbers that one can go for miles through the jungles without meeting a single soul. Corpses and skeletons are lying about in all directions. The mortality has been very great among the little children and old people. The Bhils have suffered so

much that the starving crowds who come to our relief centres seem to have lost every bit of feeling, except the intense craving for food. We are now feeding about 4000 hunger-bitten persons daily. I opened a new kitchen twenty miles to the west of Kherwara on the 8th. In two days we had 411 to feed. Oh, how we are longing for the rains!

Punjab and Sindh.

We deeply regret to hear, just as we go to press, that the Rev. J. A. Wood, of Batala, was thrown from a horse while riding in Amritsar on April 27th, and sustained a severe fracture of the skull. Fortunately, medical aid was at once at hand and he is progressing as favourably as could be hoped for under the circumstances.

The Rev. H. G. Grey, C.M.S. Secretary at Lahore, has come home on short furlough. During his absence from the Mission the office of Secretary will be filled by the Rev. P. Ireland Jones, assisted by the Rev. F. Papprell.

Dr. W. F. Adams, of Dera Ghazi Khan, on the North-West Frontier, writes :—

The hospital at Sakhi Sarwar during the cooler months has so pleased the Government that they have now granted Rs. 1500 for a new dispensary for our use, as the present building is totally inadequate. In making this grant the Punjab Government say that they recognize the good work that is being done by the C.M.S. in affording medical relief to persons on the Dera Ghazi Khan frontier. That our Christian assistant at Sakhi Sarwar, Khair-

uddin, is appreciated on other besides medical grounds is evidenced by the fact of a leading Baluch chief secretly writing to say he had watched his consistent life, and wanted to know more of the Christian religion. He dared not come openly nor could he well read Christian books, so it was difficult to help him much. This dispensary is transferred to Fort Munro in the hot months, Sakhi Sarwar at that time being one of the hottest places in the world.

Mrs. Pennell (Dr. Pennell's mother) wrote from the Bannu Medical Mission on February 22nd :—

In the paper for prayer you sent from the "Order of the Red Cross," the 18th of each month was set apart for Bannu, and prayer was especially asked for a family at Muru Kheyl. The members of that order will be pleased to hear that last Sunday, when the Bishop of Lahore was here, he baptized "Mir Baz," the head of the family, an old

man of about sixty, and a son, aged about thirty, is here as an inquirer. Ask them to pray that the old man may be kept firm and faithful.

The Bishop also laid the foundation-stone of the new preaching-room just outside our gate. He was only able to be here for two days, and confirmed four of the Native Christians.

South China.

A hopeful movement is in progress at Fuh-ning, in the north-east corner of Fuh-Kien, in the district which is manned by members of the Dublin University Fuh-Kien Mission. The Rev. L. H. F. Star wrote in February that the city church had of late been packed with 250 people, all being definite inquirers, catechumens, or baptized members, and more girls and women have applied for admission to the school than can be accommodated, and a number of names given in for the boys

boarding-school. On Sunday, February 18th, two notable men were admitted into the visible Church by baptism. One, a native doctor named Uong, a man of influence and large practice in the city, who had been a catechumen for some five years, publicly confessed his Saviour before a large congregation. The other, Mr. Ding, has been a missionaries' teacher for over ten years. He knows part of the New Testament by heart, and for years has been a secret believer. "No one in England," Mr. Star says, "could realize what it has probably meant for him. His baptism will perhaps mean being despised and rejected. . . . All the city knows about the step he has taken, and we look upon his as perhaps the most important baptism in the whole history of the Fuh-ning Mission. The Nazarene has conquered."

West China.

We mentioned last month. (p. 381) the mishap to the boat in which Messrs. Turner and Seward were journeying to their station. We extract the following paragraphs from Mr. Seward's account, written on February 16th on board a native house-boat, Kia-ling River:—

We left Shanghai (Mr. Turner and I) on December 12th, 1899, on board the s.s. *Kui-wo*, as Mr. J. Murray, of the Scotch National Bible Society, was going to Chung King, and very kindly offered to escort us to that city.

We arrived at Hankow on December 16th in safety, when Mr. Fishe, of the C.I.M., kindly took us in, giving us food and shelter for three days, as well as Christian sympathy.

Passage was now secured for Ichang, and we left Hankow on board the s.s. *Kwei Lu* on December 19th, and arrived there on December 24th. We were again the guests of the C.I.M. for five days with Mr. and Mrs. Squi e.

By this time Mr. Murray had engaged a house-boat to take us to Chong King, but before we had gone far, troubles began with the owner about money, which continued the whole way, Mr. Murray having to pay his debts before his creditors would allow him to pass away from Ichang. He also proved a very incompetent man, as he drove us upon the rocks on different occasions, as well as breaking and finally losing his bow-sweep. Now he persisted in going on without a bow-sweep, which is the only thing to steer the *kuatsi* in the rapids, and whilst trying to ascend the Tong-Yang-Si Rapids the men lost control of the boat, and we were driven with great violence upon the rocks. (This was Saturday, January 13th, four o'clock.)

Water was coming in very fast. We lifted our hearts to God and prepared to leave. Luckily a boat was within hear-

ing and came to our rescue, and before dark (six o'clock) all things above deck were removed to the shore, some twenty yards distant, where we made a tent of the oars and sail and prepared to stay the night. We had to keep a keen lookout, as the Chinese were ready to carry off any loose articles.

The next day, Sunday, was spent in taking up the cargo and bringing it ashore. The boat had sunk during the night, so it was all submerged.

The cargo consisted of 50,000 portions of Scriptures, which Mr. Murray was taking to Sichuan. These had swollen with the water and had burst their cases. Six days were spent thus under canvas, during which time most of the books were spread upon the rocks and dried, and I must say Mr. Murray took cheerfully the spoiling of his goods.

By this time the boat had been baled, raised, and repaired. Bishop Cassels passed us while camped out and begged us to go on with him, but we would not leave our benefactor when in his adversity.

God graciously drew near and preserved us in health during our exposure, it being very cold. Mr. Turner and I had only one box each that went under water, and these contained things not indispensable or likely to suffer much from their bath.

After this, men were procured from the mandarin of the nearest city, who escorted us up-river, and we duly arrived in Chung King on February 8th; the voyage from Ichang having taken exactly forty-two days.

North-West Canada.

Letters have reached us from Fort York, which place Bishop Newnham reached on January 22nd, after walking 200 miles in seven days. The weather had been

intensely cold, varying from 25° to 72° of frost. Sometimes there was bitter wind to drive the cold home, and no possibility of taking a day of rest on the journey. Food camps were very trying from the impossibility of keeping warm during the time of eating, and even the food would freeze on the heated plates a few minutes after being taken from the fire. Badly frozen face and fingers and blistered feet were part of the Bishop's troubles, but when he wrote he was well and in some ways much comforted concerning the work. In the middle of December the Bishop was engaged for a whole week teaching a large party of Chipewyan Indians who had come to Fort Churchill in unusual numbers, knowing that the "praying great chief" was there. We quote the following paragraphs from the Bishop's letter:—

I wish you could have seen us [Mr. Chapman and the Bishop] of an evening in the bitterly cold room surrounded by twenty-seven faces belonging to men or lads clad in hairy (undressed) deer-skin coats, all as near the stove as we could get, yet many almost freezing, and yet listening attentively by the hour.

One meeting I tried to turn into a sort of "revival" or "mission," and to get some of the young men to decide and openly to accept Christ as their Saviour. I gathered that a few of them believed in Him, in a way, as far as they understood how, yet I could not get them to make open confession.

One evening I asked them what particular subject they wanted information about. Fancy my surprise on their saying, "The second Coming of Christ!" Not indeed that they knew of, or wanted to be enlightened as to, the controverted and difficult order or details of the Advent; but they knew that we believe and teach His Return, and the final blessedness of His saints, and they wanted to know something about this. One said, "We always hear of *what God has done*. We want to know what He is *going to do*?" Well, they were most attentive while I told them what we believe about the second Coming.

As the daily meetings went on I was much encouraged at finding that Lofthouse's teaching had sunk much deeper

into their minds and hearts than I had expected.

Between times I was busy reading over and over the Confirmation and Communion offices in Chipewyan, as of course I must take these myself. The language is perfectly new to me, and the syllabics, or letters, and the sounds are very different from the Cree.

One evening I confirmed three, all the rest following with interest, and gave them a charge by means of an interpreter.

Next morning I had a last service, a last earnest talk with them, and administered the Holy Communion to seven [four of the party had previously been confirmed], and in the afternoon they were all off to their distant homes and families.

As far as I can learn, these are the first communicants from the Chipewyan station in the diocese of Moosonee. Perhaps some may have been admitted in the Athabasca diocese. This band came to the place expecting great things. We on our part have been praying for great blessing on the winter's work. Shall we doubt that God heard? Or, shall we be surprised if we see a gracious answer and receive the blessings asked? May we not hope that they have not been disappointed, but have carried away a lasting blessing? God can still use the lad's five loaves and two small fishes to feed His hungry wanderers.

The journey of Archdeacon Lofthouse, accompanying for part of the way a Government survey party, was mentioned under "Editorial Notes" in our March number, p. 230. When last heard from the party had reached Lac La Biche, five days' journey north-east of Edmonton. By April 1st he expected to reach Fort Resolution, on the southern shore of the Great Slave Lake, when he and his party would leave behind them the last Hudson Bay post, and strike into the barren lands eastward to explore this unknown region. The Archdeacon hopes to find there are many Eskimo who have never heard the Gospel story. A thousand miles on snow-shoes to find the lost sheep in the wilderness!

AN ITINERATION TOUR IN THE TOKYO DISTRICT.

By the Rev. W. P. BUNCOMBE.

THE fifth itinerating tour in the Chiba Ken (County of Chiba) was made during the first ten days of November.* The time was not the most favourable, as it was just in the middle of rice harvest, and the villages and hamlets were, for the most part, emptied of their inhabitants, who were all out in the fields. Still a great number of people were preached to in the towns

the 2nd the two bands left Tokyo by train, for the Chiba Ken. One company got out at Ichikawa, our first outstation in the Ken, and also the place in that Ken nearest to Tokyo—about ten miles. The second band went on to Funabashi, a long, straggling town of some 10,000 inhabitants, where a single lady of the Scandinavian Mission is striving to bring some to the know-

ledge of Christ. The arrangement was that the first band should itinerate and preach from Ichikawa to Funabashi, a distance of about six miles, while the other should start from Funabashi and preach in the towns between that place and Chiba, viz. Kemigawa and Makuwari, in which latter place is another lady of the Scandinavian Mission, stationed alone. Both bands in the evening took train and went to Chiba, the capital of the Ken, where they met and prepared for a combined attack on the 3rd, which, being the Emperor's birthday, was a national holiday.



MAP OF THE CHIBA KEN.

through which our two evangelistic bands passed.

As usual, we had two days of prayer and waiting on God before starting. All the evangelists, except one who was detained at home with a bad cold, came into Tokyo on October 30th. On October 31st and November 1st we had meetings morning and afternoon for prayer and mutual exhortations, and arranged the plan of campaign, and on

prepared for a combined attack on the 3rd, which, being the Emperor's birthday, was a national holiday.

At Chiba there is an independent Presbyterian Church, which is the sole representative of Protestant Christianity in this capital of the Ken. 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

* The order of the five tours already undertaken is as follows:—(1) From Ichikawa to Chiba and down the coast to Hojo and Onuki (where our Bōshu Church is). (2) From Ichikawa to Chiba, thence by rail to Oami, and thence to Chōshi by road. (3) From Chōshi down to Ichinomiya. (4) From Kanaya to Chikura, round the southern point and back to Hojo. (5) From Ichikawa to Chiba, Sakura, Sawara, to Chōshi. From Ichikawa to Chōshi is about seventy-five miles.

1,200,000 souls. This little Presbyterian Church, though self-supporting, feel themselves quite inadequate for the evangelization of the town and neighbourhood, and always warmly welcome our itinerating bands as we pass through on these tours.

Chiba city is practically the centre for the chief part of the Ken, and is the junction for the railways going in four different directions; so that almost all the important places can be reached from this as a centre. This has only recently come to be thus, as these railways are, with one exception, less than three years old.

November 3rd was a beautiful sunny day, and our two bands worked in the streets of the city both morning and afternoon, and in the evening, at the invitation of the Church there, held a preaching in the church building, which was packed in such a way that the Christians said it was the largest number that had ever come since the church was built; perhaps 200 people were present.

I had been unable to start with the men from Tokyo, but joined them here in the evening.

The next day we went to the station to take train for Sakura, a town about eight miles off. Bishop Awdry got out of the train into which we were about to enter, on his way to Odaki and Mobara, in the south, where the S.P.G. has a Mission. He had just time to wish us God-speed and to ask how we had fared.

We all got out at Sakura, where we separated, one company starting from Sakura to preach in the villages between Sakura and Narita, while we stayed to preach in Sakura. Sakura is a historical town, where one of the heroes of Japan named Sogoro was put to death, crucified (not in the Roman fashion) for presenting a petition to the Shogun against the lord of the district, who was cruelly oppressing the people. He thereby saved 300 villages from further oppression, but it cost him his life. His story is a favourite illustration with our preachers in this Ken, of the sacrifice of Christ; and his tomb—a temple now—is not far from Sakura. There used to be a flourishing Presbyterian Church here, and the evangelist for three years was Mr. Sakuma, who is now our earnest evangelist at Chôshi. Naturally he led us in the day's work in Sakura. Here we preached in fifteen places, to an aggregate of about 400

people (we only count the adults), and an extra meeting for the school children just as they came out of school, in front of the house where we were going to have our dinner. Mr. Sakuma greeted many of his old friends, and some Christians, who are still here. Lately no Christian work at all has been done here, but we heard that a branch of the Methodists, the Gospel Christians, were going to open work.

Our arrangement with the other band was to meet them at a place not far from Narita, which was near a country church of the S.P.G. Mission, where we proposed to spend the Sabbath. So we took the train to Narita and reached there shortly after dark. Narita is a town which exists on account of the temple of Fudo there. The temple is the most famous in the Chiba Ken, and the first and most flourishing railway was built on purpose to take pilgrims there from Tokyo and Chiba. It is wholly given up to idolatry. The band that preceded us preached here in several places, and the people listened very quietly; but I regret that, owing to the lateness of the hour, we were not able to do much.

The place where we were to meet the others was said to be about a mile from Narita, and we were told the road was quite straight, and telegraph-posts marked the way. So we started, questioning rather whether we should not get a lantern, but concluding that as it was such a short distance, and, as we supposed, a good plain road, we could manage without. Alas! we soon repented of our rashness. The road grew darker and less plain, and at last we were fairly stranded in a dark place with high, overhanging trees and soft, miry ground. Fortunately we passed a wayside cottage, and shadowed on the paper window was a *chochin*, the very kind of lantern we ought to have procured before leaving Narita. Mr. Sakuma made a pitiful appeal for the loan of a lantern from outside, but the man from within denied having one; but Mr. Sakuma was not to be denied, and said how we were benighted travellers and did not know our way: would he not, out of pity, lend us his lantern. Then he opened the door and said, "Come in, and let me see what kind of fellow you are." When he saw a gentleman dressed in foreign dress standing there, hat in hand, he was quite taken aback, and, going down

on his knees and hands, saluted Mr. Sakuma and begged pardon for his rudeness, and said he would be only too glad to lend the lantern. The other two men were intensely amused at all this, and now went to the house too. The man at length allowed us to pay for the candle, but said, "Please don't trouble to bring back the lantern; I often pass the house where you are going to stay, and you can leave it there." Then they gave him a New Testament and told him what an important book it was. He received it gladly, and said he and his wife would read it together—a very unusual promise for a Japanese to make. He lent us a light to guide us on the dark path that night, and, if he does but find it out, received instead a lantern which can guide him safely through the dark night of this world of sin, to the eternal home of glory. We went on light-hearted after that, more and more wondering at our folly in thinking we could do without the light, as the road turned this way and that, and was as full of quags and pitfalls as any that Christian ever passed in his Pilgrim's Progress. But the posts guided us right, and after about *three miles'* walking we reached the house (hotel!) where the others were waiting for us.

The people at this place did their best to make us comfortable, but everything was very filthy. Poor Mr. Sakuma! the *futons* (quilts) he had to sleep in smelt so of tobacco and spirits that he had to get up and change them. However, fatigue often makes up for much that is lacking, and I at least slept soundly all night.

Sunday, November 5th, we went about a mile and a half to Shimo Fukuda, where the Rev. Mr. Iida is both patriarch and priest of a country Church. He had asked that I would take the Holy Communion service and preach at the afternoon service, while he preached at the morning service. The Church there received us most hospitably, and, although we were nine of us altogether—seven evangelists, myself, and the man who accompanies us with a cart for our baggage,—insisted on giving us dinner and supper. Mr. Iida introduced me to an old veteran of eighty-five, and, pointing to a large vase of flowers by the side of the Communion table, said, "That old man was very ill and thought to be dying, and he saw a vision; he was in heaven, and

saw people beautifully dressed in white vestments like I wear on Sunday, and lots of most beautiful flowers about, but they told him he must go back and not stay there yet. He recovered wonderfully, and ever since sends this vase of flowers to church every Sunday." The old gentleman is still able to walk to church.

We spent a happy Sunday here, and in the evening held preachings in two places, which were well attended, and were, we trust, blessed to those who came.

I know of nothing so encouraging as these really country churches, right in the midst of heathen darkness. Our church in Bōshu, in the south of this Ken, is another such; and the church at Honjō, in the Tokushima district, another. There is such a peaceful calm about the Sabbath morn at these places, one cannot but feel that the Gospel is really getting into the heart of the country, after spending a Sabbath in one of them, with the simple, primitive worshippers, who seem bound together like a family. Alas! even in these sin enters too, and sometimes first impressions are somewhat rudely dispelled.

At about 9.30 p.m. we said farewell to our friends, and with hearts full of praise returned to sleep at our not over-clean quarters.

Next morning we arose early to send off four of the men to catch the early train from Narita to Sawara. They were to work in that town of 10,000 inhabitants, while we remaining four itinerated the country between Shimo-Fukuda and Sawara, a distance of eighteen miles—much more than we could do in the day, but we could take the train for the latter half of the distance.

We passed through several large villages, but, as the people were all out in the fields, found it difficult to get anything like a meeting; but we gave away a good number of tracts to the people in the fields, and spoke to little groups of from five to twenty people. We sold ten or twelve copies of the Gospel of St. Mark during the day. We had our dinner in a hotel in one of the villages through which we passed, and we noticed that the room in which we dined (Japanese style, of course, sitting on the floor) was being occupied by some man, apparently an official judging from the books on his table. Seeing his books so neatly

piled there, we put some tracts and a Gospel amongst them, and pictured to ourselves his astonishment when he next used his books to find these amongst them. We hoped he would regard them as a "message from heaven." Some day we shall know how this "seed" fared.

We got to Sawara at about six o'clock, and found our brethren just getting ready to start by the night river-steamer to a place half-way between Sawara and Chōshi, where they were to sleep, and from thence work their way to Chōshi. They had had a very good day in Sawara, preaching in about twenty different places to an aggregate of over 700 persons. There is a Methodist Church here, with a nice church building; but hitherto they have not been able to make much way in the place, and seemed much discouraged. They asked us to hold a preaching in their church that evening, which we did, but only twenty-five persons came. A discouraged Church cannot attract people to hear or receive the Gospel.

The next morning we left Sawara to walk ten miles and preach in towns on the way. About mid-day we arrived at Omigawa, a small but compact town of some 3000 inhabitants. Here we stayed for two or three hours, and had quite large audiences everywhere. In a square in front of the post-office we had from 70 to 100 people, who were most attentive and were quite eager to get the tracts we gave away, while several bought Gospels. We felt how sad it was that nothing was done to evangelize the place, though formerly someone came occasionally from Sawara. Leaving here we went on to the place where the other band had landed the night before, and, taking the steamer, arrived in Chōshi at about 7.30 p.m.

The other band had reached Chōshi before us; they had had a long walk and found the villages empty, but did as we had done on the previous day, namely, spoke to the little groups by the wayside or at tea-houses, and distributed tracts.

The next morning (Wednesday) after our morning reading and prayer, the two bands started out together to preach in the great town of Chōshi, which has a population of about 40,000 people, and is about two and a half miles from end to end. This is our own

territory, as there is no other Church or Mission working here. We have worked here for just two years, but the visible results are but small as yet; still, Mr. Sakuma, who now has for his helper Mr. Iwata, a graduate from the Osaka Divinity College, is working away with faith and courage. At last we have succeeded in getting a preaching-house in a really good situation, and this will make a great difference in the way of better opportunities of preaching the Gospel. This is the third time our itinerating bands have come to Chōshi, so the people must be getting to know us. Each band held ten meetings before luncheon, and six or seven meetings each after. And everywhere we had audiences ranging from twenty to eighty grown people. Altogether we counted over 1500 adults at all our meetings that day. And the preachings were not without immediate results, as some have come to Mr. Sakuma since, and openings have been made for preaching in parts of the town hitherto unreached. In the evening we had a preaching at the preaching-house, which, although a small meeting, was pervaded with the Power of God. One who had long been attending the service probably decided for Christ that night, and shortly after asked to be prepared for baptism, and was baptized about a month later. And some others have been coming regularly since. And for all who have heard here to-day and throughout this week's special work, some 5000 or more adults, we do not for a moment believe that it has been all seed sown "by the wayside." We spoke God's Word, and He says, "My Word shall not return unto Me void": though like the rain and the snow from heaven it fall into the ground and is apparently lost, yet it shall accomplish that whereto He sent it.

Here ended our mission proper, and three of us returned either Wednesday night or Thursday morning. The other five, however, stayed for another day to preach in places in Chōshi not reached yesterday, and then to go to the fishing town of Iioka.

In all we held in the eight days 165 meetings and spoke to over 5400 people, not counting the numbers of children who gathered everywhere. Of 4200 tracts we took with us, very few were left, and we only gave to those who expressed a wish to receive.

A MEMORY OF MRS. ROOKER IN "THE HOME" AT HIGHBURY GROVE.

THERE are many friends of the Church Missionary Society to whom Mrs. Rooker's name will come as a happy memory, and the news of her departure as a personal loss. Those who had children at the C.M.S. Children's Home in Highbury Grove, or who were children there themselves, between 1863 and 1867, 1873 and 1880, will need no reminder of what her work was. "She being dead yet speaketh."

It has been the desire of several friends that some short record of her life be made public. She was born at Bathampton on November 6th, 1821. Her father was the Rev. Robert Bolton, for many years Rector of Christ Church, Pelham, near New York. During the later part of his life he was private chaplain to the Earl of Ducie. Mrs. Bolton was the elder daughter of the Rev. William Jay, of Bath, a leading Nonconformist of his day, well known as a preacher and author.

Mrs. Rooker was named Mary Statira, and was the sixth child of a large family. There were in all thirteen children, and each of the five sons became a clergyman in the Episcopal Church. Her early years were spent partly in England and partly at Pelham Priory, a beautiful place outside New York, which Mr. Bolton had built as a family residence. The places in England, which Mrs. Rooker used to mention as occasional homes were Bath, Henley-on-Thames, Stone, and Cheltenham.

By those who knew Mrs. Rooker in early days she was always described as a most bright and fascinating girl. There was a peculiar sweetness about her face and manner which was perfectly natural and was never lost. Indeed to the very last that wondrous smile irradiated her face, and even when she "fell asleep" seemed to linger round the features. It was the reflection of her character. The soul was the beautiful life which shone out in her face. Those who knew her best, those who watched her daily life in her own home, can testify to this. Never was there a wife or mother more adored, or one more worthy of adoration. "You have taken the jewel of our family," said her mother to Mr. Rooker when he became engaged to her daughter.

In 1855, or thereabouts, Mr. Bolton settled in Cheltenham. It was here Mrs. Rooker met her future husband. Mr. Rooker was curate to the Rev. Francis Close, afterwards Dean of Carlisle. When the Dean left Cheltenham in 1857, Mr. Rooker married Miss Bolton, and went to a sole charge at Weobley in Herefordshire. If Mrs. Rooker's life was quiet, the fact was not regretted, and she had a husband whose chivalrous devotion to her was always delightful to witness, and continued to the end.

After a short stay at Leeds, where Mr. Rooker went from Weobley, he had the offer of Holy Trinity Church, Runcorn, and it was while working there the offer came to take charge of the Church Missionary Children's Home in London.

The Committee never regretted that the offer was accepted. Mr. and Mrs. Rooker did a great work at that Home. From first to last they devoted themselves entirely to the children under their care, and tried to the best of their power to make the institution not only a home in name but in very truth. If we may judge from the letters written when they finally left it, Mr. and Mrs. Rooker succeeded in their efforts.

Mrs. Rooker's life at the Home was a full one. Breakfast was at 7.30; prayers at eight; and by nine she was starting on her rounds. A picture comes up before us of her bright, active figure, a basket in her hand, and a bunch of keys, and then off she goes. Kitchen, dormitories,

nursery, infirmaries, schoolrooms, all visited in turn, and sunshine wherever she came.

Or she is at the little medicine-cupboard on the way to the Hall where the medicines were dispensed, and we seem to see her again measuring out the doses of "chemical food" or "cod-liver oil" to the weakly children.

Or she is at her machine in the dining-room, working with hands and feet at clothes for the children. We wonder how many suits she made for the boys, and dresses for the girls! Never did either she or Mr. Rooker spend a penny on Home expenses carelessly. Their great idea was to save the Society all that was possible.

The dining-room recalls another scene—the mail day! There Mrs. Rooker sat at the large table busily engaged in putting all the letters from each family into their special packets, and adding a note from herself if there was any special need. (Mr. Rooker generally directed all the letters and wrote the special ones that were necessary.) Perhaps "All well" would be the only message on the flap of the envelope. "You do not know," said a missionary to Mr. Rooker years afterwards, "what it was to see that 'All well' on the envelope when the letter arrived!"

Or, we may think of her at the girls' Bible-class which she took every Sunday. It is one of the chief memories in the hearts of those who best remember her work at the Home. We see her among all those young girls—like a mother, as she was, among her children,—her face bright with hope and encouragement, her smile so sweet and serious, her voice so grave and tender—now pleading with the girls to give their hearts to the Saviour, now warning them of delay, yet always hopeful. She had great hope. We seldom met any one who was so ready to encourage the faintest desire after improvement. Those girls who sought her out in her private room always found her full of encouragement. Yet she was never indulgent to a wrong.

She never hid a weakness or passed over a sin, but she was always so ready to point you to the Great Healer and show you where your strength lay, that you felt encouraged to try again. She made one feel the force of those words in the Epistle to the Hebrews—"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account: that they may do this with joy and not with grief." There was this personal interest for you yourself ever present in one's dealings with Mrs. Rooker.

And it was the same everywhere. She carried that sympathy from the Home to the parish, and from the parish to each separate work. You always felt she cared for you and was interested in you. It seemed a reflection of the Lord's character. We imagine Him full of this sympathetic interest concerning any one who went to Him and told Him of their troubles, even though it were a little child. Mrs. Rooker had the Master's spirit.

There is one other scene that the mention of the "Home" recalls. It will be familiar to those who were on the Boys' Side. Running along the Infirmary was a covered way leading from the central passages near the Hall. This covered way was open to the boys' playground, and often when the boys were at play Mrs. Rooker and the faithful physician, Dr. Allan, would pass through the covered way to the Infirmary and stop a minute to watch the games. The doctor with his keen, shrewd, kindly face—Mrs. Rooker with her bright happy smile—make a picture in the memory of one at least that seems alive again.

As we think of her in the "Home life" at Highbury we feel that what most distinguished her was this bright activity and her wide sympathy. Yet behind all was shrewd common sense and a quick perception of character that was rarely at fault.

It is only right to add that Mrs. Rooker did not work the "Home" alone. The main responsibility fell on the Director. His sterling character was the backbone of the institution, and an enormous amount of labour in accounts, discipline, at times also in tuition, fell upon his shoulders. Mr. and Mrs. Rooker were a model pair for the "Home," and both suited exactly the posts each occupied. It is not possible now to say more—it is not fair to say less.

The life at the Home was broken into two portions. After the death of a favourite child, Mr. and Mrs. Rooker left the "Home" and took charge of Holy Trinity, Cloudesley Square, the largest church in the north of London. Then after seven years there they were requested to return to the "Home," and they agreed. Here for another seven years they worked, and then moved to Clifton, the Simeon Trustees having appointed Mr. Rooker to St. Peter's, Clifton Wood.

When they left Highbury the children and parents presented a very handsome testimonial, and letters of love and affection were many. If those letters could only be published they would bear out all (and more) that has been written above. No doubt some connected with the "Home" may feel that what is written is over-stated, but we fancy this will not be the general verdict. There were some who may have experienced the displeasure of Mrs. Rooker (and from its rarity it was all the more effective), but such displeasure was well deserved, and in most cases acknowledged to be the means of blessing. We have written what we have seen and heard and known, and many will confirm our testimony.

The last part of our story is soon told. Mr. and Mrs. Rooker stayed at Clifton some six years, and from there moved to Norbiton. After thirteen years at Norbiton, where in the parish work of a large and growing suburb Mrs. Rooker won all hearts, the family moved to Beckenham. Mr. Rooker had felt the increasing strain of such a place as Norbiton, and he therefore resigned his living and settled near his son, who is Vicar of Christ Church, Beckenham.

The year and a half here was a time full of quiet happiness. Mrs. Rooker rejoiced in the presence of all she loved, and who so loved her. The grandchildren were an unfailing source of delight; and the friends who gathered round appreciated her as every one did who knew her. The church seemed to its Minister a more blessed place with her devout and constant presence. The last recollection that her son has of her there is on the Sunday before she died, and he noticed her sweet and happy expression as she came up to the Holy Table. She was ever glad when they said unto her, "Let us go unto the house of the Lord." On that Monday following, March 19th, she complained of chilliness, and on the next morning as she rose from bed she had a slight faint. Her habit always was to rise at 6 a.m., and from 6.30 to 7.30 she read her Bible and had her devotions. Her Bible was read again and again. She found in its pages her inspiration for living. On the Wednesday a little bronchial trouble appeared with the influenza, and on Friday the heart began to fail. She was in no pain, and not at all conscious of her state. On the Saturday morning she was evidently sinking, but she seemed in no surprise at her husband and children gathering round her bed, and she said nothing to lead them to suppose she knew her departure was at hand. All felt that her distress would be for the sorrow of those she left rather than for herself. She had always lived with childlike faith in her Saviour, and her daily life was a daily preparation for His presence. It was no unwelcome summons to depart and be with Christ. Death for her was a glad surprise.

So she passed away quite peacefully—conscious almost to the last of our

presence. Her hands, those hands that had worked so unwearingly for others, were held one by her husband, one by a daughter, and it seemed to us as if at last other hands—angel hands—gently removed her from our embrace. “She is with her boy!” said a member of the family, referring to the child gone so many years before; but the husband said, “Better still, she is with her Saviour.”

There we leave her, thanking God with all our heart for the gracious gift of such a life to brighten our home for so many years, and strong in the blessed hope that she waits with the Lord to welcome the rest of us in His good time.

Many will feel it was a privilege to have known her at all, and there are some who might say they owe to her their very souls.

She was laid to rest in Kilburn Cemetery, in the grave where the dearly-loved child had been laid thirty-five years before. A few white roses and a few violets were thrown upon the coffin by one of her children—fit emblems of the purity and sweetness of her life—and then the mourners turned away. One can never feel as the body of a Christian is laid to rest in earth that the departed one is there, and her family felt *she* was not there but in glory. This gives the inspiration to all after life, however poor life seems to be.

On the memorial card were three sentences which may close this fragmentary notice—each sentence expressing to her family some characteristic trait of that beautiful life:—

“He took her as He found, but found her so
As one in hourly readiness to go.”

“Blessed are those servants whom the
Lord when He cometh shall find watching.”

“Thy statutes have been my songs
In the house of my pilgrimage.”

FILIUS.

THE DAY OF PRAYER FOR WOMEN WORKERS.

A DAY of Prayer for Women Workers, convened by the Women’s Department, was held at the C.M. House on Thursday, May 3rd, including in the afternoon the Monthly United Prayer-meeting of the C.E.Z.M.S. and C.M.S., and the usual C.M.S. Thursday Prayer-meeting. About forty women missionaries and 150 home workers were present. The subject chosen was the all-important one, “Our Native Christian Brethren and Sisters.” The carefully drawn-up programme divided the subject into seven topics:—

(1) Ourselves as “Native Christians”; (2) Organized Native Churches and Church Councils and Pastorates; (3) Native Christian Workers, Bishops, Pastors, &c.; (4) Native Christians in their Home Life, Working Life, and their Influence upon non-Christian Neighbours; (5) Students in Divinity Schools, Training Institutions, Mission Colleges, and Schools; (6) Inquirers, Catechumens, Secret Believers, and Lapsed Christians; (7) Our Missionary Brethren and Sisters and Foreign Residents in Mission Lands. Mrs. H. E. Fox presided over the first of these sections, Mrs. Tugwell over the second and third, Mrs. Hannington over the fourth and fifth, and Mrs. Peel over the sixth and seventh.

Half an hour was allotted to each topic, during which a brief address was given, followed by a missionary litany or open prayer. The numerous

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brief petitions were characterized by reverence and definiteness throughout the day. Mrs. Handley Moule struck the keynote of the gathering in her opening address on "Ourselves as Native Christians," speaking of the unity of the Body of Christ, and how each member of that Body was necessary to the welfare of the whole (1 Cor. xii. 12-21). Miss Gollock followed with a short address on "Organized Native Churches," describing such an ideal as is yet very far from being realized, but still to be kept in mind and hoped and prayed for. Under the fourth topic, "Native Christians in their Home Life, Working Life, and Influence on Non-Christians," some of the missionary sisters present briefly but vividly described the temptations, difficulties, and persecutions suffered by Native Christians. The grief caused to their loved ones on account of their leaving the religion of their fathers, being to some (especially in China and Japan) a real source of temptation to go back from Christ; then the many difficulties in their business life, such as keeping the Sabbath, or the persecutions of their heathen fellow-workmen,—were all brought before us as showing their great need of our prayers that they might be kept steadfast and true to Christ. Miss K. Tristram, B.A., of the Bishop Poole Memorial School, Osaka, spoke of many needs for prayer in connexion with educational work, and was followed by many missionaries with definite requests. Then Miss Bartlett, C.E.Z.M.S., Amritsar, contributed a paper taking up the sixth subject, which Miss Mulvany read, and much prayer followed. The last topic on the programme, "Our Missionary Brethren and Sisters and other Foreign Residents in Mission Lands," was dealt with by Miss Baring-Gould, who made a solemn appeal for more definite, persistent, believing prayer for missionaries in their work, remembering their isolation, and the depressing influence of their heathen surroundings; and also for the foreign residents, that their lives might not be, as, alas! is sometimes the case, a hindrance to the spread of the Gospel.

Though most carefully organized in every detail, the liberty of the Spirit was manifest through all the proceedings, and surely to all present it must have been, as Mr. Fox said in his short address, a day not only of fresh dedication to God, but of real humbling, that we as Native Christians of the homeland with all our religious privileges, and even luxuries, had come so far short of many of our native brethren in zeal and devotion to God's service.

It is right for Salisbury Square, as headquarters, to take the lead and set a good example; but a good example is meant to be followed, and perhaps other C.M.S. centres might arrange such a day, or even half-day, of prayer on behalf of our Native Christian brethren.* They have too often been forgotten in face of the awful need of the unevangelized Heathen, but the Church at home must remember that the deepening of the spiritual life of the Native Christians means a corresponding influence on the Heathen around them, and that if they are full of power by the Spirit of the Lord, they will be more used to win their heathen fellow-countrymen to Jesus. May our hearts be stirred afresh to pray more definitely and earnestly for these other members of the mystical Body of Christ, which is the company of all true believers, who are redeemed by Him out of "all nations and kindreds and peoples and tongues."

C. F. H.

* The Women's Department will gladly give any help as to the arrangement of such local gatherings, furnishing a copy of the programme used on May 3rd, and also the special Litany.

EDITORIAL NOTES.

THE all-engrossing subject of South Africa, and its struggle reaching a critical stage, happily did not, as was feared by some, detract from the interest of our Anniversary. The attendance at the morning meeting in Exeter Hall—the Anniversary proper—was certainly less crowded than it has been known to be in some recent years, but the attention at all the gatherings, and most especially at that in the evening, was very keenly sympathetic and responsive. It was manifest, indeed, that the war tended rather to intensify than to lessen the interest, and that not only as offering to the speakers a repertory of appropriate and opportune analogies, of which they availed themselves, but still more on account of its moral effect in bringing home to us all, hearers and speakers alike, the sense of a great and common duty which was being engaged in with united energy and with very considerable cost of blood and treasure.

THE cost of our missionary campaign was naturally dwelt upon. The President, Sir John Kennaway—in the opening speech to which we look forward from year to year for a terse commentary on the Committee's Report, emphasizing with unerring judgment and often focussing with some happy epigrammatic expression the salient points,—reminded us that "expansion means expense," and he appealed for an income this year increased by at least 50,000*l.* The Treasurer, Colonel Robert Williams, M.P., in his address from the chair at the evening meeting, spoke to the same effect. The fact that in the past two years 74,000*l.* of the Centenary Funds have been swallowed up to meet the ordinary expenditure, made the future outlook, in his opinion, a grave one, calling for serious thought, serious effort, and serious prayer. And again the Honorary Clerical Secretary, at his breakfast to the Honorary District Secretaries on the Thursday of Anniversary week, commented upon the same fact. He could not, indeed, consider it a mark of adversity that the Society had been called upon in the last two years to replenish an empty pocket from a full one, that full one not being its neighbour's, but its own; yet he allowed that "adversity" would be almost too mild a term if the discrepancy between ordinary income and expenditure had existed and no abnormal resources had been available to meet it.

WHAT abnormal resources have we on which to rely for the current year and those to follow upon its heels? Certainly none that are visible. And is this a fact to be lamented? Have we in the past found faith in the Invisible so disappointing that it becomes us now to be faint-hearted because we have to go forward without tangible and measurable and ponderable resources before our eyes and within our reach? It is true that never before have we been called upon to trust for an increase of ordinary income in one year amounting to over fifty thousand pounds. But what of that? After all the past lessons of faith, shall we refuse to learn a new lesson? After learning to trust for five and ten and twenty thousand, shall we recoil at this farther test? Rather, shall we not accept it thankfully as a mark of honour and of privilege that our God calls us to lean harder than ever upon His strength, to draw more than ever from His fulness? He has opened doors before us and has given the men and the women to enter, them. Are not these signal marks of His favour? And now He adds this further mark, that He *trusts us to trust Him*, as was remarked at Mr. Fox's breakfast, and by our trust to honour Him. "All our need," and the limit is not

put at even fifty thousand pounds, the God of Paul the Gentile missionary can, yea, "shall supply."

Is "faith without works" then the doctrine that we would promulgate as calculated to solve our problem and to satisfy our necessities? We have no fear of being so interpreted by those whom we address. New standards of expectation from God will mean new and sustained efforts on the part of His children. The spirit of self-satisfaction which exults in stagnation, and congratulates itself on the result when the parochial missionary contributions have not gone back, as "pretty good considering all the circumstances"—among the circumstances, as the parochial report betrays, being this, that twice as much is spent in Church music as in the discharge of the primary duty resting on Christians—that spirit cannot coexist with the trust of which we speak. The faith which prompts the heart to expect great things from God will prompt the hands, the feet, the lips, the purse to attempt great things for God. Old standards and old estimates will be abolished as out of date. Not the old *principles*; they like the forces of nature are eternal. Old methods, however, will be recognized as inadequate. Old rules of proportion and laws of precedence will be conformed to the revealed mind of God. There will be new inventions, and those who cannot invent will welcome other people's inventions.

A FEW years ago, for example, the appropriation by individuals and by parishes of particular missionaries, the acceptance of responsibility for their personal allowances or a part of them, was hailed in many quarters, and the effect has been to raise the standard of giving in a quite unlooked-for degree. For two or three years the whole band of new outgoing missionaries were thus appropriated, and it seemed not too much to hope that soon the name of every missionary in the list of the Annual Report would be followed by the name of a parish, or a town Association, or a county, or a Missionary Union by which his or her support is guaranteed. There are still, however, a large number of unadopted names, and there are still a much larger number of parishes where this modern invention has not been introduced. Those who have tried it have much to say in its praise.

For the first time in the Society's history, the candidates accepted for missionary work during the year just concluded, namely, that ending on April 30th, exceeded one hundred—exceeded it, indeed, by twenty-two. This number, however, includes twenty-three who were welcomed into connexion with the Society by transfer from the late Society for Promoting Female Education in the East, and two who were transferred from the C.E.Z.M.S. Of these 122, forty-seven were men, twenty-five being in orders, and two having medical diplomas. The graduates of the year were twenty in number: seven from Cambridge, four from Oxford, four from Dublin, and two from Edinburgh, two (ladies) from Royal University of Ireland, and one (also a lady) from Montreal University. A Senior Wrangler and Fellow of his College, and another former Fellow of his College, are among the year's acceptances. The Society's very first English candidate was a Senior Wrangler, namely, Henry Martyn, who at the beginning of the century, in 1802, corresponded with the Committee in the hope of being sent out under the auspices of the Society. It is not until the century is about to close that the name of one of Cambridge's premier Honours' men actually comes upon our list. In 1860, R. B. Batty, Second Wrangler and Second Smith's Prizeman, was sent out to

the Punjab, and up to that time, out of forty-nine Cambridge men sent out, thirty-two had graduated in honours, twelve being Wranglers.

ONE of their number, Robert Clark, after well-nigh half a century of missionary work, has just been called to his rest. In 1851, T. G. Ragland, Fourth Wrangler and Fellow of Corpus Christi College, wrote to him the year after he had taken his degree as Twenty-eighth Wrangler and just after his acceptance as a missionary by the Society, inviting him to go out to Tinnevely. He sailed in August, 1851, not to Tinnevely, but, as all the world knows now, to the Punjab, and there he has continued to labour until the other day, when the brief message was flashed home, "Robert Clark asleep." Thus in the forty-ninth year of his missionary service he has been gathered like a shock of corn fully ripe into the garner. Together with Thomas Henry Fitzpatrick, he started the Society's Punjab and Sindh Mission, and he has been preserved to see it enlarge and spread, until the missionaries of his own Society number over fifty, and those of the sister Society, the C.E.Z.M.S., of which he was for many years the Corresponding Secretary, fifty-six. The Native Christians exceed 6000, and the communicants 1100; over 5000 boys and girls are under instruction in C.M.S. schools, and over 330,000 patients are treated yearly in C.M.S. missionary hospitals and dispensaries. This progress which he was privileged to witness was a source of unfailling joy to him, and one of the labours of his last months has been to revise the story of the Mission, station by station, which he published in 1885. His manuscript was received but a few months ago, and is now in the printer's hands. One other joy, greater, we imagine, than even the survey of a fruitful past, was the offer and acceptance of his son, the Rev. S. H. Clark, for missionary work under the C.M.S. in February last. Of his death no particulars are yet to hand. However the call came, we cannot lament, but can only thank God for crowning him with glory, after sustaining him with grace through a long ministry to turn many to righteousness by his testimony, and to build the Church of God in the Punjab on the One Foundation.

AND again, since the above note was written, and just as these pages go to press, another telegram reaches us telling of a further painful loss. This one is from our Secretary at Allahabad, and its message is, "Thompson Bhils dead cholera appeal reinforcements." The Rev. Charles Stewart Thompson was an Islington man and went out in 1880 to open a Mission among the Bhils of Rajputana, in response to an urgent invitation from the Rev. E. H. Bickersteth, then of Hampstead, now Bishop of Exeter. Until 1896 he laboured, for the most part alone, among these wild and timid people without coming home, gradually winning their confidence and drawing a few of them to confess Christ in baptism. He returned only last autumn, to find the famine threatening the country. His accounts of the sufferings of the people and of his relief efforts have appeared month by month in our pages under "Mission-Field" and have aroused much sympathy, but he has said nothing about himself. A short note to a brother missionary is before us, however, written on Easter Day, in which he said, "This terrible famine has taken up all my time, and now is wearing out my strength." The last letter from him that has reached us is dated April 26th, when he was at Kotra, and was about to visit all the Relief Centres in Gujerat. He said, "We are feeding 4000 sufferers." It seems most probable that he was engaged in this Christlike work when he contracted cholera, and it is little wonder that in his state of weakness he quickly succumbed. A missionary in his third year and his young wife

are the only workers left to carry forward what he so well began. Surely the devoted life and death of Charles Stewart Thompson will prove an effectual call for recruits on behalf of the Bhils, even as Hannington's did for Uganda.

To return to Robert Clark—Why was he sent to the Punjab and not to Tinnevely, whither Ragland urged him to go? The reason is one to be pondered. In 1849 a few Christian officers in the victorious army which avenged the terrible defeat of Chillianwallah and conquered the Punjab, raised a subscription to establish a Christian Mission "as a thankoffering to Almighty God for His late mercies . . . in the past signal victories and the present promised blessing of peace." It was in response to that appeal that Robert Clark was sent to the Punjab. He went as the concrete expression of their thankfulness to God on the part of Christian soldiers, victorious over a brave and stubborn foe. And the conquered foe were bigoted and intolerant Mohammedans, and Robert Clark was a missionary. Two years after his arrival in the Punjab Clark was invited to Peshawar. Six months before, the Commissioner had replied to Major Martin when he asked him for the establishment of a Mission, "No missionary shall cross the Indus while I am Commissioner of Peshawar: do you want us all to be killed?" That Commissioner had been meanwhile assassinated by an Afghan and Herbert Edwardes had succeeded him, and he had replied to the same request of Martin, "Certainly, send for a missionary, call a meeting, and I will preside myself." Robert Clark went and the meeting was held, and Herbert Edwardes from the chair made a speech as remarkable for its statesmanlike wisdom as for its Christian fervour, concluding with the words: "Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right arm, will shield and bless us, if in simple reliance on Him we try to do our duty." The story is told in the *History of the Church Missionary Society*, and it is there pointed out that it was those Christian officers of the Punjab, who desired and avowed the desire to see the people evangelized, who under God saved India in the Mutiny of 1857. It is a story fraught with lessons for individuals and for nations.

We cannot doubt how Robert Clark would have applied the lessons of his experience to the Eastern Soudan. We are encouraged to find at length, that voices outside the missionary circle are being raised to point out, not indeed, the unfaithfulness, but the un wisdom of the policy of excluding Christian missionaries. The *Times* Special Correspondent at Omdurman, contributed a series of articles on the "Opening of the Sudan," which appeared during March and April. The last of these concluded with a reference to the Government's policy as to Missions. The writer appears to us to make a serious error in representing Lord Cromer's speech in January, 1899, as a specific promise not at present to allow Christian Missions to enter the Soudan. The promise was to the effect that there should be *no interference* on the part of the Government with the religious observances of the people. As we pointed out at the time, for a Government to keep from its people by coercive means the knowledge of the Gospel is as contrary to the policy of non-interference as to compel them to make profession of Christianity would be. But the *Times* Correspondent proceeds to express a measure of sympathy with the missionaries, and to utter the hope that the prohibition may soon be modified. He says (the italics are ours):—

"The missionaries are indeed allowed to establish depôts at Khartum in which

medical and educational work may be carried on; but their religious propaganda must be confined to pagans, and facilities have been offered them for proceeding to Fashoda, where they will be free to convert the pagan negroes of the equatorial provinces. This amounts practically to a sentence of exile. Fashoda is the Siberia of the Sudan, whither undesirable members of the community are deported, or whither they are threatened with deportation. To be sent to Fashoda is to be sent outside the pale of the society of the Sudan. Further, the restriction deprives the Sudan missions of their *raison d'être* and of their strong claim upon the English public for support. It was not with the blacks, but with the Arabs, that our long quarrel lay. It was the followers of the Mahdi who murdered Gordon. It was the Mahdi whose tomb and body we destroyed. It was to heal this feud, to atone for all this violence, to bear the reconciling Christian message to the Mahdists, that the missionaries sought to enter the Sudan. It is this work that they have been forbidden to attempt.

"It is to be hoped that the Government may eventually see its way to modifying this prohibition. In return, it might exact a promise from the various societies that, in view of the delicate situation in the Sudan, no one should be sent out who had not some previous experience of Oriental peoples. For it is true, and it is no use disguising the fact, that much is to be feared from the indiscretions of inexperienced zealots. Nothing is to be gained by martyrdoms or by the rousing of fanatical opposition. But these dangers are more than counterbalanced by the value of the indirect example of men inspired by Christian ideas, leading devoted lives in the midst of a degraded population like that of the Sudan. The value of missionaries to a State lies not in the proselytes whom they convert, but in the lives they lead. *A Government must be strong and self-reliant indeed if it can afford to order such men out of its dominions. It will be stronger still when it allows them to return.*"

THE *Intelligencer* printed a few months back the Call to United Prayer during the closing year of the century, addressed by the Bishops of our Church "to the faithful of our Communion and to all brethren in Christ," and we drew attention to the prominence given in the "Call" to missionary work. It has been suggested that in response to this appeal our friends should be invited ere the year closes to set apart a season for special prayer in behalf of Missions. The end of December would probably be too generally inconvenient and well-nigh impossible, but the week in which St. Andrew's Day falls, and the first two weeks in Advent are not open to this objection, while they are appropriate as approximating to the year's close, and as being the season or near it which has for many years past been assigned to Intercession for Foreign Missions. A Conference is to meet at the C.M. House on Friday, June 15th, when it is hoped that representative friends from different parts of the country will meet and confer on the subject. The day will begin with the Holy Communion at St. Bride's Church at 10.30. Prebendary Barlow will preside at the Conference, and Professor Moule, the Revs. Hubert Brooke, Grose Hodge, and E. A. Stuart will give addresses on appropriate subjects. We invite the prayers of our readers that the Holy Spirit may be with us at this Conference, and that if the suggestion is from the Lord a ready and general response to it may be rendered throughout the land.

ANOTHER Conference for which we would plead for special prayer is one which it is proposed to hold at the C.M. House three weeks after the one just mentioned. It is laid on many hearts that there is need that mothers should gather together to intercede for blessing upon their children in the Mission Field or in training for it, and also for parents who have children whom God is calling or may call to this holy work. Friday, July 6th, has therefore been set apart as a day for a C.M.S. Conference of Mothers. Any who would like to receive an invitation will please communicate with the

Lady Secretary, Women's Department, C.M. House. Only mothers will be asked, and the speakers will themselves be mothers of missionaries.

THE Principalship of Wycliffe Hall, Oxford, has been accepted by the Rev. H. G. Grey, Secretary of the Punjab and Sindh Mission. The Missionary Cause suffers an immediate loss by the appointment, but we may well hope that it will eventually gain still more than it loses. Certainly it is a matter for much thankfulness that a post of so great importance is to be filled by one who has the missionary obligations of the Church so deeply stamped on his heart. We do not wish by these remarks to offer any encouragement to trustees and others responsible for home appointments to scan the lists of *active* missionaries for their candidates; yet we must confess that Ridley and Wycliffe Halls are in a category by themselves. Mr. Drury told us the other day that he had learned since he left Islington College for Ridley Hall, that the secretaries at Salisbury Square appear to regard "Theological Colleges" as only another way of spelling "Missionary Colleges," and we were happy to be saved the trouble of referring to Webster or Murray on the subject, as we inferred that Mr. Drury thought that they were quite right.

THE Class List in the Preliminary Examination of Candidates for Holy Orders gives three Islington men, out of a total of eleven, in the first Class, viz., A. H. Abigail, G. T. Barden, and S. Heaslett; and nine in the second Class, viz., G. P. Bargery, R. S. Bennertz, C. I. Blanchett, R. Butterfield, A. D. Henwood, J. S. Hole, W. Hodgkinson, A. S. Jukes, and G. W. Rawlings.

THE account of the Ecumenical Missionary Conference at New York which Mr. Eugene Stock has found time to write for our pages will be read with deep interest. The last session of the Conference was held on May 1st, our Anniversary day, and it is pleasing to read in his paper of the receipt of the message of sympathy and congratulation which Sir John Kennaway sent in the name of the Anniversary Meeting, "C.M.S. 101st Anniversary Meeting sends brotherly greeting. Exod. xiv. 15." To that message the reply was received, "Let us go up at once and possess it, for we are well able to overcome it."

OUR colleague, the Rev. W. J. L. Sheppard, has been appointed to the living of St. Peter's, Ipswich. Mr. Sheppard gave up the sole charge of St. Elizabeth's, Altrincham, Cheshire, in 1895, to enter the Society's home deputation staff, more especially for the purpose of conducting Missionary Missions, and in 1896 was appointed Secretary of the Centenary Committee. Several of the most popular of the Centenary Hymns were written by him for the occasion; and a large share, the main share, indeed, after Miss Geraldina Stock's death, of the labour of editing the C.M.S. Hymn-book fell to his lot. We are sure that many prayers will accompany him to his new sphere of labour.

THE Missionary Leaves Association occupies too important a relation to our missionaries and their work to admit of its progress and prosperity being a matter of indifference to our readers. The Annual Meeting was held on Wednesday, May 2nd. The report presented showed as usual a surprising amount of good and benevolent work done during the year, which must have brought joy to Mission stations all the world over. Unhappily the receipts of the year towards the expenses of the Association showed a falling off, while the expenditure had slightly increased. Most of our

friends know that of late years the Missionary Leaves Association has taken up and worked an important branch of the organized efforts for creating and increasing missionary interest at home, viz. Missionary Exhibitions. The Secretary of the Association, Mr. H. G. Malaher, has taken the labouring oar at all the important exhibitions of the past twenty years. Last year, for example, he attended nine, was present at seventy-two Committee meetings in connexion with them, was absent from home 168 days, and travelled 16,758 miles. Forty-three exhibitions have been managed or promoted by the Association between 1882 and the end of 1899, at which the gross turnover has been 44,780*l.*, and the total profits 21,436*l.* Of the latter amount the C.M.S. has received 12,741*l.*, besides 717*l.* paid to the Society's Medical Auxiliary. The C.E.Z.M.S. has received 3331*l.*; Missionary Leaves, 3075*l.*; and other societies, 1572*l.*

MUCH misconception exists regarding the Society's relation to these Missionary Exhibitions. We noticed the other day in the *Methodist Recorder* a statement to the effect that the C.M.S. had appointed an Organizing Secretary, whose one duty it is to assist localities in preparing them. We presume that the reference is to Mr. Malaher, referred to in the last note, the Secretary of the Missionary Leaves Association. The C.M.S. has not directly promoted any of the Exhibitions, nor does its name usually appear upon the placards and handbills regarding them. In every case they have been initiated by local C.M.S. friends with or without the co-operation of others, and always with the assistance of the Missionary Leaves Association. A paper has come under our notice announcing an S.P.G. Bicentenary Missionary Exhibition to be held at Leeds, which states that it is being promoted by the S.P.G., the C.M.S., and the Universities' Mission. We presume that what is meant is that it is being promoted by *local friends* of these Societies.

WE are glad to notice the fact that C.M.S. friends are heartily lending their aid to make the S.P.G. Bicentenary a success. That such help is appreciated at Delahay Street is shown by a paper of Resolutions and Suggestions lately put forth by the Standing Committee of the S.P.G. Ten excellent Resolutions which were passed last October are given, and after each of them, one or more suggestions are added. After Resolution 3, which is, "That a cordial invitation be given to the Secretaries and friends of other missionary societies of the Church, asking their prayers and co-operation in the steps being taken for the fitting celebration of the Society's Bicentenary, and, if possible, their presence in God's House at services of Intercession and Thanksgiving for the work of the past 200 years," one suggestion is, "Every effort should be made to interest the officers and members of the C.M.S. and other missionary societies in the Bicentenary."

THE references to the Bicentenary of the S.P.G. in the "General Review of the Year," which was read at the Anniversary, and which is enclosed within the covers of this number, will be noticed. On May 8th, at the first meeting of the new Committee appointed at the Anniversary, the following Resolution was adopted:—

"The Committee of the Church Missionary Society, remembering the terms of cordial sympathy in which the Committee of the Society for the Propagation of the Gospel in Foreign Parts addressed them but a year ago on the occasion of their Centenary, and having in mind the many tokens of practical goodwill by which the members of that venerable Society marked the event, have peculiar pleasure in conveying to the Committee of the Society for the Propagation of the Gospel,

on the happy occasion of its Bicentenary, the expression of a sympathy not less heartfelt, and of an interest not less prayerful. Considering the place occupied by the two Societies in seeking the fulfilment of their Master's great Command, and the discharge in some measure of the great responsibility resting upon the Church of England to take a large part in the Evangelization of the World, the Committee of the Church Missionary Society earnestly pray that this unique event may more widely direct men's minds to that responsibility, and engage them to seize and utilize the vast opportunities of the present. The Committee of the Church Missionary Society cannot fail to share with that of the Society for the Propagation of the Gospel a feeling of deep gratitude to God for the blessing which has rested on the labours of that Society in the past, as well as to participate in the anxiety with which all missionary agencies must regard the vastness of the work which yet remains to be done. But being confident, as well from the assurances of the Word of God as from their own experience, that He is blessing and will bless all efforts to propagate the Gospel, until by His Church the world has been fully evangelized, they look to the members of their venerable sister Society, in all parts of the world, to go forth upon a new Century of Missionary Service, with yet larger hope, with more urgent prayer for the outpouring of God's Holy Spirit, and with deeper personal self-sacrifice, knowing that labours so carried on cannot be in vain in the Lord."

THE Committee have accepted offers of service from the Rev. Walter Chadwick, B.A., Trinity College, Dublin, Curate of St. Matthew's, Fulham, a son of the Bishop of Derry, and brother of Miss Chadwick, of Uganda; Mr. Ashton Bond, B.A., M.B., B.Ch., B.A.O., Trinity College, Dublin; Mr. Alexander Garden Fraser, B.A., Oxford, lately a Travelling Secretary of the Student Volunteer Missionary Union; Miss Theodora Grace Stratton, of Newport, Isle of Wight, sister of the Rev. A. C. Stratton, Assistant Secretary, C.M.S. of Miss M. Stratton, of the North-West Provinces, and of Miss W. W. Stratton, of Sierra Leone; Miss Annie Graham, of Huddersfield; and Miss Grace Lewin, of Clapham, S.W. Miss Stratton was trained at the Olives, and Miss Graham and Miss Lewin at Highbury. The following students of Islington College have also been accepted as missionaries:—Alfred Herbert Abigail, George Percy Bargery, George Thomas Basden, Rudolph Simon Bennertz, Charles Isaac Blanchett, Roland Potter Butterfield, Ernest Cyril Davies, Samuel Heaslett, Arthur Dimble Henwood, William Hodgkinson, John Stockwood Hole, Arthur Starr Jukes, and George William Rawlings. All these students, except Mr. Davies, are to be presented to the Bishop of London for ordination on Trinity Sunday. Miss Cadman Jones, of Meerut, has been transferred to the Society's ranks from the C.E.Z.M.S. The Committee have also accepted the offer of the services of the Rev. Hector McNeile, M.A., Vicar of Bredbury, near Stockport, who will go (D.V.) to Bombay to take up the work of the late Colonel Freeman among educated English-speaking Parsis and others. In the first instance Mr. McNeile will go out for twelve months only to test whether his health will stand the climate.

WE are asked to mention that a new and revised edition of Dr. Douglas' China-English Dictionary in the Amoy Vernacular, which has been out of print for some years, has just been published by the Book and Publishing Department of the Presbyterian Church of England. To missionaries the net cost is 1*l.*, to others 2*l.*

Errata.—The Rev. Dr. Richards calls our attention to an error in the Rev. A. F. Painter's graphic account of Archdeacon Koshi Koshi in our March number. The degree of D.D. was conferred on the Archdeacon by Archbishop Benson for Bible revision work—not Prayer-book revision as might be inferred from the fifth paragraph on p. 174. In Dr. Richards' own article in the same number, p. 176, line 9 from foot, "Mr. Baker" should read "Mrs. Baker."

HOME DEPARTMENT.

Church Missionary House.

THE important subject of "Missionary Candidates and Candidature" was brought before the members of the London L.W.U. at the monthly meeting on May 14th, by the Rev. D. H. D. Wilkinson and Mr. D. Marshall Lang. Every possible aspect of the matter was embraced in the addresses—the call for men, offers of service and methods of dealing with them, and also laymen's work in the Mission-field.

An interesting account of "Work amongst Indian Girls and Women" was given before the London Ladies' C.M. Union on April 19th, by Mrs. A. J. Hall, of Alert Bay. At the monthly meeting on May 17th, Miss E. Baring-Gould described her recent journeys in India, Ceylon, and Egypt, telling of what she had seen of the Society's work in those lands.

Some two hundred Sunday-school teachers accepted the invitation of the Ladies' C.M. Union for London to a social evening at the C.M. House on April 27th. A collection of curios in the Library was examined with much interest, and at a meeting subsequently held in the Large Committee Room, presided over by the Rev. D. H. D. Wilkinson, Mr. S. W. W. Witty, in the absence of Dr. H. Lankester, gave an account of the Society's Medical Mission work; his address being illustrated by lantern views.

Local Associations and Unions.

THE annual sermons and meetings in connexion with the Carlisle Association were held this year, as usual, on the first Sunday after Easter and the following Monday (April 22nd and 23rd). The Society was represented by Bishop James Johnson, the Rev. W. E. Burroughs, the Rev. G. R. Blackledge, of Uganda, and the Rev. A. Bentley, Association Secretary. The meetings were also addressed by Baba Sodhi, of Amritsar, who gave a most interesting account of his people (the Sikhs), and illustrated the value of Medical Missions in India. Unfortunately Bishop Johnson was unable to remain for the meetings, and the Bishop of Carlisle was prevented by illness from preaching and presiding at one of the meetings as he had intended. The stirring appeals of the Rev. G. R. Blackledge were listened to with great interest. The Rev. W. E. Burroughs gave a most earnest and searching address at the afternoon meeting, and the Rev. A. Bentley a practical summing-up of the speeches of the day. The chair was taken in the afternoon (in the absence of the Bishop) by the Rev. J. R. Wood, Vicar of Stanwick, and in the evening by Mr. W. J. R. Crowder, J.P. The contributions from the Local Association show a satisfactory increase, and the Centenary Exhibition has borne good fruit in the establishment of a Medical Auxiliary, through which 63% has been raised. The contributions for "Our Own Missionary" have also been maintained.

H. E. H. C.

The Archbishop of Dublin presided over the annual meeting of the Hibernian Church Missionary Society on April 27th. In opening the meeting the chairman expressed his thankfulness at being able to say that in spite of difficulties and discouragements they had at all events maintained their position during the year, and in some instances had improved it. Proceeding, the Archbishop pointed out the increase in contributions, drawing a useful comparison with the condition of things before the disestablishment of the Church. At the same time, however, the Church is but half-awake to its responsibilities, and the contrast between the enthusiasm in behalf of the defence of the Empire and the cause of Foreign Missions was indeed a striking one. In presenting the report, the Rev. T. Good stated that in nearly every branch there were signs of a steady advance and progress. The Dublin Missionary Exhibition had aroused great interest, and the "Own Missionary" movement continues to extend. Interesting addresses were given by the Rev. E. J. Peck, from North-West Canada, the Rev. G. N. Eason, formerly a missionary in China and Japan, and the Rev. A. A. Parry, of Western India. The Bishop of Limerick presided over the evening gathering, and referred

back to the Society's Centenary celebrations. He appealed for a deeper interest and more earnest efforts. The Rev. A. A. Parry and the Rev. E. J. Peck spoke again on their respective Missions, and the Rev. E. N. Thwaites gave an account of what he had seen of the Society's work in India.

Sermons were preached in many of the churches of Bath on May 6th, followed by the annual meeting the next day, the Bishop of Bath and Wells presiding. After the presentation of the Report and Balance-sheet, the latter showing a total of 2462*l.* remitted to the Parent Society, the chairman spoke of the wide appreciation of the work of other Societies that the Centenary had called forth, and also referred to the approaching Bicentenary of the S.P.G. Bishop Ingham spoke on the work in Sierra Leone, the Rev. E. J. Peck told of his twenty-four years' work among the Eskimo. At the evening meeting the Rev. Canon Quirk presided, and addresses were also given by the Rev. E. J. Peck and Bishop Ingham.

The Liverpool Anniversary opened with the usual children's flower meeting in Hope Hall, on Saturday, May 12th. Sermons were preached in a large number of churches on the following day, and on Monday, April 14th, Bishop Royston presided over the annual meeting in the Philharmonic Hall. In presenting the Report, Canon Hodgkins was able to speak of a year of steady work and development. The Ladies' Union had to regret the loss of Miss Ryle, the President, whose place would be filled by Mrs. Chavasse. The Lay Workers', Clergy, and Gleaners' Unions were also in a flourishing state. The total receipts for the year amounted to 7845*l.* The chairman warmly referred to the new Bishop, whom they had hoped would preside, and testified to his keen interest in the cause. Changes were taking place all around which reminded them that they were at the end of another century; but they must remember that Christ was unchanging, and under His care they would continue the work. The Bishop of Coventry, present at the request of Dr. Chavasse, spoke of the need of men at home as well as abroad. What was needed was that all members of the Church of Christ should be awakened to a sense of the responsibility which He has laid upon them. The Rev. W. St. Clair Tisdall told of the needs and difficulties of the work in Persia; and Mr. H. E. Thornton, of Nottingham, the Rev. H. E. Fox, and the Rev. A. K. Finimore, of Mauritius, also spoke.

Speaking at the annual meeting of the Newcastle Auxiliary on May 14th, the Bishop of Newcastle, who presided, said how thankful he was that progress and not retrogression could be reported on, in spite of the war and the many other causes tending to attract attention. Recent events were indeed opening up Africa, making it more urgent and necessary for forward movements and active efforts. He also referred to the progress Indian Christians are making, more especially those in South India, and urged upon those who were kept upon Foreign Missions to lose no opportunity of giving information as to the progress of the work, and to make it plain that they looked upon it as an essential part of the duty of every Christian. A most satisfactory report was presented, showing a financial advance of 422*l.* (2515*l.* total contributions). The Depot had done fairly well during the year, and a C.M.S. Van had commenced work in the diocese. Also two workers had proceeded to the Field. Addresses were given by the Rev. J. M. Challis, of Agra, the Rev. C. F. Horan, and the Rev. E. J. Peck, of N.-W. Canada.

Following the example of other large cities, the Committee of the Nottingham Auxiliary have secured premises, No. 80, Goldsmith Street, and established a Church Missionary House. On April 5th the house was formally opened, Mr. H. E. Thornton briefly explaining the aims and objects of the forward step thus taken. A short dedicatory service followed, at which the Rev. H. P. Grubb offered the dedicatory prayer. The front room on the ground floor is devoted to the purposes of a publications sale-room and library, and another room on the same floor will be utilized for committee and other meetings, and will also be available for friends for reading and writing purposes.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 17th, 1900.—The Rev. G. T. Manley, M.A. (Senior Wrangler, 1893), Fellow of Christ's College, Cambridge, who has accepted an invitation of the Committee to proceed to India for work among members of the Universities and other students, was introduced to the Committee. Mr. Manley was addressed by the Chairman (Mr. Henry Morris) and commended to God in prayer by the Rev. H. G. Thwaites.

On the recommendation of the Ladies' Candidates Committee, Miss Hester Kelsey and Miss Helen Margaret Thomas were accepted as Missionaries of the Society.

The offer of the C.E.Z.M.S. to transfer Miss Cadman Jones, of their Meerut Mission, to the staff of the C.M.S. was accepted.

The Committee cordially accepted the offer of the Rev. A. H. Bowman to act as Incumbent of the Old Church, Calcutta, for a period of six months.

The Committee took leave of the Rev. J. Ireland Jones, the Rev. A. E. Dibben, and the Rev. and Mrs. H. E. Heinekey, returning to Ceylon; the Rev. J. R. Lucas, returning to N.-W. Canada; the Rev. and Mrs. A. E. Price, returning to British Columbia. The Instructions were read by the Rev. G. Furness Smith, and the Missionaries were introduced to the Committee by the Honorary Secretary. They were addressed by the Chairman (Mr. Henry Morris) and the Rev. H. E. Perkins, the latter of whom commended them in prayer to the favour and protection of Almighty God. Mr. P. G. Graham, proceeding to Mombasa as Assistant-Accountant, was also taken leave of.

General Committee (Special), April 24th.—On a Report of the Patronage Committee it was resolved that the following appointments be made:—The Venerable Archdeacon Eyre, the Rev. George Salmon, D.D., Provost of Trinity College, Dublin, Sir Archibald S. L. Campbell, Bart., and Sir Matthew F. Smith-Dodsworth, Bart., to the office of Vice-President; the Rev. T. W. Drury, the Rev. W. T. Storrs, Mr. W. Evill, Mr. H. Gibson, and Mr. F. P. Ward, to be Honorary Life Governors; and Miss A. Brooks (Grantham), Mrs. Alex. Beattie (Beckenham), Mrs. Cobbold (Ross), Miss Hassall (Sydney, N.S.W.), Mrs. J. C. Hoare (Hong Kong), Miss L. M. Hoare (Tunbridge Wells), Miss Léon (Liverpool), Mrs. Charles Moule (Cambridge), Mrs. Sandberg (Isleworth), Miss M. Walsh (Sydney, N.S.W.), to be Honorary Life Members.

General Committee (Special Closing), April 26th.—On the recommendation of the Ladies' Candidates Committee, Miss Annie Graham and Miss Grace Lewin were accepted as Missionaries of the Society.

An offer of service from the Rev. Hector McNeile, M.A., St. John's College, Oxford, Vicar of Bredbury, Stockport, was cordially accepted. Mr. McNeile was located to the Western India Mission for work among English-speaking Parsis and others. Having been introduced to the Committee and addressed by the Chairman (Mr. Sydney Gedge), Mr. McNeile was commended to the favour and protection of God by the Hon. Clerical Secretary.

Mr. A. G. Fraser, B.A., Trinity College, Oxford, was accepted as a Missionary of the Society.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. Bishop of Liverpool (Dr. F. J. Chavasse).

The Secretaries reported the receipt of a telegram from Lagos, dated April 23rd, 1900, announcing the death of the Rev. E. A. Wise, of the Niger Mission. The Committee received the news with deep regret, and instructed that an expression of their sincere sympathy be conveyed to the bereaved parents and relatives.

The Secretaries presented the "General Review of the Year," and the Financial Statement, as recommended by the Annual Report Sub-Committee.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, E.E. Africa, Uganda, Egypt, South China, Mid China, Japan, N.-W. Canada, and British Columbia, various arrangements were agreed to with regard to those Missions.

General Committee, May 8th.—The Secretaries reported on the Anniversary proceedings, and they were instructed to convey the thanks of the Committee to the Rev. Canon Eliot for his address at the Clerical Breakfast, and also to the Rev. E. C. Hawkins for the use of St. Bride's Church.

The Committee had an interview with the Rt. Rev. Bishop of Saskatchewan and Calgary, and the Rev. A. Elwin, of the Mid China Mission.

The Bishop thanked the Committee on behalf of the Indians in the Province of Rupert's Land for what the Society had done for them in the past. He bore witness to the excellent work which was being done by several of their Missionaries throughout the province, especially in connexion with educational efforts. He expressed the hope that as a result of his present visit to England he would be able to complete an endowment for the Diocese of Calgary, and that a Bishop would be speedily consecrated to succeed him in charge of the Saskatchewan Diocese, while he remained Bishop of Calgary. With respect to the Diocese of Calgary, the Bishop pointed out that the Indians were having the duty of self-support strongly inculcated, and that two Blackfoot Indians, shortly to be admitted to Holy Orders, would, he believed, be supported entirely by their fellow-Christians.

Mr. Elwin referred to the question which had recently arisen as to the Missionaries of the Society being placed on a level with certain Chinese magistrates, pointing out that this was much desired by the Chinese Government, a position which the Romanists had accepted, but that Protestant Missionaries had almost unanimously declined.

On the motion of the Secretaries, and in view of the Bicentenary of the S.P.G., the Committee adopted a Resolution of sympathy and congratulation. (See p. 473.)

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Ecumenical Conference on Missions at New York; prayer that God will inspire all His people with fresh devotion to the Cause. (Pp. 401—410.)

Thanksgiving for the true spiritual tone of the Anniversary; prayer that the result of the meetings may be an increase of men and means to carry on the work. (Pp. 414—442, 467, 468.)

Continued prayer for the work in Yorubaland. (Pp. 443—449.)

Thanksgiving for the devoted labours of missionaries recently called to their heavenly rest; prayer that the vacancies may be speedily filled. (Pp. 450, 454, 468.)

Thanksgiving for men and women recently baptized in the mission-field; prayer that the new converts may be rooted and grounded in the faith. (Pp. 454, 456.)

Prayer for Bishop Tugwell's party (p. 451), for the Uganda reinforcements (p. 452), for the workers at Khartoum (p. 454), for those engaged in the relief of distress caused by famine in India (p. 454), for missionaries who are ill (pp. 451, 455).

Thanksgiving for the encouraging aspects of the work in the North-West Provinces of India and in South China. (Pp. 454, 455.)

Thanksgiving for the testimony of the Punjab Government to the good work of the Frontier Medical Missions. (P. 455.)

NOTES OF THE MONTH.

ORDINATIONS.

Yoruba.—On Sunday, March 11, 1900, by Bishop Oluwole, at St. Paul's, Breadfruit, Lagos, Michael Thomas Euler Ajayi and Joseph Suberu Fanimokun, B.A., L.Th. (Natives), to Deacons' Orders.

Bengal.—On Sunday, March 11, by the Bishop of Calcutta, the Revs. Solomon Biswas, Jiban Chandra Mallik, and Santi Bhusan Biswas, to Priests' Orders.

Punjab and Sindh.—On St. Thomas' Day, Dec. 21, 1899, by the Bishop of Lahore, the Rev. Talib Masih to Priest's Orders, and Jeswant Singh and Qutb-ud-din to Deacons' Orders.

Travancore and Cochin.—On Sunday, March 11, 1900, by the Bishop of Travancore and Cochin, Cherikal Chakko Thommen and Elannikal Varkki Mani to Deacons' Orders.

Japan.—On March 11, at Kumamoto, by Bishop Evington, the Rev. Kanosaburo Nakamura to Priests' Orders.

DEPARTURES.

Sierra Leone.—Mr. J. K. Cowburn left Liverpool for Sierra Leone on April 23.

Yoruba.—Miss J. Palmer left Liverpool for Lagos on May 16.

Eastern Equatorial Africa.—Mr. P. G. and Mrs. Graham left Marseilles for Mombasa on April 19.

Ceylon.—The Revs. J. Ireland Jones and A. E. Dibben left London for Colombo on April 27.

Mauritius.—The Rev. and Mrs. V. W. Harcourt left London for Mauritius on May 5.

North-West Canada.—The Right Rev. Bishop and Mrs. Young left Liverpool for Athabasca Landing on April 21.

ARRIVALS.

Sierra Leone.—Miss H. Bisset left Sierra Leone on April 14, and arrived at Liverpool on April 27.

Yoruba.—The Rev. and Mrs. T. Harding, and the Rev. N. Johnson left Lagos on March 25, and arrived at Plymouth on April 16.

Niger.—The Rev. and Mrs. P. A. Bennett left Onitsha on April 18, and arrived at Plymouth on May 11.

Eastern Equatorial Africa.—The Rev. H. K. Binns left Mombasa on April 9, and arrived in London on April 30.

Palestine.—Miss Janet Wenham left Jaffa on April 18, and arrived in London on April 26.—Miss L. W. Lewis (after spending a portion of her furlough in India) arrived in London on April 30.

Persia.—The Rev. and Mrs. W. St. C. Tisdall left Ispahan on March 8, and arrived in London on April 22.

Bengal.—Mrs. C. Grant left Calcutta on March 23, and arrived at Plymouth on May 2.

North-West Provinces.—The Rev. and Mrs. J. P. Ellwood left Bombay on April 1, and arrived at Lucerne on April 22.—The Rev. and Mrs. J. M. Challis left Bombay on April 14, and arrived in London on May 5.

Punjab and Sindh.—The Rev. and Mrs. J. Tunbridge left Bombay on April 15, and arrived in London on May 11.—The Rev. H. G. Grey left Bombay on April 28, and arrived in London on May 14.

Western India.—Mr. and Mrs. J. Jackson left Bombay on March 31, and arrived at Plymouth on April 20.

South India.—The Rev. J. McL. Hawkins, the Rev. and Mrs. R. W. Peachey, the Rev. J. Stone, and Miss Thomas left Madras on March 19, and arrived in London on April 23.—The Rev. T. H. Fitzpatrick left Madras on April 2, and arrived at Newhaven on May 5.—The Rev. and Mrs. W. C. Penn left Madras on April 15, and arrived in London on May 12.

Travancore and Cochin.—The Ven. Archdeacon and Mrs. Caley left Madras on April 14, and arrived in London on May 14.

South China.—Miss A. M. Baker left Hong Kong on Feb. 3, and arrived in England on April 15.—Miss M. Johnstone left Hong Kong on April 4, and arrived in England on May 2.

Mid China.—The Rev. and Mrs. A. Phelps left Shanghai on March 27, and arrived at Plymouth on May 7.

West China.—The Rev. and Mrs. J. A. Hickman left Shih-tsüen-Hsien on Aug. 28, 1899, and arrived in Liverpool, *via* Canada, on March 1, 1900.

BIRTHS.

Uganda.—On April 18, at Greystones, co. Wicklow, the wife of the Rev. F. Rowling, of a daughter.

Bengal.—On April 24, at Baharwa, Santalia, the wife of the Rev. F. Etheridge, of a daughter.

North-West Provinces.—On April 4, at Agra, the wife of the Rev. J. W. Goodwin, of a son.

Japan.—On March 27, at Tokio, the wife of the Rev. W. P. Buncombe, of a daughter.

MARRIAGES.

Mid China.—On Nov. 25, 1899, at Shanghai, the Rev. E. Thompson to Miss E. Chamberlain.—On Dec. 23, at the Cathedral, Hong Kong, by the Bishop of Victoria, the Rev. A. J. Walker to Miss E. Middleton.

DEATHS.

Niger.—On April 7, 1900, at Warri, on board s.s. *Biafra*, the Rev. E. A. Wise.

Bengal.—On May 17, at Hatfield, Florence Amy, wife of the Rev. H. M. Moore.

North-West Provinces.—[Telegram received May 22.] The Rev. C. S. Thompson, of the Bheel Mission.

Punjab and Sindh.—[Telegram dated May 10.] The Rev. R. Clark.

South India.—On March 11, at Sachiapuram, the Rev. S. Paul.—On April 3, Sidney Frank William, son of the Rev. W. C. Penn.

Ceylon.—On May 15, Ada, wife of the Rev. J. D. Simmons.

New Zealand.—On Nov. 1, the Rev. Ereura Kawhia.

PUBLICATION NOTICES.

Extracts from the Annual Letters of Missionaries for 1899. Part IV., containing letters from Eastern Equatorial Africa Mission (Coast District, Usagara, and Nassa), 32 pp., price 2d., post free; and Part V., containing letters from the Uganda and Egypt Missions, 48 pp., price 3d., post free, are now ready.

Popular Missionary Papers. The following additions have been made to this series:—No. 5, *A Very Savage Island*. No. 6, *Afternoon Calls in Ceylon*. No. 7, *Where is Sindh?* These papers are supplied free of charge. They are intended more especially for use in country districts and poorer town parishes. The title of No. 3 has been altered from *Working Girls* to *In Mill and Workroom*.

Paper for Schoolboys. Portions of some of the issues of this "Paper" (published terminally) have been separately printed, and made available for more general distribution, as follows:—*Some Sides of John Chinaman*, by Archdeacon Wolfe; *On the High Road to Timbuktu*, by Mr. T. E. Alvarez; *Nine Hundred Kashmiri Boys*, by the Rev. C. E. Tyndale-Biscoe; and *Baghdad and its People*, by Dr. H. M. Sutton. These are supplied free of charge for giving to elder boys in Sunday-schools, boys attending High-schools, &c., and to boys who may attend special meetings for young people.

Bicentenary of the S.P.G. The article in the *C.M. Intelligencer* for May has been printed in separate form for general use; price 1d.

The following books not published by the C.M.S. are now in stock in the Publishing Department, Salisbury Square, and can be supplied at the prices quoted:—

George Hutchinson: A Brief Memorial of a Holy and Useful Life. This is a short biography of General Hutchinson, formerly Lay Secretary of the C.M.S., by the author of the article in the *C.M. Intelligencer* for February. (C. J. Thynne; 1s. net.) 1s., post free.

The Healing of the Nations. By the Rev. J. Rutter Williamson. A Treatise on Medical Missions; statement and appeal. Crown 8vo, 100 pages. (S.V.M.U., 22, Warwick Lane, E.C.; 2s.) 1s. 9d., post free.

Social Evils of the Non-Christian World. By the Rev. J. S. Dennis, D.D. Reprinted from Volume 1 of *Christian Missions and Social Progress*. (S.V.M.U., 22, Warwick Lane, E.C.; 1s. net.) 1s. 2d., post free.

In Dwarf Land and Cannibal Country. By Mr. A. B. Lloyd, of C.M.S., Uganda. A cheap edition, with complete letterpress and pictures, except the author's portrait. (Fisher Unwin; 6s.) 5s., post free.

Nuru, the Shepherd Boy. By Arthur Le Feuvre, of C.M.S., Krishnagar, Bengal. A Story of Boy-life in Bengal. (R.T.S.; 1s.) 1s., post free.

The following R.T.S. books are offered at reduced rates *direct from the C.M. House*:—

Old Samoa; or, Flotsam and Jetsam from the Pacific Ocean. By the Rev. J. B. Stair. 2s. 6d. net (2s. 10d., post free).

Our Indian Sisters. By the Rev. E. Storrow. 2s. net (2s. 4d., post free).

Among the Dark-haired Race in the Flowery Land. By the Rev. S. E. Drake. 1s. net (1s. 3d. post free). A useful Book on China.

Offers of unbound sets of the *C.M. Intelligencer* are occasionally made by friends who are desirous of putting the magazines to some good use. If any Branches of the G.U., or Lay Workers' Unions, or Missionary Bands, can make use of the *Intelligencers* in this way, will they kindly communicate with the Lay Secretary? Sometimes bound volumes also are offered. Unbound copies could be cased at a small cost per volume.

Will Secretaries and Treasurers of Local Associations kindly note that a new Collecting Card for 7s. 6d. can now be obtained, the collecting being made by means of marking or pricking (for each coin given) spaces formed by the lines of latitude and longitude on the two hemispheres, sixty pennies in the Eastern Hemisphere and sixty halfpennies in the Western? A specimen card will be sent on application.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

IN MEMORIAM
OF
MISSIONARIES WHO DIED IN AFRICA.

1609	J.G. PRASSE	1653	M.P. BIRDALEY	MS. VANLIES
1610	J.C. WINTH	1653	G. JETTERES	1845
1611	J.C. WINTH	1805	.. RUYTER	1845
1612	J.M. MEYER	1810	.. BUNTER	1845
1613	C.H. MEISSNER	1810	.. J.H. COCHRAN	1845
1614	P.H. WILG	1810	.. VAN COOTEN	1845
1615	J.H. SCHULZ	1810	.. SCHEMEL	1845
1616	J.C. SPERDACKEN	1810	.. METZGER	1845
1617	D. WILG	1810	.. GUNSEY	1845
1618	L. BÜTNER	1810	.. WEBER	1845
1619	C. BARNETT	1810	.. HARRISON	1845
1620	J. HUNTER	1810	.. MILWARD	1845
1621	W. SCHEMEL	1810	.. G. HULLER	1845
1622	F. WAGNER	1810	.. W. WILHELM	1845
1623	J. K. MEYER	1810	.. G. WILHELM	1845
1624	J. W. MEYER	1810	.. G. WILHELM	1845
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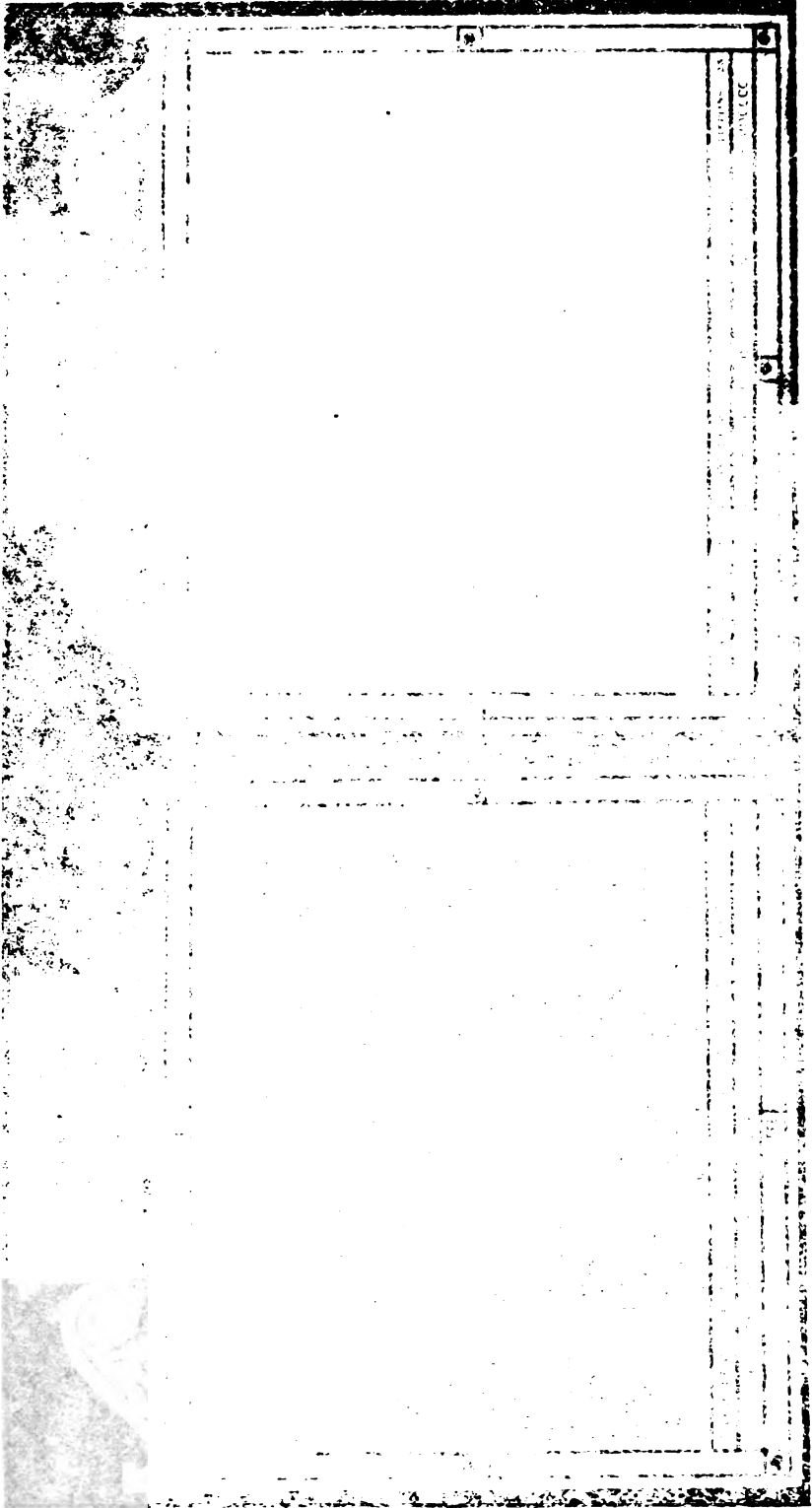
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It is a pity that the two volumes are not more widely known, but they are well worth a search for. The first volume is a history of the Church in Africa, written by a man who has spent many years in the continent. It is a very interesting and useful book, and one which every student of the history of the Church should read. The second volume is a collection of letters and other documents, which are of great value for the study of the history of the Church in Africa. They are written by some of the most prominent missionaries and churchmen of the time, and they give us a very clear and detailed account of the work of the Church in Africa. The book is well written and is a very good example of the kind of work which should be done by our historians.

From the nature of the subject, it is not surprising that there is a certain continuity in the history of the Church in Africa. The early missionaries, such as the Portuguese, the Dutch, and the French, were all concerned with the same general objects, and they all used the same methods. It is only in the latter part of the century that we find a more varied and more successful mission in Africa, illustrated by the names of Livingstone, Moffat, and others.

The first book is occupied with a general history of the Church in Africa for the Gospel. Perhaps the most interesting part of the book is our readers is that in which the author looks at the work of the Church in Africa, and the effects which its occupation has produced. He deals with the subject in a spirit of sober and impartial judgment.

* *The Hallelujah of Africa: A Story of the Gospel*, by F. R. Tennant, Secretary of the Colonial Churches of Africa, London: F. & W. Revell Co., 1890. 2 vols., 11s. 5d.



THE
CHURCH MISSIONARY INTELLIGENCER.

THE REDEMPTION OF AFRICA.*

THE literature on Africa grows fast in volume and variety. Traveller, antiquarian, and sportsman, historian and novelist, missionary and merchant, and now, alas! war correspondent, each brings his contribution to our knowledge of the great unknown land. But our information has been too diffuse. Even if we took only the Mission point of view, it was difficult to generalize from the stories of isolated fields and individual workers. We needed some comparative conspectus: some broader basis for sounder conclusions. Dr. Cust's *Africa Rediviva* (1891), the first attempt, we believe, of its kind, and excellent so far as it goes, does not profess to be much beyond a very suggestive catalogue. Mr. Thornton's *Africa Waiting* (1897), somewhat fuller, but covering a narrower area, is an admirable manual but no more. Mr. Noble has attempted and almost achieved an encyclopædia. His purview stretches from patriarchal days to the last decade of the present century; from Missions of the simplest Christianity and the purest Protestantism to those of the most exclusive and militant Ultramontaniam. While he admits that it is somewhat of a fancy flight to speak of Abraham and Joseph as the first missionaries to Africa in the message of monotheism which they brought to Egypt, he marks with instructive emphasis the long procession of holy men through whom God has spoken to and for the children of Ham. The Queen of Sheba is followed in far-distant days by the servant of her successor; Isaiah and Ezekiel foretold blessings for Africa which Philip and Apollos, and many another, as Cyprian, Athanasius, and Augustine, began to fulfil; and onward the witness was borne through the lips of such men as Raymond Lull, till Macaulay and Wilberforce pleaded the cause of the African slave, and Moffat and Livingstone, Krapf and Rebmann, Hannington and Mackay, and thousands of saintly souls in these latter days took up the message and sealed it with their lives.

From the nature of the subject the two volumes necessarily lack continuity. They might be best described as a series of excursus on the history and methods, problems and progress of Christian civilization in Africa, illustrated by brilliant sketches of typical Missions and representative missionaries.

The first book is occupied with a consideration of the preparation of Africa for the Gospel. Perhaps the portion which will most interest our readers is that in which the author describes the influence of Islam on Africa, and the effects which its occupation has had on itself. That he deals with the subject in a spirit of sincere impartiality, and not as

* *The Redemption of Africa: A Story of Civilization.* By Frederic Perry Noble, Secretary of the Chicago Congress on Africa, Columbian Exposition, 1893. Chicago: F. H. Revell Co., 1899. 2 vols., pp. 856.

a partisan unable to acknowledge the virtues of his antagonist, makes his conclusion, terrible as it is, the more convincing. First appearing as a pseudo-Christianity and then as an anti-Christian force, Islam soon began to lose what spiritual power it ever had in its lust for wealth, in the extension of its dominions, and the increasing worldliness of its aims. In the poverty of its creed and the inherent superficiality and unreality of its religious influences, it possessed no elements of reformation. The worthlessness of its education and the sterility of its culture have been impotent to stop the inevitable decay. It is on its ethical side, the very aspect which some of its advocates present as its best apology, that Islam exhibits its completest failure. While frankly acknowledging that individual Mohammedans may be favourably compared with many Christians of high character, Mr. Noble justly points out,—

“The true distinction between Christianity and Islam lies in their tendency and tenor as a whole. Since Jesus the sinless and Mohammed the sinful constitute the heart and mind and soul of their respective religions, the Christian grows in God-likeness and uprightness on account of his faith; the Mohammedan in spite of his.” (P. 61.)

Mr. Noble is forcible but not extravagant when he describes Mohammed's Allah as “Islam's absentee landlord, who, jealous of man, wound the clock of the universe and went away for ever” (p. 75); or when he thus pictures the most orthodox of Mohammedan provinces:—

“Crumbling, fanatical Morocco, which, with the Soudan, looks upon Egypt and Turkey as little better than infidel lands, is the China of the West, a cess-pool stagnating in the name of Allah. Its persecution of the Jew has always been more terrible than that inflicted by Russia.” (P. 63.)

He is right in his assertion that “the day of Islam is over. Its passing began ages ago.” And though he seems to think less seriously of the wave of Mohammedan aggression which is creeping down the Niger than Bishop Johnson would assent to, perhaps, speaking broadly, he is also right in saying,—

“When the Arab and the ship of the desert reached the tenth degree north of the Equator, then, as of old, to ocean, so now to Islam God shut this sea with nature's doors and said, Hitherto shalt thou come, but no further; and here shall the pride of thy waves be stayed. Equatorial Africa defies Islam. For ages it dashed itself into froth in frantic effort to reach the Equator. Only along the eastern coast did it succeed in crossing this line of fate.” (P. 77.)

His quotations from Mage and Schweinfurth have been terribly verified even since he made them:—

“Islam is at the bottom of the ills under which Africa suffers. The banner of Islam is the banner of blood.” (P. 77.)

In a single epigrammatic sentence, the contrast between the contending forces is summarized:—

“Abraham has become Africa's blessing, but Ishmael her bane, and Mohammed her murderer.” (P. 176.)

We pass over a long but interesting chapter on the influences of mediæval Christianity on Africa, but we cannot forbear to extract from a charming and most suggestive sketch of Raymond Lull, the *Doctor illuminatus*, the one familiar name in long ages of darkness conspicuous for Christlike motive and missionary enterprise:—

“Let Christians, consumed with burning love for the cause of faith, only con-

sider that since nothing has power to withstand truth, which through strength of argument is mighty over all, they can by God's help and His might bring infidels back to the faith; so that the precious name of Jesus, which in most regions is still unknown to most men, may be proclaimed and adored. This way of converting infidels is easier than others. . . . With bowed knee and in all humility I pray that all be induced to adopt this method. . . . This is the most accordant with Christian love. The weapons of the Spirit are far mightier than carnal ones; this method of conversion is far mightier than all others. . . ." (P. 121.)

Has the Church of Christ in 1900 yet risen to the conception and ambition of the saint of 1269?

Of the natural characteristics of the three principal races which inhabit the African continent, as well as of the Semitic invaders whom he places lowest in the scale, Mr. Noble has much to say in judicious appreciation, as he has much in stern condemnation of the sins of those peoples who, professing a higher civilization and a purer religion, have brought to them the double curse of slavery and the spirit trade. Speaking of these he makes the natural remark that "the marvel is not that Africa has made so little advance, but that she has accomplished so much. The miracle has been that Missions among Africans did not become utter failures." (P. 180.)

And yet, as he points out, slavery itself and the liquor traffic, though "stones of offence," have been made, in God's providence, "stepping stones to Missions" by rousing the conscience of Christians to realize the woes and wrongs of Africa. It was not till the beginning of this century that a single hand was raised to relieve her, and when it was raised, that hand, the author remarks with pardonable pride, was American. The claim seems a little strained, but it is certainly true that no European power had till then troubled itself with questions which lay outside a policy of selfishness. Even at the time of the Berlin Conference Dr. Cust, whom the author quotes with approval, wrote:—

"In dealing with the Natives the principles of common Christianity and respect for national feeling entirely disappeared from the vision of statesmen. They looked only to selfish interests and from the narrowest point of view. The only hope of amelioration for the unhappy peoples lies with the Christian missionary." (P. 188.)

In an account of the rise of Protestant Missions to Africa, which forms a separate excursus at the close of the first book, the writer challenges the assertion that Protestantism has ever fallen short of the missionary energy of the Roman Church. He alleges boldly, and demonstrates by means of an interesting diagram, that from Luther (whom, by the way, he canonizes) "there has never been a decade when Protestantism failed either to carry Missions among the Heathen or to attempt to promulgate Christianity among Pagans"; and that since Calvin (also canonized) there has been but a single decade in which some new enterprise in Missions has not been originated or attempted by Protestantism. But more by far than this, its Missions were infused by a totally new spirit.

The author observes with great force:—

"Protestantism took men back to the Scriptures, put them in intimate, personal, vital relations with God, and, in restoring the right of private judgment, recovered the principle that has ultimately resulted in freedom for body, mind, and spirit." (P. 209.)

Five Protestant Missions to non-Christians were at work before 1736, when the Moravians commenced the first Mission of Reformed Christianity to Africa. But as early as 1634, Heyling of Germany had visited Abyssinia, and translated the New Testament into Amharic. New England claims probably the honour of forming the first missionary society in 1649. The first missionary training college began in 1622. The first missionary magazine was published in 1710.

Under the title of "The Religious Partition of Africa," Mr. Noble devotes the latter part of his first volume to outline histories of the several agencies which have laboured in the Christianizing of Africa. The arrangement is denominational rather than racial. The fullest are those of the Missions of Rome and of the United Brethren, which are selected for contrast and comparison, both in policy and methods. While scrupulously fair, and ready to recognize all that deserves praise, he does not hesitate to put his finger on faults and failures where he sees them. The worldliness of method and lack of spiritual force in the former are pointed out as a conspicuous source of their weakness, while the opposite features so manifest in the latter are shown to be their strength. A single sentence may suffice to illustrate the author's conclusion on the Missions of Rome:—

"Her belief that the sacraments do the work of Christ and His Spirit will cause her mission work to be the pouring of water through a sieve, her missioner to be the Sisyphus of Christianity." (P. 416.)

A chapter on the Missions of British Episcopal Churches (dignified as the "Anglican Apostolate") is, perhaps, less successful than most of the others, and is marked by a few inaccuracies. The writer is fond of drawing contrasts, and cannot resist the temptation of setting the C.M.S. and its great sister Society side by side, in a manner which is far from favourable to the latter. He is also here less up to date than he is elsewhere. While there is a kindly reference to Bishop Crowther, no mention is made of the later West African Bishops, consecrated six years before the publication of these volumes. Even Bishop Tucker, consecrated nine years before, to whom, under God, so much of the growth and consolidation of the Uganda Church is due, does not appear, as far as we have searched, in these pages. Of Mackay, however, there is the fullest appreciation, and a chapter is devoted to him in the second volume as the typical founder of a Mission. Mr. Noble does justice to the English missionaries in Uganda, and, referring to the differences which arose after the arrival of the French priests, declines to adopt Dr. Cust's censure that "both sides were terribly to blame." He adds:—

"The present writer, after studying the evidence brought forward both by British Protestants and French Romanists, finds himself constrained to the conviction that the Anglicans deserve no such condemnation. The French were the intruders and invaders. . . . To Rome's arrogant assumption is due the perpetuation at the heart of a virgin continent, of the variance between the Protestant and the Roman, of the old world feud between the Briton and the Frank." (P. 410.)

In a later chapter, in which Mr. Noble constructs another of his brilliant comparisons, by presenting pictures of the lives, characters, and methods of two men so opposite as Dr. Moffat and Cardinal Lavigerie, he convicts the latter on indisputable evidence of either inexcusable

ignorance or deliberate untruth in his well-known disclaimer, recorded by Dr. Cust, that he did not know there were any English missionaries in Uganda when his priests were sent there. (P. 666.)

We cannot forbear to quote one other passage in which the conditions and prospects of Uganda are eloquently summed up:—

“The Church Society, the world’s imperial Mission Society, has accomplished much elsewhere; but nowhere does its achievement tell so vitally for Christian civilization as in Uganda. The very gifts and weaknesses of the people, the constant clash of races and religions, the strategic situation at the vast Nile reservoir, and between Europeans, Hamites, and Negroes—these factors make Uganda a focus of forces, and must crowd its future with continually recurring crises. The Church Society, however, has laid the foundations broad and deep and sure, and the house is established on a rock. The Society may yet realize the dream of Krapf and Mackay, and its stations link Frere Town in the extreme east to Freetown in the farthest west by a chain of Missions across Africa. (P. 250.)

There is much else that we should like to have noted and quoted from these most interesting volumes. A chapter on women’s work for women is illustrated by such noble names as those of Mrs. Moffat and her scarcely less famous daughter, of Mrs. Krapf, Miss Holliday, Miss Whately, and Miss Kildare, who, it is said, “single-handed, *manned* a station for ten years” (p. 617); certainly a remarkable record, even for a member of the Salvation Army. There are numerous references also to medical and industrial Missions, which we must reluctantly pass by. Mr. Noble is not only an industrious and sympathetic student of Missions, but he has that invaluable gift essential to a historian, a sense of perspective and proportion. The book is well supplied with pictures, maps, and diagrams. We regard it as one of the most valuable of recent contributions to missionary literature. H. E. F.

MEMORIAL TABLETS.

THE missionary, male or female, gives up the ties of the world, and goes out in youth to serve the Lord, and, like a brave soldier, to die in the field, if it is so decreed. A dying missionary once said, “If the Lord calls for me rather than my service, His holy will be done.” They have their reward—their works do follow them.

But what is our duty to them? To record their names, to dwell in our thoughts on their example, to remember that, if we are, as we boast to be, an Imperial race, our great characteristic must be “Self-sacrifice in a great cause”: “For our country”: “For our religious convictions”: For Christ.

This is the motive which led to the preparation of the first tablet in the year of the Queen’s Jubilee, and the second in the year of the Centenary.

Our Society is called the “Church Missionary Society for Africa and the East”: so the series of memorial tablets have properly commenced in the hundredth year of our existence with Africa. Perhaps there may be some among our existing members, or those that come after us, who will be led to erect similar tablets to those who have fallen in India, and the Far East, and the world-wide field of our holy labours in the cause of “Christ and His Gospel.”

R. N. C.

Exeter Hall, May 1st, 1900.

C.M.S., or “Christ My Salvation.”

A REVIEW OF THE CENTURY.*

By EUGENE STOCK.

LET us in imagination take our stand one hundred years ago, and survey the world—the world which God loved, the world for which the Son of God became incarnate, and died, and rose again—the world which He gave in charge to His Church, that she might proclaim to every creature the good tidings of His redemption. Nearly eighteen centuries have run their course since He went up from Olivet to the right hand of the Father: what has the Church done?

It is the year of grace 1800: let us look round the world. Europe—but for the ruling race in Turkey—is Christian, that is, Christian by profession, Christian according to statistical tables; though with a Christianity corrupted in the South, frozen in the North, and officially abolished in France. Asia, which in the thirteenth century was the scene of what seemed a not unequal struggle between the religion of the West and the religions of the East, is now, in 1800, wholly Heathen or Mohammedan, save for the downtrodden Churches of Asiatic Turkey. In the Lands of the Bible Islam is dominant. In India the English conquerors have done almost nothing to pass on the great Message to the multitudes lately come under their sway; and now, in 1800, its doors are actually closed against any bearers of the Message who may appear. In the South, indeed, the old Tamil Mission of Ziegenbalg and Schwartz has formed many small congregations; and in the North, the “consecrated cobbler,” William Carey, has just settled in Bengal under Danish protection; but that is all. In Ceylon, the late Dutch *régime* has compelled thousands to call themselves Christians, but under their new British rulers they are using their liberty to slip back fast into their natural Buddhism. China is closed, though within her gates there are scattered bands acknowledging “the Lord of Heaven” and owing allegiance to the Pope. Japan is hermetically sealed: the Jesuit tyranny of the sixteenth century is one of the most hateful of national memories, and no Christian has been allowed to land for nearly two hundred years. Africa is only a coast-line; the interior is utterly unknown; and the principal link between Christendom and the Dark Continent is the Slave Trade. Australia is scarcely even a coast-line as yet, in 1800, though at one point there is a British convict settlement. The countless islands of the Pacific have only just been thought of, and the ship *Duff* lately took a band of artisan missionaries to Tahiti. South America, for the most part nominally Christian, is sunk in superstition; North America is Christian in a more enlightened sense; but neither in the South nor in the North are there any serious efforts to evangelize the Red men of the interior forests, still less those towards the Arctic Circle or Cape Horn—though there are Moravians on “Greenland’s icy mountains,” and Methodists among the Negro slaves of Jamaica.

What of the missionary organizations of 1800? Two of them, both Anglican, are already a century old, viz., the Society for Promoting Christian Knowledge, which is directing and financing the Tamil Mission in South India, though the missionaries are Germans and Lutherans; and the Society for the Propagation of the Gospel in Foreign Parts, which at this date is almost wholly occupied in supplying ministers and schoolmasters for British settlers in Canada. The Church Missionary Society has just been founded, but has not as yet a single offer of service. The Baptist Society is seven years old, and has sent Carey and five others to India. The London

* A Paper read at the Ecumenical Missionary Conference at New York, April, 1900.

Missionary Society is five years old, and has sent the artisan band to Tahiti, one man (Van der Kemp) to South Africa, and one to India. The Wesleyan Society is not yet organized, but Dr. Coke has planted evangelists among the West Indian Negroes. Two small Scotch societies have been formed, and have just failed in their first attempt in West Africa. Germany and Denmark have supplied a few men, but have no organizations; and Continental Protestantism is represented in Heathendom by the Moravians, the one Christian Church that has realized Christ's purpose in planting a Church in the world at all. They have been already, though in small numbers, the pioneers among the Eskimo, the Hottentots, and the Negro slaves of Central America. In the United States, Eliot and Brainerd have had no successors, and the great American Boards are yet in the future.

Such is the World, such is the Church of Christ, nearly eighteen centuries after the Ascension. What must the angels think? What must Christ think?

In rapidly surveying the missionary history of the Nineteenth Century, let us take it in four periods, of twenty-five years each.

The early years of the century saw the establishment of two of the greatest missionary organizations, viz., (1) the British and Foreign Bible Society in 1804, which, with its Scottish and American sisters, has shown that the Word of God *can* be translated into all sorts of languages, ancient and modern, cultivated and barbarous, and *can* prove itself the word of life to all nations and kindreds and people and tongues; and (2) in 1810, the American Board of Commissioners for Foreign Missions, the offspring of the never-to-be-forgotten prayer-meeting of Samuel Mills and his comrades under the haystack, and the fruitful parent of the many missionary organizations which are the glory of American Christendom. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church (1821), however, is a child of the English Church Missionary Society, whose able Secretary, Josiah Pratt, wrote letter after letter to the American Bishops, urging them to stir up their Church to take its share in the evangelization of the world.

Two great struggles in the British Parliament marked the early years of the century, both which had an important influence upon the Missionary Enterprise. In both cases it was William Wilberforce, the greatest Christian statesman England has produced, who, after long years of patience and persistence and prayer, led the Christian party to victory. In 1807 he carried the abolition of the British Slave Trade. In 1813 he compelled the East India Company to open the doors of India to Missions. England, from being the chief kidnapper of Africans, became their deliverer. Thousands of them, rescued from the slave-ships, were received in the little colony of Sierra Leone—the very spot where Sir John Hawkins, Queen Elizabeth's great admiral, had shipped his first slave cargo; and hence Sierra Leone became the headquarters of West African missionary effort, both of the Church Missionary Society and the Wesleyans, and the scene of the wonderful revivals under William Johnson and other evangelists. British India had been virtually closed against Missions for twenty years; and in 1812, just a year before the opening, the American Board's first five missionaries to Heathendom were forbidden to land at Calcutta—which led, happily, to Judson devoting his life to Burmah.

During that long dark period in India, the light of the Gospel was mainly held up by godly chaplains of the East India Company, chief among them David Brown, Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie—five names to be had in everlasting remembrance. Henry Martyn, though not technically a missionary, did noble missionary work, and, like David Brainerd and Bishop Hannington, the shortness of his career in

life was more than balanced by the inspiration of his memory. These East Indian chaplains were mostly *protégés* of Charles Simeon of Cambridge, the greatest Evangelical leader in the Anglican Church; and Simeon, in inducing them to go to India in such a capacity at the very time when the sleeping Church at home so sorely needed fervent men to stir her up, illustrated in the highest degree the policy of faith, that "there is that scattereth and yet increaseth." And great was the result. Those chaplains proved the instruments of the conversion of numbers of civil and military officers; and those Christian officers and their successors have been the ardent friends and supporters of Missions ever since. Most of the Mission stations in India have been established at their request and at their expense; and when they come home to England, they are the backbone of our missionary committees and of every sort of Christian enterprise. India, and the Church of Christ, can never repay the debt they owe to Charles Simeon.

China Missions begin with the going forth of Robert Morrison in 1807—in an American ship, because England refused him leave to sail. Moreover, he could only live in the trading settlement at Canton, and labour at his Chinese Dictionary and Chinese Bible. It was grand preparatory work; but the evangelization of the Celestial Empire did not commence in his lifetime.

New Zealand owes the Gospel to Samuel Marsden, who, like Henry Martyn, was not a missionary but a chaplain, having the English convicts in Australia as his flock. He visited the dreadful cannibal islands in 1814, and on Christmas Day preached the first sermon to the Maori chiefs on the Christmas text, "Behold, I bring you good tidings of great joy." But the permanent work was done by two brothers, Henry and William Williams, of the C.M.S., who laboured forty-five and fifty years respectively, living to see the whole Maori race under Christian instruction, thousands of true converts brought into the Church, hundreds dying in the faith of Christ; living also to see the land of the cannibals one of the most flourishing of British Colonies. These results, however, came much later. The success of the London Missionary Society in the South Seas was more speedy. After some years of failure and sorrow, Tahiti and other islands became Christian; and the great John Williams, the Apostle of Polynesia, began in 1817 the twenty-two years' evangelistic voyages which ended only with his murder at Erromanga. In that same year Robert Moffat began his great work in South Africa, and in the following year the L.M.S. entered Madagascar.

It is very evident, from the utterances of preachers and speakers in the early days of the century, that missionary triumphs were looked for of a much more brilliant kind than were actually achieved. But as we near the end of the First Quarter of a century, the tone changes from sanguine to sombre. The Societies were finding out the strength and malice of the great Enemy of God and man. The "strong man armed" was not to be dispossessed as readily as they had hoped. Converts were still few, and Native Christianity proved to be no more free from inconsistencies and backslidings than Christianity at home. It was a wholesome lesson to learn. It led many to perceive that evangelization and conversion are not convertible terms; that while evangelization is man's work, conversion is God's work. It suggested to thoughtful Bible students that perhaps the present dispensation is not to witness the conversion of the world, even in an external sense, and that it is only evangelization which must of necessity be completed before the Lord comes again. Certainly it led to more exclusive reliance upon the Holy Ghost as the one Giver of Life; and prayer for His outpouring became more definite at this time.

As the Second Quarter of a century opens, we see the Missions awaking to the importance of another great missionary principle, viz., that even

evangelization cannot be done by white men only, and that the Native Christians are the best evangelists to their heathen fellow-countrymen. In some Missions the lesson was taught by the ravages of disease and death among the missionaries. For instance, in West Africa, at the beginning of 1826, only fourteen, agents and wives, remained out of seventy-nine who had been sent out by the C.M.S. alone; and this led to the opening of Fourah Bay College, one of the first institutions for training native teachers; upon the roll of which the first student-name is that of Samuel Crowther, afterwards the first African bishop. In the same year appeared in India the first native clergyman of the C.M.S., Abdul Masih, formerly a Mohammedan official, brought to Christ by Henry Martyn, and ordained by Bishop Heber. In the South Seas, at the same time, John Williams was planting native teachers in island after island.

This Second Quarter was a period of progress among the simpler races of the world. Missions spread rapidly in South Africa, among the Hottentots and Kafirs and Bechuanas. Group after group of Polynesian islands was evangelized; Fiji especially, by the Wesleyans, and Hawaii by the American Board. Madagascar proved a fruitful field; and though the L.M.S. missionaries were expelled in 1835, and the terrible era of persecution began, the bush was not consumed, for the Lord was in it. The Negroes of the West Indies received the Gospel with simple faith, and when, at last, Fowell Buxton won the battle in Parliament, and domestic slavery in the British Dominions was abolished, they falsified the predictions of the slaveholders by only using their liberty to crowd their churches.

In India, too, the only Missions that counted any considerable number of converts were among the simpler villagers of the South. The Tamils especially, from Madras to Tinnevely, and South Travancore joined the Christian Churches in their thousands, the L.M.S., the C.M.S., the S.P.G. (which took over the old S.P.C.K. work and developed it), the Wesleyans, and the American Board, sharing in the harvest. But in 1830, a great epoch in India Missions, the mighty Scotchman, Alexander Duff, invented a new method to reach the higher classes and castes: gaining access to them by the offer of a good English education, and thus bringing them under the daily influence of Bible teaching and the personal touch of the missionary. God at once stamped the new agency with His blessing. Duff's first period of service in India was only four years; but in that time his new College brought several young Brahmans out of Hinduism into the Christian Church. From that day to this, Educational Missions have been developed by almost all the larger societies; but the Scottish Presbyterian Churches have maintained their pre-eminence, sending the best scholars from their Universities to win the proud young Hindus to Christ. The Free Church College at Madras, now under Dr. Miller, is indisputably the first educational institution in India. Although the number of converts thus gathered cannot be compared with those of the rural Missions, in which whole families and even villages have frequently turned from idols and accepted Christian teachers, yet, if results are weighed as well as counted, missionary schools and colleges have a noble record. For it is simple fact that all over India the leaders of the Native Churches are the educated men who learned of Christ in the classroom. The education of women was much slower. Begun in the First Quarter of the century by Mrs. Marshman of the Serampore Baptist Mission, and Miss Cooke of the C.M.S., it made little progress even in the Second Quarter.

During this period several German and American societies began work in India, notably the Basle, Berlin, and Leipsic Missions, and the American Presbyterians and Baptists. There was another field which American and

German missionaries made their own—the Mohammedan Lands of the East.—European and Asiatic Turkey, Egypt and Syria and Persia, became the scenes of noble efforts by noble men. The work was two-fold: to enlighten the ancient Oriental Churches, and, both through them and independently, to assail the mighty fortress of Islam. The Germans were mostly men from the great Missionary Seminary at Basle, employed by the English C.M.S.; but while their labours, after a promising beginning, flagged for many years, the American Missions grew and prospered, and the Beyrout Press in particular became a fountain pouring forth the Scriptures and Christian books in the great Arabic language.

The failure of one Mission to an old Eastern Church—that of the C.M.S. to Abyssinia—led, in the wonderful providence of God, to the opening up of East Africa. Ludwig Krapf, one of the noblest of the Basle men, expelled from Abyssinia, went down the Zanzibar coast, settled at Mombasa, and presently became the pioneer of all modern Central African enterprise. On that side of Africa the missionary preceded the explorer. On the other side the explorer preceded the missionary, in determining the course of the Niger; but Missions gradually extended along the Gulf of Guinea, mostly C.M.S. and Wesleyan, with American enterprise in Liberia.

Before this Second Quarter had run its course, China's doors had opened, or at least were ajar. In 1842 the Treaty of Nanking, which closed the Opium War, enabled foreigners to reside at five treaty ports; and these ports were quickly occupied by no less than twelve missionary societies, English, American, and German. Lockhart of the L.M.S. and Parker of the American Board were the first medical missionaries. Burns, of the English Presbyterian Mission, was the first to wear Chinese dress. But as our Second Quarter closes, China Missions are still in their infancy.

We have now reviewed half the century. Let us again look at the world. We are so accustomed to think of modern Protestant Missions being a century old—or more—that we fail to realize how great a part of our progress has been achieved during the past fifty years. In 1850 there was in Africa no Niger Mission, no Congo Mission, no Zambesi Mission, no Nyassa Mission, no Tanganyika Mission, no Uganda Mission, no North Africa Mission. Moreover, there was no Japan Mission, no Korea Mission, no New Guinea Mission, no Melanesia Mission, no South America Mission, no Missions in the far North of North-West Canada. The China Missions had only just begun, at five points on the coast. India was the most advanced field, but even in India there was no Punjab Mission, no Afghan Mission, no Kashmir Mission, no Oudh Mission, no Rajputana Mission, no Santal Mission, no Gond Mission, no Zenana Missions, no Medical Missions, no Theological Colleges, no Native Church organization.

The half-century opens with one memorable move forward in India. The great province of the Punjab, stretching up to the Afghan Frontier, had just been annexed by England. Henry and John Lawrence were at the head of the new Government, and they began their administration by inviting the American Presbyterian missionaries, Newton and Forman, who were on the south side of the Sutlej, to cross the river. Then they sent to the Church Missionary Society to come likewise, and Robert Clark, a young Cambridge wrangler, went over, and has laboured in the Province from that day to this.* The Punjab Missions, both American and English, were started at the request, and at the cost, of the civil and military rulers. Not of them all as a body; not of the State, as such; but of those among them who were godly men acting as private individual Christians. That is true Christian statesmanship. A year or two later, Herbert Edwardes, the most

* [The Rev. R. Clark died on May 16th, three weeks after this paper was read in New York. See last month's *Intelligencer*, page 469.—Ed.]

brilliant of Anglo-Indian soldiers, was Commissioner of Peshawar, the frontier Afghan city, full of bigoted Mohammedans, and held by an army of 12,000 British troops. Edwardes sent for the missionaries; and at a public meeting in the fanatical city itself, he said, "India has been given to us for a mission, not to the minds or bodies, but to the souls of men," "and we are much safer if we do our duty than if we neglect it." Those Christian rulers made the Punjab, full of turbulent warriors as it was, the most peaceful and prosperous province in India; and when, after seven years, the terrible Sepoy Mutiny broke out, and England very nearly lost her great dependency, it was the Punjab and its Christian rulers that saved the British cause. "Them that honour Me," says the Lord Jehovah, "I will honour."

After the Mutiny, Missions and mission agencies were extended and developed all over India; and from that time the progress has been continuous. The principal new Mission established was that of the American Methodist Episcopal Church, which has ever since set an example of energy to all the rest. In recent years no other Mission has been developed so vigorously. And no wonder, with such a leader as Bishop Thoburn.

The China Missions did not extend rapidly in the Third Quarter of the century. The second Opium War, in 1857-58, issued in Lord Elgin's Treaty, which opened the interior of China to the travelling foreigner, merchant or missionary. But the Church was not ready to advance in force. New treaty ports were occupied, and from one of them, Hankow on the Yangtse river, Griffith John, of the L.M.S., made a wonderful journey of 3000 miles to and from the far west. Permanent residence beyond the treaty ports, however, was still difficult, but George Moule (now Anglican Bishop, and in his forty-fourth year of service) settled in Hang-chow in 1865. In that same year a new Mission was being organized in England, which was destined afterwards to be the chief pioneer in the "inward and onward" movement. This was the China Inland Mission under Hudson Taylor. But it was not until ten years later, and in the Fourth Quarter of the century, that the great pioneer journeys of the China Inland men began. Meanwhile, Gilmour went forth to Mongolia, Ross to Manchuria, and Mackay to Formosa.

The long-barred gates of Japan were gently pushed open by Commodore Perry in 1854, and further treaties four years later enabled American missionaries to enter the Land of the Rising Sun; the Protestant Episcopal Church leading the way with Liggins and Williams, and the Presbyterians with Hepburn and Verbeck. But little actual work could be done before the great Revolution of 1868, which ushered in the extraordinary epoch of Japanese adoption of Western civilization. In 1873 the public proclamations against Christianity, which had graced all the notice-boards for two hundred and fifty years, at last came down, and all the Missions were rapidly developed. The American Churches have done by far the larger part of the work, though the Anglican C.M.S. and S.P.G. have taken their share, and have now four Bishops in Japan and a vigorous Native Church.

This Third Quarter of the century was notable for martyr deaths in the mission-field. Besides many missionaries and Native Christians cruelly murdered in the Indian Mutiny, the Southern Hemisphere was especially stained with the blood of Christ's servants. Captain Allen Gardiner and his party, indeed, were only starved to death in Patagonia, and Bishop Mackenzie struck down by fever in Africa; but Bishop Patteson and the brothers Gordon were killed in the South Seas, a second party in Patagonia, and Volkner in New Zealand. So also were noble native evangelists in the L.M.S. Island Missions; while the long years of suffering and death in Madagascar can never be forgotten. But most truly may it be said that

in every one of these cases the blood of the martyrs proved the seed of the Church. Emphatically was this the case in Madagascar. After six-and-twenty years of persecution, the Church suddenly emerged into light and liberty stronger than ever, and all Christendom wondered at the sight.

Let us come again to Africa. David Livingstone, who had joined the L.M.S. Mission in the South in 1841, was engaged in his great journeys nearly all through our present period. But before he had entered the Lake District of Central Africa, the pioneer work of Krapf and his comrades on the East Coast inspired the explorations of Burton and Speke and Grant, who discovered Tanganyika, the Victoria Nyanza, and the kingdom of Uganda. These geographical triumphs drew Livingstone northward, and for years he was lost in the heart of the Dark Continent. It was a period of ebb-tide in Africa. All the Missions, West, and South, and East, met with reverses. The East Coast Slave Trade was rampant; everywhere the prospects were dark. Almost the only hopeful enterprise at the time was Bishop Crowther's on the Niger. Then God showed, as He so often has shown, that a death can sometimes do what a life has failed to do. Livingstone died on his knees at Ilala; and all Christendom woke up to fresh zeal for the evangelization of Africa. Livingstone's own Scottish brethren took Lake Nyassa as their field; the L.M.S. took Tanganyika; the Universities' Mission began to extend from Zanzibar; the C.M.S. revived Krapf's old Mission at Mombasa. Then, just at the end of the Third Quarter, came Stanley's memorable challenge to the Churches from Uganda, and the C.M.S. decided to respond. And only two years later, the Baptists adopted as their field the mighty Congo, just navigated for the first time by Stanley.

One more vast field of Missions was opened up during this period—a field which (may I say it?) is always, to my surprise, omitted from American missionary publications—the great North-West of the Dominion of Canada. Yet no Missions have yielded more striking illustrations of the power of Divine grace than the Missions to the Red Indians. A beginning had been made in the Second Quarter of the century; but it was in the Third Quarter that the work was extended to the bleak coasts of Hudson's Bay, down the mighty Mackenzie River to the Polar Sea itself, and even to the shores of the North Pacific. The C.M.S. has for many years spent \$100,000 a year upon these Missions; the Canadian Methodists also have done good work; thousands of Red Indians have learned to sing the praises of Christ; and the names of Cockran and Cowley and Hunter and Bishop Horden and Bishop Bompas and Bishop Ridley deserve to be honoured, as well as the one name which my American friends do know, that of William Duncan.

This rapid sketch gives an idea of progress in the Third Quarter greater than the reality. There was indeed progress in many lands; but in England, at least, the period of the 'sixties was a period of actual retrogression in missionary zeal, as was acknowledged by two such men as Henry Venn, Secretary of the C.M.S., and Dr. Dale, perhaps the most eminent Nonconformist of the time. This is the more remarkable because the year 1860 was the year of the great revival, following on the American revival of 1858 and the Irish revival of 1859. But it is the fact, strange as it may appear, that the revival, though it gave an immense impetus to Home Missions, did not, at the time, help Foreign Missions. Several causes of this can be traced out. I only here note the fact.

Very different has been the experience of the Fourth Quarter. The immense advance of the missionary spirit in England in the past twenty-five years—I cannot speak of America—is due, in the main, to the influence

of evangelistic and spiritual movements in the Churches at home. I refer to (1) Mr. Moody's great campaigns of 1874-5 and 1882-84; (2) what was called in the Anglican Church the Parochial Mission Movement, in which Mr. Aitken and others have taken a leading part; (3) the Mildmay Conference, and the agencies of which it has been the centre; (4) the Keswick Convention; (5) the Children's Special Service Mission. Not one of these had, in their inception, any connexion with Foreign Missions. Mr. Moody never referred to them; Keswick, for a time, actually excluded them. But all the while, a new sense of the claims of Christ upon His people to do as He bids them, and to go where He sends them, was being fostered. The most remarkable outcome of this new spirit was the going forth in 1885 of the famous Cambridge Seven to China, in connexion with the China Inland Mission. All England wondered at seven men of good family, and two of them idols of the athletic world, adopting the despised calling of a missionary. No other event of the century, in my judgment, has had so powerful an influence in quickening the missionary spirit.

In more recent years, the most striking sign of the awakening has been the Student Volunteer Movement. This, like so many other good things, we owe to America. Its most notable feature has been that, in England at least, every one of the leaders, one after the other, has gone himself to the Mission-field. They have said to their brethren and sisters, not "You ought to go," but "Come, follow us"; and year by year a new Executive has had to take up the home work fearlessly left behind by the very men who seemed so indispensable to it.

Simultaneously with this movement, and much helped by it, there have been two remarkable developments of missionary enterprise, viz., the dedication to it (1) of medical men, (2) of women. Medical Missions were long looked upon with doubt by several of the great societies; certainly by the Church Missionary Society, which now heads all others with its sixty fully-qualified doctors in the mission-field. Scotland led the way, as we have seen it did with Educational Missions, and as we may also see it doing—remembering Lovedale, and Blantyre, and the work of Mackay in Uganda—with Industrial Missions. Now, in all the great London hospitals the Christian students have their missionary associations, and young doctors are coming forward year by year to consecrate their acquirements and skill to the service of Christ abroad. The advance of Women's Work is still more remarkable. In the past, noble service has been rendered by the wives of missionaries; but the going forth in any large numbers of unmarried women is comparatively recent. In this, America has set a brilliant example; but we are following close upon her heels now. Daniel Wilson, the ardent and missionary-hearted Bishop of Calcutta, half a century ago, objected to young women going to India. "Tryphena and Tryphosa," he said, "and the beloved Persis, stayed at home." I am not sure how he knew that; but certainly he forgot Phebe, who did go to a foreign country with a definite ministry. Now, in England, women are coming forward in larger numbers than men; and in the field, as I testify from personal visitation, they set a bright example of self-sacrifice and zeal.

One outcome of the growing missionary spirit is the multiplication of Missions carried on by individual men and women, or by small bands under their direction. These "free-lance" Missions attract the most fervent Christians, and many of their members have manifested quite exceptional devotion; but they might with advantage be more ready to profit by the experience of older agencies and older workers. The one really great successful Mission of the kind is the China Inland Mission, upon which

God has indeed set the stamp of His approval, making it a blessing in England as well as in China. Its admirable and businesslike management, however, is in great contrast to the utter irregularity of some small Missions. Another tendency of the day is in quite a different direction; in the direction of entrusting Missions, not to individual Directors, not to Societies and Committees and Boards, but to the Church itself in its corporate capacity. This is the tendency of High Churchmen in the Anglican Church; but the Presbyterian Churches of Scotland, Ireland, America, and Australia, furnish the principal examples of the system. Meanwhile, the older societies are by no means distanced in the race. Whether their system is ideally the best may be doubted; but they are, so to speak, "in being," they are doing the bulk of the work, and they are sharing in the general advance. Let me give one illustration. In the first fifty years of its existence, the Church Missionary Society sent out an average of *eight* new missionaries per annum. In the next thirty-eight years it sent out an average of *nineteen* per annum. In the last twelve years of its century it sent out an average of *seventy* per annum. These twelve years, let me add, began with the adoption of what is called the "policy of faith," that is, taking, as the measure of what God intends the Society to do, not the supply of money, but the supply of men and women, in the assurance that if He raises up missionaries He will certainly incline the hearts of others to support them.

We must now take one more hasty glance at the mission-field. In India, four features of this Fourth Quarter of the century seem especially conspicuous. (1) The rapid advance of the Christian community in education and influence, as compared with other sections of the population: for instance, at a recent Higher Examination for Women by the University of Madras, sixty-eight Native Christian women passed, and only five from all other sections. (2) The growing work among the aboriginal hill tribes, Santals, Gónds, Kóls, who are furnishing good contingents to the Christian Church. (3) The large accessions in some years from the low-caste or out-caste peoples. Of this the most conspicuous example was in the American Baptist Telugu Mission; but other Telugu Missions have shared in the harvest, and so did the Tamil Missions after the famine of 1877, and so have the Methodist Episcopal Mission in Oudh, and several other Missions in various parts. Mass movements like these, however, inevitably involve a large amount of stony-ground and thorny-ground Christianity. It always has been so, and in the present dispensation always will be so. All the more important is it to foster the spiritual life of the nucleus of truly-converted souls in the midst of the professing Christian community; and this is the object of a movement which is the fourth feature to be noticed, viz., (4) the going forth of Special Missioners (as distinct from missionaries) to hold special services for Native Christians; with which may be coupled the lectures of men like Dr. Pentecost. This movement has already proved fruitful.

Passing to China, the period has been one of immense extension. The pioneer journeys of the China Inland men began just as the Fourth Quarter commenced; and now all the eighteen Provinces are occupied, most of them by several societies. Outbreaks and outrages have not been infrequent, and both men and women missionaries have died violent deaths; but the numbers have continually increased, and the appeal of the Shanghai Conference of 1890 for one thousand new missionaries in five years was more than responded to. While the statesmen of foreign nations have been pressing the policy of the "open door," the missionaries have found an "open door" for the Gospel in almost every part of China. Even the one

hitherto inaccessible province of Hunan has now been successfully invaded in the name of the Lord.

Japan has presented different aspects at different periods of the Quarter. At one time there seemed every reason to expect an early and national acceptance of Christianity. This was feared rather than hoped for by many of the missionaries, who knew that the cause of spiritual religion was more likely to lose than to gain by it. The danger, however, if it was a danger, has passed away. The jealous independence of the Japanese character is now more disposed to reject what is foreign. Nevertheless, the presence of several Christians in the Legislature, and the election and re-election of a Christian as President of the Lower House, are significant tokens of the success of the American Missions specially.

In the Southern Hemisphere, the principal missionary event has been the occupation of New Guinea by the L.M.S. and one or two other Missions, and the new interest taken by Protestant Christendom in what has been well called the Neglected Continent of South America, several Missions in which have been started in recent years.

Turning to Africa, we find most of the Missions before referred to as inspired by the death of Livingstone, and whose history almost entirely belongs to this Fourth Quarter of the century, prospering under God's never-failing blessing. Livingstonia and Blantyre are monuments of Scottish energy; and the East Coast Missions of the Universities' Mission and the C.M.S. have done good service, especially among the victims of the slave-trade; the Congo in the course of twenty years has given the various Baptist Missions hundreds of converts from among the most degraded tribes; and Uganda has fastened upon itself the eyes of Christendom, by the heroism of Mackay and Hannington and Pilkington, by the faithfulness unto death of native martyrs, and by the zeal of the native evangelists in the last few years in spreading the Gospel all over their own country and in the regions beyond, north, south, east, and west. Meanwhile, the "scramble for Africa" has issued in its virtual partition among the European Powers, and missionary enterprise is partly helped and partly hindered by the advance of a "civilization" in which good and bad elements are strangely mingled.

The latest advances of the Gospel heralds in Africa are into the Soudan, or rather, the three Soudans, viz., (1) the Western Soudan, or Hinterland of Sierra Leone; (2) the Central Soudan, or Hausaland, which that devoted young pioneer, Graham Wilmot Brooke, tried to enter ten years ago, and died in the attempt, and into which a small party of picked men under Bishop Tugwell is at this moment marching; (3) the Eastern Soudan, linked for ever with the name of Gordon, and now at last opened by the British occupation of Khartoum. In this three-fold Soudan Mohammedanism prevails; and thus we come once again, and lastly, to the Mohammedan Lands of the East. Splendid work is being done by three great American societies in Egypt, Syria, Turkey, and Persia; in South Persia, where Henry Martyn suffered the blasphemies of the mullahs, the C.M.S. now occupies four chief cities; while even Arabia, the largest of all still-closed countries, is just touched by the Scotch Mission at Aden, founded by Ion Keith Falconer, and the American Mission at Muscat.

Let me illustrate the spirit in which the Lands of Islam must be attacked by briefly telling the story of two men. Just fifty years ago, a brilliant Oxford man, T. V. French, and a companion from Dublin University, E. C. Stuart, sailed together for India. There they both laboured for many years, in various important spheres; French being called by the Natives "the seven-tongued man," from his wonderful linguistic gifts. After

twenty-seven years, both, simultaneously, became bishops, French in India, and Stuart in New Zealand. After ten years' devoted service in that capacity, French laid down his dignities, and went off as a simple pioneer missionary to the Mohammedans of Western Asia; and at the foot of the cliffs near Muscat in Arabia, his tired body was laid to rest after a service of forty-one years. Stuart, a few years later, followed French's example, resigned his bishopric, and went also as a simple missionary to the Mohammedans of Western Asia; and among them, at the old capital of Persia, he is still labouring to-day, in the seventy-third year of his life, and the fiftieth of his missionary career. Is there a more striking parallel in missionary biography? And is there a more signal example of true missionary spirit?

I make no attempt in this paper to tabulate missionary results. All statistics are fatally defective in one respect, that they take no account of the best results of all. They never count the dead! Tens of thousands of saved souls have been gathered into the heavenly garner, and it is *there*, and not *here*, that we must look for the most assured triumphs of the Gospel. But after all, our eyes should rest, less upon the sheaves already brought in, and more upon the great harvest-field waiting to be reaped; nay, still more upon the lands in which the seed has yet to be sown, upon that enormous multitude, one-half of the population of the world, that has not yet heard of Christ. When is this tremendous work to be done? The Student Volunteers have given us a noble watchword, "The Evangelization of the World in this Generation"; and if any hesitate to adopt it, let them just read it thus—"The Evangelization of this Generation," and they will see at once that it is a plain and simple duty. For every living man, woman, and child, however degraded or however cultivated, however bad or however good, *has a right to hear of Christ*; and how are they to hear if we do not tell them? One thing is quite certain: the Christendom of Europe and America will not do it. Africa must be evangelized by Africans, and Asia by Asiatics. The White Man's Burden is to influence, to train, to guide, the Native Christians. Hence the paramount importance of building up the Native Churches; and this, I believe, is the special work of the new century. One thing is needful for it, the outpouring of the Holy Ghost. In obtaining that greatest of Divine gifts we can all take our share. The bedridden invalid who prays for that outpouring is doing as real a work for the Evangelization of the World as the noblest missionary. For the nearest way, from New York itself, to the heart of a Chinaman or a Hindu, is round by the Throne of God.

A MISSIONARY JOURNEY THROUGH NKOLE.

By BISHOP TUCKER.

NKOLE is a country about which we in Buganda have heard, thought, and prayed much. It lies to the south-west of Koki and borders the German territory of Karagwe. Not much is known of the people beyond the fact that they belong to the wide-spread Bahuma race and possess most of the characteristics of that interesting people.

Several attempts have been made to commence missionary work in Nkole, but hitherto without much apparent success. Apolo, the Katikiro of Buganda, sent several teachers there two or three years ago, but not meeting with the welcome they expected they soon came away. Early in the present year (1899) the Mugema, one of the great chiefs of Buganda, offered to find two men who should make a second attempt. These men were sent forth by the Church of Buganda and travelled with me on a former journey as far as Koki. Mr. Clayton, who is in charge of the work in Koki, thought it a good

opportunity of visiting the king of Nkole, and decided to take the two teachers with him and with the king's permission instal them in their work. Mbarara, the capital of Nkole, is a five days' journey from Kamswaga's. Mr. Clayton was received kindly and hospitably by the king and chiefs, but very little inclination was shown to receive Christian teachers. It was agreed, however, that the two men should remain and that they should be supported by the king. The latter was extremely fearful as to the possible effects of Christian teaching, evidently thinking that disease or death would result. Before, therefore, placing himself under instruction, he desired that four or five of his people should be taught, promising that if nothing happened to them he himself would become a learner. With this arrangement Mr. Clayton was obliged to content himself. The teachers were installed, and after having explained the truths of the Gospel as fully as was possible in the limited time at his disposal, Mr. Clayton returned to his work in Koki. Three or four months later the two teachers reappeared at Mengo. Their work apparently had failed. The few readers had fallen away and their occupation was gone.

"Capricious human hearts—
No sage's rod may track their ways,
No eye pursue their lawless starts,
Along their wild self-chosen maze."

These various attempts to plant the seeds of the Kingdom of God in Nkole only stimulated one's intent the more, and strengthened one's longing desire for the evangelization of the almost unknown country lying between Koki and Toro. I felt that one more effort must be made to enter in.

My confirmation engagements in Uganda having come almost to an end, and a loud call having reached me from Toro, I decided to start as soon as possible for Nkole with a view ultimately of pushing right through Kitakwenda to Toro. Owing to the arrival of Dr. Howard Cook in Uganda, his brother, Dr. Albert Cook, felt free to accept my invitation to accompany me. I felt that the opportunity for medical missionary work on such a journey was one not to be lost, and Dr. Cook heartily agreed with me. Porters were soon engaged, loads made up, and everything arranged for a start on November 14th.

The day came and with it all the hurry and bustle incidental to a caravan journey in Central Africa. Of course every man attempted to secure the lightest load, and there was the usual difficulty in getting the heavier ones assigned to sufficiently sturdy porters. At length all was settled satisfactorily and away we went.

The promise of a successful journey was quickly overshadowed by that terrible scourge, small-pox, making its appearance. My head boy was not well on leaving Mengo and soon became so ill that it was necessary to have him carried. In two or three days unmistakable signs of small-pox manifested themselves. Dr. Cook adopted prompt measures. Men were engaged immediately to carry the boy back with all speed to the capital for isolation and treatment. These carriers as well as all the porters were vaccinated. Having done all that was possible to do under the circumstances, we continued our journey.

On the third day we entered Budu, which, when Uganda was divided in 1892, was assigned to the Roman Catholics—not, as has often been supposed, as a sphere of religious influence into which Protestants were not allowed to intrude, but as a political sphere. Here, of course, our work has been carried on at a great disadvantage. Only Roman Catholic chiefs are put into office and all their influence is under the control of the Roman Mission. Nevertheless we have made considerable progress, and some fifteen or sixteen

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churches are scattered about in various parts of the province. Last year I visited several of these little congregations in company with Mr. Clayton, and was much cheered with their earnestness and devotion.

The scenery of Budu reminds one very much of that of the islands of the Victoria Nyanza. There is little, if any, of the tall elephant grass which abounds in Buganda proper, and which, to the traveller's great regret, hides so much of the beauty of the country. Short grass, thick belts of forest, rocky hills, and streams of fresh water which, in the lower levels, widen out into swamps, are the chief characteristics of Budu. The people, of course, are Baganda, but speak with a decided accent of their own. The rebellion of Mwanga, the mutiny of the Soudanese, and the ravages of the plague and small-pox have had the effect of depopulating the country and causing many of the gardens to fall out of cultivation. But still, Budu is fairly well populated, and in many parts is highly cultivated. The over-lord of Budu is the Pokino, whose capital is at Masaka. It will be remembered that years ago our old friend, Nikodemo Sebwato, held this office; and it was at Masaka where Archdeacon Walker was working at the time of the outbreak of the war in the beginning of 1892. On the resettlement of the country, Nikodemo became Sekibobo—chief of the important province of Kyagwe. The Archdeacon's work has since been at Mengo.

Our first Sunday on the march was spent at a place called Butembe, in Budu. This place is about three hours' from Masaka. The chief, who is a Roman Catholic, received us with great protestations of gladness at our coming. So profuse indeed was he in his hospitality that we began to suspect some ulterior motive. Later on in the day we caught a glimpse of the inner workings of his mind. He told us frankly that at first he thought we were Government officers come with Soudanese soldiers to arrest him, and that he actually fled on our incoming to a neighbouring garden. Hearing there, however, that we were only inoffensive missionaries, he quickly made his way back to his own garden and received us in the way I have mentioned. To the revulsion of feeling on finding out his mistake we evidently owed the warm welcome accorded to us. Whether he had been guilty of any disloyalty, as most Budu chiefs had been, at the time of Mwanga's rebellion, and expected the visit of some Government officer, I do not know, but certainly the circumstances seemed somewhat suspicious. However this may be, we spent a very happy Sunday at Butembe. Dr. Cook as usual did his utmost for the sick and suffering ones of the place, and we had the pleasure of making the acquaintance of several Protestant readers who, hearing that we were in the neighbourhood, had come to greet us.

Our central station in Budu is at Kajuna, some four hours' from Butembe. We did not, however, turn aside to visit it, as Mr. Clayton and Mr. Martin, who had recently taken up work in this part of the field, were in Koki awaiting our arrival.

On Monday, November 20th, we resumed our journey. Masaka, the capital of Budu, lay in our path, but so near to our encampment at Butembe that we felt we must push on to Kabawoko, some three hours' beyond. The chief of Kabawoko, a man named Yakobo, is a good, earnest Christian man, and was formerly one of our teachers. He is now a sergeant in the Uganda Rifles. Captain Ashburnham, commanding at Masaka, who hospitably entertained us at breakfast as we passed through, very kindly gave Yakobo leave to accompany us as far as Kabawoko. Here we had the joy of meeting a little Protestant community, who worship in a well-built church, seating sixty or seventy worshippers. Four of this little band of Christians I found were to journey on with me to Koki, there to be confirmed. Out-

side the church was a solitary grave. It was that of a Christian man, named Yonazani, who had died some two or three months previously. It was most touching to stand there with the little groups of Christians around one and to hear of the passing away of him who had so recently been laid to rest. One longed for the time when every such village church shall have its own ordained teacher and pastor. At present a lay teacher is all that can be spared to minister to the spiritual necessities of such little communities of Christians.

The next morning we bade farewell to our military host and went on our way to Kyampagi. Here we found ourselves again in the midst of Protestant surroundings. The garden is one belonging to Apolo, the Katikiro of Buganda, and the chief was formerly one of our own teachers. Unfortunately he was away, but his representative entertained us hospitably. Kyampagi is the last village in Budu, on the very borders of Koki. There is a church here, but the work is at present not large.

On the morning of November 22nd, at 5.45 a.m., we started on our four hours' journey to the capital of Koki. On crossing the stream which divides Koki from Budu the scenery changes rapidly. The somewhat uninteresting and monotonous landscape of southern Budu gives place to the almost mountainous country of Kamswaga. The hillsides are broken in character, showing here and there crags and picturesque bits of scrub. On the lower slopes, well-cultivated gardens give evidence of a fairly numerous population. As we drew near to the capital, our Baganda teachers, Zaboloni Kiride and Ibraimu Asane, with a large number of the Christians came out to meet us. Their welcome was a very warm one and was most cheering to us after our long journey from Mengo. A little later, messengers from the king came running up to us with greetings. Then came Mr. Martin Hall and Mr. Clayton with their boys and more immediate friends. It was a great joy to find ourselves in the midst of such warm-hearted Christians as these in Koki. One felt at once inspired with hope and confidence as regards the future.

Our coming had been looked forward to by many, especially by the sick and those who were to be confirmed. Dr. Cook at once gave notice of his intention to see and treat the sick at certain hours each day. The response was a great gathering of diseased ones every morning. Some cases were but slight and were easily dealt with; others, however, were of a more serious character, necessitating operation and careful treatment. Mr. Martin Hall acted as the doctor's assistant, and a great many cases were dealt with. During our short stay of six days some 1200 patients were treated. It was a piteous sight to see some of the poor creatures who came asking for medicine. Many of them were in the last stage of exhaustion; others were leprous; others, again, ulcerous; others were suffering from tumours; a few were blind, whilst many were suffering from various diseases of the eyes. It was a sad and solemn sight, and one that will long linger in one's memory. I felt thankful that Dr. Cook was able to do so much for them, but sorry that owing to the limited time at our disposal so many were left with but only temporary help.

Friday, the 24th, was the day fixed for the confirmation. It had been decided to hold the service in the new church, although it was in an incomplete state. A large congregation came together, including the king and a number of the chiefs. Forty-seven candidates were presented and received the laying-on of hands. Considering that only six months previously I had confirmed fifty-two other candidates, the number was certainly large, and afforded striking evidence of the progress of the work. The service of Holy Communion followed, when seventy-seven communicants gathered

around the Table of the Lord. Although the service was long, it was a very holy and happy time.

During the progress of the service, however, the weather had changed considerably, and a cold, biting wind set in, which, owing to the unfinished condition of the building, searched every corner and chilled us all to the very bone. Anticipating fever as a consequence, immediately on our return to the mission-house orders were given for hot tea and quinine. In my case, however, the chill was too great, and for the next two or three days I was down with an attack of fever. This, unfortunately, marred an otherwise happy visit.

A very delightful feature of Mr. Clayton's work in Koki is his evening Bible-reading. It is really an extension, or, rather, a development, of evening prayer for the members of his household. After dinner the boys assemble in the large centre room of the house. Those living on the Mission garden join the party, then the teachers and the people living near, until at last some fifty or more are gathered together. A hymn is sung, and then Mr. Clayton (or Mr. Hall as on this occasion) reads a passage of Scripture and afterwards explains it. Questions are then asked and answered. Another hymn is sung, and a closing prayer is then offered. The whole is an opportunity for instruction and worship which is evidently greatly valued.

Kamswaga, the king, is not yet baptized. He is, however, under instruction with a view to baptism. His life has greatly changed, and there is reason to believe that the change is a real heart change. In Zabuloni Kiride and Ibraimu Asene we have two excellent teachers. The former especially is a man of much real capacity, and to him and his predecessor, Tomasi Semfuma, the work in Koki owes much. Such men are the hope of the Church in Buganda.

Having managed to throw off the fever, which had kept me in bed for two days, and having said good-bye to the king and all our Koki friends, we made a start for Nkole on Tuesday, November 28th. Mr. Clayton had arranged for two Koki teachers to go with us in the hope that we might be able to arrange with the king for a recommencement of the work. These evangelists, Andereya and Philipo, are well-taught, intelligent, and thoroughly trustworthy men. The former is a chief. There also accompanied us a young lad, a native of Nkole, who some three years previously had been kidnapped and taken to Koki as a slave. He had learnt to read, and is, I think, a true believer in the Lord Jesus Christ. He was anxious to return to his own country, in the hope of being able to find his father.

As many parts of Nkole were disturbed owing to the depredations of the rebel Muganda chief Gabrieli, the officer in command in Budu wished us to take a guard of ten or twelve guns with us. Kamswaga provided them, and we assigned them the work of looking after our cows, whilst we went on ahead as usual.

We had been given to understand that the country of Nkole was little else than "one great plain"; great, therefore, was our surprise to find it almost mountainous in character. Shortly after leaving Kamswaga's our journey was one of almost continuous hill-climbing. Kinaku was our first camp. The chief, who is a Christian man, entertained us most hospitably. Our men and boys simply revelled in the abundance of good fare provided. There is a church at Kinaku, and a growing work. Our next march was a long one, through most interesting country. At one time we were winding our way through a beautiful valley; at another we were climbing what seemed at a little distance to be almost inaccessible hill-sides. Then there would be a spell of most delightful journeying on the hill-tops, the path

taking us from crest to crest, but now and again dipping into basin-like hollows. Our destination was Wa-Kanzi. Kanzi himself is an important Mohammedan chief, and has been more than once suspected of having dealings with Gabrieli, the rebel chief, and also with Arab slave-traders. At about midday we reached our camping-ground, which we found was about an hour and a half's march from the chief's enclosure. Tents were pitched, and every preparation was made for a stay till the morrow, when a messenger came in from Kanzi to say that the rebels were abroad and had burnt a village not far away the preceding night. He strongly advised us to go on at once and camp at his own place. This our porters were by no means loth to do. Kanzi was a great chief and would be sure to provide an abundance of food. Tents were struck and away we went. We found the distance, however, greater than we supposed. The sun was getting low as we met Kanzi about half a mile from his house. He received us kindly, and did everything in his power to make us comfortable. The next morning he accompanied us for an hour on the road to Ngalama, our next camping-place.

It is difficult to describe in adequate terms the beauty of the scenery through which we passed. Away to our left as we journeyed were vast stretches of country of the most varied character. Below us was a deep valley, clad at the bottom with masses of great forest trees. There in the middle distance were hill-ranges in alternate shade and sunshine, revealing in clearest detail all their wonderful beauty; and in the far distance, forty or fifty miles away, were the mountains of Karagwe and the rocky escarpment of the Kizeba country in German territory. To our right the view, although not so extensive perhaps, was equally beautiful. Kamswaga's Lake was seen in the far distance, glittering like burnished silver in the early morning sunshine; whilst through the valley, some 1000 feet below us, the River Mazinga wound its tortuous course like the twistings and twinings of a great snake, reminding one of Wordsworth's lines where he says:—

"A silvery current flows
With uncontrolled meanderings."

After getting into camp the clouds gathered and the aspect rapidly changed. Almost before we could get our tent-pegs driven more securely into the ground and our loads under cover, the storm burst upon us. The crashes of thunder were exceedingly grand, echoing and re-echoing among the surrounding hills. The rushing wind and the beating rain made us feel most thankful that we were snugly encamped instead of being out on the bare hill-tops over which we had recently passed. In less than an hour the storm rolled over and gradually died away in the distance with a low continuous rumble of thunder which had a somewhat threatening tone in it as it seemed to us.

It was St. Andrew's Day, and as arrangements had been made to observe it throughout Buganda as a day of intercession for Missions, we gathered our Christian men and boys together, and spent the last half-hour of daylight in praying not only for the work of the Church of Christ in Buganda, but throughout the world.

The morning of Friday, December 1st, dawned dark and lowering. It seemed as though the threatenings of the day before were, at any moment, to be fulfilled, and drenching rain to burst upon us. It was necessary, however, for us to go on, as the garden in which we were encamped was small, and there was very little food for our men. Down into the valley therefore we went, nearly 1000 feet below us, and on across the plain towards the hills on the further side, over which our path lay. In a little while rain-drops commenced to fall. The distant mutterings of the thunder grew louder, until

at last we were in the midst of a tropical storm. I was fairly well off, as I was riding my mule with a good mackintosh coat to cover me. Dr. Cook, however, save for an umbrella, was altogether unprotected and soon got drenched. For three mortal hours the downpour continued, till the paths became running streams and the hill-sides fountains of water. At length bits of blue sky became visible, and just as we reached our camp at Kabringo the rain ceased.

We were now within a day's march of the capital of Nkole. So far we had seen very little of the people of the country. At our camping-places a few had come to greet us, but even these were not of the predominant Bahuma race, but people of Banyoro extraction. The former are great herdsmen, the latter till the soil. At Lulembo, however, where Kiwaya, the king of Nkole, has his chief kraal, we were to come in contact, for the first time, with the ruling race. It was with no little interest, therefore, that we looked forward to our meeting with Kiwaya and his people. The distant lowing of cattle on the right hand and on the left as we marched along told of cattle kraals in considerable number. Of the cattle, however, we saw very little until we arrived at Lulembo. The character of the country changed considerably as we drew near to our destination. Rolling hills of fine open grass-land, suitable for cattle-grazing, took the place of the woody scrub through which we had recently been passing. The air, too, seemed to be more bracing and exhilarating. Before reaching Lulembo, our path led us to the Government fort of Mbarara. Here we found Mr. MacAllister, the Sub-Commissioner for Nkole, who most kindly gave us lunch. We had sent our caravan forward with orders to get our tents pitched as near as possible to the king's enclosure. Certainly our first view of the native capital of Nkole was disappointing, to say the least. It is little better than a huge cattle-kraal. The king and his dependents live inside the kraal with the cattle. The lodging of his majesty is not much better than that of his herds. A thorn *boma* surrounds the whole enclosure. Happily our tents had been pitched, not inside the king's kraal, but in the enclosure of the Katikiro, some three or four hundred yards away. The Katikiro is a "progressive" and had built his house after the Uganda model. We were therefore fairly comfortable.

In a little while a messenger came from the king to say that he was about to visit us. We awaited his coming with no little interest. Much, humanly speaking, depended on the issue of our meeting. Our object, of course, was to gain an entrance for the Gospel of Christ into Nkole. A struggle, we felt, was impending—a struggle between the forces of light and darkness. The Enemy was strongly entrenched. He would not yield, we felt persuaded, without a hard fight. Confident in the might of our Great Leader, we braced ourselves for the conflict. The king soon made his appearance with a great crowd of followers who filled the enclosure in which our tents were pitched. He is a great overgrown boy of about eighteen years of age—fat with drinking milk. It was a strange scene. The king, dressed in European coat and trousers, his followers clad in skins or bits of greasy cloth, and carrying spears—the Baganda who accompanied us in their white dresses, together with the two European missionaries, made up a picture curiously suggestive.

The king was accompanied by his Katikiro, Baguta, and a number of other chiefs. We saw at once that Baguta and not the king was the man with whom we should have to deal. He evidently rules the king as well as the chiefs. I have called him a "progressive." This term, I think, fairly describes his intellectual condition. He wants, I believe, to "get on." He has discarded to a large extent the dress, or rather the undress, of the

Bahuma, and generally appears clad like a Muganda. His household is arranged after the fashion of the Baganda, and so far as instruction in Christianity would improve his standing in the world, he would, I believe, accept it. But—and this is the crux with him—he is very much afraid of incurring the superstitious enmity of the men of the old school (fossil Tories they might be called) who surround the king, and who, of course, are the great majority. None of them know much about the Gospel. It was therefore our first work to try to get permission for our two Koki evangelists to remain amongst them to preach and teach the way of salvation. We told them how that the Gospel is good for both worlds—this and the next—“having the promise of the life which now is, and also of that which is to come.” Baguta and the king agreed that no doubt that which we told them was true—but—there was great hunger in the land, and it would be difficult to support the two teachers. Would it not be better for them to go away and come back again in three months’ time, when there would be an abundance of food? Our teachers, Andereya and Philipo, both agreed that they were prepared to endure a little hardness, even a little starvation. Would the king provide them with milk?—they would be content with that. The king was doubtful whether it was possible. “What!” I exclaimed, “the king of a great country like Nkole unable to supply two men with milk twice a day!” The thing was impossible to imagine. After a great deal of discussion it was agreed to receive the teachers and to give them milk morning and evening until the food famine was over. In the meanwhile food would be sent in from Koki, from the garden of Andereya, who is a Koki chief. The struggle was a prolonged one. First one excuse and then another was brought forward, only to be met and combatted by our two evangelists. They showed an immense amount of intelligence and wit in dealing with Baguta, and finally gained the day. It was agreed that they should remain, and the king would build them both a house in which to live and a place in which to teach. So far the victory was won. But the next day the struggle was renewed. The king and Baguta came to see us in the afternoon, and re-opened the question by asking whether it was not possible to postpone the commencement of our work until the harvest. Inch by inch the ground was fought over again until darkness came on and it was agreed to let the original arrangement stand—and so we parted.

The king gave us five or six sheep and two fine cows. As for vegetable food there was none, and our boys were obliged, much to their disgust, to live for two days on a meat diet. I would gladly have stayed longer in the hope of being able to win Baguta and the king more effectually, but food for our porters was so scarce that we felt obliged to content ourselves with the two days we had already spent at Lulembo. But we had not yet done with the king and Baguta. At about nine o’clock, just as we were retiring for the night, the king sent to say that both he and Baguta would “read,” and that in four days’ time he would call all Nkole together, and that the whole country would be taught. This was indeed a great promise, and it looked like an entire surrender. Alas! it was only a promise, and I fear it was only intended to remove any feeling we might entertain with regard to the haggling of which the king had been guilty in the matter of the support of the teachers. We took it for what it was worth, and are not likely to be disappointed.

I must not omit to mention the sequel to the story of the young Nkole boy who had come with us from Koki. He, it will be remembered, was in search of his father. The search was not a long one. On the occasion of the king’s first visit to me he was accompanied by a number of chiefs. One of them the boy immediately recognized as his father, and claimed him

as such. He is the fourth chief in rank in Nkole. I cannot say that there was anything particularly touching in the meeting between father and son. They did not rush into one another's arms as they do on the stage; they both, however, showed genuine pleasure at meeting. The interesting point, however, to remember in the story is that this bright Christian boy (as I believe him to be) has now an opportunity, as I trust he has the will, to teach and preach Christ to the Bankole, and specially to the members of his own family. Thus in the good providence of God we have now three evangelists in Nkole—Andereya, Philipo, and this Nkole boy. It does not seem a great force with which to commence the evangelization of a great country, but one remembers with joy that "it is not by might nor by power, but by My Spirit, saith the Lord," and that God chooses the weak things of the world to confound the things that be mighty. Before long we shall, I doubt not, be constrained to exclaim as we see the light springing up, "Behold how great a matter a little fire kindleth." May God grant it!

On Monday, December 4th, we left Lulembo and started on our way to Toro. Nine or ten days' journeying lay before us through an almost unknown country. The king provided us with guides and away we went. The country through which we passed for several days was very bare and uninteresting. We saw little or nothing of the cattle-keeping Bankole, but of the agricultural section of the people, who are called Banyoro, we saw more. At every village where we camped the sick were treated and everything done to make our mission known and prepare the way for future missionary effort.

It was not, however, until we approached the important village of Ibanda, on the borders of Kitakwenda, that anything of importance occurred. The country through which we passed had been gradually becoming more populous, and the hill-sides were clothed with well-cultivated gardens—a sure sign of a numerous people. Some two hours before reaching Ibanda we halted in a roadside village for our usual refreshment of a cup of tea and a biscuit. On resuming the march I noticed, shortly after leaving the village, a woman making her way very hurriedly towards us through some fields of corn. On discerning that she wished to come up with us I slackened my pace. On reaching our ranks she told me that she was a Musoga woman who had been kidnapped by some Mohammedan Baganda some three years ago, and sold to a man in the village we had just left. She was anxious, she told us, to get back to her own country and family, and asked whether she might travel in my caravan. I gave her the required permission and we journeyed on. In a little while I noticed that a man armed with a spear was trying to head off our caravan. In a few minutes he came down upon us, in apparently a very excited state. He immediately claimed the woman as his slave. He declared that he had bought her for two cows, and evidently considered that an extremely good title to his property. I told him that it was impossible to hear his case there, but if he came on with us to Ibanda we would hear what he had got to say. After a little demur he consented, and, shouldering his spear, marched on in front. Shortly afterwards I noticed that several men armed with spears were coming on in our rear. They shouted to our friend in front, and he shouted back again. It was evidently an inquiry and answer as to what was going to be done in the matter of the slave-woman. I noticed further that whenever we approached a village the man in front would run in and out again very quickly, and the result was usually that some two or three men armed with spears joined the party in the rear. Thus we journeyed on until

Ibanda was reached. Our friend the claimant and his followers at once went inside the village. We sat down outside under the shade of a tree to await the pitching of our tents. In a few minutes almost the whole male population of the village turned out, armed with spears, and took seats in a semicircle round us. The slave-owner at once commenced to plead his case with great volubility. We stopped him at once, telling him that until Dr. Cook's cow-man, who acted as interpreter, came into camp, it was impossible to understand what he was saying. This, of course, shut him up, and the crowd of men dispersed. Then came a visit from the chieftainess of the village, who is a sister of Ntali, the late king of Nkole, and a very important personage. In answer to our inquiries she told us that she was willing to receive Christian teachers if Kiwaya, the king, approved. She knows something about our work, as we have at our more advanced outpost in Kitakwenda our two ablest Toro teachers, Apolo and Seduraka. If ever Nkole is attacked from the Toro side, Ibanda would be the first place to occupy with evangelists. It is a good centre and is itself populous.

I was anxious, if possible, to get the good lady to give me a messenger who would take the slave-woman and her owner, with a letter from myself, back to Mr. MacAllister, the Sub-Commissioner, some three days' journey away. But to my great disappointment she refused to have anything to do with the case, as neither of the parties belonged to her district. This put me in a great difficulty. It was impossible for me to go back. It was equally impossible to give up the slave-woman. To take her on to Toro would be a difficult task, as in all probability an attempt would be made either on the road by day or in camp by night to recover possession of the slave. What was to be done? Happily at that moment we were told that Kaibari, the chief of the district to which the parties belonged, was in the village. I sent for him immediately and explained the case. I told him that, as chief, it was his duty to take both the man and the woman to the British Resident in Nkole, in order that justice might be done. I further warned him of possible consequences should he fail in his duty. To my great delight he at once promised to do what I asked. I wrote a letter to Mr. MacAllister, in which I explained the case, and gave it to Kaibari to take with him. This arrangement apparently satisfied all parties, and away they went.

I must confess that at times doubts would enter my mind as to the trustworthiness of Kaibari and of his sense of duty. However, to my great joy, about a fortnight later I received a letter in Toro from Mr. MacAllister to say that the parties had duly appeared before him, and that he had freed the woman and was sending her back to her own country.

From Nkole we passed on to Kitakwenda. A mountain-range divides the two countries, which are very dissimilar in their physical aspects. Nkole, whilst being mountainous, is bare. Kitakwenda, while not less mountainous, is more fertile, more thickly populated, quite as beautiful, and from a missionary point, presents a field more full of opportunity than Nkole.

It was a great joy to meet in this new sphere of work our two valued Toro teachers, Apolo and Seduraka, to whom the work in Mboga owes so much. They were transferred by Mr. Roscoe to Ntara, where we found them with Mr. Ecob on the morning of December 8th. The chief of Ntara is a Christian named Yakobo. He has built a church, and on our arrival we found that some fifty people had come together for a service. One could but thank God most fervently as one stood in the midst of this throng of worshippers and called to remembrance the fact that the face of

a white man had never before been seen at Ntara. Here was a living Church, of which the founders were Baganda teachers and evangelists. They had been the channels of grace, and souls, through their instrumentality, are daily being added to the Church.

We spent two happy days here, encouraging and cheering both the people, chief, and teachers.

From a hill not far from the church we had a most wonderful view of Mount Ruwenzori. The range was visible from one end to the other, a distance of some 120 miles. The snow-peaks were fairy-like in their evanescent loveliness. At one moment they were seen perfectly—at another a film of mist would float across the scene and they were gone. Then, as the sun sank, the mists vanished like magic, and glacier and snow-clad turret gleamed in glory which seemed more of heaven than of earth. The Albert Edward Nyanza was in full view, and lent all its charm to the completeness of a picture that can never fade from one's memory.

Four days more of journeying through belts of forest, across streams innumerable, through miles upon miles of tall elephant-grass, up precipitous hill and down equally precipitous declivities, and with only the loss of a cow and two calves through the negligence of our men,—brought us to our goal, Toro. Nasanieri, the Katikiro, mounted on the king's horse, came out to meet us with a host of followers. Mr. Maddox had met us an hour previously. Our welcome was a very warm one. Dr. Cook's coming, especially, had been looked forward to. On his previous visit with me, in 1898, he had established a great reputation for medical and surgical skill, and many suffering ones awaited his coming on the present occasion with an expectant hope which only a previous utter despair could have engendered.

We found that great changes had taken place in the Mission station. Mr. Roscoe, whose health unfortunately broke down and compelled a return to Mengo, had almost rebuilt the station. By the judicious cutting down of a large number of useless-banana trees, beautiful views of the surrounding country were opened out. New houses had been built under the superintendence of Mr. Maddox, and both a schoolhouse and dispensary were in progress and approaching completion.

The spiritual work, too, had gone forward. The training of teachers had been definitely taken in hand in the hope that, at no distant future, the entire evangelistic work of the Church in Toro might be carried on by the Batoro Christians themselves. They have the will to do it but lack the necessary training. The work of the Church Council, I found, had become a greater factor in their scheme of Church government. Regular monthly meetings were being held and minutes properly made of the proceedings. The teachers were being sent forth by the Council, which made itself responsible for their maintenance. Regular monthly meetings of the teachers were being held for conference with regard to their work and for spiritual refreshment. Organization had taken a distinct step forward.

Immediately on our arrival, arrangements were made by Dr. Cook for seeing the sick. A certain hour was fixed for an evangelistic service at which all who were able were expected to be present. This service was generally taken by Mr. Maddox, who gave the address in Lunyoro, the language of the great mass of the people. Then the work of diagnosis and treatment went forward. It was indeed a time of hard work for the doctor. The people came in ever-increasing crowds. The number of sick ones seen daily rose steadily. One hundred, two hundred, three hundred, and eventually, before we left Toro, four hundred was the number actually seen by the

doctor in one day. Some of the cases were very terrible ones. It was a repetition of the scenes of suffering, though on a larger scale, which we witnessed in Koki. It was indeed a sad sight,—

“Sad as the gust that sweeps the clouded sky.”

So sad, indeed, that one can scarcely bear to think of it, and is utterly unable to describe it. One felt very sorrowful at heart to think that the Committee of the Church Missionary Society, after carefully considering the question in the light of its resources and responsibilities, had not seen its way to sanction the location of a medical missionary in Toro to cope with this mass of unrelieved human misery. Dr. Cook did what he could during the fortnight of our stay, dealing with more than 3000 attendances of sick folk, some involving serious operations, performed under great difficulty but nevertheless with conspicuous success. But, after all, on leaving we felt that only the fringe of a great work had been touched. The great mass of these sick ones would go back to their gardens and be seen no more. Into the hearts of some few doubtless the good seed of the Word had fallen as into good ground and will bring forth fruit unto eternal life; but the great majority, alas! unless we are able to establish a Medical Mission in Toro, will die as they have lived, strangers to the love of God and without knowing Him “whom truly to know is life eternal.”

In view of my arrival the teachers from the various out-stations had been called in, and I was able to speak to them about their work. Happily both this engagement was kept and also the confirmation held before fever and cold laid me aside for the remainder of my visit.

On December 27th I was sufficiently recovered to make a start for Mengo. The weather was fine, and the porters eager to get back to their homes. The result was that such good progress was made that a fortnight, including a visit to Mitiana, saw us once more back at our work in Mengo after an absence of exactly two months.

In reviewing our journey from a missionary standpoint, one is struck with three things:—

First—the progress made in Koki and the hopeful character of the work there. During the last twelve months the number of baptisms has increased more than 100 per cent. The deep interest taken in spiritual things, as evidenced by such gatherings as that already mentioned as taking place in Mr. Clayton’s house, and the desire to extend the knowledge of the Lord into the surrounding countries, of which the sending forth of the two missionaries—Andereya and Philipo—to Nkole is an outward and visible token, are facts full of hopeful significance. Then, again, the great increase in the sale of books and the simultaneous demand for more teachers are facts which point in the same direction—progress. We need to pray earnestly for an outpouring of God’s Holy Spirit upon both teachers and people that the work may be not merely wide but deep. “Except the Lord build the city, their labour is but lost that build it.”

The second thought which is present in one’s mind in looking back upon our journey is the critical condition of things in Nkole, and the need for earnest, believing prayer that what is happening there at the present juncture may turn to the establishment of Christ’s Kingdom amongst the Bankole. In God’s good providence we have at the capital two whole-hearted, devoted native evangelists, Andereya and Philipo. These men have hearts aglow for souls, and are prepared to endure hardness for Christ and the Gospel’s sake. But they will need to have their hands held up by continued prayer. The forces opposed to them are many and great. Satan will not yield without a fierce struggle. All the powers of darkness will

be arrayed against them. Superstition, ancient customs, self-interest, sensuality, will seek to build a barrier against the entrance of the Gospel. But, thank God! greater is He that is for us than all that be against us. "It is not by might, nor by power, but by My Spirit, saith the Lord." Let us plead earnestly at the Throne of Grace for Nkole and the two messengers of the Gospel already there, and I doubt not that ere long we shall be rejoicing in the knowledge that souls by God's grace have been turned from darkness to light, from the power of Satan unto God."

Then, thirdly, one was immensely struck with the great need of Toro for reinforcements. The work there is going forward "by leaps and bounds." At present, however, we have but two men to work a country as large as Uganda. The opportunity for work among children is almost unlimited; women's work is as yet untouched. Translational work must be done, for the great mass of the people can only be reached through their own tongue, Lunyoro. House-building and house-repairing is another necessity. Then there is the most important work of training teachers for the out-stations. This latter work is quite sufficient to occupy the whole time of one man. I have already alluded to the crying need for a medical missionary; I will not therefore further enlarge upon that beyond saying that, humanly speaking, the most efficient means of winning the tribes around Toro—such as the Bakonga, the Babamba, and other tribes in Ruwenzori—will be found to be the medical missionary.

What is to be done in the face of this great need? First, let there be much prayer made to the Lord of the Harvest that He may be pleased to thrust forth those whom He Himself has chosen to carry on this work. Then secondly, let there be a real heart-searching as to God's will and purpose concerning our own life in relation to such a call as this which comes from the heart of Central Africa. Let there be no shirking the great question, "Is God calling me?" Let us face it boldly and honestly. If the conviction be that the call has indeed come to us, let us "yield ourselves" wholly, absolutely, and unreservedly to Him and His blessed service.

"Teach us, Master, how to give
All we have and are to Thee;
Grant us, Saviour, while we live,
Wholly, only Thine to be."

A VISIT TO EASTERN LIENG KONG, FUH-KIEN.

JOURNAL OF THE REV. LL. LLOYD.

AFTER an interval of some twenty years it seems strange that it should again have been my duty and privilege to itinerate in the Lieng Kong district; but so it has come about in God's providence, and as a good deal of interest attaches at present to the eastern part of this county, I have thought it well to jot down some account of a short visit I have just paid to that district, and I sincerely trust it will induce our praying friends to make Lieng Kong a subject of earnest prayer.

On March 19th I left Fuh-chow in the afternoon in the mission-boat, and after a rather rough night reached

Kwang Tau at daylight. This is a busy market-town, off which a large fleet of junks is always lying at anchor, while innumerable boats of all sorts and sizes ply to and fro with passengers and goods. Our present place of worship here is a very dilapidated Chinese house, the only place procurable at a reasonable rent, but the Christians have purchased a plot of ground on the outskirts of the town, and we hope this year to erect a small church upon it. After a hasty breakfast I started for Lieng Kong city, six miles distant. I quite enjoyed the walk itself, but the conversation by the way very much

more. One literary man especially listened with real interest to the Story of Redemption, and at the close of our conversation declared his intention of becoming a Christian. He had evidently heard and read a great deal, and he treated me with great respect. I invited him to our church in the city, and there the catechist expounded unto him the Way of God more perfectly. I cannot help hoping and believing that I shall hear of him again, and find that the "seed sown by the wayside" "fell into good ground."

At Lieng Kong I found the Rev. Ting Sing Ang ready to accompany me to our first station, and as soon as the tide turned we got on board a ferry-boat and started for Pwo Kau, seven miles down the river. It was very cold, and as the boat was an open one, and the wind strong against us, it could hardly be called a pleasant trip, and, like all Chinese travelling, it was exceedingly slow. At last, however, we reached our destination, and I was pleased to find our nice, commodious church and its appurtenances, the most conspicuous group of buildings in this large fishing village.

As we stood at the church door before I left, a long procession passed. It consisted of the relatives of a well-to-do villager lately deceased, clad in full mourning garb, and followed by a number of gorgeously-apparelled Taoist priests, amongst whom a large paper boat, manned and in full sail, was carried on the shoulders of two men. These priests had been engaged to offer their prayers for the release of the soul from purgatory, and the whole affair cost some 40*l.* Our friends have little idea what immense sums are spent in China on idolatry and its concomitants.

Getting on board our boat again we crossed the river to *Deng Doi*, where a nice church has just been built, part of the cost being borne by our Tasmanian friends, and where a colony of Australian ladies are doing such excellent work for Christ. Their names are household words in the locality, and they are looked up to by the people as a sort of living reservoirs of all that is needed both for physical and spiritual ailments. Some people say that such lives are thrown away; one would ask in astonishment, Could any life more closely approximate to the Master's?

I was met on landing by my friend the military officer in charge of the few soldiers stationed at *Deng Doi*, and he insisted on my going to his *yamen* for tea before proceeding to the mission-house. He still attends our services sometimes, and was present at our gathering in the evening, when, after I had spoken, a meeting was held with reference to financial matters connected with the building of the church, &c., and it was very late before I could wend my way to the *Gospel Messenger* to sleep. I spent the next day visiting the various useful institutions started by the ladies. The blind school is most interesting, and several of these lads sing and play very well indeed and are really converted. The past history of some of them is very sad. The Chinese have so little sympathy with affliction, it is simply ridiculed and its objects treated for the most part with ignominy and cruelty. The dispensary is in full working order, and I had the privilege of telling the "Old, Old Story" to two men who had come for medicine. They listened very attentively and carried home at least some knowledge of the truth.

At midnight on this day (21st), in a heavy downpour of rain, Mr. Ting and I got on board the boats kindly lent us by Miss Oxley, and started for *Deng Hai*, a large town on the coast north-east of *Deng Doi*. We had rather a tumble-about night, but slept well, and reached our destination about 7.30 a.m. A large crowd watched our arrival, and we were at once greeted by a most earnest Christian man, the "pillar" of the *Deng Hai Church*. He led us to a shop owned by a Christian shopkeeper, who greeted us very kindly and who placidly allowed his shop to be taken possession of by a curious crowd, and become a preaching-place for the time being. So amidst the clinking of coins and bustle of trade, Christ was "lifted up" in this busy town. I found that the *Church of Deng Hai* consists of five men, the leader being the "pillar" spoken of above, the others being his spiritual children. I do not know when I have met a man who was so much in earnest. While Mr. Ting was eating his breakfast, he and I perambulated the village and urged all and sundry to accept the message which I had come so far to deliver. As we ascended the hill at the back of the town we came to a small Buddhist temple, where two or

three women were worshipping. It was very pathetic to see them sitting before their prayer-books, unable to decipher a character, but hoping that in some way their inarticulate and unknown petitions would be answered. We had some conversation with them, and I offered one a tract, but she politely handed it back with the remark that she could not read.

On the summit of the hill we could look upon the busy scene beneath, and we both prayed audibly that God would gather many of these people into the fold of Christ. Deng Hai is the centre of a thickly-populated district, where Christ is quite unknown, and we hope ere long to open a station there.

In the afternoon, after commending our brethren to God, we got on board again and started for *Wong Ngie*, which is farther on in the same direction. We were tossed about a good deal during the five or six hours which the voyage occupied, and were both well pleased when we reached *terra firma* again.

We found *Wong Ngie* to be a busy fishing village, containing about 700 families, situated in a well-sheltered bay, in which a large number of fishing-smacks were anchored. Our boat threaded her way through these, and as soon as we got ashore we were greeted with a salute from five ancient muskets (which were not fired without considerable danger to the performers) and a large number of crackers were exploded in my honour. *Wong Ngie* is the centre of the great interest which has lately sprung up in this neighbourhood, and it is said that there are now not less than 600 nominal Christians scattered throughout twenty-seven villages on this narrow spit of land. Many of them are fine stalwart fellows, who looked quite able to battle with the winds and waves, which they have constantly to do. I found that the catechist was an old friend from *Lo Nguong*, one of the first students I ever taught, and he reminded me that twenty years ago I had got him released from prison in that city, where he was incarcerated ten months for refusing to pay money for idolatrous purposes. Our present church at *Wong Ngie* is simply a Chinese house, sadly in need of repair, and the rain which fell heavily during our stay found its way through the unceiled roof in sufficient quantities

to awake me just in time to find Mr. Ting shifting his bedding into the church itself, where he spent the remainder of the night. However, the Christians have given \$500 towards the cost of a new church, and the Jones Fund a like sum, so a better building will soon, I hope, be a *fait accompli*.

On March 23rd, after breakfast and morning prayers we started for *Paek Ka*, about six miles distant in the extreme point of the peninsula. The walk was a very pleasant one, the path winding in and out amongst the corn-fields or taking us along the edge of the steep cliffs which front the sea in most places. The sinuosities of the much-indented coast afford a safe shelter for the people who reap the harvest of sea and land in this neighbourhood and they find a snug shelter from the typhoons in the innumerable little bays which are so plentiful everywhere. After walking about for half an hour we were startled by an explosion of several large crackers, and on asking what it meant we were told that we were nearing one of those hamlets where several of our people lived. Five minutes later we were welcomed by a group of sturdy fishermen-farmers, who, with the usual greetings, led us to the hamlet itself, nestling among the rocks. There we had a quiet talk and a short service with the Christians, and, as usual, almost the whole village put in an appearance, and amongst them the proverbial "oldest inhabitant." In vain did I try to make him understand the necessity of his joining his younger relatives in the worship of the True God. To all our exhortations he replied, "I don't know," and we could get no further with him.

Before we left, an old woman who had been quietly seated on a low stool at the back of the room, suddenly exclaimed, "How can we become Christians? You have no Taouist priest when you die, to rescue your souls from purgatory." This, of course, gave Mr. Ting an opportunity of explaining the Christian belief with regard to death, and the uselessness of the idolatrous ceremonies which are so rife at a Chinese funeral. However, the old lady still seemed to think her own views on the subject best, and so we left. Another two miles up hill and down dale brought us to a large seaside village, where I became the centre of a very

large and noisy crowd, attracted by the wish to see a foreigner and also by the salvoes of Chinese artillery which our Christians fired in my honour. The crowd was so dense that I much feared somebody would be hurt, and after a short stay we went on our way simply speaking a few words to the converts who attend the services at Wong Ngie.

Without further adventure we reached another populous village called *Ti Lioh*, where a well-to-do tradesman has lent us his house and fitted it up as a place of worship. It is here that the Paek Ka converts come for the Sunday services, and we hope very shortly to appoint a catechist; at present the services are conducted by the schoolmaster from the neighbouring town.

After a short stay here we started on the last stage of our journey, and in half an hour reached *Paek Ka*, beautifully situated on a narrow neck of land, and surrounded on all sides by "the islands of the sea." The volleys of crackers, &c., which had greeted us elsewhere were quite eclipsed here. They commenced some time before we reached the place and were continued until we were seated in the school; indeed the whole town seemed to be *en fête* to welcome us, and it was a long time before the excitement died away. The military officer stationed here, whom I had met at Lieng Kong, met me outside the town and escorted me through the streets. He is a professing Christian, but, as Mr. Ting rightly said, has not yet "reached to Christ." After a short rest we went out and had some good opportunities for individual speaking. The population seemed almost wholly employed in rope-making and net-weaving, and I find that the fish caught in this neighbourhood is taken to Fuh-chow in fast-sailing junks which make the passage usually in a day and a night.

In the evening we had a splendid opportunity of telling the "Story of Redemption" to a very attentive and orderly audience. The room was piled with the appliances of the fishermen's craft at the sides, and men and boys were perched on coils of bamboo rope and stacks of masts, &c., making quite a picturesque scene. I spoke first and told these "toilers of the deep" how Christ's first disciples were also

fishermen, how He called them from the nets and boats to follow Him, and how He spoke "Peace!" to the troubled sea, which at once sank to rest. Mr. Ting and two others followed me, and it was ten o'clock ere our meeting dispersed. Then I found that our friends had prepared a feast of which I felt bound to partake, but after about twelve courses I excused myself politely, and retired to my loft and was soon asleep.

On March 24th we returned to Wong Ngie, where we intended spending Sunday, visiting one or two other hamlets on the way. Unfortunately it came on to rain rather heavily during the day, which made walking much less pleasant than yesterday. In the evening a number of the Christians came together for service and we had a helpful gathering.

Fortunately Sunday proved fine, and very early in the morning the congregation began to assemble, some of them having travelled eight or nine miles.

The headdress which obtains here is a felt skull-cap, around which a long strip of dark-blue cloth is wound, forming a turban. The effect is quite picturesque. At least 150 were present at eleven o'clock, when service commenced, and one could not help noticing the difference in dress, manner, &c. The man in "vile raiment" was in evidence, and he was not at all abashed by his poverty; there was no need to ask him to "sit in a good place," *he did it*. The well-clothed farmer, the prosperous tradesman, the well-read literary man, all were represented, and all worshipped with us the Triune God. Mr. Ting preached an excellent sermon, exactly suited to the congregation. His text was St. John xiv. 6. and he pointed them to Christ as the Centre and Object of our worship; that to be saved by Him and then live like Him should be the one motive prompting them to join the Christian Church. At 3 p.m. we had the Holy Communion, of which twenty of us partook, and I spoke from 2 Cor. vi. 16-18. Very heavy rain prevented any evening service, except for those on the spot.

On Monday, March 26th, soon after breakfast we started on our return journey to Lieng Kong, traversing quite a different road, however, that we might visit other schools, &c. It was a day of *volleys* and *valleys*. At each hamlet

the usual explosions of gunpowder announced our arrival and departure, and were the outward and audible expression of the people's gratitude for our visit. At *Pwang Sang*, the first halting-place, we have a day-school, and I was very pleased to find almost the whole of the inhabitants nominally Christians.

At least twenty of those who came together for a service were women, who seemed very bright and intelligent, and I could not understand why this was so, until I found out that Miss Searle had spent a fortnight with them and had taught them at least the outlines of Christianity. They showed me where she slept, on what I can only call a "lofty shelf," and were evidently very pleased to have had her with them. Only those who have had experience of the sights, smells, and sounds of a Chinese farmhouse can understand what grace is needed to live in one for any length of time. I was much amused, just as we were about to kneel in prayer, to see the old "Church Uncle" bring all the aprons of the household and put them on the earthen floor that we might kneel without inconvenience. After a basin of vermicelli and fried eggs, we bade our friends "good-bye" and went on our way, which led us up a steep mountain, its dark side illumined by one of the finest waterfalls I have ever seen.

In the afternoon we reached *Kang Ngwong*, one of our oldest stations, situated on the seashore. There is a girls' school here, in which thirteen lassies were busy with their books, and which is taught by the catechist's wife. I went to visit one of our old Christians who was ill in bed, and had prayer with him, and in the evening we had service with those who were present.

On March 27th we left *Kang Ngwong* about eight o'clock in drizzling rain, and the narrow pathway of stone by the seashore was very wet and slippery. It is no fun to be carried cooped up in a chair by two besotted opium-smokers over cliffs, where a false step would involve serious consequences; but one gets used to this in time, and as a matter of fact they rarely do slip or fall.

Passing through various hamlets, where I had an opportunity of speaking and distributing tracts, we reached

Mwai Tie about noon, and stayed for an hour or so. There is a small congregation here, but the outlook is not very bright, and the people seem very indifferent to the Truth.

A tiring walk of nine miles brought us to *Ma Pe*, where, as you know, we have a large number of converts, and where an excellent Chinese house has lately been purchased, which after alteration will make a very serviceable church and dwelling-house.

The catechist reminded me that I had baptized him nearly twenty years ago at *Ning Taik*. He is a relative of the late Rev. Ting Seng Ki, and is, I believe, an earnest worker. Later on we strolled down to the shore and watched the arrival of the fishing-boats with their cargoes. The people hereabouts depend largely for their food supplies on the sea, and whatsoever passes through its paths or is found in its mud is meat for them. In a temple near by we came across a pitiable object, once the richest man in the town, but reduced to beggary, and almost to imbecility, by opium; he ekes out a bare subsistence by teaching a few little children.

In the evening we had a nice service, followed by Holy Communion, of which about twenty partook. I spent the next morning in visiting the homes of the Christians, and was heartily welcomed everywhere. One interesting man I came across had been a fortune-teller, but since his conversion he has been a vaccinator, following foreign methods, and he showed me his tubes of lymph obtained from Japan. Who will say that the Far East is not progressing after that?

A pleasant two hours' walk in the afternoon brought us to *Tau Ka*, where we were called upon to settle an unhappy dispute between the catechist and the converts which has caused great trouble in the neighbourhood. We trust things will now quietly settle down. Our meeting and service was not over until very late, and next morning we left for the city.

I returned to Fuh-chow *via* *Kwang Tau*, travelling by a Chinese launch. I cannot help remarking that this launch sunk on its very next trip, causing the death of almost all its passengers, some 200, so I feel very thankful that I was preserved from harm.

IN MEMORIAM—ROBERT CLARK.

I.—By the Rev. H. E. PERKINS.

THE old adage, "God buries His workers, but carries on His work," was often on the lips of our beloved brother, whose departure from the scene of his long earthly labours we lament. His was a life of singular sweetness, sympathy, and power. His memory will be long cherished by many men of many nations.

He was the son of the Rev. Henry Clark, Vicar of Harmston, in Lincolnshire. After some years spent in business, Robert was sent to Trinity College, Cambridge, where he took his degree as twenty-eighth Wrangler, and was at once ordained to be his father's curate. He had not been two years at that post when the special call came for men from the C.M.S., in the year 1851, and he, with his friend Edward Stuart (now Bishop Stuart of Persia), offered himself to the Society. They went out in 1851 and Mr. Clark was posted to the Punjab Mission. Here he found a congenial yoke-fellow in the Rev. T. H. Fitzpatrick, and the two young clergymen lived for some time at Amritsar, in one of the buildings in the large garden called the Rāmbāg, just outside the gates of the city. It was an uncomfortable and small tenement, but their spirit was not to be daunted by little discomforts. Mr. Clark, after a short time, went up to the frontier city of Peshawar, at that time deemed by many to be a place wherein the preaching of the Gospel would be certainly followed by the assassination of the preacher. However, he and the well-known author and missionary, the Rev. C. G. Pfander, opened the Mission in faith and prayer, and were signally rewarded. In some old notes made by the late Colonel Martin, the Honorary Lay Missionary, who also gave his best strength to the work, Colonel Martin mentions the "temper, patience, and firmness" with which Mr. Clark managed the Mission-school there, and again how a man named Shah Munir, who was eventually baptized, was "attracted by Mr. Clark's character." While at Peshawar Mr. Clark became connected with a promising work which at this time began in the 23rd Regiment of Native Infantry, in which the soldiers, being men unfettered by many caste prejudices, showed a special readiness to receive Christianity. Following the regiment when it moved off forty miles to work at the tunnel underneath the Indus river between Khairabad and Attock, Mr. Clark there built a house, chapel, and school, but the eagerness which had shown itself among the men died out, largely owing, it is to be feared, to the discouragements offered by Government rules. In this and in many other of his labours at this time Mr. Clark had the co-operation of a scholarly convert from Sikhism, Daud Singh, who had been the first-fruits of his nation, and indeed of the whole Punjab, having been baptized in the year 1845 at Cawnpore, several hundreds of miles from his home, by the Rev. W. H. Perkins, of the S.P.G. Mission there.

From Peshawar Mr. Clark went twice to Kashmir to lay the foundations of Christian work in that country. This was by no means free from peril of assassination either, but his dauntless spirit was in due time well rewarded, and the death of the martyr pioneer medical missionary, Elmslie, became, as such sorrows almost always are, the seed of a work whose results only Eternity will reveal.

From his two visits to Kashmir, Mr. Clark returned to Peshawar, but he was soon afterwards transferred to Amritsar, his first station, and with the exception of a year or two during which he was one of the staff of the Lahore Divinity College with Mr. (afterwards Bishop) French, his headquarters during the remaining thirty years of life were at Amritsar. Before

his departure from Peshawar he had undergone a heavy bereavement in the death of his brother, the Rev. Roger Clark, who died of the terrible fever then endemic at Peshawar in the year 1863, after a missionary career of only three years, "thankful to have been a missionary." During his stay at Lahore, and for many years afterwards, Mr. Clark engaged with immense enthusiasm and capacity in the work of being Secretary to the Punjab branch of the British and Foreign Bible Society and Punjab Religious Book Society. A friend having given two donations of one thousand pounds each for a suitable building, the work was admirably carried on with the aid of an Indian Christian manager, a convert from Hinduism under Dr. Duff, and under his careful bookkeeping and Mr. Clark's enterprise, and the business habits which he had learnt in early days, the circulation of Scriptures and other books in thirteen languages (besides occasional sales in such languages as Greek and French) attained large dimensions. Mr. Clark loved this work so well that he only surrendered it into younger hands when the pressure of other duties and advancing years compelled him to do so. It was a characteristic of all his official correspondence that letters were always answered, if possible, by return of post. There were never any arrears, and in every letter the correspondent was sure of a kindly and full response, even if agreement with the views expressed were impossible.

In 1887 Mr. Clark was appointed by the Home Committee to be Chairman of the Punjab Native Church Council. This was perhaps the least successful of his many labours, but the causes of difficulty are too various and imperfectly understood to be suitable for discussion here. A literary labour of great importance which he engaged in was the reading-up of all the Commentaries within his reach for the discovery of the best thoughts of men of all ages, which he then dictated to the Rev. Imad-ud-Din, a well-known convert from Mohammedanism, who had in early life received a first-rate education in Oriental classics. He being endowed with the power of writing his own language in a peculiarly simple and forcible style, rendered these instructions into three excellent volumes, i.e. his Commentaries on the Gospels of St. Matthew and St. John, and the Acts of the Apostles. For these and other like works he ultimately received a Lambeth degree of D.D.

In the year 1877 also the Punjab Mission was severed from the guidance of the Secretary in Calcutta, who had till then had charge of it. There was no one whose claims to become the first Secretary of the Punjab Mission could approach those of Mr. Clark. He accordingly undertook this laborious and responsible duty, which carried with it in due course the further duty of being Honorary Secretary of the Church of England Zenana Missionary Society's newly-organized Mission in the Punjab. This, however, only happened when the inter-denominational work, till then carried on by the Indian Female Normal School Society, was allotted partly to the present Zenana Bible and Medical Missionary Society, for work on inter-denominational lines, and partly to the Church of England Zenana Missionary Society, for Church of England organizations. In the heavy labours and manifold anxieties which this entailed, the lady missionaries were always sure of the most fatherly kindness, tact, and wisdom being used in their every concern. It would be too much to say that agreement was always attained as to the methods and arrangements adopted, but the spiritual tone of all that Mr. Clark did was never questioned by any one. In this connexion he at an early stage recognized the necessity of establishing a first-class boarding-school for the daughters of Indian Christians of good position. This was, by the gracious permission of T.R.H. the Prince and

Princess of Wales, called the Alexandra School. Mr. Clark, unfortunately, under-estimated the cost of the building, and the great labour of collecting the large sum needed told heavily upon his strength. One of the greatest pleasures of his declining years was to have a party of the elder girls to go over to his house on Sunday evenings to sing hymns to his circle of guests and his family.

Mr. Clark retained the office of Chairman of the Church Council for about ten years, the Secretaryship of the C.M.S. Mission till 1897, and the Honorary Secretaryship of the C.E.Z.M.S. for about a year longer; and, full of days and honour, entered his rest at Kasauli, in the Himalayas, on May 16th last, in the seventy-fifth year of his age and the forty-ninth of his missionary career. It was just possible to arrange for his remains to be interred at Amritsar, his chief Indian home. The Bishop of the diocese kindly put off another engagement to be present, and the service was conducted by him, with the senior English and the senior Indian missionaries of the Society, in the presence of three Presbyterian missionaries and a very great concourse of persons from several stations, of many races of men, who all loved him, the oldest surviving missionary of any denomination in the Province.

The brief survey of his life's work here attempted shows that he was connected with that Province for forty-eight years of the fifty-one years during which it has been under the British Crown. When he entered it there was no Mission station save two belonging to the American Presbyterian Mission Board. At the date of his death there were the two great Church Societies and five other Societies at work therein, Delhi having been joined to the Punjab Province in 1858. When he came it is believed that Daud Singh and his family were the only Church of England Christians in the Punjab. At the time of his death the number shown by the last published C.M.S. Report had risen to 5353 of the C.M.S. alone, besides all those in the four southern districts worked by the S.P.G., and besides, also, the 800 catechumens under instruction in C.M.S. Missions, and the very large numbers baptized and under instruction in the various American and other Missions. To all this growth of the Kingdom of Heaven, Mr. Clark's heart went out in equally loving sympathy.

No mention of his career would be complete without notice of the fact that Mrs. Clark, who survives him, a lady of very remarkable zeal, energy, and linguistic capacity, was the beginner of Medical Mission work for Women both in Peshawar and Amritsar. Her work was eminently fruitful while it lasted, and demonstrated the possibility of such effort, and paved the way for the splendid development of the same which has taken place in both those cities under the fostering care of the lady missionaries of the C.E.Z.M.S. Mr. Clark's youngest son, the Rev. Stuart Clark, who possesses the Royal Humane Society's medal for twice saving lives from drowning, was accepted as a missionary of the C.M.S. a few weeks before his father's Home-call, and Miss Clark has been for many years a vigorous worker in the Y.W.C.A. in India, while the companionship of Dr. and Mrs. Henry Martyn Clark was for the last eighteen years of his life a source of much consolation and strength to our beloved friend.

It may be also noted that when the Lahore Diocese was founded it is understood that Bishop French had arranged that Mr. Clark should be Archdeacon for the missionary portion of his duties, while a Government chaplain should be appointed Archdeacon for the British troops and English civil population. But the difficulties caused by the State connexion of the Episcopate and its belongings proved too great to allow of the fulfilment of this design, and Mr. Clark never received the office. It could have added

nothing to the esteem which he enjoyed, and it might have prevented some of the many labours of love which his Heavenly Master accepted at his hands, and sealed with His blessing, God bearing witness of His gifts.

II.—Letter from the Rev. T. R. WADE.

Amritsar, May 22nd, 1900.

I feel that as the senior C.M.S. missionary now, not only in Amritsar, but also in the diocese of Lahore, and as the oldest missionary friend of Robert Clark, I must write some account of my colleague.

He was the lonely missionary who gave me a warm welcome to Peshawar in the beginning of 1863. He was living then in the Gur Khatri, a house in the city which he had just built for himself and his brother. Colonel Martin and the Rev. J. McCarthy had both been invalided home, and I heard of the death of the Rev. Roger Clark at Madras, on my way out from England, and met Mr. McCarthy in Calcutta on his way home. Mr. Tuting had died some little time before.

On my arrival, Robert Clark gave me the rooms so recently vacated for the cemetery. As he said at the time, "They are for you, and they are just as my brother left them." The next day he took me to the large Mission-school, introduced me to the masters, and put me in charge. On the following Sunday evening he drove me to the cemetery, and standing over his brother's grave he said, "I am sorry I shall have to leave you. I am not well, and the doctors have ordered me to go away for a change. Trust God, do what you can, don't be anxious, and be sure you *live*."

Shortly afterwards he left Peshawar for Kashmir, and the next year, accompanied by Mrs. Clark, he left Peshawar altogether for Amritsar, which had been his first station. And so we might have been separated for the rest of our lives; whereas, by the order of the Committee, I have just followed him around the Punjab, from Peshawar to Kashmir, thence to Lahore, and lastly to Amritsar. Thus it has happened that I have lived and worked longer with him than any other missionary.

He was a true, loving, and faithful friend. Indeed, to know him was to love him. His devotion to Christ and to his service in this land was great and unchanging. Having put his hand to the plough he never looked back. For nearly fifty years he worked assiduously, often in much bodily weakness, in the great cause to which he had devoted his life. He founded the Amritsar, Peshawar and Kashmir Missions, and there is not a C.M.S. Mission in the diocese which does not owe something to him.

He loved the Natives. The two houses he built, one in the city of Peshawar, and the other in the city of Amritsar, were for him to live in their midst. As Dr. Imad-ud-Din mentioned in his address in the church after the first part of the funeral service, he had expressed his wish to be buried in the Native Christian cemetery, so that he might rest with them, and rise and stand with them before Christ at last.

Just before he passed away, looking back upon his past life and speaking of some of the things he had done, he thanked God that he had been a missionary, and said that if he had to begin life again he would be again a missionary.

He was firm, tenacious, persevering, yet always most kind and courteous to all. I have seen him disappointed, grieved, sad, but during all the years I have known him I never remember having heard an unworthy expression from his lips, or even an unkind word, and I never saw him in a temper. He was always most hopeful and patient, not turning aside because of diffi-

culties, nor yielding a principle or point simply because of opposition, ready to hear both sides, and generally by prayer and patience obtaining his object.

Mr. Clark was secretary of the Punjab and Sindh Corresponding Committee from 1877 to 1897, and his knowledge of all the C.M.S. Missions in the diocese and of the workers was great, and his sympathy was as great as his knowledge. Any one in sorrow or difficulty might be sure of his help and advice. His correspondence was immense.

He was always watching for opportunities, and ready to embrace them, and make the most of them to further the cause he had at heart.

He endeavoured to make the most of workers by giving to each one just that work which he or she was best fitted to do. He was a good organizer, and worked with tact. Very large sums of money were collected by him for various Christian objects.

He was ever most jealous lest the simple Gospel of Christ should become diluted and weakened by the traditions of men.

Though always taking a deep interest in education generally—he was a Fellow of the Punjab University—yet he was *most* anxious about the Christian training and education of the children of Native Christians. Whilst in Lahore he took great interest in the Native Christian Girls' Boarding School there—now the Lady Dufferin School—and he built the Alexandra Christian Girls' Boarding School in Amritsar. This was an immense effort even for him, and he was obliged to go home for a change afterwards to recover his health. The Rev. A. H. Baring, in his efforts to establish a boarding school for Christian boys in Batala, always found in Mr. Clark a warm supporter and a wise adviser.

That Indian Christians might be helped in the study of the Bible in their own language, he, together with Dr. Imad-ud-Din, whom he baptized in 1866, published valuable commentaries on St. Matthew, St. John, and the Acts of the Apostles in Urdu; and that there might be a regular and full supply of pure and wholesome literature for the whole province, he threw himself heart and soul into the establishment and development of the Lahore branch of the British and Foreign Bible Society, with which is also connected a Religious Book Society. Of these he was the Secretary from 1863 to 1895, and in them he took the warmest interest to the last.

He organized the C.M.S. Punjab Native Church Council, of which he was the first Chairman, and at their annual meeting in April last in Amritsar, he came and spoke some earnest words of exhortation and advice. The Christian village of Clarkabad, called after him, not only perpetuates his name, but is a lasting monument of his character, for amidst all the difficulties and disappointments attending its early settlement and development he never lost heart or hope. He would not believe in shipwreck, he could not accept failure, and so it was patiently and wisely piloted through many dangers to its present prosperity. In him and in his life and labours we see what can be wrought by the grace of God, by faith and prayer, patience, and perseverance. May his example stimulate many to offer themselves for Mission work in the foreign field.

May all of us missionaries endeavour to follow him as he followed Christ!

I will conclude this letter by giving a short account of his death and burial. He had resigned the secretaryship of the C.M.S. and C.E.Z.M.S. in 1898. The C.M.S. missionaries presented him with a handsome gold watch and album, and later the C.E.Z.M.S. ladies gave him a nice phaeton carriage which he found most useful.

The last Sunday he spent in Amritsar he had, as he often used to do, the girls of the Alexandra School come to his house to sing hymns. He addressed a few earnest words to them, and then asked me to conclude with prayer.

A number of friends saw him off at the station on the following Monday evening, and we noticed how frail he looked. One remarked that he made an effort to be present, as he felt he might never see him again. He wrote me a letter full of the warmest sympathy concerning the accident to the Rev. J. A. Wood, and saying that he was very comfortable in Kasauli, and liked the place better than he had expected. He had begun a Bible-reading there, and was pleased with the attendance. It was on Monday, May 14th, that Dr. H. M. Clark showed me a letter from him in which he said he felt growing weaker every day, and that he would like him to come up, but felt he could not ask him to do so as he had so much work on his hands. I urged Dr. Clark to go at once, and he went off that evening, promising to telegraph on arrival if there was anything serious. Next day I received a telegram, "Condition distinctly serious." Another on Wednesday morning told of his death, and a third in the afternoon said, "Arrive morning, funeral evening—our cemetery—tell all." We immediately gave notice here, and sent off telegrams to all surrounding stations, from which it was possible for friends to come, and made arrangements for the funeral to take place at 6 o'clock on Thursday evening.

A large number of friends, European and Native, met the train in the morning, and carried the coffin to Dr. Clark's house.

The first part of the Burial Service was taken in the Mission Church. The Bishop and clergy, in their robes, met the coffin at the large western door. The Rev. D. J. Mackenzie read the sentences as we entered the church, and afterwards the Psalm, and the Rev. Mian Sadiq read the lesson. Then the hymn, "Jesus lives," was sung, after which the Rev. Imad-ud-Din gave a short address. Then, after a time for silent prayer, and whilst the Dead March was being played, the coffin was carried out, and the procession formed to go to the cemetery.

During the service in the church a dust storm had come on, and when we came out it was raining. A number therefore went in carriages, but a large number walked the whole way. The coffin, covered with a pall and flowers, was taken by the Native Christians on a small *hathgari* or hand-hearse, and on arrival at the cemetery it was carried to the grave by missionary friends, amongst them being Dr. Ewing and Mr. Velte from Lahore.

The Rev. Imad-ud-Din began the second part of the service, the Bishop committed the body to the grave, and I took the remaining prayers. Then the hymn, "For ever with the Lord," was sung in English—all the rest having been in Urdu—and the Bishop gave a short address in English, and concluded with the benediction.

Thus we laid to rest our honoured and loved senior missionary, fellow-worker, and friend. The rain had almost ceased during the service at the grave, but soon afterwards it began again heavily. Whatever inconvenience some may have felt, the Indians all looked upon it as a mark of God's approval, and spoke of it again and again as "*Asmūni burakar*," a heavenly blessing.

I trust a worthy biography will be written of our dear departed friend, and there are those who are well qualified to write it. After he had revised his *Thirty Years of C.M.S. Mission Work in the Punjab and Sindh*, and had nothing specially then on his hands, I once suggested to Mr. Clark that he

might write an autobiography, which we should all greatly value, and which I ventured to believe would forward the cause of Missions so dear to him; but he replied, "I have written about the work, and I do not care to write about myself."

It was a consolation and encouragement to him to learn that his son, the Rev. S. Clark, had offered himself to the C.M.S., and had been accepted for Mission work.

AFRICAN NOTES.

RISING in Ashanti.—There has been long-continued anxiety as to the situation in Ashanti. On the 26th of March Sir Frederick Hodgson, the Governor of the Gold Coast, accompanied by Lady Hodgson, arrived at Kumassi in the course of one of his periodical tours of inspection. Here (or possibly before reaching the capital) he received information of the discovery of the Golden Stool, which had been carefully concealed by King Prempeh before his capture by the British in 1896. As this sacred object was the peculiar symbol of Ashanti royalty, and as it was not unlikely that King Prempeh's golden treasure had been buried along with it, the Governor promptly sent a detachment of constabulary under Inspectors Armitage and Leggett to obtain possession of the stool. Unfortunately, the Kumassis obtained knowledge of the quest, and organized a successful opposition; the constabulary were beaten back with the loss of one or two killed and many wounded, including both the British officers. This spark proved sufficient to kindle the flame of rebellion among the tribes around, and by the middle of April Kumassi was closely invested. The Governor realized at the outset the seriousness of the situation, and sent orders for reinforcements both from the coast and from the northern part of the territory. Fortunately, the Bekwai tribe, inhabiting the country to the south-east of the capital, has so far remained loyal; and thus communications between Kumassi and Accra have not been so completely interrupted as might otherwise have been the case. But the sending of reinforcements proved of necessity a slow process; and it was not till the end of the month and after severe fighting that the first detachment, under Inspector-General Aplin, succeeded in cutting its way through.

Meanwhile, the defenders had been hard pressed. The garrison consisted of 300 Hausas, under Captain Parmeter; and there were eighteen Europeans, including six missionaries. Of the latter, the Rev. Thomas Morris and two others belong to the Wesleyan Missionary Society, which has stations at Kumassi and Bekwai, and the remainder to the Basle Mission, at the head of which are the Rev. and Mrs. Ramseyer, who were prisoners in Kumassi in 1873, and were rescued by Sir Garnet Wolseley. On April 25th the Ashantis surrounded the town in great force and made a determined attack; the Hausas were obliged to evacuate their cantonment and concentrate upon the fort, a strong stone and masonry building, armed with six 7-pounders and four maxims. Native allies rendered valuable assistance and the attack was repulsed, but only to be renewed four days later. This time the rebels were routed, with great loss, and their provisions and stores were captured.

Through the month of May contingents from the native forces of Sierra Leone and Nigeria were being landed on the Gold Coast, and for the first time since 1873 the colonial volunteers were called out for active service. The transport arrangements presented great difficulties, as few native carriers could be induced to go north; but eventually a number of porters

were imported from our other West African Colonies. The relief force was placed under the command of Colonel Willcocks, who was able to report at the end of the month that Lieut.-Colonel Carter had almost reached the Prah river, and that Captain Hall was believed to have entered Kumassi on the 26th. Unfortunately, Lieutenant Slater and several Hausas of the Gold Coast Constabulary lost their lives in the course of these operations. It was not till June 5th that Colonel Carter was able himself to start up country; but now that he is leading a strong force into the heart of the affected area, we may hope that the rebellion will be speedily suppressed.

Death of Miss Kingsley.—We regret to have to record the death of Miss Mary Kingsley, which took place on June 5th at Simonstown, where she was engaged in the work of nursing Boer prisoners. Her travels in the interior of West Africa, and her intimate knowledge of native customs, made her an authority on many matters connected with the negro, particularly with regard to heathen superstitions and native forms of government.

In her earlier writings concerning West Africa, Miss Kingsley took a strong line in defence of the liquor traffic and in criticism of Missions on the West Coast. A reply to these statements appeared in the *Intelligencer* at the time, but the writer of the reply, Dr. Harford-Battersby, who had then no personal knowledge of Miss Kingsley, has since been associated with her in more than one undertaking, and believes that her seeming antagonism to things missionary was more apparent than real. He is contributing his personal reminiscences to a new journal entitled *West Africa*. Miss Kingsley was deeply impressed with the need of taking steps to improve the conditions of life of the white man in the Tropics, and she therefore supported with all her might the Livingstone Exhibition and the Travellers' Health Bureau, which has now been established in connexion with Livingstone College, and which largely owes its inception to her advice and sympathy. She contributed to the April number of *Climate* a valuable article on "Gardening in West Africa," which is well worth reading.

At the Livingstone Exhibition she read a paper on Nursing in West Africa, especially supporting the work of the Colonial Nursing Association, published in the June number of *Chambers' Journal*. This and her other efforts in this direction should bear fruit and, indirectly at least, help forward the cause of Missions.

France and Morocco.—The French have continued their westward advance in the south of Algeria; the occupation of Insalah, mentioned in our last Notes, was followed early in April by that of Igli, a place lying slightly to the west of a line drawn due south from the Morocco-Algerian frontier on the Mediterranean. They cannot as yet be said to have touched any territory that has been formally recognized as belonging to Morocco, and there is no reason for assuming that they have any other object than the establishment of order and tranquillity in the great borderland that has hitherto divided their Algerian possessions from those of the Sultan; but the Moors not unnaturally imagine that the province of Taflet is threatened by the French advance. Here the wild tribes from the surrounding country are gathering, and it is said that a holy war is being preached among them. But whether they contemplate an attack upon the French or a domestic revolution is not at present clear. The time seems peculiarly favourable for the latter, as the Grand Vizier, who died on May 13th, was practically ruler of the country, and one who ruled it with a heavy hand. A new Ministry has now been appointed; but such changes are not wont to be effected

peacefully in a country like Morocco; and we may be thankful if the crisis passes by without involving European complications.

Defeat of Rabah.—During February and March uncertain and conflicting rumours were received regarding the French expeditions in the neighbourhood of Lake Chad; but on April 8th the French Colonial Office issued a report by M. Gentil, describing a decisive victory gained by his expedition over Rabah, the powerful chief mentioned in our last Notes. Captain Robillot, who commanded the troops engaged, writes:—"Defeated in his camp for the first time, then forced to flee the town which he himself had built and which was burnt beneath his eyes, he was obliged to retreat on Dikoa, the capital of Cobalo, thus abandoning the Bagirmi territory. His prestige is greatly shaken, and his soldiers, well tried in the battle of Niellim, are completely discouraged."

It would not, however, be safe to assume that Ra'ah's influence has been finally disposed of. There are rumours of a "Pan-Islamic" movement in the heart of North Africa; and if Rabah and the Emir of Wadai and other chiefs should forget past jealousies and throw in their lot with the Senoussi, a great religious leader in the hinterland of Tunis, who holds his court at Jerabub, the confederacy might be a formidable one—for ourselves no less than for the French.

Nyasaland.—The June number of the *Geographical Journal* gives some interesting notes upon a little-known piece of country to the south-east of Lake Nyasa. This description is from the pen of Captain F. B. Pearce, who was in command of an expedition noticed in the November *Intelligencer*.

Mention was there made of a Portuguese force proceeding against some troublesome chiefs who had been raiding on the Anglo-Portuguese boundary, whilst a smaller force, composed of 135 Sikhs and a battalion of native levies under British officers, watched the other side of the frontier. Particulars have since been received as to the action of these bodies. They advanced simultaneously by arrangement upon the town of Kwamba, which was occupied and destroyed at the end of August, after both forces had successfully repelled attacks while marching towards it.

In the middle of September, apparently in consequence of disquieting news from the north, Mr. Alfred Sharpe, the Commissioner, made a hurried journey from Zomba to Karonga, near the north end of Lake Nyasa, and was then absent for some time in the extreme north-west of the Chartered Company's territory. It appears that a chief named Kazembe had been threatening the Company's stations; but a small force reached his town on October 28th, and matters were settled without further difficulty.

Uganda Railway.—On April 30th and May 7th interesting debates took place in the House of Commons on the subject of the Uganda railway. The sum originally voted for this undertaking in 1895 was 3,020,000*l.*, when it was estimated that the 580 miles of railway could be constructed at a cost of about 5500*l.* per mile. The Government have now asked from Parliament and obtained a further sum of 1,930,000*l.*, bringing up the total cost to nearly 5,000,000*l.*, or 8500*l.* per mile.

Among the reasons assigned for this large additional demand, Mr. Brodrick pointed out that it was impossible five years ago to procure an accurate survey of the whole course of the proposed line, and stated that the difficulty of obtaining labour had proved much greater than originally expected. It had been anticipated that the natives of the country would

provide something like half the labour required; but in practice it had been found that of 16,000 men employed, 14,000 had to be obtained from India, and only 2000 were tribal volunteers. The cost of carriage was largely increased by the fact that much of the water upon which the engineers had relied for use in locomotives was found to contain chemical properties unfitting it for this purpose; and the cost of materials by the universally-felt increase in the price of iron and steel. Sir Edward Grey, who while not opposing the additional vote, made the most forcible speech in criticism of the conduct of this undertaking by the Foreign Office, urged that contracts should have been entered into for the amount of iron required, so that changes in the market might not affect the cost; and contended that many of the difficulties might have been foreseen. He blamed the Government for "having failed to impress on the House originally how very speculative the estimates were."

But by far the most cogent plea for this additional vote was the fact that, whereas it had been originally intended to lay in the first instance an unfinished line, exercising the utmost economy in such matters as ballasting and bridges, that scheme was found to be impracticable, and the increased outlay will now provide a finished line, ballasted throughout, and liberally equipped with rolling stock, having a maximum gradient of 1 in 50.

It is satisfactory to learn that the present estimate of traffic justifies the assumption that the receipts will amount to, not 60,000*l.* as originally estimated, but 120,000*l.* per annum. We must not forget, however, that the country did not enter upon the construction of this railway as a commercial speculation, but for reasons of imperial policy, and above all to combat the inhuman traffic in flesh and blood. Already the slave-trade has been abolished so far as the open line extends, and we may hope that, in conjunction with the Cape to Cairo route, it will in the future inflict a heavy blow upon slavery and cannibalism throughout Central Africa.

The Upper Nile.—Before the close of last year the Egyptian Government placed at the disposal of the Sirdar the sum of 10,000*l.* for the purpose of cutting through the great mass of floating vegetation, known as the sudd, which has hitherto blocked the upper reaches of the White Nile, and caused the river to lose itself in vast swamps, thus seriously curtailing the water supply of Egypt. Major Peake, the officer selected for this important task, established his base camp a short distance south of the junction of the Nile and the Sobat River, and lost no time in commencing operations. In January he reached the first sudd barrier at a point 8° 34' north latitude on the Bahr-el-Jebel branch; and before the end of the month, while cutting through the third block, he came upon three parties—British, Belgian, and French—who had left their steamers above the sudd, and were making their way down the river. The former consisted of Captain Gage, Dr. Milne, and ten men of the Uganda Rifles from Fort Berkeley.

While Major Peake's party were working at the seventh block, about the end of February or beginning of March, it gave way during the night, carrying with it the steamers and barges, but all were eventually secured without damage. Some weeks later Sir William Garstin, Under-Secretary of State for Public Works, visited the operations, and in company with Major Peake steamed up the Bahr-el-Jebel to within twenty miles of Shambah, and also navigated the Ghazal River nearly as far as Meshra-er-Rek.

By the beginning of May the clearing of the sudd had been completed, and Major Peake took a gunboat as far as Lado, and thence visited Fort Berkeley in a launch from Uganda. By this successful undertaking a

route has been opened which will save two months in the sending of supplies to the northern part of that Protectorate.

Egypt.—Lord Cromer's Report for 1899 upon the finances, administration, and general condition of Egypt and the Sudan, which was issued on April 11th, deals with a great variety of subjects, and describes satisfactory progress, in spite of the serious drawback experienced through a failure of the Nile flood, unprecedented during the period of British rule. The revenue amounted to 11,415,000*l.*, which is the highest figure recorded since our occupation began; and this notwithstanding a series of fiscal changes tending to lighten the burden of taxation. The expenditure was 11,013,000*l.* (leaving a surplus of 402,000*l.*); but in this figure is included a sum of 1,024,000*l.*, which had to be paid over to the "Caisse de la Dette." Upon the system which compels such payments Lord Cromer remarks:—

"Many instances may be cited of Governments whose finances are, or have been, in a prosperous, and others of Governments whose finances are, or have been, in an embarrassed condition. Egypt, so far as I know, is a unique example of a country, the financial position of which is extremely prosperous, but which is debarred by international agreement from benefiting to the full extent possible from its own prosperity. Year by year, as the large sums now accumulating in the hands of the Commissioners of the debt grow in amount, the anomalies—to use no stronger term—of the present system become more and more striking, and more and more injurious to those in whose interests it was, in the first instance, presumably created. It is difficult to believe that such a system will be allowed to continue for an indefinite period."

The Report deals at some length with an attempt which is being made to rescue the fellaheen from their usual condition of indebtedness. Though the highest rate of interest allowed by law is 9 per cent., the money-lenders find means to charge what they please, and 40 per cent. seems to be their ordinary remuneration. With a view to enabling cultivators to pay off such burdensome debts, the Government has authorized the National Bank in one particular district to make small loans, charging 1 per cent. commission, in addition to the legal rate of interest; and this experiment has been so much appreciated by the Natives that its sphere of operations will probably be gradually extended. Lord Cromer recognizes the force of the objections which may be urged against such a system, but he considers the existing evil so great as to make the experiment worth trying. The following extract from his Report shows the sympathetic spirit in which questions of this kind are considered:—

"Time will assuredly be required to wean the Egyptian population from habits acquired during the long period when but little respect was shown for the rights of property, and when the demands of the tax-gatherer were not merely excessive, but also uncertain and capricious. But anyone who has seen much of the fellaheen population can bear testimony to the fact that they are a very hard-working race, who are keenly alive to such matters affecting their own interests as they clearly understand.

"I know of no reason for holding that, as a class, they are irretrievably thriftless. In any case no harm can be done by affording them a fair opportunity for shaking themselves free of the debts by which they are but too often burthened, and thus giving them a starting-point for the exercise of economy in the future. Without, therefore, taking a more sanguine view than would be justified by the present facts of the situation, it is permissible to hope that the arrangements now made will be productive of some real benefit to the mass of the cultivators in Egypt."

T. F. V. B.

THE MISSION - FIELD.

Sierra Leone.

DURING a recent visit to Sherbro, when he inspected the churches at York Island and Victoria, and another in course of erection at Bonthe, the Rev. E. H. Elwin, Secretary of the Sierra Leone Mission, could not find even a trace of the church at Bendu, one of the first stations of the C.M.S. Mr. Elwin wrote on May 10th :—

There is no sadder place on the West Coast. We walked among the ruins of hundreds of dwellings, among which were several big trading factories, and all is now desolate,

burnt, and waste. The place which two years ago was populous and flourishing is now utterly deserted, as though it had never had an existence. This is due to the Menderising.

Mr. Elwin having reported to the local Executive Committee that he and Dr. Abayoni Cole, helped by funds collected by the girls of the Annie Walsh Institution, had started Mission work of a private nature among the Mendis, who were increasing in numbers in Sierra Leone, and had met with some success, it has been agreed by the Executive Committee that the work shall be recognized as the Fourah Bay College Mission to Mendis, and be used as a training ground for three Mission agents at present being trained for work among Mendis. A night-school at a house in Ascension Town is attended by twenty to thirty of these people, and seventy to a hundred are present on Sundays.

Fifteen Temnes (twelve women and three men) were baptized on Easter Sunday at the Bishop Crowther Memorial Church, Cline Town, Sierra Leone. They are the result to a great extent of the work of the Temne Mission Band.

Mr. J. Denton, C.M.S. accountant at Sierra Leone, left the Mission on May 20th and reached Liverpool in improved health on June 6th.

Western Equatorial Africa.

At an ordination in Christ Church, Lagos, on April 29th, Bishop Oluwole admitted to Deacon's Orders Mr. Johann Maximilian Adolf Cole, of the Niger Delta Pastorate.

Bishop Oluwole opened a new church at Ijebu Ode, the capital of the Ijebu kingdom, on April 26th, in the presence of between 6000 and 7000 people, including the native princes, the king's councillors, and chiefs. The Bishop preached from Ps. xc. 16, 17; and at Holy Communion there were 166 communicants. The church is described as a really handsome building; it has cost 1200*l.* (exclusive of labour by the converts, valued at 400*l.*), and this sum, with the exception of about 50*l.*, has been raised by the Christians of Ijebu Ode. The church has been named "Olugbala" (St. Saviour's).

Of a proposed forward movement in the Ibo country, on the east and west sides of the Lower Niger, the Rev. T. J. Dennis, now at home on furlough, writes in *Niger and Foruba Notes* for June :—

Although more than forty years have passed away since Onitsha was first occupied by the C.M.S., and missionaries have been ever since working uninterruptedly and with considerable success in that and neighbouring Ibo towns on both sides of the Niger, scarcely any advance has yet been made towards the interior—the most distant out-station at present occupied being not more than twelve or fifteen

miles from the river banks. "There remaineth yet very much land to be possessed," and this not because of any lack of enterprise on the part of the C.M.S. agents working in the Onitsha district. I can truly say on behalf of my past and present fellow-workers at Onitsha, that it is not our fault that the Gospel has not long ere this been fully preached throughout the length and breadth of the Ibo country. The evan-

gelization of Ibo-land has long been laid upon our hearts, and for seven years at least some of us have not ceased to pray and plan, and (as far as time and strength permitted) labour with this end in view. Two things have hitherto told strongly against us. In the first place the Mission has always been so terribly undermanned that it has been quite beyond our powers to cope with the work in the old stations of Onitsha, Asaba, and Obosi; much less undertake anything in the way of systematic itineration in the "regions beyond." In the second place, the Royal Niger Company was never able to make its influence felt far from the river, and the constant fighting going on everywhere between

town and town has made travelling for any but the shortest distances practically impossible. The second of these obstacles to the progress of the Gospel is undoubtedly being rapidly removed, for now that the administration of the Lower Niger has been transferred from the Company to the British Government fighting will be stopped and the Ibo country opened up. The second obstacle still remains, but we are praying and hoping that reinforcements in the autumn will make it possible for us to commence the forward movement we have so earnestly desired, and for the carrying out of which the present opening up of the country seems such an excellent opportunity.

Mr. Dennis' desire is to see four Europeans and about twelve Natives set apart for this extension. His wish is that two Europeans and some of the Natives should itinerate on the Onitsha side of the river, making their headquarters as far to the east of Onitsha as possible. The remainder would itinerate on the Asaba side, making their headquarters at some distance from Asaba. They would aim at getting as far as possible into the interior, leaving the towns within easy reach of Asaba and Onitsha to be evangelized from those stations. Mr. Dennis concludes with a request for prayer that the reinforcements may be forthcoming and a start be promptly made.

Letters have reached us from the Hausaland missionaries, dated April 14th, from Zaria, a town only six days' journey from Kano, the objective of the party. Dr. Miller had had a fall from his horse, but otherwise the missionaries were well. They have been welcomed everywhere by the people, and laden with presents. "Sheep, corn, fowls, yams, cooked food for the men, honey, &c.," have been presented to them in every town they have passed through. Altogether it has been a very interesting journey. At first they had great difficulties with the men of the large caravan. Special services in Hausa and Yoruba were held as opportunities occurred, and Bishop Tugwell says these services were a means of blessing. He writes: "God is manifestly with us. I trust and believe many of our carriers will be permanently influenced by what they learn and hear from us." Some extracts from the missionaries' letters, illustrated by photographs taken *en route*, are published in this month's *C.M. Gleaner*.

Eastern Equatorial Africa.

On February 18th, Bishop Peel baptized the first converts of the Taita Mission, two men who had been under instruction for some time. Mr. J. A. Wray says:—

"Upon the occasion we had a congregation of 470 to witness the rite. Many had come for miles round over rugged mountain paths. During the address (I was interpreting) one man was so touched by what the Bishop said about their customs, that he cried

out aloud, "We don't do them now." Then a little further on, when he spoke of their accepting Christ, this man called out again, "We are all your people, aren't we?" looking to the other men, to which they gave a unanimous "Yes."

Continuing his round of visits to the Missions in his extensive diocese, Bishop Peel left Saadani on March 13th and reached Mamboia, in the Usagara Mission, on the 24th. The Bishop was accompanied from the coast by the Rev. and Mrs. A. North Wood and Miss Colsey, who left England to return to their Mission in

February. God's hand, the Bishop writes, was very markedly manifested in several ways, and the party arrived in good health. The fall of the church at Mamboia (see *Intelligencer* for April, p. 289) gave a temporary shock to the non-Christians who used to attend, but gradually confidence is being restored. The Bishop proposed devoting fifty days to the Usagara stations.

The Rev. D. A. L. Hooper has been obliged by serious ill health to leave Jilore. Arrangements were made for him to leave Mombasa for England by steamer on June 4th.

Uganda.

Archdeacon Walker has been ordered to take furlough immediately on account of health. He had been unwell for some weeks, and went away from Mengo to Nakanonyi for a Friday to Tuesday change; but had an attack of blackwater fever on his way back. Bishop Tucker was able to report on March 31st that the Archdeacon was much better in health. During his absence from the Mission, the Rev. J. Roscoe will take up the secretaryship. The Archdeacon and Mrs. Buckley arrived in England on June 15th.

Those who read the interesting letter from Mr. K. E. Borup in the *Intelligencer* for May last (p. 351), know that some Waganda "boys" between the ages of fourteen and twenty years have been accepted as apprentices and regularly indentured on articles of agreement, signed by the Katikiro for the Waganda, and by the Bishop and others for the Society, for training in handicrafts of civilized nations. In addition to learning the various branches of the building trade, the boys are taught the art of printing—so successfully indeed, that the specimens of their work we have seen would do credit to any of the large printing firms at home. Although the copies of the New Testament and of the whole Bible, which have such a ready sale, are sent out by the British and Foreign Bible Society, many smaller books are printed at the Mission press, and it is a matter of regret that the only style of binding at present possible is in the form of paper covers and wire stitching. Mr. Borup appeals for help towards providing materials for teaching and executing bookbinding of a more substantial kind.

The party of missionaries under Mr. A. B. Lloyd's leadership arrived at Mengo on March 31st, all in excellent health. Owing to the near approach of the telegraph Bishop Tucker was able to arrange that a dhow should meet them at Ugowe Bay, on the shores of Kavirondo, and thus saved them two or three weeks' weary tramping. The steam launch—the *Ruwenzori*—was wrecked on an island in the Lake and is a total loss. Miss A. E. Allen thus gives in her journal her first impressions of Mengo and the people there:—

It was the most curious sight to be present at family prayer last night [March 31st]. First a Uganda drum was beaten, then nine or ten very black African servants, most tastefully robed in bark cloth knotted on their shoulders, came in and sat on the floor of the study and opened their Bibles, and one of them read aloud. We sang in Luganda, "Oh happy day that fixed my choice." Then Dr. Cook talked to the servants; and they sat on so for some time after we had gone to bed.

Mengo stands on a high hill, and a glorious view is to be had of all the country and hills around. The green of the trees and bushes is brilliant, and the people are altogether quite different from the savage people among whom we

have been encamped in coming up here: their faces are full of intelligence, and they are most dignified in bearing. It is most remarkable how devoted they are to the Bible; they know no other book. When I got off the dhow one of them laid two huge sticks of sugar-cane, a couple of yards long and very heavy, at my feet, and in his Luganda the only word I understood was "Kitabo," which means a book, and I found that he was begging me to accept the cane, and to allow him to carry up my luggage to Mengo—seven miles—so that he might earn shells enough to buy a Gospel. He did it, and is to have his book tomorrow.

We got *such* a welcome when we neared Mengo yesterday, all the Chris-

tians, most of them in white robes, came out to greet us, and some of them embraced us, and all bowed down to show their joy at seeing us. We went to the cathedral for Holy Communion at 9.30, and it was a very remarkable sight. The cathedral is a huge thatched barn, supported by a forest of tree-trunks; the walls are all lined with bamboo cane, the pulpit is made of the same, the doors are closed by sliding bamboo shutters, there are only square

holes for windows, the inside is very lofty, but dark. The congregation is enormous, each person carries his own mat, or stool, or leopard skin to sit and kneel on; the floor is made of red mud, hardened and polished by the bare feet of the congregation. All the Natives wear either deep orange bark-cloth garments, dodgily fastened under their arms and reaching their feet, or white garments knotted over one shoulder. The picturesqueness of it all is perfect.

Bishop Tucker informs us that the following locations have been made:—Mr. and Mrs. Lloyd, Miss Pike, and Miss Hurditch to Toro, Miss Scott to Ngogwe, Miss Allen to Gayaza, Miss Robinson and Miss Glass to Mengo. Owing to the illness of Archdeacon Walker, the Bishop invited Mr. Martin Hall to Mengo, with a view to his carrying on the classes which are held for the ordination candidates, which have hitherto been in the Archdeacon's hands. Mr. Savile will take Mr. Hall's place in Koki; and Mr. Casson will take Mr. Buckley's place at Nakanonyi.

The Rev. G. K. Baskerville, of Ngogwe, Kyagwe, wrote in his journal on March 16th, referring to the reinforcements:—

We are terribly disappointed that there are not more men in this party. What are the men doing? The chances here are so great, the climate good, the returns are quick. But the Roman Catholics are pouring in here, and the people will become Roman Catholics for want of something better, and

afterwards it will be too late to come. The native teachers are so ignorant, and have to take important work, although quite unfitted for it—except in point of goodness and zeal. But you want, too, wisdom and knowledge, and they are lacking. We shall need European leaders for years.

During his itinerations in North Kyagwe last year, the Rev. G. R. Blackledge (now at home on furlough), met the Bakedi, a wild naked people inhabiting the Nile Valley. They welcomed him, and some 500 assembled and discussed the subject of a white teacher, and came to the conclusion that as the Gospel had been such a blessing to the Waganda, and had so changed their lives, they themselves were willing to be taught, and would welcome a white teacher. Of these people, the Rev. J. Roscoe wrote on March 31st:—

The most interesting topic just now is the opening in the Bakedi country. I learn both from Mr. Buckley, who has visited the country, and also from the chief, there are two places where there is work now going forward. There are about sixty people under instruction, and they want teachers to go there; there are two already, but

these are men who have had no special training. We hope to be able to send out two or three more at once, and thus prepare the country for a European. We sorely need more men to take up the extension work: at present we are scarcely keeping up the existing stations, and are utterly unable to go out to Kavirondo or to Busagala.

Bishop Tucker asks for earnest prayer on behalf of this new extension. "We know not whereunto it may grow."

The Rev. C. H. T. Ecob wrote to a friend from Kabarole, the capital of Toro, on February 18th:—

Just at present I am alone in Toro (not lonely). This morning I went to preach at a village near the capital, and we numbered all told 135 persons. The work there (Kibimba) is apparently very encouraging. We have, however, disappointing facts to record. At

Bulungu, a village on the road to the Albert Edward lake, the chief of the garden has become a Papist, and now wishes to build a church about fifty yards away from our place of worship. The great trouble of Toro at the present time is dearth of native teachers.

On Sunday week I had the pleasure of baptizing a "boy" at Bufunju, three marches from here. One "boy" was ploughed, as he did not give good answers. The work at Bufunju has not been begun very long, but looks

hopeful. It is good to go to the villages and baptize in the church, so that the people may see for themselves the rite of baptism. Many of the ignorant out in the country fancy that we burn those that come up for baptism.

On the occasion of his first visit to Nkole, of which he has given an account in his letter on pp. 496 to 510, Bishop Tucker met a German trader, who was on his way to the Aruwimi Forest (Stanley's "Great Forest"), in order, if possible, to get hold of some pigmies for the purpose of exhibiting them in Paris during the Exhibition. In a letter to the Secretary of the British and Foreign Anti-Slavery Society, dated February 23rd, the Bishop gives the following account of the incident, and its sequel:—

I must say that I nearly boiled over with indignation on hearing of the object of his journey. He went on his way, and I returned to Uganda, greatly regretting that it was not in my power to spoil his project. I had almost forgotten the incident, when, to my astonishment, on Sunday, January 28th, I learnt that this so-called trader had arrived in Mengo with nine pigmies, and that they were in two or three days' time to be taken across the Victoria Nyanza on their way to the Paris Exhibition. I heard also, and not to my great surprise, that these poor creatures had been taken by force from their forest home.

I at once wrote to Mr. Jackson, the Resident in Mengo, and told him of the arrival of the German trader with his spoil from the Great Forest, and asked whether something could not be done to prevent the pigmies being taken from the country. He very kindly called to see me the next day on the subject, and I soon saw that he was in entire sympathy with me, but that difficulties were in the way. I promised, however, to let him have evidence as to the dwarfs being taken by force, and he, on his part, promised to do what he could. In the meanwhile he had forwarded my letter to Sir Harry Johnston (Her Majesty's Special Commissioner).

Later in the day I saw the head man of the German's caravan, a Christian Muganda, who gave me a most circumstantial account of the whole thing. It seems that on arriving at a certain

place in the forest, where he had been informed the pigmies were to be met with, the German had beaten his drums. After a while a few of the little people made their appearance—the chief was sent for, a feast was made, the pigmies enticed to partake, seventeen got hold of, and the march back to Mengo was commenced.

Before leaving the forest an attempt was made to escape, and eight actually got away. On arriving at a place called Brockula, the remaining nine gave their captors the slip in the night, and managed to get back as far as the Kagoro's, a two days' journey. There, however, they were overtaken and recaptured.

All this evidence I put down in writing and forwarded to Mr. Jackson. At the same time I made a formal protest against the German being permitted to leave the Protectorate with the pigmies. I was informed, in reply, that Sir Harry Johnston had instructed the Resident to take possession of the dwarfs, and to forward them to Ntebe, where he himself was. Sir Harry, it seems, had taken the case up most warmly, and was most indignant at the conduct of the German. The Commissioner, on his journey to Toro, intends to take the pigmies himself back to their forest home. The German is to be prosecuted for breach of the porters' regulations, and will, no doubt, be condemned with costs and fined. Anything more like slave-raiding by a European I have rarely, if ever, heard of.

Egypt.

Dr. Harpur and the Rev. Ll. H. Gwynne returned to Omdurman from their journey up the Blue Nile to Senaar on May 3rd. They had been absent nearly six weeks, their object being to "spy out the land," with a view to evangelistic efforts when the time should come. Dr. Harpur had a few such opportunities as are open to any traveller of rendering help to the Natives met with *en route*.

His letter, which we hope to publish shortly, concludes as follows:—"After what we have seen of the earnest efforts of our British officers to administer justice and relieve the sufferings of the people committed to their care, we cannot but feel that a brighter day is dawning for the Soudan, and, however indirectly, the influence of Christianity is already being brought to bear upon this people."

Palestine.

The Rev. D. M. Wilson, of Salt, in the district east of the Jordan, gives the following noteworthy incident connected with the work formerly carried on by the C.M.S. in the Hauran and Jebel Druse:—

On January 15th last, two men called on me at Salt who had lately come from a village named Kharaba, not far from Busra, to the west of the Jebel Druse. In this village the C.M.S. once had a school and a small congregation; and though many years have passed since the Society withdrew from the district, yet these poor people, a few sheep in the wilderness, have remained faithful to the teaching they had received, and in spite of opposition and persecution, not so much, if at all, from the Druses as from their fellow-Christians of the Greek Church, have endeavoured to worship God in accordance with the Scriptural tenets of our reformed Church of England. Some of them, among whom were the two men who called on me, had lately left their home in the north and come to settle in a village called Yadudeh, between Amman and Madeba, some five or six hours south of Salt. Unaware, apparently, of the existence of a Protestant congregation in Salt, they had gone all the way to Jerusalem, and had called on Mr. Sedgwick at the Bishop Gobat School, by whom they were directed to me. This, I think, was about the end of last year.

The two men whom I saw were most thoroughly in earnest, and most anxious for books and also for a school and a teacher when they could be properly settled. Some had already brought their families, and others have fetched them since.

I have not yet paid them a visit

myself, though I hope to do so soon, but Kasis Nicola went over to Yadudeh in Easter week. He reports that there are nine families—consisting of sixty people, twenty of whom are children, and more were to arrive from the north very shortly; though not *all* originally Protestants, yet they all wish to be so regarded now—forming the religious community. They are cultivating land belonging to a wealthy Greek family of Salt, who have property in Yadudeh. The owners of the land give them an excellent character for honesty and peaceableness, and Sunday is strictly observed by them as a day of rest. If their crops this year escape from the ravages of the locusts, they will become permanently settled in Yadudeh.

I have related the circumstances at some length because of the interest attaching to them, and also because I wish to ask for permission to give these people a teacher or catechist. I think they deserve every possible encouragement; and it may be that God is thus calling us to open up work in a new centre, situated on the very edge of the great plains over which the Arabs roam, who will thereby be rendered more accessible. I may add that there are Moslems, too, in Yadudeh, whom we shall thus have an opportunity of reaching. All the circumstances seem to me full of encouragement to us all in our uphill and difficult work in this in too many ways unpromising field of labour.

Persia.

The missionaries gladly report that the Jalāl u'd Dauleh (nephew of the Shah of Persia, and son of the Zil u's Sultan), who has always been friendly to the Mission since Dr. Carr went to Yezd to treat him, just three years ago (see *Intelligencer* for August, 1897, p. 609), has again been appointed Governor of Yezd, and is on his way thither. Before starting from Ispahan to take up his appointment, he twice telegraphed complimentary messages to Dr. White. The Agha Sultan, Ulema, the leading Mujtahid of Yezd, has inspected the hospital, and has expressed himself delighted with the building and arrangements generally. Patients come from over 200 miles round, and recently a party of Afghans visited the dispensary. "Nice

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manly fellows and most attentive to the reading and exposition of the Word," Dr. White says. And so the seed is spread, literally "cast on the waters," by the medical work, doubtless to be "found after many days." On returning from a seven days' itinerating tour, Dr. White wrote from Yezd on April 14th:—

God gave us much blessing on the journey. We saw over 600 patients, and quite twice that number had the Gospel preached to them, and more than half for the first time. Last Sunday we were living in a state of siege, and after the morning service I

saw 200 patients. We were simply thronged from morning till night. But what can one do in a few days? I am quite willing to become an itinerant medical, if God will send a man to take up my work here.

Turkish Arabia.

Dr. and Mrs. H. M. Sutton, who left England after furlough on October 27th, accompanied by Miss A. E. Clark, reached Baghdad on January 7th. Comparing the work with former years, Dr. Sutton says there is decidedly more liberty than there was for evangelistic work. Since 1895, in which year for the third time a determined effort was made to stop the whole work of the Medical Mission, there has been no decided opposition. The present dispensary does not afford room for both Dr. Sutton and Dr. Sturrock to see out-patients together, so a second house has been taken, almost opposite the present one, in which Dr. Sturrock will see out-patients, and which will provide accommodation also for five additional in-patients, making a total in the two houses of twelve beds for in-patients. Meanwhile Dr. Sutton is taking certain preliminary steps towards making an application to the Ottoman Government for a Firman to build a hospital.

Miss E. G. Butlin, who left London on January 10th, reached Baghdad on March 3rd. At the end of March, Miss Martin left Baghdad for an overland journey to Syria, where she hopes to spend the summer and recuperate her health. Mrs. Sutton will superintend the Girls' School in her absence.

In the *Baghdad Quarterly Paper* for December Dr. Sturrock, of Baghdad, gives the following account of three inquirers from Kerbela:—

Shortly after the last number of the *Quarterly* left our hands I received a letter signed by three Mohammedan gentlemen who live in Kerbela, one of the four towns—Kerbela, Kasmain, Samara, and Meshid Ali—held in greatest respect by the Shiah Mohammedans, to which thousands of pilgrims from Persia wend their way every year, and to which the bones of the dead are brought many days' journey to be interred in the vicinity of the sacred shrine. The inhabitants of Kerbela, the town in which these gentlemen live, are bigoted and fanatical, and it would be the last place in this empire where one would expect to find a soil in which the good seed was springing up.

The letter stated that for some time past they had been studying the tenets of most of the prevailing religions, and as a result their faith in Mohammedanism had been shaken, while Christianity seemed to be the true religion. They therefore desired to become Christians

and were anxious to receive advice as to the steps to take in this matter. A few weeks later, at my request, the gentlemen visited Baghdad and came to see us. They were only able to stay with us four days, but during that time they received daily instruction from one of our native helpers, and on the Sunday with perfect boldness they attended the Arabic service, which they greatly enjoyed.

The way by which the rays of light entered these hearts is most encouraging and stimulating to press forward with the work. By the sale of Bibles by the colporteurs of the B. & F. Bible Society in Kerbela the living Word reached the hands of these men, and as they read their eyes became opened to see that in it was to be found the Way, the Truth, and the Life. Then they said they knew there was a Medical Mission in Baghdad which cared for Mohammedans and others, and that it was to this Mission they ought to go if they wished for

further light to be shed on the way of Christianity.

They tell us there are some forty others in Kerbela who desire to study about Christianity and to read the Bible; if so, it seems as if Kerbela is like the city which is set on a hill, and that it will not be hid. Before their departure they expressed an earnest desire for baptism, as they felt that this was the step by which the confession of their new faith should be made, and that by it they would be admitted into the membership of the visible Church.

The Rev. J. T. Parfit left Baghdad for Mosul, where it is proposed to commence missionary work, on April 2nd, and arrived there on the 13th (Good Friday). He had a remarkable reception. The house was crowded with visitors, and during the first three days nearly 400 men—Protestants, Jacobites, Moslems, and Jews—came to offer welcome. Mr. Parfit is charmed with Mosul and its surroundings, and is astonished at the bright prospects for work there. "A Medical Mission," he writes, "would do wonders here, and in every way would be a greater success than in Baghdad."

Bengal.

The C.M.S. Conference of Missionaries in Bengal met on March 6th. A new departure from the usual programme was made in the arrangements for the "Quiet Day." Instead of the meeting for reports, when missionaries give a short account of their work as called upon by the Chairman, it was arranged to have three subjects, to be introduced by a paper or address and followed by general discussion. The subjects were—(1) "The reasons for the scarcity of permanent fruit in Evangelistic Work," by the Rev. A. G. Lockett; (2) "The reasons for the absence of a strong spiritual life and missionary zeal in the Christian Churches, and the remedy for the same," introduced by the Rev. G. H. Parsons; (3) "Have our hopes been fulfilled with regard to the results of Evangelistic Schools? If not, why not?" by the Rev. E. T. Butler.

The India Sunday-school Union held its annual meeting on April 30th at the Y.M.C.A. in Calcutta. The Report gives the following striking figures as to the sphere and work of the Union:—

On the south we have the Equator, on the east are China and Siam, on the north the Himalayas, and on the west Afghanistan, Baluchistan, and the Arabian Sea. Ours is a sphere twelve times the size of the British Isles, and comprehends an area as large as Europe, minus Russia; our people number ten thousand times ten thousand three times over—310,000,000—and to speak to them all, one should know a hundred vernaculars belonging to a dozen linguistic families.

Not including the Straits Settlements, we have 44 million bairns under five years of age, 73 millions of children and youths between five and fourteen years. On each square mile there is an average yearly increment to the

They took with them a complete Bible as well as other books to help them in their study. Since their return home I have had a letter from them, in which they tell of a visit to an adjoining town, and while there they caused doubt to arise in the hearts of their host as to whether Mohammedanism after all was the true religion.

The whole conduct of these gentlemen seemed to have the true ring of sincerity about it. We gaze in awe at this wonderful sight, for the place whereon we stand is holy ground; God is manifesting Himself in our midst.

population of six, which means a yearly addition of nearly two millions. These all await His word; these all are accessible; these all in prayer and effort may be claimed for the One whose they are by a great purchase.

The first Sunday-school in India, perhaps in Asia, was started in 1803. In 1898 there were 6300 schools with 260,000 members. India's soil bears one-fifth the world's population, but only one-hundredth of the world's Sunday-school membership. In England and Wales one in every four of the population is a member of a Sunday-school, but in India we have but 1 in every 1000, while China has but 1 in every 64,000. The outlook is not of

the brightest, we admit, but it is only a matter of time. The dykes of superstition and idolatry are already giving way. India, Malaysia, and indeed all

Asia, will soon, if the Church is loyal to her Lord, be flooded with beautifying, civilizing, fructifying Sunday-schools.

"Hope Cottage," is the name given to a mud-and-thatch house at Murutia, one of the out-stations of the Shikarpur Band. It has been very useful, and members of the Band have dwelt there off and on during their periodical visits for a spell of work in the villages round about. On April 9th, during a heavy storm, it was struck by lightning and burnt down. That day three school teachers, who had been using the house, left for Santirajpur to attend a "Mission" which was being held there, and so escaped with their lives, though their clothes, bedding, and books were burnt. Mr. S. W. Donne, the leader of the Band, writes:—"The number of times we have been saved from fire is a striking feature of our life out here; and again this time the wind suddenly shifted round, so that the other houses were undamaged. The villagers say nothing else could have saved the village. So we live under the shadow of His wings."

In connexion with the Santal Native Church Council there were 258 baptisms during 1899, sixty-six being of adult converts. 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. This is a step in the right direction, as the burden of the work in India will have to fall on the people of the land eventually.

North-West Provinces.

At an ordination at All Saints' Cathedral, Allahabad, on May 11th, the Bishop of Lucknow admitted the Rev. J. W. Goodwin (of Agra), the Rev. W. Walton (of Lucknow), and the Rev. H. Bennett (of Dehra) to Priest's Orders; and Mr. George Emmanuel (of Meerut) to Deacon's Orders.

The Bishop of Lucknow paid a visit to Gorakhpur in February, and confirmed forty-eight candidates of whom twenty-two were adult converts. During the Bishop's visit he formally opened a new Parish Room, given through the liberality of a European of Gorakhpur.

The Rev. E. A. Hensley, formerly of Lucknow, who since his return from furlough in January last, has been stationed at Jabalpur, in the Central Provinces, wrote from that city on March 11th:—

Jabalpur is an important city of the Central Provinces, though not the capital. It has a population of 80,000 people, more Hindus than Mohammedans. The number of Christians is but small. According to our last Report we have 152 Christians in this city, and 141 in Murwara, a town distant about forty-five miles from here. This is a very strong missionary educational centre. The C.M.S. has nearly all the schools of the city in its hands. There are no less than nine schools under my superintendence, with a total number of 1200 boys in attendance. Think of what this means! Far the majority of all the men in Government offices have passed through our schools, and if you were to go into the district, you would meet many in district offices who have done the same. And this means that all these men have been taught the Word

of God, and are quite conversant with the truths of Christianity. And the present generation of 1200 boys are daily being taught in these schools the truths of Christianity. Pray very specially for these twelve hundred boys.

I have a class of some fifty boys who come on Sunday afternoon to be taught in English. Just now I am taking the life of Daniel with them, and a very helpful subject I find it! I am convinced that many of these youths know Christianity to be the true religion; but fear, and love of temporal things, and a lack of moral courage, are the causes at work which prevent them from going a step further, and acknowledging Jesus Christ as Lord. In addition to this Sunday class, I go to the High School three times a week to teach Scripture to the boys of the two highest classes.

Here again one has a very precious opportunity of explaining to the boys the wonderful mysteries of Christ, and I would be grateful for much prayer for this class.

I have spoken of our educational work, but now I must tell you something of the pastoral and evangelistic work which we have to do. There is no Native pastor of the little Christian community here, so that the ministering to the flock devolves upon me and upon my fellow-worker, Rev. R. Hack. There is one peculiarity of the Jabalpur Mission which is not to be found anywhere else in the N.-W. or Central Provinces, and it is this, every Sunday the morning service is held in Urdu, and that in the afternoon in Hindi. This ministering to the flock is very happy work, and we are looking to our Father to bless the sowing of the seed amongst the Christian community. The Christians of our compound meet for a short time of prayer every morning in a small church we have there, and every Thursday we have a Bible-reading in the vernacular, which is

varied once a month by having a missionary meeting.

Then there is the evangelistic work, and plenty of room for expansion amongst the 80,000 people. We have only a small band of catechists to do the public preaching in bazaars and villages, and we should indeed be rejoiced to have more labourers.

The women's work, too, must not be forgotten. We have a strong band of ladies in connexion with the C.E.Z.M.S. working in the city by means of schools and zenana work, and my wife also has two Bible-women, whose special work it is to labour amongst the women of the Saddar bazaar in another part of Jabalpur. The work amongst the women seems splendidly organized, and we cannot be too thankful that there is so much being done for the women of Jabalpur. If the work for God in India is to be blessed, there must be a loving regard for the women as well as the men. Let the women be passed over and neglected, and progress will be exceedingly slow as a natural result.

On February 13th the Rev. J. W. Hall had the privilege of baptizing twenty-six converts at Asilpur, a village about two miles from Laliana, in the Meerut district. On the same day he baptized three more converts at Laliana; and on the 15th and 18th at Khejuri. There are now forty-eight Christians at Laliana, twenty-six at Asilpur, and about a hundred at Khejuri, besides about ninety-five at Jeyi, Sona, Dhanpur, and Baksha. Mr. Hall spent a week in a new rest-house in the district in April, and worked in the villages. He baptized another convert, and the newly-ordained deacon, the Rev. G. Emmanuel, baptized three adults at Jeyi, and in a village named Phitkari three people were admitted as catechumens. In Holy Week many village Christians met beneath the trees at the rest-house day by day for special instruction and devotions. Mr. Hall asks for prayer for more Spirit-filled workers. There are nine villages in which inquirers are being taught, and the staff is quite inadequate.

The sad death of the Rev. C. Stewart Thompson was briefly recorded in our "Editorial Notes" last month. We extract the subjoined mournful but noble story of his death from a letter from the Rev. C. H. Gill, of Allahabad, dated May 25th:—

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. His grave will still be a witness among them for that Saviour and Friend whom he proclaimed to them. The devotion of his faithful Bhil servant Bhagwana, who caught the cholera from him and died a few hours after him, may be an earnest of the future devotion of the Bhil people to the Saviour in whose footsteps he trod. The corn of wheat has fallen

into the ground and died; doubtless it will now bring forth much fruit.

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 [native bedstead] with the intention of making for Kherwara, about thirty or thirty-five miles distant, to obtain medical relief. Runners were also dispatched 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.

It would be difficult to have selected a more appropriate resting-place for him than Kalbay (or Kanbai), where Mr. Outram met the sad procession at midnight and buried, just as the dawn was breaking, the beloved burden they bore. It is in the centre of the Bhil 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 and her missionaries to carry on the work which he began.

For Thompson himself we can but praise and bless God's Holy Name. His life was an inspiration; the manner of his death was ideal. "Man is immortal till his work is done." His work on earth was no doubt complete, and now he has rest in the service of Paradise.

But for the carrying on of his work we must lose no time in making provision. Mr. Outram and his wife are all alone now in the Mission, with some

The Rev. A. Outram estimates that two-fifths of the whole Bhil population have died from famine or disease. Transport is the greatest difficulty, for Kherwara, the centre of the C.M.S. district of the Bhil country, is sixty miles from the railway, and carts and beasts of burden scarcely exist. When the needed rains come, the roads, bad at the best, will become impassable. Mr. Outram tells of one village, named Kagdar, where 500 persons applied for food, "all destitute and bound to die," but he had only grain enough for fifty. He wrote on May 21st:—

We have now 5500 children to feed twice daily, collected in fifteen centres. These centres are dotted about an area nearly covered by an equilateral triangle with sides of sixty miles each. Each centre has to be supplied with grain once a week, and the nearest railway station fifty miles distant. So our

fifteen famine kitchens to supervise, where over 5000 are being fed daily, and with the cholera to fight as well as the famine.

Temporary arrangements for the next few months we are able to make out here. But for *permanent* provision of help to this most interesting and promising Mission we must appeal to the Committee at home, and above all to the Lord of the Harvest above. We need two men this autumn, with strong bodies and good heads, prepared to live an active life among the out-stations and villages of the Bhil country. Of spiritual fitness I need hardly speak; but in addition to being men of God, they should know a little of hygiene and medicine, and should be prepared for a life isolated from their own kith and kin.

If it will stimulate men to offer at home, I may add that during the three days which have 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.

I should also add that the death of Mr. Thompson will, I trust, in no way interfere with the maintenance of the famine relief measures inaugurated by him. Therefore, all sums of money, either already sent, or about to be sent, for the famine will be carefully expended and accounted for, just as if Mr. Thompson were still with us.

hands are full, especially now that cholera has broken out very severely. One of my centres alone lost eighty children from it last week. Pray for us, for the burden is heavy, but our Lord can supply all needed grace and strength, as He has done up to the present.

The Gonds, too, another aboriginal hill-tribe, in the Central Provinces, are suffering from famine. As far back as February last, the people were collecting *gurri* seed, only fit for Indian cranes to eat; others beating out bamboo seed,

"a most extraordinary crop this year," the Rev. E. P. Herbert says, "a veritable God-send"; but many could not procure even that hard fare.

Punjab and Sindh.

The annual meeting of the C.M.S. Central Punjab District Native Church Council was held in Amritsar April 18th to 20th. The 18th was observed as a "Quiet Day," commencing with the Holy Communion. At the services throughout the day three addresses were given by the Rev. Dr. Weitbrecht, who spoke of the different effects of the resurrection of Christ upon His followers. A very prayerful spirit pervaded all the meetings throughout the Anniversary. The Rev. Dr. Imad-ud-Din was prevented from attending through illness, but the late Rev. R. Clark, the honoured first Chairman of the Council, attended and spoke some earnest words to the members. The voluntary services of Dr. D. N. P. Datta, as Secretary, and M. Rahmat Masih, as an evangelist, were accepted, and special prayer was offered for God's blessing on their labours during the coming year. The reports of the three pastors showed that steady work was being done in Ajnala, Bahawal, and Clarkabad. There are now 1359 Native Christians in connexion with the Council, of whom 238 are communicants. During the past year 145 persons were baptized, of whom twenty-nine were adult converts; and the contributions of the Native Christians for various Christian purposes amounted to Rs. 1210. The Native Missionary Society connected with the Council had a catechist and a reader working for the greater part of last year in Chunian, the principal town of the Tahsil of that name, with a population of over 10,000 inhabitants; and an interesting report was given of their labours. There is little opposition, the people generally being very friendly and some are seeking instruction.

We reported last month (p. 455) that the Rev. J. A. Wood, of Batala, had met with a severe accident while riding at Amritsar. Our latest news of the patient, who is under the care of Dr. H. M. Clark, was by telegram of May 25th. He was then progressing favourably.

The Metropolitan of India (Dr. Welldon) visited Peshawar some few months ago, and inspected the C.M.S. hospital in that city. He took great interest in the work carried on, and considering the doctors had to deal with the Afridis and other tribesmen wounded in the disturbances on the frontier, he thought it would be well for them to have X-rays to use in their dispensary. Accordingly, he gave a large donation towards the cost of the apparatus. Other friends made up the rest, and now the X-rays are in use and doing excellent service.

At the frontier station of Quetta, on Easter Day, the Rev. A. E. Ball baptized a Mohammedan mullah and his wife. A man of the Chamar caste and an infant of Christian parents were also baptized. On that day there were thirty-four communicants including the missionaries, and a new Communion set given by a lady in England was used for the first time.

Western India.

The Bishop of Bombay held a confirmation in Girgaum Church on March 31st, when twenty-five candidates from the C.M.S. Urdu congregation were confirmed. The Bishop conducted the service in Urdu, and gave two addresses in that language.

The fortieth Conference of C.M.S. missionaries in Western India was held during the first week in April. The services on the "Quiet Day" (April 3rd) commenced, as usual, with an administration of the Holy Communion, when the Bishop gave an address based on St. Luke xii. 49. The Conference sermon was preached by the Rev. F. G. Macartney after Morning Prayer; his text being St. Luke vi. 20-23. The prayer-meeting in the afternoon was conducted by the Rev. E. J

Jones. In the evening a largely attended and enthusiastic missionary meeting was held in the Mission Church Hall, Girgaum, at which Major C. B. Mayne, R.E., presided.

South India.

The Bishop of Madras, at an ordination service at Masulipatam on Sexagesima Sunday (February 18th), admitted to Deacons' Orders Mr. Medikayala Sadhuvu, of Dummagudem, and Mr. Christian Paramasagayam Gnanamoni, of Coonoor; and to Priests' Orders, the Rev. Marumudi Jivaratnam, of Ellore, and the Rev. Kalangi Ephraim, of Rhagavapuram.

Ceylon.

We record, with sorrow and sympathy, the death, on May 14th, of Mrs. Simmons, the wife of the veteran missionary, the Rev. J. D. Simmons, of the Tamil Coolie Mission, and the mother of the Rev. S. M. Simmons, of the Singhalese Mission, Kegalle. The deceased's maiden name was Ada Van S. Chitty, and she was married to Mr. Simmons in 1864. "Those who knew her best," a writer in the Ceylon localized *C.M. Gleaner* says, "were greatly impressed by the meekness and gentleness of Christ so fully developed in her."

On the evening of May 17th the Rev. E. T. Higgins, whose purpose to retire from active work, after nearly forty years' service, was mentioned in the *Intelligencer* for April last, p. 312, sailed from Ceylon in the ss. *Buluwayo*. A large group of friends accompanied him to the steamer, and a regular budget of letters and telegrams conveyed good wishes from those who, being on the hills, were unable to be present. On the morning of that day the Singhalese congregation of Colombo presented Mr. Higgins with an illuminated address, and Miss Higgins with a writing case; and the choir and Sunday-school teachers of the English congregation made a presentation to Miss Edith Higgins. But the high regard in which Mr. Higgins is held was shown in a still more substantial form by the presentation of two purses, one from the missionary body, and the other (containing 106*l.*) from the general public. Mr. Higgins delivered his farewell address at Christ Church, Mirihana, on the occasion of the dedication festival, on Easter Monday (April 16th).

The Bishop of Colombo confirmed eleven candidates at Lujanwala on Feb. 9th; on March 22nd, eleven more at Mampe; and in the afternoon of the same day, at Cotta, twenty-six candidates received the rite. The last service of the series was held at Upper Welikada Church on March 23rd, when twelve were confirmed. "This was the Bishop's first visit," the Rev. G. S. Amarasekara says, "to the old-fashioned little church at Welikada, built in 1848, at the opening of which Bishop Chapman preached the sermon. The place was then known as 'Yak-bedda,' i.e. 'the jungle of demons.' Where once the devil reigned, now the power of Jesus is manifested in the hearts and lives of the villagers, nearly all of whom are Christians."

South China.

The founder of the Christian Endeavour Society, the Rev. F. E. Clark, accompanied by his wife, visited Fuh-chow, where the society has several branches, in May, and large and helpful gatherings were held in the various churches. "We feel sure," the Rev. L. Lloyd writes, "that much good has been done by these meetings."

We are sorry to state that the Rev. H. S. and Mrs. Phillips, of the Fuh-kien Mission, have been obliged to come home in consequence of Mrs. Phillips' state of health.

Owing to the difference of dialect in Hing-hwa, the Christians are deprived of the social intercourse and spiritual help which the Fuh-chow-speaking districts derive from meeting together once a year at the Fuh-chow Conference.

It was therefore decided by the Ladies' District Committee to invite the Christian women and workers into the city of Hing-hwa for a week of meetings and for fellowship one with the other, as a help and stimulus in their work. Mrs. Van Someren Taylor has sent us an account of this first Chinese Women's Conference held at the women's hospital in Hing-hwa from January 17th to 23rd, from which we quote the subjoined particulars:—

We had over seventy women staying on the premises, the city women each day returning to their own homes for their food.

The morning meetings were addressed by the foreign ladies, the subjects were well chosen and practical.

The afternoon meetings were addressed by the native women on Bible subjects. Three afternoons were given to the discussion of subjects such as heathen customs, foot-binding, and infant betrothals. Mrs. W. Brewster, of the American Methodist Mission, gave two practical addresses, one on "The necessity of our Christians giving up heathen customs," the other on "Prayer." We were glad to welcome among us some of the Native Christian women from the American Mission. Two of their pastors' wives opened the discussion on foot-binding and infant betrothals, which was followed up by the women in a very hearty manner. Many of our women never having before expressed themselves so warmly, and we were delighted to see with what spirit they spoke against many of the heathen customs, which, alas! still cling to many of them.

The evening meetings were open to all, giving an opportunity for telling of work in other parts of the district, and many encouraging and some discouraging accounts were given, and special prayer asked for many of the lonely workers. Dr. A. T. Sampson kindly took one of the evening meetings and spoke to the women very earnestly on "Lukewarm Christians." Another of the meetings was taken by our head catechist, Mr. Saule, who spoke on "The Position of Christian women compared with that of the Heathen."

On the Sunday we had seven baptisms, four women and three men; the women were all from my station class, and I could rejoice with them in the step they had taken.

The discussion on foot-binding took a very practical turn, when seven of the women offered to unbind their feet, with the hope that they might be able to walk better. The first one to move

in that direction was my old Bible-woman, who has had her feet bound very small since childhood, and had already tried to unbind them, but to no advantage. Some of the younger women would not, perhaps, have the same difficulty, but they were all willing to let their poor deformed feet be tested as to the advantage of unbinding, and we could see that they all felt keenly the error of their custom, and we could deeply sympathize with them in their cruel bondage.

The last day of the meetings, we all met in the church for Holy Communion. The Rev. S. J. Nightingale gave a short address, interpreted by Dr. Sampson, on the words "Occupy till I come." It was a very quiet and solemn service; we arranged for each foreign lady to have charge of a special number of women, so that in going to and leaving the Communion rail there was no disorder or confusion, and the foreigners each in turn knelt beside our native sisters.

The Conference came to a close with a praise meeting in the evening, led by Miss Montfort, who spoke by interpretation, and I think it would have gladdened the hearts of many in the home-land could they have looked in and heard the many bright and cheering expressions of praise. Some gave Bible texts, others praised for restored health, eyes healed, and bodily ailments cured. It was touching to hear from the lips of not a few on the borderland of the other world. Wearied and worn as they were with earth's cares, sorrows, and trials, yet with faltering voices they spoke of what God had been to them, and how they longed to praise Him. One of my station-class women who had just been baptized, rose up, and with a beaming face said, "I am only a field woman; had I not come to read and know the doctrine, I would never have known of all these Christian sisters, and I am so happy, and praise God for bringing me here." The meeting was most animated throughout, and went on till past the usual hour, when we closed by singing

"God be with you till we meet again."

This ended our first Native Women's Conference in Hing-hwa. We hope to make this an annual gathering. We feel that these women, isolated as many

of them are in lonely places, with all the deadening influences of heathen friends and surroundings, need some help and encouragement which we cannot otherwise give, than by getting them together in this way.

Mr. Nightingale wrote from Hing-hwa on May 1st:—

"News has just come in of persecution at a very promising place in Sieng-Iu. The church has been stoned, and workers threatened. Apparently, both

the Americans and the Roman Catholics are being attacked. Dr. Taylor has the matter in hand, but we must pray that it may not spread to other places."

Japan.

The Rev. B. F. Buxton wrote from Matsuye on January 3rd:—

One more little church has been begun. I had the joy of baptizing six at Mitoya, where Miss King-Wilkinson has been at work. I spent two days there at the time of the baptism service, seeing the candidates and meeting with them before the Lord, and we had wonderful times of blessing together. We felt that the Lord Himself was with us, laying deeply and securely the foundations of the Church there, that it might indeed be able to stand against the devil, both as a cunning serpent and as a roaring lion. The Christians there are poor folk, but one has given a bit of his small holding

of land on which to build a church, and the others are giving of their substance for that purpose. One of the Christians is a travelling ironmonger, and he always carries Bibles with him, and tries to sell them too. He sells them at less than cost price, bearing the loss himself, for the Gospel's sake. I specially invite you to intercede for this little band of Christians in a heathen village, that God's presence may be markedly and manifestly in their midst. The Gospel has already gone forth from them to another village far up in the mountains, and has stirred up some earnest inquirers.

At an ordination at Kumamoto on March 11th, Bishop Evington admitted the Rev. Kanesaburo Nakamura (of Kumamoto) to Priests' Orders.

For the second time Bishop Evington has narrowly escaped shipwreck. On returning from a visit to the Loo-choo Islands on Good Friday, the steamer in which he was travelling came into collision with the ram of a man-of-war. Providentially the vessel was near the landing stage and the passengers were rescued.

It is with great pleasure that the Rev. A. B. Hutchinson, of Fukuoka, reports that the church there is now quite finished in every way, and that this has been done without any appeal to foreigners for help. The pastor's salary likewise is entirely supplied from Japanese sources. Mr. Hutchinson asks for prayer for the new pastor, the Rev. Toda Minori, who is connected by family ties with Fukuoka, but has been engaged in work near Kyoto in connexion with the Protestant Episcopal Church of America. Mr. Hutchinson also asks for prayer on behalf of Mr. Yonehara, the catechist, who is "engaged in the work of gathering in and forming, as far as man can do so, the Church" in a new out-station at Hakata. Of this place Mr. Hutchinson wrote on April 2nd:—

I am glad to be able to report the renting of a suitable house in Hakata for a preaching-place. It is situated in one of the busiest streets, but being a corner house has the advantage of a side entrance in addition to the front door. It serves as the residence of the catechist and also as the meeting-place or temporary church for the little group of Christians who form the nucleus of the Hakata Church. Divine Service is

held every Sunday morning, and I have arranged to take this and administer Holy Communion on the first Sunday in each month.

We are also continuing the preaching-place at Kawabata, which is on the other side of the town, and have also commenced a preaching in the afternoon once a week, on the way to the hospital, which is outside Hakata on the side farthest from Fukuoka.

We have had a funeral and a baptism already in Hakata this year. The aged mother of the landlord of the new preaching-place died in January. She has been a Christian for several years. Her illness was very short, in fact, she died while I was visiting Oyamada, but she expressed to her son her confident trust in the Saviour ere she passed away.

On February 28th the Rev. A. B. Hutchinson baptized Yamagita Kura Maria, aged nineteen years, the daughter of Christian parents who have long desired their child's salvation. She had been utterly opposed to Christianity, and tried to hinder her mother's baptism, and succeeded in preventing the teaching of the two younger children. Last year she received a copy of *Christy's Old Organ* in Japanese, and the reading of that, combined with anxiety as to her health, under God, helped to lead her to inquire after the way of peace. She was accepted as a catechumen, and subsequently after examination Mr. Hutchinson felt fully justified in baptizing her. Now she is quite anxious for the other two children to become believers.

North-West Canada.

The Bishop of Qu'Appelle has kindly sent to us a touching letter he had received from an old Indian, Mr. John Anderson, Councillor of Fairford, in Rupert's Land. The letter is dated April 4th, and after some personal matters reads:—

I can only express my great thanks and gratitude for all that the Church has done for me and for other poor Indians. I am an old man now, my Lord, seventy years of age.

I am left all alone of the boys from Fairford who were taken by the late Ven. Archdeacon Cowley. When he first came we were savages; now we are a civilized community. Had it not been for the C.M.S. I might never have

The first part of the Burial Service I took in the room used as the temporary church; the latter part at the cemetery, where more than 500 Heathen were present and listened quietly to an impressive address by the catechist, Yoneharu San.

Yesterday I took the service at Hakata, preached, and administered Communion to eight believers.

heard the Gospel. I am thankful to God for granting me a knowledge of His Word, and for having granted me the means of an education. I have done what I could to promote the Gospel among my fellow-Indians. And I am happy to tell you, my Lord, that I never forget to seek our heavenly Father's blessing, as I realize that my days are drawing to a close.

Archdeacon Tims, on January 24th, admitted ten adult Indians—seven men and three women—of the Peigan Reserve (Diocese of Calgary) into the Church by baptism. On the Blackfoot Reserve, St. John's Memorial Church was consecrated by the Bishop of Qu'Appelle, for the Bishop of Calgary who was in England, on December 28th last. This church is the gift of the family of the late Rev. and Mrs. F. Cox (father and mother of Mrs. Stocken) in memory of their parents. The building is of wood on a stone foundation, and has cost about \$2500.

NOTES ON OTHER MISSIONS.

THE income of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL for 1899 shows an increase of 4490*l.* 15*s.* 7*d.* on the preceding year. This comes chiefly under the head of ordinary collections, which, for the General Fund, rose to 86,560*l.* 16*s.* 4*d.*, or over 3000*l.* more than last year; while for Special Funds the increase was still larger. Against this, the legacies for Special Funds show a falling-off of 4189*l.*

In his Annual Report the Bishop of Mashonaland refers to the inevitable disorganization of the work in his diocese caused by the Transvaal War. He offered his own services to the authorities as chaplain, and also the services of his clergy, and he himself with three other S.P.G. men were accepted, one of them

being wounded in a skirmish and taken prisoner. Thirty adults were baptized by immersion at Bulawayo on Christmas Day, most of them belonging to the Mandebele tribe. The unhealthiness of the year, which caused one worker after another to be invalided home, tried the faith of all connected with the St. Augustine's Industrial Mission, but the work, to which the Bishop attached much importance, was maintained in spite of all difficulties.

Archdeacon Johnson, of the UNIVERSITIES' MISSION, has lately written an interesting account of Mohammedanism on Lake Nyasa. Much trouble appears to have been caused by the grafting of the Mohammedan initiation dance "Jandu" on to the Yao initiation dance, "Dagola." A distinct movement in this direction commenced to the south-east of the Lake, and spread rapidly, apparently constituting a great obstacle in the way of the missionaries of the Gospel.

References are made in the *Mission Field*, the *American Missionary Herald*, and the *Free Church of Scotland Monthly*, to a movement among the Native Churches of South Africa towards the severing of their connexion with their European teachers. There is a political side to this revolt against the authority of the white man, but the moral standard of this would-be African Church is a terribly low one, and the movement does not gain ground with the more spiritually-minded Christians.

The Roman Catholic Mission in Uganda is being reinforced by an addition of twelve priests; new stations are to be opened and the work generally extended. They now reckon their adherents at 3526, with more than twice as many catechumens. Their baptisms last year reached a total of 1623.

The Livingstone Tree at Old Chitambo, on which the memorial to the great missionary, who died close by, was inscribed by his boys, has been cut down, since the tree itself was hollow, and the rot was eating through into the inscription, and would soon have destroyed it completely. An iron pole has been placed in the heart of the tree-stump, round which a strong fence has been placed. The portion of the tree containing the inscription has been carefully preserved, and is now in the Map Room of the Royal Geographical Society. These operations were carried out under the supervision of Mr. R. Codrington, the Deputy Administrator of Northern Rhodesia.

The Annual Report of the work of the ST. ANDREW'S UNIVERSITY MISSION and ST. HILDA'S MISSION in the Diocese of South Tokio is not altogether cheering, for no new workers were added to the staff, and the St. Andrew's Divinity School was destitute of students at the commencement of the present year. But on the other hand one at least of the dispensaries was appreciated by the people, and the schools for boys and girls progressed satisfactorily.

The *Jewish Missionary Intelligencer* for May quotes the results of an attempt lately made to obtain correct details of the population of Jerusalem. Omitting pilgrims, the inhabitants probably amount to 50,000. Of the 30,000 who are Jews, about 11,000 are Turkish subjects. There are 10,000 Christians, of whom about half belong to the Greek Church, and the remaining 10,000 are Moslems.

The AMERICAN METHODIST EPISCOPAL MISSION to Korea,—whose college is mentioned by Mrs. Bishop as "the most powerful educational, moral, and intellectual influence in Korea,"—reports 556 Church members, 1512 probationers, and 1042 Sunday-school children belonging to their Mission. The same Mission is hoping to meet the growing educational needs of China by the establishment of a Christian university at the great literary centre of Soo-chow. The more enlightened Chinese are themselves showing interest in the enterprise, and official help has been given in procuring a site, the ground on which two ruined temples stood being handed over for the purpose by the Buddhist priests at the order of the Governor.

C. D. S.

EDITORIAL NOTES.

CHINA has suddenly taken the place so long held by South Africa in the anxious thoughts and fervent prayers of God's people. Since the necessity arose for the intervention of the European Powers to deal with the forces of disturbance in the north of the Empire, the position has been recognized as exceedingly critical. A very solemn united Prayer Meeting was held at Exeter Hall on June 20th, and simultaneously, we were told, prayer was ascending from gatherings at New York, and Boston, U.S.A., and at Edinburgh and Glasgow. The invitation to the meeting went out in the name of the Honorary Clerical Secretary of the C.M.S., but the proposal emanated from the China Inland Mission, and it was at the united request of the secretaries of the several societies which agreed to take part in the meeting that Mr. Fox promised to preside. It was from God, we do not doubt, that the thought was conceived of holding such a meeting. To whom else could we seek for succour in the anxieties and responsibilities which suddenly confronted both the Church of Christ and the statesmen of the Western Powers, but of Him who alone "knoweth what is in the darkness, and the light dwelleth with Him," who "changeth the times and the seasons, who removeth kings and setteth up kings, and who giveth wisdom unto the wise and knowledge to them that know understanding"? It was under a deep sense of an impending crisis, which must affect for weal or woe the destinies of a large proportion of the human family, that God's servants met to commit China's welfare to the Lord of the whole earth; and more especially to ask Him to work deliverance for His servants and to hearken to the cry of His suffering and persecuted people.

The C.M.S. has no Mission within several hundred miles of the province of Peh-Chili, which was the focus of danger and unrest. But that province is the home province of the Empire, within its borders Peking, the capital, where the Queen Empress resides, is situated. Consequently, any grave disturbances there are a menace to the whole country to its remotest extent. The particular organization, popularly known as the "Boxers," by whose agency the Rev. S. Brooks, of the S.P.G., was most barbarously murdered in the province of Shan Tung on the last day of 1899, and the Revs. H. V. Norman and C. Robinson, of the same Society, besides in all probability some others and many Native Christians, were killed the other day in the province of Peh-Chili—is only one of a large number of similar bodies which are found all over the Empire—the inevitable concomitants of a weak and corrupt government. What gives special gravity to the excesses of the "Boxers" is the strong evidence which exists of encouragement having been accorded to them by the Dowager Empress, and the apprehension that she and her Government will have the rashness and temerity to openly defy the Powers, and to precipitate a state of war. This, indeed, there is some reason to fear, has actually been done, as the Taku Forts, at the mouth of the Pei Ho River, assumed the aggressive on June 17th by firing on the war-ships of the Powers, and were in consequence reduced and occupied. At the time when we write, communications with the capital and even with Tien-Tsin are cut off; the whereabouts of Admiral Seymour, who started with a relief force to reach Peking and protect the Legations, is unknown; Tien-Tsin is reported to be suffering bombardment from the "Boxers"; and the fate of the Embassies and of the other Europeans in the capital is a matter of conflicting rumours.

THE important words of Lord Salisbury addressed to the S.P.G. Bicen-

tenary Meeting at Exeter Hall on June 19th, and the speech of Sir John Kennaway on the same occasion, the former bearing upon the inter-relation and interaction of the work of Christian Missions and that of secular Governments *à propos* of the situation in China, will be found on another page. That both the Governments and the Missions are involved in difficulties, each through the presence of the other, is often doubtless true, and if it is a consequence of this that missionaries, as Lord Salisbury informed us, are not popular at the Foreign Office, it is no less a consequence, so far as our own knowledge extends, that the Foreign Office is the last place to which a missionary willingly resorts. All Protestant missionaries will cordially agree with Lord Salisbury in deprecating as a most dangerous and terrible snare the idea being entertained by the Chinese, or any other non-Christian people, that missionary work is an instrument of the secular Government, and we are thankful for the Prime Minister's frank exoneration of "the missionaries who leave these shores" of any responsibility for the prevalence of this idea. The wise cautions of prudence he so sympathetically expressed will be endorsed by all British Missions. They have indeed been frequently urged by the Executives of these Missions, and, we are fully entitled to add, they have been observed.

WHAT Lord Salisbury said on the same subject in connexion with Mohammedan lands was less clear as to its import. His balancing of the prospects of converting the followers of Islam with the danger of creating political convulsions and causing bloodshed seems to us to have been somewhat infelicitous, because it almost inevitably suggests the inference that it were better not to incur so grave and imminent a danger for so remote and improbable a chance of success. Lord Salisbury's allusions, moreover, to the creed of Islam—though very far from flattering on the whole—will seem also to many readers of his speech to imply that Missions to Mohammedans may be safely deferred. But the words that followed, to our great relief, showed that the speaker's object was quite other than to counsel abstention from efforts to evangelize Mohammedans. He merely wished to repeat in this sphere also the urgent importance of prudence, of abstaining from all appearance of any attempted coercive interference with the religion of Moslems, and so far as possible from undue publicity where misconstruction might be placed on the missionary's action. Assuredly there is on the part of Missions entire agreement with these counsels. They ask only for liberty to missionaries to fulfil the duty which Christians owe to Mohammedans as to all others of making the Gospel known, and for liberty to the people to accept and profess it. For the rest, the more clear it can be made that the Government will not interpose, the better. From Lord Salisbury's concluding words, acknowledging the potency of the Gospel as a "sacred lever" capable of elevating society and regulating and advancing public opinion, it is clear that he recognizes that the State has very much to gain in Mohammedan lands as elsewhere from the labours of those to whom this mighty regenerating instrument is entrusted.

THE present moment is certainly not opportune for inquiring into the causes of the anti-foreign sentiment which breaks out in acts of violence again and again in China. If it were, it would be easy to quote instances in which Western Governments have given just occasion to the Chinese to associate Missions with the secular power. We are thankful that this aggravation of the inevitable difficulty on which Lord Salisbury laid stress, that namely which is involved in the relation borne by missionaries as subjects to their respective Governments, is not chargeable against our own

Government. But is there not a difficulty of at least equal magnitude, and for which no more justification can be urged, in the opium monopoly of the Indian Government and its export to China? In our pleadings for that distracted Empire, should not English Christians specially pray that the great wrong which has been perpetrated by the strong towards the weak for more than a hundred years may terminate with the closing century, and that with the new era a new and righteous policy may be inaugurated worthy of a Christian nation?

THE new century has been engaging our thoughts very much at Salisbury Square. On June 15th the Conference which we announced last month took place. Only a few friends were invited, such as were judged likely to make the journey to town for such an object, and who would be able to represent their several localities and to carry back and diffuse something of the tone and spirit of the Conference when they returned. Over a hundred assembled, not a few from considerable distances. Those who responded, as we felt throughout the Conference many must have done, to the request we put forth for prayer that the Holy Spirit might be with us, will learn with thankful hearts that their prayers were richly answered. There was a very remarkable unanimity. The addresses by the four brethren whose names we gave last month, prepared without concert and widely different in style and matter, were strikingly one in the conception of privilege and duty which they laid before us; and their broad, clear, incisive statements were welcomed and endorsed without a single note of dissent. Professor Moule's subject was, "The Close of the Century a Time for Prayer and Humiliation"; that of the Rev. Hubert Brooke, "The Season of Advent an occasion for Prayer and Effort"; the Rev. E. Grose Hodge spoke on "The opening of the New Century a Call for Prayer and Consecration"; and the Rev. E. A. Stuart on "How to take advantage of Advent, 1900." Mr. Stuart, when asked to take part in the Conference, had just had a serious bicycle accident, which laid him aside for some weeks, but he accepted the invitation notwithstanding, and came among us, in bodily weakness it is true, but in the power of the Holy Ghost. We felt indeed throughout the Conference, as we have already said, that the same blessed Spirit who was with the Apostles and brethren at Jerusalem when they were assembled with one accord to consider a matter of great missionary concern, was also in our midst.

WHAT was the subject matter before our Conference? It was virtually the policy of the new century; whether it shall be the policy of faith which God has deigned to honour so greatly in the past few years, or—nay, thank God, there was no alternative proposed or so much as once mentioned. The fact was not blinked that a crisis has been reached, that a *very large* increase of income is essential at once if we are to go forward, but no one suggested that the policy was a wrong one or even a debatable one; no one breathed a whisper that the evangelization of the world is going on too fast and should be arrested. All united in fervent prayer that God might be pleased to summon forth to the foreign fields of service many more of His Spirit-taught and Spirit-filled children and to give our Society the honour of sending them out, and all the prayers breathed a trustful confidence in Him that every need would be supplied. For this unanimity in the present crisis many of our readers will, we are sure, render praise to God.

THE chief object of the Conference was to draw the whole constituency of the Society into a full participation of its privileges and responsibilities.

The following resolutions which were adopted will best indicate how it is hoped this will, with God's blessing, be effected :—

1. That in the opinion of this Conference of Representative Friends of the C.M.S. it is highly desirable that a period of prayer for Foreign Missions should be observed in accordance with our Lord's command, and in connexion with the closing of the old century and the beginning of the new. This would enable the Society as such to fall in with the invitation sent forth at the year's beginning by the Bishops of the Church of England.

They feel that while there is much in the retrospect of the past 100 years which calls for humble and hearty thanks to God, there is also much in the onlook into the new century, and in the present position of the Church Missionary Society, which demands anxious thought and prayer; and they regard the proposed occasion as timely for bringing before the friends of the C.M.S. in all parts of the world the pressing need which exists for fresh consecration of personal service and of personal means to the service of God, in view of the greatly increased opportunities and responsibilities of the day.

2. That the week November 25th to December 2nd (including the days of Special Intercession for Foreign Missions) be utilized for meetings in London and the home counties, and the two first weeks of Advent, December 2nd-15th, be allotted to similar meetings in the Provinces, and that a letter be addressed as soon as possible to the clergy supporting C.M.S. throughout the world, inviting them to co-operate in this important matter, and to give it a place among the Advent arrangements in their parishes; and also that headquarters be requested to supply preachers and speakers in addition to those locally available, and that suggestions with regard to the practical observance of the occasion be drawn up and circulated as widely as possible.

There have been Simultaneous Meetings, Missionary Missions, T.Y.E. efforts, Centenary celebrations—all movements of recent adoption, and all helpful in diffusing right conceptions of the obligation which the Lord has laid on His people. Now the purpose is expressed to invite our friends throughout the world to unite in humiliation and consecration and thanksgiving before God, that the last weeks of the waning century may find us all upon our knees, girdling the world with a belt of prayer and claiming its uttermost parts for our Lord's possession.

ONE amendment in the above Resolutions as they originally stood deserves special notice. The word "world" was substituted for "country" towards the close of the first resolution, and for "England" in the middle of the second. This important alteration was due to the presence among us of representatives of two of our Colonial Associations. The Revs. T. R. O'Meara and G. A. M. Kuhring from Toronto, and the Rev. A. Daintree from the Cape, South Africa, being in England, gladly joined in our Conference, and assured us that nowhere would the proposals of the Resolution be more heartily welcomed and acted upon than by our friends in those Colonies. The latter was able to instance his own experience in his parish of Mowbray, which was very much to the point. His congregation averages 250, and in seven years their contributions for Foreign Missions (viz. for the C.M.S.) have risen from 15*l.* to 500*l.*; and the contributions of the three congregations (of which his is one) which are united in Evangelical sentiments, and from whose members the Committee of the South Africa C.M. Association are appointed, because there are practically no others who are in sympathy with the Society's distinctive character, have risen in the same period from 58*l.* to 1200*l.* And this growth has not resulted, Mr. Daintree told us, from appealing to a larger constituency, nor from elaborate organization, nor from sales of work, of which Mr. Daintree personally disapproves. Moreover, it has not been done—Mr. Daintree mentioned it only as a fact, and it is as such only that we repeat it—through personal solicitation. When, as at

the Easter Vestry Meeting, the common complaint has been raised about the large sums sent out of the parish, the answer has been given that not a single person has been asked to give. He attributed the growth of missionary contributions to the growth of missionary interest, which has been fostered by means especially of meetings for prayer in behalf of the work. And this was exactly what the speeches which opened the discussion had emphasized. To aim more especially at reaching the truly earnest people of God, the most regular and spiritual of our communicants, many of whom even yet have not realized the great importance of missionary work. We do not think that organization should be neglected, or that sales of work should be discontinued. Quite the contrary; there needs much more of every branch of organized effort. But our reliance must be on the whole-hearted followers of Christ recognizing and accepting the privileged Commission which He bestows. Will our readers pray that the proposals contained in the above Resolutions may find wide acceptance throughout our land, in our Colonies, and in our mission-fields, so that there may ascend next Adventide such a volume of prayer for the Lord's return: obedient prayer ready to carry out His Word of Command to bear witness in the power of the Holy Ghost to the uttermost parts of the earth, and expectant prayer believing on His Word of promise to come again and restore the kingdom to Israel, to take the Heathen for His inheritance, and the uttermost parts of the earth for His possession?

WE regret to state that our colleague, the Rev. B. Baring-Gould, is suffering from a serious attack of pleurisy, which has necessitated an operation. He is making satisfactory progress, but the date of his resumption of duties at the C.M. House cannot be for some time. He returned only last April from his visit to India and Ceylon, taken, as our readers will remember, on grounds of health. We commend him, and also his daughter, who is an active member of our Editorial Staff and on whom domestic cares have come in painfully rapid succession, to our readers' earnest prayers.

ANOTHER of our colleagues, who has been absent for a brief season in order to represent the Society at the New York Ecumenical Conference, Mr. Eugene Stock, is expected home about the time when this number will reach the hands of our readers. He and the Rev. C. T. Wilson, another member of the Society's little band of delegates to the Conference, placed their services for a few weeks after the sessions of the Conference were over, at the disposal of the Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of America, to address parochial and other gatherings of Church people on the subject of Foreign Missions. Mr. Stock and Mr. Wilson also visited Canada, and addressed a number of meetings arranged in view of their visit by the Canada Association.

THE Bishop of Albany, who was one of the few leaders of the Protestant Episcopal Church who manifested a keen interest and took a prominent part in the New York Conference, is at present in this country to represent his Church at the Bicentenary Celebration of the S.P.G. He had an interview with the C.M.S. Committee on Tuesday, June 12th, and referred in very grateful terms to the voluntary help rendered by our Deputation in stirring up the missionary zeal of the members of his Church.

ONE of the Society's Honorary Life Governors, a list which is limited to one hundred and is filled up at the Anniversary each year from the ranks of those who have rendered very essential services to the Society, died at the

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beginning of June, in the person of the Rev. Fred. Grueber Lugard. Mr. Lugard was a chaplain of the old East India Company from 1837 until the Company's rule ceased after the Mutiny, and subsequently till 1864. From 1865 to 1875 he was Rector of St. Clement's, Barbourne, Worcester, and it was then especially that he found opportunity of sustaining and promoting the Society's cause. After 1875 until his retirement in 1894 he held the vicarage of Norton-juxta-Kempsey, near Worcester. The missionary cause in behalf of both Jews and Gentiles, has also lost an ardent worker through the death of Mrs. Eustace Brenan, the wife of Canon Brenan, Vicar of Emmanuel, Clifton, and Honorary Association Secretary of the Society for Bristol and neighbourhood.

THE Society's *Annual Report*, and the *Story of the Year*, which is also an authorized and official Report, but of a more popular character, are nearing completion as this number goes to press. The former grows inevitably in volume year by year, and still more in interest. Those who are regular readers of our pages, and those—a very small circle indeed, we apprehend—who read the extracts from the missionaries' Annual Letters which are published in separate volumes, must find the Annual Report a positively delightful book for perusal, for it brings together under their respective Missions and stations all the facts which have appeared in scrappy fragments in our pages month by month, and a large number of the striking passages, portraying events and their environments, which occur in the Annual Letters. This year's Report has some new features. The paper cover remains the same as to colour, but is otherwise, we think, much improved in appearance. Then in the list of missionaries, the bolder type in which the missionaries' names are given is a distinct help to the eye in distinguishing them among the many items of information about them which the list affords. The maps are brought up to date; that for East Africa is really a new one, and brings in the southern part of the Equatorial Provinces of Egypt. An inset map of Palestine on a larger scale is introduced on to the map of Mohammedan Lands. All the maps in the Report are of excellent execution, as well as reliable according to the latest sources of information. The copious Indices at the end of the letterpress make reference to the Report, whether for illustrations for use in sermons and addresses, or for information regarding places or persons, a matter of perfect ease. We do trust that the enormous labour expended again by the same colleague who wrote last year's Report will run no risk of being wasted. We have less fear for the *Story of the Year*, which is welcomed, and we think read, as it well deserves to be.

THE Committee have accepted offers of service from the Rev. William Herbert Hewitt, B.A., Trinity College, Dublin, Curate of Christ Church, Derry, son of the late Rev. J. Hewitt, for many years the honoured Vicar of Zion Church, Rathgar, Dublin; Mr. Henry Alexander Collison, B.A., Trinity College, Dublin, and Ridley Hall, Cambridge, son of the Ven. Archdeacon Collison of the British Columbia Mission; Miss Margaret Ellen Baldwin, a trained hospital nurse, of Burnley; Miss Helen Jane Dewe, of Reading; Miss Norah Katharine Fisher, daughter of the Rev. H. Fisher, Rector of Higham-on-the-Hill, Nuneaton, a Hon. Dist. Sec. of the Society; Miss Janet Mackie, of Castle Cary; Miss Henrietta Georgina Humphrey Malone, a trained hospital nurse, of Moy, sister of Miss Malone, of the East Africa Mission; Miss Margaret McClure, of Bangor, co. Down; Miss Louise Ruhase, of Bremen; Miss Elizabeth Mabel Thorne, of Wandsworth; Miss Bessie Schreiber Brock, of Glenageary; Miss Ada Robinson,

of Castle Pollard; and Miss Annie Walsh, of Blackburn. The Misses Baldwin, McClure, Robinson, Ruhase, and Thorne were trained at the Willows; the Misses Dewe, Fisher, Mackie, and Malone at the Olives; and Miss Walsh at Highbury and Whitechapel. Miss Annie Cooper, formerly one of the F.E.S. missionaries in Palestine, has been transferred to the C.M.S., her name having been accidentally omitted when twenty-three others were transferred last year.

SECULAR GOVERNMENTS AND FOREIGN MISSIONS.

Speeches of the Marquis of Salisbury and Sir John Kennaway at the S.P.G.
Bi-centenary, June 19th, 1900.

(Reprinted from the "Guardian.")

Lord Salisbury's Speech.

I ACCEPTED the summons of your president to take part in these proceedings, though I felt how little worthy I was to join hands with many of those who sit beside me and have had far greater experience of this noble work.

But this is a great occasion. It is a standpoint in the history not only of our Church, but of our nation. That this Society should have lasted during these two centuries and grown constantly in authority and power shows not only, as your president has pointed out to you, that God is with us and has honoured us with a special call, but that there is a great field of duty open to you which you are now summoned to possess. I am here perhaps rather as a stranger, for I must not conceal from you that at the Foreign Office missionaries are not popular—(laughter)—and that perhaps the Foreign Office may look upon me as rather a deserter in appearing upon your platform at the present time. But in truth we owe to this great society our assistance not only on account of those high and generous motives to which your president appealed, but because the civilization which it is in a small degree our duty to serve is not an unmixed blessing to this and other missionary societies. We owe you assistance because we are not able to avoid bringing a certain impediment to your work. I do not merely allude to the example which is set by Christian or so-called Christian men in other lands. They are open to great temptations. They have great difficulties to contend with. It may well be that there the spectacle of what they are doing and the lives they are living is not always calculated to further the work of missionary societies. But that is only partially the case. I believe that over the vast area of the British Empire the mass of those who draw their origin and receive their teaching from these shores are no unworthy members of the religious bodies to which they belong. (Cheers.)

Yet we must recognize the difficulties which it is not in our power to avoid placing in the path of missionary societies. The difficulty results not so much from any lack on our part of desire to assist them, but because our very assistance carries with it certain drawbacks. We are startled when we read the history of vast and sudden conversions in old time and of the tremendous moral and spiritual power which seemed to sweep over a race or over a country in obedience to the preachings of the early missionaries of Christianity, and we wonder whether it will ever be that phenomena of that striking character will take place in our own time. But we must recognize that the position is entirely different. In the Church of old time great evangelists went forth to their work, exposed themselves to fearful dangers, and suffered all the terrors that the world could inflict in support of the doctrines which they preached and the morality which they practised. There was no doubt at the same time a corrupt society calling itself by their name. But, as your president has pointed out to you, the means of communication were not active, and were not as they are now, and things might go on without attracting the attention of those who listened to the teaching of the earlier teachers or diminishing the value of their work. Now things are considerably altered, and that very increase in the means of communication, that very augmentation of the power of opinion to affect opinion and of man to affect man by the mere conquests that we have achieved in the material domain; those very conquests, while undoubtedly they are, as the Archbishop said, an invitation from Providence to take advantage of the means of spreading the Gospel, are also a means by which the lives of many and the acts of many, which are not wholly consistent with the ideal which is preached in the pulpit, or read in the Holy Book, are brought home to the knowledge of the vast nations which we seek to address. That is one of the great difficulties with which we have to contend, and that is one reason why this

Society and all missionary societies appeal with undoubted force and with the right to have their appeal considered—that as our civilization in its measure tends to hamper missionary efforts, so in its nobler manifestations and its more powerful efforts that civilization, represented by our assistance, shall push forward to its ultimate victory the cause to which you are devoted.

But this is not the point on which it seems to me the great difficulty of our present time arises. If an evangelist or an apostle, a Boniface or a Columba, preached in the middle ages he faced the difficulties, he underwent the martyrdom, and he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance upon the people whom he addressed. But now if a Boniface or a Columba is exposed to these martyrdoms the result is an appeal to the Consul and the mission of a gun-boat, and, unfortunately, though that cannot be helped, though it is a blame to nobody, though it is far, indeed, from being a blame to our devoted missionaries, though I cannot admit that it is a blame to the secular Government by whom their end is avenged, still it does diminish the purely spiritual aspect and action of Christian teaching. It does give to men an opportunity and a temptation to attach a different meaning to that teaching and to suspect it of objects which are far indeed away from the thoughts of those who urge it.

Just look at this Chinese matter. You observe that all the people that are slaughtered are Christian. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular Government in order to achieve the objects it has in view. This is a most dangerous and terrible snare. I need not say that it is utterly unjust. May I attempt to point the moral?—and that is that caution and prudence within the due limitations of devotion and enthusiasm are the duties of missionaries in a foreign land, who not only are preaching the Gospel, but are also representing to the eyes of the inhabitants to whom they preach the character and the aims of the people from whom they come. It is a high duty with them to temper their enthusiasm with Christian prudence. I do not suppose that anything would induce them to abandon the earnest prosecution of the work to which they have given their lives—namely, the spreading of the worship of Christ and obedience to His cross; but if we can show to them that prudence is necessary in order that their devotion and their sacrifice may succeed, I hope that they will not think that we are unduly pressing upon them when we urge that that prudence should be exerted.

Remember that in old times if an evangelist gave himself up to martyrdom he derived the crown for which he looked, and he did not injure the cause that he was preaching or those persons whose interest he represented. But now any man who so conducts himself that his zeal leads to martyrdom, at least incurs this danger—that he will expose the lives of those to whom he is preaching, and—what is probably in its material results even worse—that he will cause the shedding of the blood of his own countrymen, the soldiers and the sailors by whom his countrymen are defended, and who will be forced for the sake of their fellow-countrymen and in order to avoid similar, or perhaps even worse, outrages in the future, to enter upon military and hostile proceedings in order to avenge their death and prevent the outrages being repeated. It is a terrible dilemma. They cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission which they have received. On the other hand, there is a real danger that if they do not observe the utmost caution they may cause the loss of many, many lives, and they may attach to the religion which they desire to preach the discredit of being an instrument of territorial greed and a weapon of that warfare which one secular Power wages against another. I have urged what is not a pleasant topic, because I feel that it is one that ought to sink deep into the hearts of those who manage Missions. They run the risk, not in their own lives, of producing terrible events on a gigantic scale, because their position is closely mixed up with that of the secular Powers, and because the secular Powers, in justice to their own subjects, are unable to allow their death to go unavenged.

May I say one word more in the same line, upon a matter which touches us more closely, and which is seldom absent from our thoughts, and that is the position which this country and those who represent its moral and spiritual forces occupy to those great Mohammedan populations which in so many parts of the world come into close connexion with our rule? I have pointed out to you how difficult it is to persuade other nations that the missionary is not an instrument of the secular Government. It is infinitely more difficult in the case of the Mohammedan. He cannot believe that those who are preaching the Gospel against the religion of Mahomet are not incited thereto and protected therein and governed in their action by the secular Government of England with which they are connected. Many warnings have reached me. Those warnings are always exaggerated, and I do not attach much importance to them:

but, still, careless action on the part of British missionaries in a Mohammedan country may, without any moral fault on their part, light a flame which it will be hard for them to suppress. And remember that in these Mohammedan countries you are not dealing with men who are wholly evil. You are dealing with men who have a religion, erroneous in many respects, terribly mutilated in others, but a religion that has portions of our own embodied in its system. You are dealing with the force which a sincere, though mistaken, theism gives to a vast population. You will not convert them. I do not say that you will never do so—God knows I hope that that is far from our fears. But, dealing with the events of the moment, I think that your chances of the conversion of them, as proved by our experience, are infinitely small, and the danger of creating great perils and producing serious convulsions, and, it may be, of causing bloodshed, which shall be a serious and permanent obstacle to that Christian religion which we desire above all things to preach, is a danger that you must bear in mind. You must not imagine that all politicians are simply regardless of the higher interests of their race; but the politicians see closely the dangers which those who do not examine so carefully will perhaps not appreciate so entirely; and I earnestly urge, not as a political matter but as an element of Christian duty and as a condition of giving the highest position in the world to the religion which they adore, that those who carry on Missions should abstain from all appearance of any attempted violence in their religion, and abstain, if possible, from undue publicity wherever that construction is very likely to be placed upon their acts. I am conscious of the enormous difficulty to a pure man's conscience which this question will impose upon him. But yet it is a great and serious danger, and having had this opportunity of speaking to you, I did not like to pass it by. I will only urge you to remember that the world, however slowly—and I am afraid that at this moment it is very slowly—is travelling to the point where the government of all races will be done, not by organized force but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved. (Cheers.)

Sir John Kennaway's Speech.

SIR JOHN KENNAWAY, M.P. (President of the C.M.S.), said there were two objects at which they aimed in the celebration of this Centenary—the first was to thank God for the work which the S.P.G. had done, and the second was to impart information to English Churchmen, and to arouse their somewhat drowsy consciences and to enlist their sympathy in this great cause, so that as the result of this bi-centenary there might come over the country such a wave of missionary enthusiasm, in the coming years of the new century, as should enable our beloved Church to witness for her Master as she had never witnessed before. He thanked God for what the Society had done, for the churches it had built up, for the standard of religion according to home ideas that it maintained in far-off lands, for the civilizing and educational influences it had brought to bear, and last, but not least, for the reflex influence it had exerted on religious life, making itself felt throughout almost all the parishes of the land. It was not an extravagant thing to say that the advance of Christian life at home was very largely in proportion to the growth of the missionary spirit in our midst. He was afraid, however, that that was not the universal opinion, and he hoped that as the result of this meeting people would know more and that the responsibility would be brought home to them. We rejoiced at the noble effort which England was to-day making as the champion of freedom, justice, and equality, and we had not grudged to pour forth our blood and our treasure for that purpose. The English Church had a similar object, and was actuated by even higher motives. Such aims could only be carried out at high prices, as we saw to our cost in China at the present moment. We were torn with anxiety for our countrymen, whether missionaries, civil servants, or traders, and also for friends who had laid down their lives in the cause of the Society in North China, and had added their glorious contribution to the noble army of martyrs. The meeting had taken note of Lord Salisbury's words of warning and of caution, and he was sure it would be the aim and the determination of all connected with missionary societies to exercise the greatest prudence, to take care to say nothing offensive of the religion of other people, and to abstain from demonstrations which were likely to lead to disturbance. On the other hand, they must not be too timid, nor allow it to be thought that they were ashamed of their religion. He supported the resolution both as a subscriber to this Society and to the C.M.S., and their prayer for the unity of the Church would best meet its fulfilment by earnest efforts to carry out our Lord's last command.

HOME DEPARTMENT.

Notes and Comments.

FEW branches of the Home work of the Society have advanced more in recent years than that which is concerned with schools both for boys and girls, and few branches of it are of greater importance.

The chief object in view is to enlist the sympathies of the young on behalf of Foreign Missions before they come to share in those prejudices concerning them which are, unfortunately, so common; but although the collection of funds is kept in the background, there have been many examples to show that even on financial grounds the work is of real value. Thus it is reported that the members of the Missionary Association of the South Eastern College, Ramsgate, in 1898, subscribed over 100*l.* in aid of the Industrial Mission for boys at Freetown, Sierra Leone. In another and far smaller school, situated in Norfolk, the boys for several years have each made a monthly contribution to the Society; and in a third school, in Surrey, in three years about 10*l.* has been given by from forty to fifty boys. There are many missionary-hearted Principals who, for the sake of their pupils as well as of the work, strive to inspire the children under their care with a zeal for Foreign Missions. One such devotes one morning's Bible-class a week to a missionary lesson, and proposes to give an extra half-hour to the subject by reading *In Journeyings Oft* to her girls while they are at work.

In the Diocese of York during the year 1898 to 1899, of 642 parishes, 192 (nearly one-third) contributed nothing to either the C.M.S. or the S.P.G. or the Universities' Mission.

Great zeal is manifested by a large number of the friends of the Society in the collection of those funds which are absolutely necessary if missionary work is to be carried on, but it may well be doubted whether any display greater energy or meet with greater success than a member of the Royal Irish Constabulary in Belfast whose card, given out on July 1st, 1899, was brought back in February with no less than 40*l.* The amount of work involved in collecting this sum can be imagined when it is known that the number of contributions was 250, and that the assistance, not only of private individuals, but also of business firms, has been invoked. C. D. S.

Church Missionary House.

ON May 26th, a meeting for "Young People" was held in Queen's Hall, Langham Place, W. The meeting was organized for boys and girls of the upper classes, and attendance was by card of invitation. Archdeacon Eyre, of Sheffield, was in the chair, and the Right Rev. James Johnson, Assistant Bishop in Western Equatorial Africa, and the Rev. G. R. Blackledge, of Uganda, were the missionary speakers. The Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, ably and earnestly wound up the meeting. There was a good attendance; the large hall and balconies being almost full.

At the Monthly Meeting of the London Lay Workers' Union, held on June 12th, the members welcomed the Rev. R. Wardlaw Thompson, one of the Secretaries of the London Missionary Society, and heard with much interest an account of the work of that Society. Mr. G. A. King, who has recently returned from the Missionary Conference in New York, also spoke.

The Rev. W. St. Clair Tisdall, missionary from Julfa, spoke at the Monthly Meeting of the London Ladies' C.M. Union, held on June 21st. Mr. Tisdall

graphically described the work that is being carried on in that difficult land, of Persia, telling of the encouragements and discouragements met with.

Younger Clergy Unions.

THE Y.C.U. FEDERATION CONFERENCE, 1900.

THE Fifth Annual Conference of the Y.C.U. Federation was held in Sheffield, at the Y.M.C.A., on Thursday, June 14th. Most of the delegates arrived on Wednesday afternoon, and were received at the Y.M.C.A. by the Archdeacon of Sheffield, their various hosts, and some other of the local clergy. After tea and some conversation, an informal meeting was held, at which the Archdeacon gave the delegates a warm welcome to Sheffield, and invited two or three of those who were present to offer prayer for a blessing on the proceedings of the Conference. Delegates preached at the Wednesday evening services held in some of the churches.

On Thursday morning at ten o'clock an administration of the Holy Communion was held at the Parish Church, at which about forty clergy were present, when a practical and helpful address was given by the Archdeacon. After the service a Conference of delegates was held at the Y.M.C.A. The Rev. J. Gilmore, Vice-President of the Sheffield Union, presided, and delegates from the following Unions were present:—Birmingham (2), Bradford (1), Cambridge (2), Derby (2), Exeter (1), Huddersfield (2), Hull (1), London (2), Manchester (2), Nottingham (2), North Staffs. (1), and Sheffield (2), together with the Hon. Secretaries of the Federation. A resolution of sympathy with the S.P.G. Junior Clergy Missionary Association in connexion with the Bicentenary proceedings of the S.P.G. was unanimously carried. The question of reaching Natives of India and other places resident in England was then dealt with, and after some discussion the following resolutions were unanimously passed, and the Committee were asked to deal with them:—

1. That the Oxford and Cambridge Pastorate schemes should be consulted as to the best means of reaching Natives of India and elsewhere resident in Oxford and Cambridge.

2. That this Conference would urge the C.M.S. Committee to appoint some person or persons to work among Natives now resident in England.

Brief reports were afterwards given by several of the delegates of the work of their respective Unions, which were for the most part very encouraging, and showed that real progress was being made. After thanks had been given to the Archdeacon for his address, and to the clergy at Sheffield for their kindly welcome and hospitality, and the Archdeacon had briefly replied, the morning Conference was closed with prayer.

In the afternoon a Conference of clergy was held, presided over by Archdeacon Eyre, at which a most excellent paper full of practical suggestions was read by the Rev. H. Newton upon missionary work in connexion with ordinary parochial organization, followed by a very brisk and certainly no less practical discussion in which at least a dozen delegates joined. The importance of work in day schools was one point strongly emphasized, and several of the delegates reported how successfully they had been able to carry it out. An address was then given by the Rev. J. P. Ellwood, missionary from Gorakhpur, upon "Missionary work abroad in its orderly organization," which greatly interested all who were present. The Chairman expressed great pleasure at the character of the meeting, and at the bright, hearty, and practical discussion upon the opening paper. He further stated what a pleasure it had been to the brethren at Sheffield to welcome the Conference there, and expressed the hope that it might soon meet there again. The Conference was then closed with prayer.

Although the number of Unions represented was not so large as last year, when the Conference was held in London, and the presence of some who had been at former Conferences was greatly missed, yet it appears to be generally agreed that the proceedings had been most successful.

The members of the Bradford Y.C.U. met at the Church Institute, on May 11th, under the presidency of the Rev. F. Hobson. A discussion on how to increase the interest and attendance of the members opened the meeting, and the Rev. Hector Maclean contributed a paper on "Japan," dealing with the manners

and customs of the people and the prospects and progress of missionary work amongst them.

At the Monthly Meeting of the London Y.C.U. on May 21st, the Rev. H. Gouldsmith told of the many and varied agencies in use in connexion with the work at the Old Church, Calcutta, of which church he has been incumbent. Much of the work is of necessity like that of an English parish, but there are many opportunities for work among Heathen. The Rev. J. D. Mullins gave a short explanation of the hopes of development, and grand possibilities of the Y.C.U. Federation. At the meeting on June 18th, the following members of the Union were taken leave of, on their proceeding to the Mission Field:—The Revs. A. F. Ealand, and S. H. Clark, proceeding to India, and the Rev. H. G. Houseman, proceeding to Newfoundland under the Council for Service abroad, to work at St. John's Cathedral. The outgoing members each spoke, the Rev. S. H. Clark explaining that his proceeding to the Field was entirely due to the effect the Union had had on him. The Rev. B. Herklots, Curate of St. Paul's, Canonbury, also spoke, giving a detailed account of "Two Years' Work among the Children of India."

Women's Work.

THE Third Annual Conference of the Ladies' C.M. Union Federation was held in Liverpool, by the invitation of the Liverpool Ladies' Union, on May 15th and 16th. Delegates from eleven Ladies' Unions were present. The Conference met on the evening of May 15th at the house of Mrs. Whitley, in Sefton Park, at a reception which was also attended by the vice-presidents and officers of the Liverpool Ladies' Union. Miss Léon, the energetic Hon. Secretary of that Union, to whom had fallen the task of organizing the hospitality generously offered by the Liverpool ladies, spoke a few words of welcome to the delegates. Miss Gollock also spoke in the name of the C.M. Secretaries, and brief reports were given from the following Unions of the progress of their work:—Manchester, Sheffield, Norfolk and Norwich, Clifton and Bristol, Peterborough Diocesan, London, Liverpool, York, Nottinghamshire, Ely Diocesan, and the Central Hibernian, the last representing several Irish Dioceses. On May 16th, at 10.30 a.m., the delegates met for a short devotional address, and at 11 a.m. held a business meeting, in which various topics bearing on the business of the Unions were discussed. Short addresses were given by Miss Grace C. Trotter on work amongst young ladies, and by Mrs. Charles Moule, Hon. Secretary for Ely Diocesan Ladies' Union, on breaking new ground in village work. Both addresses were much appreciated and calculated to stimulate effort in the directions indicated. Miss Buxton, Hon. Secretary for Norfolk and Norwich Ladies' Union, was elected Hon. Secretary for the Federation for the following year, in the room of Mrs. Faithfull, who was obliged to give up the work owing to other duties. An invitation was given by Miss Gollock, and gladly accepted by the Conference, to hold the next meeting in London at the Church Missionary House. Many of the delegates expressed their feeling that the Conference had been useful and interesting, and that they were returning to their various districts encouraged and cheered in their happy, but often difficult, work; it being generally admitted that upper-class people are the hardest to interest in missionary subjects. F. E. F.

The Annual Meeting of the Liverpool Ladies' Church Missionary Union was held on May 16th. The chair at the Annual Meeting was taken by the Rev. Canon Hodgins, Hon. Local C.M.S. Secretary, who cordially welcomed the delegates present from ten other Unions. The report expressed great regret at the loss of Miss Ryle, but thankfulness for the appointment of Mrs. Chavasse as her successor. The Rev. A. K. Finnimore showed the need of missionary work by giving a most vivid description of village life in Southern India, and told how a Native who becomes a Christian is treated as an outcast or as one dead. Miss Gollock, who followed, proceeded to show the responsibility laid upon women to use, for the missionary cause, the quiet hidden influence they possess, and closed with the thought that the risen and ascended Lord had need of their help (1 Corinthians xii. 21). The meeting, which was a crowded one, was most helpful. It was in answer to much prayer that it proved "the best we have had." W. J. L.

A "Quiet Afternoon" for women workers was held at St. Matthew's Mission Hall,

Southampton, on June 6th, by Miss Etches, who dwelt emphatically on united believing prayer being the urgent need of the present time in missionary service. There were not so many present as was hoped, but those who attended realized the power of the Holy Spirit, and the words spoken were felt by all to be stimulating to renewed devotion and prayer in God's service. H. R.

From May 8th to 17th Miss Fugill, from Japan, made a tour in the Cambridge and Huntingdon villages, taking her Japanese slides and curios with her. She visited six villages, and had good and interesting audiences. Twenty-four boxes were taken, and *8l. 15s. 6d.* given in collections. D. M.

Local Associations and Unions.

SERMONS were preached in many of the Reading churches on May 13th, followed by the Annual Meetings on the following day. In presiding over the afternoon gathering, Mr. G. W. Palmer spoke cordially of the work of the Society and also of its workers, bearing testimony to the value of the personal influence of the missionaries abroad. A graphic address describing the manners and customs, and also the results of missionary work among the Chinese was given by the Rev. C. Bennett, of Hong Kong, followed by the Rev. H. Gouldsmith, who told of the work in connexion with the Old Church, Calcutta. Between the afternoon and evening meetings, a gathering for young people was held in the Abbey Hall, King's Road, presided over by Mr. Leonard Sutton, and addressed by the Rev. C. Bennett. In presenting the financial statement at the evening meeting, General McGregor stated that there was a slight falling off in the general contributions, but the Centenary Funds had reached a total of 1,751*l.* The chairman, the Rev. S. H. Soole, introduced Bishop Johnson, who then, in an impressive address, told of the needs of West Africa, detailing the religious thought of the country, and showing the results of the work of native agents. The Rev. H. Gouldsmith followed, speaking of the progress of the Gospel in India. In closing the meeting the Chairman pleaded that in beginning a new century there should be no cessation of efforts in the Society's cause.

The Half-Yearly Meetings of the Sussex Prayer Union were held at Brighton on May 18th, beginning with the usual Honorary District Secretaries' conference; after which the Rev. H. E. Fox gave a devotional address in St. Margaret's Church, and 104 friends of the Society partook of the Holy Communion. In the afternoon a well-attended meeting was held in the Dome, over which Colonel Robert Williams, M.P., presided, being supported on the platform by a large number of clergy. Most interesting addresses were given by the Chairman, the Rev. H. E. Fox, and Archdeacon Phair; and the Rev. E. D. Stead, hon. sec. of the Union, read a letter from the Rev. Robert Sinker, "Our Own Sussex Missionary," reporting on his work at his new station, Hydrabad in Sindh. The hymns were sung by a choir of ladies, who rendered valuable help. E. D. S.

The Annual Meetings in connexion with the Sheffield Auxiliary were held on May 21st, preceded by sermons in many of the churches on the previous day. A very satisfactory financial statement was presented by the Rev. C. F. Knight, following which the Chairman, the Ven. Archdeacon Eyre, drew a contrast between the first meeting of the C.M.S., and the Centenary celebrations, which had been so wonderfully attended throughout the country. Addresses were also given by the Rev. W. St. C. Tisdall, of Persia, and the Rev. C. D. Snell. The Lord Mayor (Mr. S. Roberts) presided over a well-attended meeting in the Albert Hall in the evening, and spoke of his interest in the C.M.S., and gave his reasons for being so interested. In reviewing the work of the Society it was noticeable how God's blessing had rested upon its labours in the past, and it had been permitted to carry on a great and a growing work. But much remained to be done, and in an earnest appeal the Chairman pleaded for increased individual efforts in this great work. In speaking of Persia, the Rev. W. St. C. Tisdall gave an interesting report of the work in that land, with its discouragements and disappointments, and with also its hopeful signs. A description of the Mission in Uganda, by Mr. T. B. Fletcher, and an earnest appeal from the Rev. C. D. Snell closed the gathering.

The Plymouth, Devonport and Stonehouse Anniversary was held on May 27th,

28th, and 29th. On the Sunday about forty-eight sermons were preached. The deputations were the Revs. W. E. Burroughs and J. Martin (Fuh-chow). The Revs. Dr. Allan (of Bungay) and J. S. Flynn (St. Mewan) also helped on the Sunday. On the 28th the Hon. Treasurer of the Association, Mr. Charles King, invited the clergy and some laymen to breakfast at the Duke of Cornwall Hotel. It was a happy, useful gathering. The addresses by the Revs. J. Martin and W. E. Burroughs were much appreciated. The public meeting in the evening at Plymouth was very well attended, and excellent speeches were made by the Chairman, Dr. C. A. Kingston, J.P., the Central Secretary, and Mr. Martin. On Tuesday morning Mr. Burroughs was early at work addressing a large boys' school in Charles' Parish. In the evening of Tuesday there was a special meeting of Gleaners and Workers at the Church House, Plymouth, when the Central Secretary delivered a rousing, practical and searching address; after which he hurried off to address the Devonport Annual Meeting, which was presided over by Major Kenyon, R.E. In connexion with the anniversary at Devonport Sir T. Fowell Buxton opened a sale of work, and delivered a helpful address. N. V.

Presiding over the Anniversary Meetings of the York Association on May 28th, the Bishop of Beverley thought it well to indulge, at the close of the nineteenth century, in a little stock-taking. In the first place, said the Bishop, the work is as great as it ever was. The population of the world is computed at 1500 millions, and of these only 500 millions are Christian. The second point is that opportunities for evangelizing are greater now than they ever were, and also are constantly increasing. In view of the need and the openings, the Bishop pointed out that the increased opportunities brought increased responsibilities, and it was the duty of all Christians to realize these responsibilities. Educational Missions were dealt with by the Rev. J. M. Challis, of Agra, and the Rev. A. K. Finimore told of the work among Indian coolies on the sugar estates of Mauritius. Mr. C. E. Elmhirst presided over the evening meeting; and he urged that it was vital to our existence as a nation that side by side with our extensions of empire, we should endeavour to spread abroad the Gospel of Christ. Mr. Finimore and Mr. Challis again spoke, and the Rev. F. Glanvill gave the closing address.

The parishioners of St. Woolis, Newport, Mon., were fortunate in obtaining the able services of the Rev. W. St. Clair Tisdall, of Persia, as their deputation this year. June 10th and 11th were the dates selected. Sermons were preached also in St. Luke's Mission Church. Addresses were given to the Sunday-schools and Bible-class. A garden party was held in St. Woolis Vicarage on Monday afternoon, and a public meeting in the schoolroom in the evening. The Ven. Archdeacon of Monmouth presided. A. H. G. E.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary work of the century; prayer for an outpouring of the Holy Ghost on the work being carried on throughout the world. (Pp. 486-496.)

Thanksgiving for open doors in Central Africa; prayer that labourers may be thrust forth to take up the work. (Pp. 496-508.)

Thanksgiving for the work in the Lieng Kong district of South China; prayer for the Chinese Government and people, for the Governments of the Western Powers, for the Missionaries, and for the Native Christians throughout China at this critical time. (Pp. 508-512, 541-543.)

Thanksgiving for veteran soldiers of the Cross, who having fought the good fight have now laid down their armour; prayer that men may come forward to fill the vacant places in the ranks of the missionary army. (Pp. 513-519, 533.)

Continued prayer for the Hausaland party. (P. 525.)

Thanksgiving for the firstfruits of the work at Taita; prayer that a rich harvest may be gathered in. (P. 525.)

Prayer for those engaged in alleviating distress in India. (P. 534.)

Thanksgiving for the helpful conference of friends at the C.M. House on June 15th; prayer that the result of the appeal to the clergy may be a season of united supplication for the missionary cause. (Pp. 543-545.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 15th, 1900.—The Committee accepted an offer of service from the Rev. Walter Chadwick, M.A., Trinity College, Dublin, Curate of St. Matthew's, Fulham, who was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied was commended in prayer to God by Mr. G. A. King; and from Mr. Ashton Bond, B.A., M.B., B.Ch., B.A.O. Dublin, who was commended in prayer by the Rev. W. E. Burroughs.

On the recommendation of the Ladies' Candidates Committee, Miss Theodora Grace Stratton was accepted as a Missionary of the Society.

The Committee accepted with regret the resignations of Miss R. E. A. Leishman, of the Palestine Mission; and of Mr. and Mrs. E. J. Carus-Wilson and Miss M. L. Young, of the Ceylon Mission, on the ground of health.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. W. H. Ball and Mr. E. T. Noakes (Bengal), the Rev. J. P. Ellwood and J. A. F. Warren (North-West Provinces), Mr. J. Jackson (Western India), the Rev. J. Stone (South India), and the Rev. J. A. Hickman (West China).

Mr. Ball, for many years Principal of the Calcutta Divinity School and for the last two years Acting-Secretary of the Calcutta Corresponding Committee, spoke generally of the Missions in Bengal. He said it was extremely difficult to gauge at all accurately the success of their work. Judged by the number of baptisms it might perhaps be thought insignificant, but there was not, in his judgment, any real ground for discouragement.

Mr. Noakes spoke of his five years' work as a member of the Band of Associated Evangelists at Shikarpur. He had himself preached in 400 villages, and, though they could not tell of many converts, they could tell of very many who manifested much interest in the Message and who seemed not far from the Kingdom of God.

Mr. Ellwood referred to his work during the last six years in Gorakhpur, a work of great anxiety and responsibility. After briefly mentioning the important educational work carried on in the schools for non-Christians and in the three orphanages, he spoke of the Christian villages of Basharatpur, Dharpur, and Sternpur, which constituted a very anxious charge. The position of the Christians in the midst of a large heathen population was a most difficult one, and called for much sympathy and prayer.

Mr. Warren, in speaking of the educational work in Jabalpur of which he had been in charge during the last seven years, alluded to the extreme difficulty he had experienced in securing competent Christian masters of a high spiritual tone. It was a difficulty widely felt in India, and the want of such men greatly hindered the spiritual side of Educational Missions. He referred, on the other hand, to one very hopeful feature of the work in Jabalpur—the Sunday afternoon Bible-class for young men, Hindus and Mohammedans.

Mr. Jackson referred to his work as Principal of the Robert Money School, Bombay, and described the trying conditions under which it had been carried on during the last five years. The prevalence of the plague had been a very serious hindrance to the work, causing a great decrease in the numbers attending the school. As an instance of this he mentioned that whereas in 1896 they closed the school with an attendance of 230, when they re-opened after the vacation only seven boys appeared. In spite of all this, and notwithstanding the existence of several rival schools, a high standard had been maintained and the examination results had been better than those of other schools in the Presidency.

Mr. Stone spoke of his work in Bezwada and Raghavapuram during the last three and a half years. He contrasted the present condition of things with what it was when he first made acquaintance with those districts. The increase in the number of Christians had been very considerable, though recently the progress had not been so rapid, owing to the poverty-stricken condition of the people, and also to the prevalence of caste prejudices. He pleaded for a larger employment of educated Indians in order to cope adequately with the needs of the Telugu Mission.

Mr. Hickman pointed out that the Si-chuan Mission was no longer experimental; that God had markedly blessed the work being carried on on native and simple lines; and that in all but one of the eight stations Christian converts were to be found. He claimed that they were able to reach the higher classes; that in his

own town, in which work had been carried on for five years, four graduates have been sent forth as teachers in other Missions—two of whom are inquirers and one is a baptized Christian.

It was resolved to request the B. & F.B.S. to supply 10,000 copies of the *Luganda New Testament* with references.

On the recommendation of the Group and Medical Committees, various recommendations affecting the Missions in Uganda, Turkish Arabia, Bengal, N.-W. Provinces, Punjab and Sindh, South India, Travancore and Cochin, South China, Mid China, and North-West Canada, were agreed to.

Funds and Home Organization Committee, May 22nd.—The Rev. P. G. Wood, Curate of St. Mary's Chapel, Reading, and formerly a C.M.S. Missionary in Cairo, was appointed Association Secretary for the Dioceses of Hereford and Lichfield.

Committee of Correspondence, June 5th.—On the recommendation of the Ladies' Candidates Committee, Miss Margaret Baldwin, Miss Margaret McClure, Miss Helen Jane Dewe, Miss Norah Catherine Fisher, Miss Janet Mackie, Miss Henrietta Georgina Humphrey Malone, Miss Louise Ruhase, Miss Eliza Mabel Thorne, were accepted as Missionaries of the Society.

Mr. E. A. J. Thomas was transferred from the Niger Mission to the West China Mission.

The Committee accepted with regret the resignations of the Rev. and Mrs. S. W. C. Howe, of South China, in consequence of Mrs. Howe's failure of health; and of Miss A. H. Wright and Miss G. Nott, of Japan.

The Committee had an interview with the Rev. T. R. O'Meara, the Secretary of the Canada Church Missionary Association, and the Rev. G. A. M. Kuhring, a member of the Committee of the Canada Church Missionary Association, who were introduced by the Honorary Secretary. After referring to the pleasure which he felt in again meeting the Committee, Mr. O'Meara took the opportunity of expressing the gratitude of the Canada Church Missionary Association for the visit, two years ago, of the Misses M. C. Gollock and M. Bird to Canada. He also referred to the fact that there were a good many men and women in Canada who were anxious to devote themselves to foreign missionary work in connexion with the Church Missionary Society; and to the fact that the funds at the disposal of the Canada Church Missionary Association were not sufficient to enable the Committee to accept all whom they would otherwise be glad to accept.

Mr. Kuhring spoke of the high appreciation of the Church Missionary Society which prevailed among many of the laity in Canada. He referred especially to the Evangelical principles of the Society and its literature, specially mentioning that Mr. Stock's *History* had been widely read, and the monthly "*Letter to Leaders*" was also extensively used.

The Committee also had an interview with the Rev. J. H. Horsburgh, late of the West China Mission. He expressed thankfulness for the starting of the Mission and the numberless tokens of God's goodness, both in connexion with the work and with the health and happiness of the Mission party. He said that if asked whether he felt encouraged about the work, he could thankfully say that he was in all respects, and he referred especially to the fact that the Chinese come so readily to the Missionaries, and to the great encouragement which the Native Christians afforded; in fact he had never felt one hour's discouragement. However, he could not say that he was satisfied, and in this connexion he referred especially to the necessity for encouraging self-support and self-extension in the Native Church and to the need of more waiting upon God in prayer for His blessing upon the work, even if it entailed the doing of a smaller amount of actual work.

The following Missionaries, on their return from the mission-field, were received by the Committee:—Ven. Archdeacon Phair (Rupert's Land, North-West Canada), the Rev. St. Clair Tisdall (Persia), the Revs. J. M. Paterson and J. M. Challis (North-West Provinces), the Rev. T. Harding (Yoruba), and the Rev. J. D. Aitken (Niger).

Archdeacon Phair referred to some of the special features of his work in North-West Canada, and laid before the Committee his views as to how that work might be developed and extended.

Mr. Tisdall spoke of the remarkable way in which Persia is now opening out to missionary enterprise. The time had come, not only for a wider sowing of the

seed, but for reaping also. The messenger of the Gospel is heartily welcomed by the people, and it is far easier now than it was a few years ago for men to confess themselves Christians. He urged that the present opportunity, which might not always last, should be utilized to the utmost, and pleaded earnestly that Missionaries might be set apart for itinerating work in the village districts.

Mr. Paterson referred especially to his work in and around Agra, first at St. John's College and subsequently in the district. He pleaded earnestly for a full recognition of the importance of educational work as a direct evangelistic agency, without which large numbers of the thoughtful and intelligent young men of India could not be reached by the Gospel message. In speaking of the hopeful itinerating work in which he had been engaged, he pointed out that his most attentive and sympathetic hearers were, as a rule, those who had been taught in Mission-schools.

Mr. Challis, speaking after six years' experience of work at St. John's College, Agra, said that he was deeply convinced of the value of Educational Missions, but was equally convinced that educational and evangelistic work must go hand in hand. He believed that the spiritual side of educational work must always be the first consideration, but pointed out the need of substantial financial assistance if their work was to be effective. He illustrated his point by alluding to the special difficulties of Jay Narayan's College, Benares, of which he had recently been appointed Principal, and to which he hoped to return in the autumn.

Mr. Harding reviewed the work of the Yoruba Mission in its several sections: that of the Native Church at Lagos, and of the Native Church Missions; that of the Native Pastorates in Abeokuta and Ibadan; and the Society's work at Ode Ondo, and the projected extension to Oshogbo. He spoke strongly of the need of keeping the native agency within the means of the future Native Church, and pleaded for a simpler form of spiritual agency than has been commonly employed.

Mr. Aitken spoke of his eighteen months in the Lokoja district, referring to the special need of work among men and boys in Lokoja, and pleaded that the many villages in the Basa country should be recognized as promising fields for missionary work. Though the people are not living in such large masses as to seem to make a strong claim for reinforcements, these should be thought of as offering a very promising field, because Heathenism has not so strong a hold in such a population.

The Rev. A. Daintree, Rector of Mowbray, Cape Colony, and President of the South Africa Church Missionary Association, was introduced to the Committee, and gave an interesting account of the progress of missionary sympathy and energy in his own and two other associated parishes in Cape Colony. (See Editorial Notes, page 544.)

The Secretaries reported the receipt of a telegram, dated May 16th, announcing the death of the Rev. R. Clark, of the Punjab Mission. The following Minute was placed on record:—

“It is with no ordinary feelings that the Committee have received the news of the death of their veteran Missionary, the Rev. Robert Clark. The home-call of one so long and so intimately connected with their work in the Punjab cannot fail to bring with it a sense of sorrowful regret at the removal of so distinguished a name from the ranks of living Missionaries. But the Committee desire to heartily thank God for the long and earnest missionary life of His servant, and to put on record their warm and affectionate appreciation of all that he was enabled to do for the Kingdom of Christ in India. Mr. Clark arrived in India in 1851, so that he had all but completed half a century of missionary service. Soon after his arrival he was appointed, together with the late Dr. Pfander, to commence missionary work in Peshawar, and thereafter, through a long course of years, he was the pioneer at most of the important stations in the Punjab. By his literary work, especially by the commentaries on portions of Holy Scripture which he produced in conjunction with Dr. Imad-ud-Din, he did much to provide suitable theological books for the native clergy. In 1877 he was appointed Chairman of the recently-constituted Native Church Council, in the progress and welfare of which he took the deepest interest to the end of his life. In the same year, when, on the creation of the Diocese of Lahore, a separate Corresponding Committee was formed for the Punjab and Sindh, Mr. Clark became its first Secretary, in which office, which he held till 1897, he was able to place his matured judgment and experience at the disposal of his missionary brethren. The Committee desire to assure Mrs. Clark and her children of their affectionate sympathy with them in their sorrow.”

The Secretaries also reported the receipt of a telegram, dated May 22nd, announcing the death of the Rev. C. Stewart Thompson, of the Bhil Mission. The following Resolution was adopted:—

“The Committee have received with sincere sorrow the news of the death from cholera of the Rev. Charles Stewart Thompson, of the Bhil Mission, in Rajputana. Mr. Thompson was appointed in 1880 to commence work amongst the Bhils of Central India, and from the very beginning of his missionary career threw himself with characteristic devotion and self-sacrifice into plans for their evangelization. By incessant activity as an itinerating Missionary, by the many schools he established in various parts of the district, and most of all by the influence of his loving sympathy and thorough identification of himself with the people and their life, he succeeded to a remarkable degree in winning their confidence and affection. Immediately after his return to India from furlough last autumn, he was called upon to face the anxiety and strain of the present severe famine, and in unwearied efforts to relieve the sufferings of the stricken people he has now laid down his life for those he loved so well. The Committee desire to assure Mr. Thompson's relatives of their warm appreciation of his life and work, and of their sincere sympathy with them in their bereavement.”

The Committee received with deep regret the news of the death, on May 12th, of the Rev. A. C. Mann, formerly of the Yoruba Mission. They recalled with thankfulness Mr. Mann's thirty-two years' work, sometimes carried on in grave peril; and desired that an expression of their sincere sympathy be conveyed to Mrs. Mann and other surviving relatives.

The Secretaries reported the acceptance by Miss A. Cooper, a Missionary of the late F.E.S., of the Committee's invitation to become a Missionary of the Society.

It was resolved to request the B. & F.B.S. to print an edition of the Gospel according to St. John in Lutoro.

On the recommendation of the Committees in charge of the Missions in Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, South China, West China, and British Columbia, various recommendations were agreed to with respect to those Missions.

General Committee, June 12th.—The Secretaries reported the death, on June 10th, of the Right Rev. Bishop Ryle, a Vice-President of the Society. The following Resolution was adopted:—

“The Committee record with sorrow the loss of their honoured friend, the Right Rev. J. C. Ryle, D.D., late Bishop of Liverpool, a Vice-President of this Society. From the early days of a ministry which commenced nearly sixty years ago he had been a consistent and warm supporter of the great objects for which the Society labours. To his writings, as well as to his public utterances, by which he witnessed so widely and with so much power to the primitive principles of the Gospel restored to the Church of England at the Reformation, both this Society and many others owe much, under God, of truly sound and spiritual activity during the last half-century. The Committee recall with gratitude the many personal services rendered to them by the late Bishop, not only by his continuous sympathy, wise counsel, and earnest advocacy, but especially for the Annual Sermon preached in 1862, and not least for the last occasion of his appearance on the Society's platform in London, when, much enfeebled in years, he presided at the meeting in the Queen's Hall on the Centenary Day in 1899. While thanking God for the long and useful life and its peaceful close, the Committee would express to Miss Ryle and the other members of the late Bishop's family their respectful sympathy in the great loss which they and the whole Church of Christ had sustained.”

The Committee also heard with much regret of the death of the Rev. F. G. Luard, an old and valued friend, who before and since his appointment as an Honorary Governor for Life in 1877 had taken a deep and sympathetic interest in the work of the Society, and had constantly in his own person and through his own family rendered essential service to the cause of Missions. They recalled with grateful recollections his connexion with the Society in South India, and his association with many of its best-known missionaries.

Reference having been made to the massacre in China of Missionaries of the Society for the Propagation of the Gospel, it was resolved:—

“That the Committee have heard with distress and deep sympathy of the calamity

which has befallen the Missions of the Society for the Propagation of the Gospel in North China. As having themselves been called to pass through a like sorrow in the cruel deaths of some of their own fellow-workers, both in China and Africa, they enter with a fuller feeling into the grief of those more closely associated with the latest sufferers, both European and Chinese, who have laid down their lives for Christ's sake. They desire to express their sincere sympathy with the Committee of the S.P.G., and would pray that it may please Almighty God to avert the danger impending over others, and, through the blood of these His servants, to cause a richer harvest to spring up, and better days to come for the unhappy people of China."

The Right Rev. Dr. Doane, Bishop of Albany, U.S.A., was introduced to the Committee by the President and the Honorary Secretary. He responded cordially to the welcome which was given to him, and said that while acknowledging the indebtedness of the Protestant Church of America to the S.P.G. chiefly, and in the first instance, that he gratefully recognized the influence of the C.M.S. in the formation of the Mission Board. He spoke of the fundamental principle on which that Board was established, namely, that every baptized member of the Church was bound to take an interest in the dissemination of the Gospel, and also of the unifying effect which that interest had produced among various parties in the Church. He referred further to the increasing sense of Christian responsibility which he believed was apparent both in America and England in the face of the new opportunities for Mission work which the providence of God had opened out before each country. He expressed his gratitude for the services rendered by Mr. Eugene Stock and the Rev. C. T. Wilson to the Episcopal Church during their recent visit to America, and his cordial sympathy with the great Conference on Missions of various Protestant denominations which had lately been held in New York, and in which he had taken part.

The Committee gratefully accepted a portrait of the late General Hutchinson, presented by Captain Cundy.

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, June 10, 1900, by the Bishop of London, in his Cathedral, the following students of the Church Missionary College, Islington, to Deacons' Orders:—Messrs. Alfred Herbert Abigail, George Percy Bargery, George Thomas Basden, Rudolph Simon Bennertz, Charles Isaac Blanchett, Roland Potter Butterfield, Arthur Dimble Henwood, William Hodgkinson, John Stockwood Hole, Arthur Starr Jukes, George William Rawlings, and Samuel Heaslett.

Niger.—On Sunday, April 29, at Christ Church, Lagos, Mr. Johann Maximilian Adolf Cole (Native) to Deacon's Orders.

North-West Provinces.—On March 11, at All Saints' Cathedral, Allahabad, by the Bishop of Lucknow, G. Emmanuel to Deacon's Orders, and the Revs. H. Bennett, J. W. Goodwin, and W. Walton, to Priests' Orders.

DEPARTURES.

Eastern Equatorial Africa.—The Rev. H. Cole left Marseilles for Zanzibar on June 10.

Ceylon.—Miss E. S. Young left Southampton for Colombo on May 11.—The Rev. and Mrs. Heinekey left Marseilles for Colombo on May 30.

North-West Canada.—The Rev. and Mrs. W. G. Walton left Liverpool for Fort George on June 6.

British Columbia.—The Rev. and Mrs. A. E. Price left Liverpool for Giatwangak on May 22.

ARRIVALS.

Eastern Equatorial Africa.—Mrs. J. A. Bailey left Mombasa on April 24, and arrived in London on May 16.—Mr. and Mrs. E. W. Doulton (N.S.W. Assoc.) left Zanzibar for Sydney on Sept. 22, 1899; and, leaving Sydney on April 18, 1900, arrived in London on June 2.

Uganda.—The Ven. Archdeacon R. H. Walker and the Rev. T. R. Buckley left Zanzibar on May 27, and arrived at Marseilles on June 13.

Egypt.—Mrs. Bywater left Cairo on May 28, and arrived in London on June 11.

Palestine.—Miss F. E. Newton and Miss F. Brownlow left Jaffa on May 5, and arrived in London on May 21.

Persia.—Mrs. A. R. Blackett left Kirman on March 31, and arrived at Gravesend on June 8.

Punjab and Sindh.—The Rev. A. E. Redman left Karachi on April 26, and arrived in London on May 14.

South India.—The Rev. and Mrs. J. Cain left Madras on April 15, and arrived in London on May 24.

Ceylon.—Mrs. Thomas left Colombo on April 19, and arrived in London on May 14.—The Rev. and Mrs. E. T. Higgins and Miss Higgins left Colombo on May 17, and arrived at Plymouth on June 14.

South China.—The Rev. L. H. Star left Foo-Chow on April 21, and arrived in England on June 1.

Mid China.—The Rev. J. B. Ost left Shanghai on March 17, and arrived in England on May 18.—Miss M. Vaughan left Shanghai on April 28, and arrived in London on June 3.

Japan.—Miss H. S. Jackson left Kobe on April 11, and arrived in Liverpool on May 19.

BIRTHS.

Punjab and Sindh.—On April 3, the wife of Dr. W. F. Adams, of a daughter (Gladys May).—On May 5, the wife of the Rev. R. Sinker, of a son (George).

Travancore.—On May 8, at Bangalore, the wife of the Rev. C. E. R. Romilly, of twin sons.

Mid China.—On April 18, at Hangchow, the wife of the Rev. G. W. Coultas, of a son.

North-West Canada.—On May 8, at Montreal, the wife of the Bishop of Moosonee, of twin daughters.

DEATHS.

Uganda.—On April 25, 1900, at Luba's, Busoga, William Edward David, infant son (aged 15 months) of Mr. and Mrs. W. G. S. Innes.

Japan.—On Feb. 2, at Nagasaki, Margaret Eleanor, daughter of the Rev. A. B. Fuller.

On May 13, at Stuttgart, the Rev. A. C. Mann, formerly of the Yoruba Mission.

PUBLICATION NOTICES.

Annual Report, 1899-1900, and The Story of the Year 1899-1900. It is hoped that these publications will be ready by the second week in July, or by the middle of July at the latest. Secretaries of Local Associations, and other friends who receive supplies for distribution, are asked to communicate with the Lay Secretary should they desire to receive their parcels specially before the end of July, as it may be the middle of August before the distribution is completed. The distribution is made in alphabetical order of Dioceses, the Province of Canterbury being dealt with before the Province of York.

Extracts from the Annual Letters of Missionaries for 1899. The following additional parts are now ready:—Part VI. contains letters from the Ceylon Mission (Galle Face; Trinity Church, Kandy; and the Singhalese Mission), 36 pp., price 2d., post free. Part VII. contains letters from the Ceylon (Tamil Mission) and Mauritius Missions, 32 pp., price 2d., post free. Part VIII. contains letters from the Japan Mission (Dioceses of Osaka, South Tokio, and part of Kiushiu), 48 pp., price 3d., post free.

The C.M.S. Younger Clergy Federation. An Occasional Paper has been issued containing "News and Comments," and two papers on the "Inner Working and Outer Influences of a Younger Clergy Union." A copy will be gladly sent to any clergyman on receipt of a post-card.

A Medical Mission in Mengo. An interesting account of the work of the Medical Mission in Mengo, by Dr. A. R. Cook, illustrated by photographs of the hospital in Mengo. In coloured wrapper, price 3d., post free. This booklet is published in connexion with the Medical Mission Auxiliary of the C.M.S., which has also issued three more leaflets, viz., No. 2, entitled **An Episode of the Afghan Medical Mission at Bannu**; No. 3, entitled **Bees in Mission Hospitals**; No. 4, **History of the Hang-Chow Hospital**, by Bishop Moule. These leaflets are supplied free of charge, Nos. 2 and 4 in small quantities only.

All orders for books, magazines, and papers should be addressed to
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

Bishop of Tinnevely
(Dr. Morley).

Bishop of Lahore
(Dr. Lefroy).

Bishop of Lucknow
(Dr. Clifford).

Bishop of Chhota Nagpur
(Dr. Whitley).



Bishop of Colombo
(Dr. Copleston).

Bishop of Bombay
(Dr. McArthur).

Bishop of Calcutta
(Dr. Welldon).

Bishop of Madras
(Dr. Whitehead).

Bishop of Rangoon
(Dr. Strachan).

GROUP OF BISHOPS AT SYNOD IN CALCUTTA, JANUARY, 1900.

CHURCH MISSIONARY INTRODUCTION

THE INSPIRATION GIVEN BY FOREIGN MISSIONS

By the Rev. G. C. H. CLARKE,
Pastor of the Church of the Nazarenes,
New York City.

IN the sermon which the Board of Christian
Church Missions, five years ago, the following
Missions express a genuine and unfeigned
uncommerced faith, and are

inspired by the cross of Christ, and
they long for the blessing of our Lord.

These words have suggested to me a
morning before we take a part in the
century—remarkable among other things for
spongy spirit and for the extensive nature of the

Speeches, sermons, and reports
supporting the great work which is being
minutes let me direct your attention
work, but to the gifts which that
living on inspiration for the blessing of our
inspiration. Nearly all of us are
and we all are subject to depression
from various causes. We all feel
stimulus which God sends to us to
which we ought to aim, our hearts to
troubling, and our tongues from being

And amongst the many inspirations
richest and fullest is that which
I am not sure that we give still but
I venture therefore to bring it before
ment to our faith, (2) a stimulus to
our love.

I. Foreign Missions are an Inspiration to our Faith. It has
often been remarked that the rise and growth of Christian Churches in
heathen countries is an encouragement to our faith which is felt
bright at home.

But it is not so much by an inspired cooperation for loss at home
advance abroad that our faith is quickened as by a contemplation
the character of what has been effected by Christ's Gospel in
lands. Fruits of a remarkable character have appeared in
century in New Zealand, in the islands of the Pacific, in
West American Islands, in India, China, Japan, and Uta.

* A. P. per. from the different sections of the Executive Council
Society's Anniversary, May 15, 1890.

PLATE I
1902



PLATE I
1902

THE
CHURCH MISSIONARY INTELLIGENCER.

THE INSPIRATION GIVEN TO THE CHURCH BY
FOREIGN MISSIONS.*

By the Rev. CANON ELIOT,
Vicar of Holy Trinity, Bournemouth.

IN the sermon which the Bishop of Durham preached before the C.M.S. five years ago there occurred these words: "Foreign Missions express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often depressed, chilled, disheartened by the cares of the passing days, require the inspiration which they bring for the blessing of our lives."

These words have suggested to me a subject for our consideration this morning before we take a part in the last anniversary of this remarkable century—remarkable among other things for the growth of a missionary spirit and for the extension of missionary endeavour.

Speeches, sermons, and reports unite in calling us to our duty in supporting the great work which summons us here to-day. For a few minutes let me direct your attention not to our gifts to missionary work, but to the gifts which that work imparts to us. It certainly does bring an inspiration for the blessing of our lives, and we need such inspiration. Nearly all of us are actively engaged in parochial work, and we all are subject to depressions which come to us at various times from various causes. We all feel the need of inspiration and of the stimulus which God sends to us to keep our eyes steady to the mark at which we ought to aim, our hands from hanging down, our knees from trembling, and our tongues from hesitancy.

And amongst the many inspirations which God sends to us, one of the richest and fullest is that which comes to us from Foreign Mission work. I am not sure that we give sufficient attention to this aspect of the work. I venture therefore to bring it before you to-day (1) as an encouragement to our faith, (2) a stimulus to our efforts, and (3) an appeal to our love.

I. *Foreign Missions are an Encouragement to our Faith.*—It has often been remarked that the rise and growth of Christian Churches in heathen countries is an encouragement to our faith when infidelity is blatant at home.

But it is not so much by an imagined compensation for loss at home by advance abroad that our faith is quickened as by a contemplation of the character of what has been effected by Christ's Gospel in heathen lands. Fruits of a remarkable character have appeared in the last century in New Zealand, in the islands of the Pacific, among North-West American Indians, in India, China, Japan, and Uganda.

* A Paper read at the Clerical Breakfast at Exeter Hall on the morning of the Society's Anniversary, May 1st, 1900.

And this is only in accordance with the fact that from the earliest times the Christian faith has accredited itself by the beauty of its moral fruits. Mr. F. Harrison once said, "It must be admitted that the Positivists could not claim the intensity of zeal, the inexhaustible spirit of humility, the charity, the devotion, the patience, the human love, the surrender of will and ambition they saw in many Bible Churches. He was free to confess these flowers of an ancient faith had yet to be reared among them, the perfect fruits of the Gospel had yet to be born of them."

Of course, he went on to predict that Positivism would eventually produce finer flowers and richer fruits. It will be time enough to discuss them when his prophecy is fulfilled. What, however, is chiefly noteworthy is the testimony from such a source to the practical value of the Christian faith.

And if, as surely is the case, it is impossible to imagine any other force capable of producing such fruits, capable of raising people in various regions from the low level in which for centuries they have lived to a level equal to that on which we live and move and have our being, what is the conclusion that is pressed upon us?

Is it not that which science is proclaiming to-day, but which a Christian Apostle proclaimed a few years after the resurrection of Christ—the solidarity of the human race? St. Paul told the Athenians that God "had made of one blood all nations of men," and Christian missionaries confirm his statement. For go where you will you find men oppressed with the same wants, equipped with the same spiritual faculties, and bearing testimony to the fact that the Gospel of Christ meets their wants, raises their hopes, enriches their character, and blesses their lives. That is in exact accordance with what is becoming increasingly clear—that because of the unity of nations and the solidarity of the human race there can be but one true science, one true philosophy, and one true religion. There cannot obviously be one system of astronomy for Eastern nations and another for the inhabitants of the West. There cannot be one set of laws of music in one country and another in some distant realm. You cannot have one physiology for China and another for England. You cannot have one system of chemistry for India and another for America. It is obvious that the true science is for all men everywhere, and what is true of science is equally true of art and of philosophy.

If, then, unity is discoverable in these regions, is religion to be excepted from the otherwise complete unity of all that concerns man? Surely not. Foreign Missions press on us most distinctly the fact that it is scientifically true that there can only be one true religion, and that we possess the religion for which the world is waiting—one God and Father of us all, one moral commandment, one Saviour, one flock, one home.

Here, surely, there is great encouragement to our faith. We need it, for at times some are tempted almost to think that we require a new Gospel. There is a tendency to imagine that because the old presentment of old truths does not attract to-day as once it did, therefore some new message is required. Well, that view of Christ which satisfied our

forefathers is not intended perhaps to satisfy the men of this generation. Those who lived before us did not see truth in exactly the same colour and proportion as we apprehend it, and we probably do not see it as it will appear to those who shall come after us. To take only one example. In the sixteenth century, though our fathers rejoiced in the discovery of truth which had been hidden for many a long day, they did not perceive all the revelation of Christ. They did not see as we do to-day the pressing claims of Foreign Missions, though Christ's order stood as it stands now. It is not new truth, but clearer perception of old truth; not another Christ, but the same Christ as ever, that is required. Christ is God's final word to the world, but that word is so full and so comprehensive that for every succeeding generation it has fresh truth to be discovered and a fresh message to give. It is the apprehension of Christ which has clothed wild barbarians and brought them to a right mind and a righteous life. The risen Christ, whom Paul exhorted Timothy to remember, still lives as ever, and as we watch what He does in the mission-field we are heartened with the thought that He is still the same for us wherever our lot is cast—among idle people of culture, or busy people in large centres of industry, or in the comparative dulness of an agricultural population. The firmer we grasp this fact by living faith the less shall we be moved by the vulgar demand for sensation in services or the enumeration of mere numbers, and the message which comes to us from every mission report and every anniversary helps to strengthen that faith in a living, moving Christ, without whom we can do nothing, but in whom we can do all things.

II. *Foreign Missions are a Stimulus to our Efforts.*—Our efforts are always both in quality and in quantity in proportion to our faith,—our efforts, I mean, conditioned by physical or mental and other limitations. As we believe we act. But our efforts receive stimulus from various sources. Among these Foreign Missions hold a conspicuous place. None of us, however well-organized his parish may be, however apparently successful his efforts, however flourishing his reports, but feels that his work in some directions is apparently a failure—that there is still much land to be possessed. Is it not true that in proportion as our work is blessed, we are oppressed with a sense of its smallness; just as in proportion to our knowledge is our sense of ignorance? And if we step outside our own environment, vast fortresses of evil present themselves before us. How long, we ask, shall intemperance slay its thousands, and gambling and debauchery claim their victims? We look abroad and we see how vast and strong were the entrenchments behind which ancient Paganism held its ground when it was first attacked by the soldiers of the cross, and yet that Paganism fell. We have witnessed the same in modern days in the mission annals of the nineteenth century in those three volumes in which the history of our C.M.S. is so graphically told. If Paganism has gone down in New Zealand, and cannibalism has disappeared from many islands of the south, and if the ancient religions of India and China have received a shock from which it is impossible for them to recover, may we not hope that the great vices which disfigure our modern civilization will disappear likewise before the persistent efforts of Christ's army?

But the stimulus which is thus given affects not only the energy but the quality of our efforts. The great difference between Romanist and Protestant Missions lies in the aim of their respective Missionaries. The Roman Catholic wants to attach converts to his Church, and this is achieved by an institution of rites and ceremonies sometimes barely distinguishable from those used by Heathen; while in our Protestant Missions, notably in our own C.M.S. Missions, the aim is spiritual conversion. The object of our Missions is not to create a nine days' wonder, but to lay the foundations deep enough and wide enough to bear the superstructure of a Church which shall live and grow because its stones are living stones alive with the life of the foundation on which they are laid, the only foundation which can support an imperishable temple—Christ Jesus—"the living, loving, reigning Christ, Son of man and Son of God, uniting in Himself earth and Heaven, time and eternity."

Rightly apprehended, Foreign Missions stimulate us to increased efforts after the quality—before the quantity—of our Confirmation Candidates and our Communicants,—after a work of which we shall not be ashamed when we present it before Him whose work it is, rather than after that which shall bulk large in the superficial view of our fellow-men.

III. *And surely there is here also an Appeal to our Love.*—Christ claims the world, and He claims our labours to win the world to Himself. The union between Him and ourselves is nowhere perhaps more forcibly described than in the Parable of the Vine and the Branches. The branches clearly cannot live without the vine, but neither can the vine bear fruit without the branches. Christ is necessary for our life, we are necessary for His work. I do not mean to say that it is not conceivable that His work could be done without us. But we are the branches which bear His fruit to the world. That is the only way that has been disclosed to us by which it is possible that the fruits of the living Vine can be brought to the nations of the earth. Let all Christian Churches stop their missionary enterprise, and the Heathen world will remain Heathen.

There are, indeed, some who fall back upon the infinite pity of God, and because of that, say the Heathen will not suffer for their ignorance of Christ. Are we sure of that? How is it in other domains? Dives neglects Lazarus and God pities him, but Lazarus is not either fed or clothed because God pities him, but suffers from Dives' neglect. There are sick, and miserable, and ignorant, and degraded people around us, but if we will not put out our hands to help them, so they will remain. And is it not loss to the Heathen that they do not possess *here on earth* the blessings that come to us from the knowledge of Christ without speculating at all on the future, on which some people dogmatize in proportion to their ignorance of its conditions? Surely the recital of the blessings which have come to degraded Patagonians, cannibal New Zealanders, and ignorant Africans, proclaims them our brothers, and calls out our love for them. They are proved to be our brothers by the Gospel, which has touched them, and this surely is an increasingly strong claim on our love. The whole tendency of modern life and knowledge, and progress of facilities of locomotion and of missionary labours, is to extend among men the sphere of divine love, as it

inspires men ever to extend wider the arms of their love because it is the love of Him who "so loved *the world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

And in another sense there comes an appeal to our love. Foreign Missions appeal to our love to *Christ* and help to deepen and strengthen it. For if it is His work to extend His Kingdom, nothing can be dearer to His heart than the addition of province after province to that Kingdom. Christ has been planted a Vine in this world, and we, His branches, are to bear fruit in Him and for Him. It is thus that He sees of the travail of His soul and is satisfied, and it is a sweet satisfaction to our love of Him when we see that fruit borne for which He came and lived and died.

This, as we review the last century, is part, at any rate, of the message which Foreign Missions bring to us. And what shall we reply?

(1) We will hold fast the faith to which we have been delivered—the principles on which the Society was founded. We know of nothing better that can be carried to the Heathen or proclaimed to our own countrymen. We will keep the first things in the foremost place. As St. Paul says (1 Cor. xv. 3), I delivered unto you "among the first things" (*ἐν πρώτοις*) that Christ died, and was buried, and rose again. We will not allow the first things to be hidden away in the background under any pretence whatever. The Sacraments are good, and the Church is holy; but Christ is first, and, God helping us, ever shall be.

(2) We will present these first things to the Heathen in every part of the world. We will not wait for the slow steps of advancing civilization, but to the Heathen as they are we will carry the glad tidings. A false application of the doctrine of evolution bids us wait until the Heathen are ready for the change which the Gospel demands. "The isles wait for His law." God is there preparing them to receive it. The Samaritans, in the opinion of the Jews, were very unripe for the Kingdom of God, yet Christ proclaimed them ready, and their treatment of the message carried by Philip attested the correctness of His judgment. We believe from what we have seen and known that the whole Heathen world is stretching out its hands to God. The world waits for the Church to go in and gather the living corn. We have not to wait for God; God is waiting for us, and the harvest is spoiling through our sloth and unbelief.

(3) We will further remember that in the great work which God is working in the world all through the ages, we have our definite place, and that place not of our choice or devising. We are God's workmanship, created in Christ Jesus for good works which God hath prepared afore, that we should walk in them. Those works are determined for us by our position and endowments as English Churchmen. As our empire grows, and as it is more firmly welded together in the blazing furnace of war, our responsibilities grow, and our glad answer will be that we will take the work He has prepared for us, and for the love of Him who loves us, and who loves the Heathen also, will accomplish that which our day and opportunity demands. And as in these messages we recognize the voice

of our King gathering volume and force from opened lands and facilities for reaching them, we will obey His call as He bids us step out into a new century with new conquests to be won, new trials to be borne, new efforts to be made.

Turning to Him, we will say, pressing the words of the Heathen poet to a Christian use,

“ Ibisus Ibisus
“ Utcunque procedes, . . .
“ Carpere iter comites parati.”

SOME FURTHER NOTES IN AMERICA.

IN the June number of the *Intelligencer* appeared a hurried account of the New York Missionary Conference, which I wrote and sent off immediately after the meetings were finished. It is unnecessary to say more about the Conference, especially as many readers of this periodical will have seen the very full and interesting accounts contributed to the *Record* by one of my fellow-delegates. But some notes upon the American Church—i.e. the Protestant Episcopal Church in the United States (such is its legal title),—and upon its Missionary Society, may be of interest.

I. THE MISSIONS OF THE AMERICAN CHURCH. —

It had been arranged that, after the New York Conference, the Rev. C. T. Wilson (of Uganda and Palestine) and myself should be lent by the C.M.S. for a few weeks to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to visit under its direction various cities in the States, give some account of the recent growth of missionary zeal and interest in England, and seek to stir up our American brethren to more energetic effort for the evangelization of Heathen lands. Of course it will be understood that this was in no sense in the interest of C.M.S. The Society has no claim upon the American Church, except for general sympathy and prayerful remembrance. Our object was to promote the missionary cause as a whole by exhorting American Churchmen to support and extend their own Foreign Missions.* Several of the Diocesan Conventions hold their annual meetings in the month of May, and we had the privilege of being invited to some of them, and of addressing the members, bishops and clergy and laity. These Conventions are not mere deliberative bodies like our Diocesan Conferences at home. They are the Executive of the Church within the various dioceses respectively, and they elect their representatives on the General Synod, which meets triennially, and which is the supreme authority of the whole Church. I could not help envying our American brethren such an autonomy. We English Churchmen are not likely to undervalue our ancient connexion with the State; but the Americans have an immense advantage over us in being able to manage their Church affairs—even to the extent of revising their Prayer-book—without submitting all their plans, however minute,

* It should be explained that our travelling and other expenses incurred in fulfilling this commission were defrayed by the American Society.

to the decision of a Congress or Parliament comprising men of all religions or of no religion, and influenced mainly by political motives.

When, therefore, we addressed the members of these Conferences, we were speaking to men who have the power to take measures for more active missionary work. But official bodies of the kind are slower to move than voluntary societies. This is the disadvantage of an official missionary organization controlled by "the Church in its corporate capacity." When C.M.S. proposed a Mission to Uganda, and when S.P.G. extended its Mission to Upper Burmah, there was no obligation in either case to wait until the Convocations of Canterbury and York had approved the scheme; but the Established Presbyterian Church of Scotland, on the other hand, is much hampered in its foreign missionary work by the fact that its ardent and missionary-hearted members cannot set on foot plans even for developing interest and raising funds at home without a vote of the General Assembly—as I acutely felt when I had the great honour of addressing that Assembly in 1896; and in the American Episcopal Church the difficulties are similar, except that the individual dioceses have considerable independence within certain limits. While, therefore, a self-governing Church is in many ways happier than a Church tied hand and foot by Parliament, it is also true—and indeed for very similar reasons—that the practical work of the Church is best done by voluntary associations of men who are of one mind and heart.

The words "mission" and "missionary" are somewhat ambiguous even among ourselves; and this is still more the case in America. With us a "mission" may mean parochial work in an outlying neighbourhood, or a series of special services in church, or an expedition to Central Africa—without reckoning the uses of the word in more secular concerns. But a "missionary," with us, ordinarily means a missionary to Heathen lands. We have "city missionaries" and "diocesan home missionaries" and the like, but the qualifying word is necessary to indicate them. It is not so in America. Some of the dioceses have lately adopted the title of Archdeacon for certain clergymen; and upon asking what the Archdeacon's "archidiaconal functions" are, I was informed that he "superintends the missionary work of the diocese." But this has nothing to do with Foreign Missions. A congregation or community of Church people in a locality which has no "parish" is a "mission." The "parish" supports entirely its own church, appoints its own rector, sends representatives to the Diocesan Convention, and has a legal status, "the Rector, Wardens, and Vestry of ——" being a corporation which can hold property. Where the congregation is unable, from its small size, or poverty, or scattered rural character, to aspire to the dignity of a "parish," it is a "mission," has a pastor appointed by the Bishop, and receives help from diocesan funds; and of all these scattered "missions" the Archdeacon is a travelling superintendent. Over the "parishes" he has no authority. Parenthetically let me add that a somewhat similar plan governs diocesan arrangements. A regular "diocese" is self-supporting and self-contained, and elects its own bishop; but in the great West there are embryo dioceses called "Missionary Jurisdictions" whose bishops are

appointed by the House of Bishops, and supported from the funds of the Missionary Society.

It will be seen that not a few obstacles exist to American Churchmen giving heed to the Heathen world. Their Diocesan Missions, in the first instance, loom large in their sight; and when they lift up their eyes and look beyond their own dioceses, they see the vast work of the Missionary Jurisdictions in the Western States filling up the background of the scene. All the work in these Jurisdictions is called "Domestic Missions." Under this term is included extensive agency among the remnants of the Red Indian tribes, among the Negroes and other coloured people, and among Chinese and other Asiatics on the Pacific Coast; but the bulk of it is certainly among the scattered white populations. Some even of the established dioceses receive help from the funds of the Missionary Society; but the Board of Managers, at a meeting at which I was invited to be present (as a spectator), recently passed a resolution to withdraw (gradually) all grants to such dioceses. It is a question, however, whether this wise decision will be confirmed—as it has to be—by the General Convention.

In all these circumstances, it is really a matter for thankfulness that the American Church has been able to do as much as it has done in the foreign field; although its wealth and energy will certainly enable it to do much more, when the eyes of its members are more generally opened to the pre-eminent claims of races that have scarcely yet heard of Christ. Again and again did Mr. Wilson and I seek to impress upon those we met that when a parish unselfishly puts Christ's great commission *first*, all its home work prospers the more, simply because obedience brings blessing.

The Domestic and Foreign Missionary Society, the official missionary organization of the Church, is directed by a Board of Managers, and undertakes the administration of both branches of work, Domestic (but not local diocesan) and Foreign. It has two clerical secretaries, a lay secretary, and an assistant clerical secretary. One of the clerics, Dr. Joshua Kimber, is an experienced official of many years' standing, but the other three are new men. Much, however, is hoped from the energy of the General Secretary, the Rev. Dr. Lloyd, and the Corresponding Secretary, Mr. John W. Wood. The respective functions of these officers are quite different from those in English societies, but I need not enter into details. I must, however, observe in passing that Mr. Wood is editor of the missionary organ of the Church, *The Spirit of Missions*, and has in the present year transformed it from a rather dry register of facts and contributions into a very bright and attractive magazine, which must exercise good influence in promoting the true "spirit of Missions" among American Churchmen. The Treasurer of the Board is Mr. George C. Thomas, a leading banker at Philadelphia, well known even to English Sunday-school teachers for the splendid Sunday-school he superintends—perhaps the finest in the world, unless rivalled by Mr. John Wanamaker's in the same city. The Board of Managers is elected by the General Convention, and consists of fifteen bishops, fifteen clergymen, and fifteen laymen, with a President (the

venerable Bishop Clark of Rhode Island) and a Vice-President (Bishop Doane of Albany). The other Bishops, and the Treasurer and General Secretary, are *ex-officio* members without votes. It is interesting to observe that Captain Mahan, the distinguished writer on naval questions, whose works have earned a world-wide reputation, has lately accepted a seat on the Board. The actual work of the Board, and of its Committees, resembles that of the S.P.G. more than that of the C.M.S. There is closer relation with the bishops in both the Domestic and the Foreign fields, and with the diocesan administrations, than is the case with C.M.S. Missions; but less personal relation with the missionaries. For instance, a clergyman in the Diocese of New York desirous of working in Japan would be recommended by the Bishop of New York to the Bishop of North Tokio, and the Board is not much more than an intermediary and a paymaster. But the new Secretaries are very anxious to combine with this procedure something of the personal relations cultivated more especially by C.M.S. I must not be understood to imply that no such desirable personal touch exists, either in the American Society or in the S.P.G. at home. I know that it does exist; but, confessedly, the C.M.S. method is different, and has advantages of its own.

The two principal Foreign Missions of the American Church are in China and Japan. In both countries it had the great honour of being a pioneer. Its missionaries entered China before any English Church missionaries; and in Japan they were actually the very first from any section of Protestant Christendom. In China, its headquarters are at Shanghai, and the Mission extends up the valley of the Yangtse. There is a curious anomaly in the relations of the English and American Churches in that part of China. The Church of England, in strange forgetfulness of the "comity" which, if desirable among Missions of various denominations, is still more necessary as between Churches in communion with each other, has divided China into three quasi-dioceses with English bishops; and the central one of the three, Mid China, over which Bishop Moule presides, includes the territories in which the American Church is at work, although there was an American bishop long before this arrangement was made. In 1878 the Lambeth Conference noticed the anomaly, and allowed it to stand as exceptional and provisional. The difficulty is not purely of a missionary or ecclesiastical character. It arises partly from national feeling. The large English mercantile community at Shanghai wish to be under an English bishop, and their church is regarded as a sort of pro-cathedral. Naturally, American Churchmen do not like the continuance of the anomaly, and perhaps at some future time, a judicious and convenient division of territory may prove to be possible, as has been the case in Japan. There was an American bishop in Japan before any English bishop went out, and for many years their paths crossed; but now, as readers of the *Intelligencer* are aware, the country has been divided into six "Jurisdictions"—adopting the American term,—four having English bishops and two American.

For a great many years, the American Church had a Mission in the Levant, similar to the old C.M.S. Mediterranean Mission, i.e. with the

object of enlightening and reviving the Eastern Churches. It actually had a bishop (Southgate) at Constantinople from 1844 to 1849, though this fact seems to be little known, and more than one American clergyman shook his head when I mentioned it, imagining that I was mistaken. Of more permanent importance was a Mission-school at Athens, worked for many years by the Rev. and Mrs. Hill. This "Greece Mission," as it was called, only came to an end two years ago, when the lady in charge, Miss Muir, died. Another American Church Mission is on the West African coast, with the Negro Bishop Ferguson at Cape Palmas. Almost all the staff, clerical and lay, are Negroes. The Society also renders some assistance to the Negro Bishop of Haiti.

Of a different kind are the Missions in Roman Catholic countries. A few years ago there was a recognized American bishop in Mexico; but personal questions brought the arrangement to an end, though the Church still supports a clergyman there who has a Protestant congregation. Excellent work has been begun, and is expanding, in Brazil; and one of the missionaries there is now Bishop Kinsolving, with presbyters and deacons under him. The Church is also reviving an old Mission in Cuba, and, moreover, is commencing new work in Puerto Rico and the Philippines, in consequence of these islands having lately come into the possession of the United States. Each of these new Missions is for the present under an existing bishop as "Bishop-in-charge": Cuba under Bishop Whitaker of Pennsylvania, Puerto Rico under Bishop McLaren of Chicago, and the Philippines under Bishop Graves of Shanghai. An interesting account of a visit lately paid to Cuba by Bishop Whitaker appeared in the *Spirit of Missions* for March. He confirmed 115 persons, most of them apparently new converts from Romanism. There are two American clergymen, two Cuban clergymen, and two Cuban lay readers. There is probably some dislike of Missions of this kind among the extremer High Churchmen; but the majority even of strong Churchmen take this line—that in Romanist countries persons are unable to receive Christian sacraments except upon unscriptural and un-Catholic terms, and that the American Church has a right, upon the strictest ecclesiastical principles, to provide the ministrations of the Church Catholic for such persons. This is a common-sense view of the matter which may be commended to those among ourselves who withhold sympathy from the infant Reformed Churches in Italy and Spain. Bishop Doane of Albany, a decided High Churchman, and one of the most distinguished men in America, wrote, not long ago, the following admirable remarks on this subject. I wish they could be copied again and again, and kept in readiness for use by every man who cares for the extension of the pure Gospel of Christ:—

"Are the Christians there under the dominant power of the Roman intrusion? Then it is a field in which we may be permitted to set over against superstition and the corrupted faith and the cruel ecclesiastical oppression, a purer Gospel and a primitive faith and the constitutional government of the Church, apart from the assumptions and assertions of the Bishop of Rome.

"It would be an easy matter to work up a telling and dramatic appeal on behalf of these last, if a hundredth part is true of what is told us of the immoralities and oppressions of the clergy and religious orders; and of the miserable degradation of the people whom they have impoverished by their oppressions, and corrupted by their examples. It is the same story which has

been brought back to us from Mexico and from Brazil. But one may gladly pass by the painfulness of the picture which has been seen and known of all men, over and over again, in all the countries lying under the undisputed dominion of undiluted Roman Catholicism.

"The fact is enough for us, namely, that the opening of the Philippine Islands, so far as you and I are concerned, is for the introduction of the faith and morals of a purer Christianity. If we have any confidence in our position, anything but the mere loud-mouthed profession of our claim as primitive Catholics, we must realize that we have an advantage over all other reformed communions; because of our constitution as an Apostolic and liturgical Church, with the ancient Creeds, with the historic Episcopate, with a ritual that appeals to the habits of worship of these people. That is to say, in all our differences, we have not only points of contrast, but points of contact with them, too."

In which branch of its work will the American Church reckon its Missions in Puerto Rico and the Philippines? Will they be Domestic or Foreign? One naturally says, Foreign, the field being in both cases outside the United States; but I am not sure that this view will hold. The tendency, I think, is to apply the word Foreign only to countries outside the *dominions* of the Republic; and, if so, Missions in those islands will be Domestic Missions. The question is not so trivial as at first sight may appear. English readers of American missionary publications will have noticed that the C.M.S. Missions to the Red Indians and Eskimo are always omitted; and the reason is that, being in the Dominion of Canada, they are treated as "Domestic Missions," and therefore not to be included in books on Foreign Missions. The consequence of adopting such a classification in English missionary literature would be startling. West Africa, India, Ceylon, Mauritius, New Zealand, are all British possessions: therefore the Missions in them would be Domestic Missions. I am not sure whether the British Protectorates of East Africa, Uganda, and Egypt, would bring their Missions into the same category; if so, our C.M.S. Foreign Missions would be found only in Palestine, Persia, China, and Japan. But in reality, large portions of the American Domestic Missions are more like our Colonial work, being among white populations. The "Missionary Jurisdictions" in the Western States are like the English dioceses in our remoter Colonial territories, such as Algoma or North Queensland. In their twofold work, therefore, the American Church Missions are again like those of the S.P.G. rather than like those of the C.M.S. On the other hand, if the C.M.S. Missions in North-West Canada may be called "Foreign"—and we do in fact so reckon them,—then some of the American "Domestic" Missions are in our sense "Foreign" likewise, and share in the claim which we are wont to put forward for "Foreign Missions." For example, there is now a Missionary Bishop of Alaska (Dr. Rowe), who has taken over, and extended, part of the work formerly done among the Yukon Indians by Bishop Bompas.

In 1860, an independent association was formed by some of the more decidedly Evangelical members of the Church, called the American Church Missionary Society, in avowed imitation of the C.M.S. In 1877, however, this association yielded to the general desire for unity in missionary operations, and agreed to become a branch of the official D. & F. Missionary Society; the Church, by its General Convention,

accepting it as an affiliated organization with an independent administration and independent funds. By the concordat then made, the association is precluded from establishing Missions in China, Japan, and West Africa, obviously in order that the work there may not be a divided work. On the other hand, the work in Brazil and Cuba, already referred to, is specially committed to it, and it also carries on Domestic Missions within the States; but all is under the ultimate authority of the General Convention of the Church. By this arrangement rivalry is avoided, while at the same time contributions are secured from laymen of decided Evangelical views, especially in the State of Virginia, the "Low Church" stronghold, who as a matter of fact are unwilling to give their money to an official organization "as broad as the Church." At the Anglican Missionary Conference held in London in 1894, the late Dr. Langford, then Secretary of the Board of Missions, thus described the principle underlying the connexion between the Board and the independent Society:—

"The American Church Missionary Society enunciated the voluntary principle in conducting Missions, and won recognition for that principle, besides communicating an impulse to Domestic Missions. The sacred right of the contributor to designate how his money should be applied is settled in our policy, and the American Church Missionary Society is now, and has been for years, an auxiliary of the Board. We do nothing to prevent the formation of societies or to suppress independent movements; but we seek to have all missionary impulses harmonize with the Board and work with and through it. This liberal spirit, this spirit of freedom, this fearless acceptance of the voluntary principle, is a source of unity and strength."

It is worth noting at this point that Foreign Missions have been more heartily cared for in Virginia than elsewhere. The Theological Seminary at Alexandria in that State has always upheld Evangelical traditions, and from it have gone forth a larger number of missionaries than from any other of the Church Colleges in America. Bishop Payne of Liberia, Bishop Boone of China, Bishop Williams and Mr. Liggins of Japan (the first Protestant missionaries in that country), Mr. Hill of Athens, and several other eminent labourers in the foreign field, were *alumni* of that Seminary; and so was Bishop Kinsolving, the leader of the existing Mission in Brazil. Mr. Wilson and I paid it a too brief and hasty visit, and were greatly pleased with all we saw and heard. Dr. Crawford, the present Principal, is the right man in the right place.

The Home work and organization of the D. & F. Missionary Society is quite unlike that of the C.M.S., and, in a lesser degree, unlike that of the S.P.G. It is more like that of the Scottish Presbyterian Churches. There are no Missionary Colleges or Training Homes, both men and women being drawn only from institutions which train also for home work, and from the universities. There is no Missionaries' Children's Home. There are no Association or Organizing Secretaries, and very little of what we call deputation work. The General Convention orders that on a particular Sunday the offertory in every church shall be given to Missions, one Sunday being devoted to Domestic and one to Foreign work. Beyond these offertories the Society is mainly dependent upon occasional contributions. But then

it also has an organization quite different from anything in Great Britain. This is the Woman's Auxiliary. In the *Intelligencer* of January, 1896, I described the Woman's Auxiliary of the D. & F. Missionary Society in Canada; and the American organization appears to be similar in all respects. A large part of the Society's funds is raised by it; and it does an extensive work in "missionary boxes"—which, be it observed, are not our familiar collecting-boxes with slits in the top, but cases of goods, clothing and personal effects of all kinds, sent to the missionaries for the use of themselves and their flocks, especially in the "Domestic" fields. In this respect the Woman's Auxiliary carries on a work similar to that of the Missionary Leaves Association, only on a much larger scale. My late beloved colleague in former travels, Robert Stewart, used to complain that the Canadian ladies imagined that the evangelization of the world consisted in sending coats and trousers to missionaries in the North-West; and it must be acknowledged that his complaint was not entirely without cause. But both in Canada and in the United States the Woman's Auxiliaries are distinctly growing in their appreciation of real missionary work, and increasing in their zeal and interest in its behalf. The American Woman's Auxiliary has an admirable and universally respected Honorary Secretary in Mrs. Twing, a lady known to many friends in England, and indeed in many other lands, for she has been twice round the world visiting Missions; while the working Secretary, not less efficient, is her sister, Miss Julia C. Emery. By these ladies, as by the present Secretaries of the Board of Managers, the missionary cause is set forth in the true spirit of devotion to the Lord Christ Himself, and of zeal for the extension of His Kingdom.

The last Report of the Woman's Auxiliary and its Junior Department (which does good work in Sunday-schools and among girls generally) gives the total amount of money raised under its auspices, including the value of the goods in the "boxes" above referred to, as \$408,319, equal to about 82,000*l.* Of this amount, however, about \$73,000 was specially designated for "Diocesan Missions." "Domestic Missions" received \$117,000 in money and \$146,000 in value of "boxes"; and "Foreign Missions" \$70,000 in money and \$1600 in "boxes"—all in round figures. It will be seen, therefore, that Foreign Missions received less than one-fifth of the whole 82,000*l.* The largest contributors to the total amount were the five dioceses of New York, Pennsylvania, Pittsburgh, Massachusetts, and Connecticut, which between them raised almost half the sum. But besides these ordinary contributions, the Woman's Auxiliary also makes an "United Triennial Offering" in connexion with the Triennial Meeting of the General Convention, and hands the amount direct to the parent Society for some specific designated object. At the last Triennial Meeting, on October 6th, 1898, it gathered for this purpose no less than \$82,818, or over 16,000*l.*, which it devoted to "the training and support of women workers in the missionary fields." A previous similar Offering had been invested as an endowment for the bishopric of Alaska. The Auxiliary takes time by the forelock, and has already expressed to the Board of Managers its desire regarding the next Triennial Offering, in

1901, viz. "that it be divided into equal parts, one part to be given to each of the Missionary Bishops who shall be in charge of Domestic and Foreign Jurisdictions at the time, and one equal part to the Commission for Work among the Coloured People." As there are seventeen "Domestic" Missionary Bishops, and only five "Foreign," "Domestic Missions" will plainly again have the lion's share.

There is also an annual "Lenten Offering" from Sunday-schools, which amounted last year to more than the Women's Triennial Offering, namely, to \$87,382. I do not find to what this sum was allocated.

While women and children are thus wisely encouraged to take an interest in Missions, efforts are also made to get hold of men, through two organizations. One is the now well-known Brotherhood of St. Andrew, established primarily to foster spiritual work by laymen among their fellow-laymen. Mr. John W. Wood, the new Corresponding Secretary of the Missionary Society, is a prominent leader in the Brotherhood, and naturally does his utmost to give its energies a missionary direction. I observe that a "chapter" of the Brotherhood has already been established in the Philippines. The other is the Church Students' Association, which is in fact an adaptation of the Student Volunteer Movement for members of the Episcopal Church. Although one cannot but regret that a separate organization should have been thought necessary, the Association is clearly doing a good work, and an account of its annual convention at Gambier, Ohio, given in a recent number of *The Spirit of Missions*, is really inspiring reading.

The Report in my hands of the Board of Managers, that is of the D. & F. Missionary Society itself, is for Foreign Missions only. The total amount received on their account, or allotted to Foreign work by the Board out of undesignated contributions, in the year ending September 30th, 1899, was \$282,178, or about 57,000*l.* which is independent of the sum raised by the Woman's Auxiliary. The contributions to Foreign Missions, therefore, altogether, amounted to about 70,000*l.*, to which would have to be added, for the one year, a third of the Triennial Offering applicable to Foreign work, say perhaps 2000*l.*, and possibly also a part of the Sunday-school Lenten Offering. Of the 57,000*l.*, about 21,000*l.* was devoted to Japan, 17,000*l.* to China, 9000*l.* to West Africa, and 3000*l.* to Mexico. One-half of the cost of "administration and collection" is charged against Foreign Missions, and this moiety amounted to about 4400*l.*, nearly 2000*l.* of which was for Reports and publications.

Independently of all this, the American Church Missionary Society, already mentioned, raised in the same year about 13,000*l.*

It is at first sight surprising to find that the D. & F. Missionary Society supports twenty-two missionary bishops, and the Negro Bishop of Haiti, and also, in whole or in part, no less than 1630 other missionaries. But of course the vast majority of these are clergymen in Diocesan or Domestic Missions receiving grants towards their stipends, many of them of quite small amount. The Report does not give the total number of foreign (i.e. American) missionaries, but apparently it is between eighty and ninety, including wives. In Haiti and West

Africa, however, there are several coloured clergymen, as also in China and Japan. The communicants are, in West Africa, 1507; in China, 1010; in Japan, 808; in Haiti, 515; apparent total, 3840; but elsewhere the figure given is 4761. The numbers of baptized and adherents are not stated.

I should like before closing to give two extracts which will illustrate the spirit and principles of the American Church Missions. First, let me present five short sentences placed in the forefront of a very useful Calendar of the Missionary Society, which show the fundamental principle upon which the Society is founded. It would be easy to enlarge upon the beauty of this principle, and not difficult to point out its defects in actual practice; but I give it here without comment:—

“The Church, as constituted by Christ, is the Missionary Society.

“The duty of sustaining Missions passed upon every Christian by the terms of the baptismal covenant.

“Clergymen, each one in his sphere, are the Society's agents to instruct the people in the missionary work and to enlist their support in systematic offerings.

“Resolved: That the Board of Missions re-affirms the principle that the whole Church is a Missionary Society, and urges that in every parish in the land a Sunday be set apart for the presentation of each department of the Mission work and the systematic gathering of the people's offerings. (Resolution of the Board of Missions.)

“We can never hope to rise to the measure of our opportunities, and of our obligations to meet them, until every baptized man, woman, and child shall give freely, systematically, conscientiously, to the support of the Gospel and Kingdom of our Lord Jesus Christ. (Pastoral Letter of the House of Bishops, 1895.)”

Next, I present the impressive words of the Bishop of Kentucky, in a sermon preached before the St. Louis Missionary Council, and printed in the Calendar above mentioned. Could the true principle of Missions, the principle upon which the Church Missionary Society has always professed to act, be more beautifully stated?—

“I am come to bid my brothers remember that missionary zeal, flaming, enduring, overwhelming, can be the product of but one power, even of the Spirit of the living God; born of penitent confession and faith, it is the child of joy—the joy of restored salvation; but it is mighty as a giant to the breaking down of strongholds, because it is upheld by the omnipotent Spirit of God. And the necessary function of its life is the teaching to transgressors the way of peace itself has learned; the inevitable result of its very being is the converting of sinners unto God.

“Yes, here I find the suggestion and the expression of the lesson I would learn and would impart in these words of the psalmist king in the day when Nathan, the prophet, came to him to tell him of his sin—‘Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit: then will I teach transgressors Thy ways: and sinners shall be converted unto Thee’—even that interest in Missions and success in Missions are dependent, and directly and necessarily, upon the penitent remembrance and confession of sin, and the renewed hope and life which have come from received pardon. True of the individual, equally true of the Church, the heaven-born agent for the work's accomplishment, recognition of her unfaithful past, faith, undoubting faith in her Lord and Head, and the resulting indwelling of His Holy Spirit,—these, and these alone, can enable her to convert the nations unto God.”

So much for the Missions of the American Episcopal Church. Some further notes on the Church itself, and also on two or three other matters, must be deferred to a further article. E. S.

THE PANCHAMAS, OR THE LOWER CLASSES OF SOUTH INDIA.

THAT remarkable Hindu Code, The Laws of Manu, gives as the origin of the debased classes, irregular intercourse between members of the four great castes—the Brahmans, Kshatriyas, Vaisyas, and Sudras; that is, the priests or teachers, the kings and warriors, the agriculturists and merchants, and the servants of the other three. This irregular connexion and the resulting offspring in their turn commingling and multiplying are said to be the origin of that large section of the Indian population who are spoken of as *Panchamas*, or the *fifth* caste or division. It is most pitiable to read in the Code the abject conditions under which these poor beings were suffered to live wherever the Code was operative; and it may be a useful reminder of the tender mercies of the gentle Aryan towards those beneath him, if we just quote a few passages from this well-known law-book. After giving in much detail the various kinds of connexion and inter-connexion from which the base-born sprung, and apportioning their various occupations, it goes on to legislate as follows concerning some of the lowest sections of these degraded members of the community:—

“But the dwellings of Kandālas and Svapakas shall be outside the village; they must be made Apapatrās, and their wealth (shall be) dogs and donkeys.

“Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

“A man who fulfils a religious duty shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

“Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

“By day they may go about for the purpose of their work, distinguished by marks at the king’s command; and they shall carry out the corpses (of persons) who have no relatives: this is a settled rule.

“By the king’s order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.” (*The Sacred Books of the East*, vol. xxv. ch. x. pp. 51—56.)

It may be noted with reference to the distinguishing marks spoken of in the fifth of the verses here quoted, that one such mark in the Hindu State of Travancore was, until quite recently, that the females of certain sections of the depressed classes were forbidden by law to go about publicly with the upper part of the person covered!

Although it is instructive to know what is still the tradition amongst the Hindus as to the origin of the Panchamas, it may be at once plainly said that all this is mere theory as opposed to fact, and this more especially so as regards South India. The classes in question are often spoken of as out-castes or non-castes, whilst as regards the mass of them, at least, they are neither the one nor the other. They are called “out-castes” by those who accept without inquiry the dictum of the Brahmans, as per Manu; whereas, as will be seen later on, they are sprung from races quite distinct from the Aryan. In like manner they are called “non-castes” by those who can never have had much personal knowledge of them, or it would have been known that they not

only have caste, as well as a distinct priesthood of their own, but that they are very proud of their caste, and are very tenacious of its privileges. It may perhaps be conceded that in the north of India a few sections of the depressed classes may have had their origin from some such causes as those described in Manu; at the same time, as will be seen, that description does not go very far in accounting for this portion of the population as a whole. It must also be borne in mind that the relative status of the various castes differs very materially in the north and the south. In the north of India the Sudra occupies a position very similar to that of the Pariah in the south; indeed in the south the Sudra caste is a comparatively high one, and practically ranks next to the Brahman. Bishop Caldwell says:—

“The primitive ‘Sudras’ of Northern India were slaves to the Aryans, or in a condition but little superior to that of slaves. They had no property of their own, and no civil rights. In Southern India, on the contrary, it was upon the middle and higher classes of the Dravidians that the title of ‘Sudra’ was imposed; and the classes that appear to be analogous to the servile Sudras of Northern India were not called ‘Sudras’ but ‘Pallas,’ ‘Parias,’ &c., names which they still retain.”*

In the February number of the *Intelligencer* a recently published book was noticed, dealing largely with Christianity as affecting an important section of the Panchamas,† and the object of this paper is to give some few details regarding these classes generally. Such information cannot fail to be of interest, seeing that, in Southern India at least, it is accessions from these divisions of the community that form the chief portion of our congregations. It is not that converts from the upper castes, even the highest, are entirely absent—indeed there is a very fair sprinkling of such; but, still, it is from the lower classes that converts have mainly come.

There is a tendency to speak of all the Panchamas as Pariahs, and perhaps in the ordinary use of the word this may be allowed; but, strictly speaking, it is not correct, for the Pariahs form only one section, though a very numerous and important one, of the great fifth division which, collectively, comprises a very large portion of the whole Hindu community. In the Madras Presidency, for instance, they form one-seventh of the total population. There are several castes which are by common consent considered even lower in the social scale than the Pariahs proper; no less than ten such have been mentioned as existing in the Tamil country. It is sufficient just to mention here, in passing, that the word *Pariah* is said to be derived from a Tamil word meaning *a drum*; and the Pariah caste were those whose appointed office it was to beat the drum at festivals, and especially at funerals. It has also been said that the word comes from *Parei*, a “rock or hill.”

It is often thought that the high castes and low castes of South India are derived from a different stock, that they are of a different race, and hence the great differences in social position—differences so hard and fast that it is impossible for one of the lower ever to be admitted into the higher. This, however, like a good many other popularly

* *Dravidian Comparative Grammar*, p. 77.

† *Sewing Sandals*, by Mrs. Rauschenbusch Clough.

accepted conclusions, is not true to fact. Bishop Caldwell most clearly proves that, excepting the Brahmans, who are, of course, Aryans, all the Hindu inhabitants of South India, excepting a few wild hill tribes, are Dravidian as to origin. When, in prehistoric times, the Aryans invaded Northern India, they found the land already in possession by other and prior invaders. On settling down to dwell in the country they had acquired by right of conquest, the Aryan masters made arrangements for the continuance within their borders of those whom they had dispossessed. The arrangements made were similar in principle to those we ever see in history to have prevailed under like circumstances; the principle being, of course, that the conqueror must be supreme and the conquered submit to a position low and humiliating. This is, most likely, the origin of the lower and lowest classes in the northern portion of the land. The ousted people became the labouring classes—the hewers of wood and drawers of water to their new masters; and their social position was that of *mléchchas* or barbarians, a people infinitely beneath the high and God-like status of the “noble” ones in power.

The great Dravidian race—a people considered to be of Scythian origin—had, however, long prior to the advent of the pale Aryan, penetrated into the southern parts of the land, completely dispossessing the aboriginal inhabitants, who took shelter in the vast mountain regions in which their descendants dwell unto this day. It is, perhaps, scarcely necessary to state that on the broad phases of so great and complicated a subject as the one before us we can only speak in the most general terms. The present Hindu inhabitants of Southern India are, therefore, of Dravidian origin, excepting, of course, as was said above, the Brahmans, and perhaps a few Vaisyas. The lordly land-holder is of the same origin as his lowly serf, and the difference to-day in the matter of caste can only be referred to the same class-dividing conditions which operate in Europe. It is most probably, in its ulterior origin, a mere question of possessions, of wealth. It was not until well on into the Christian era that the Brahmans penetrated in anything like numbers into the southern regions of the vast country we speak of as India; and when they did come, whenever that may have been, they found a very different state of things from that which prevailed in the north, where they had had it all their own way. Many of the Dravidian land-holders would be rich and powerful—descendants, perhaps, of earlier invaders than those of the same race with whom the Aryans first came into contact in the north—and they needed to be conciliated if they were to be brought under the sway of the so-called superior race. Hence it was that in order to bring the masses under the yoke of the Brahmans, stubborn facts had to be accepted, and the already wealthy and powerful Ryots had to be admitted into a comparatively respectable state of caste position, whilst their servants—serfs or slaves—might be kept in their already abject condition. This is probably the true story of the high Sudra castes and the depressed castes or classes of South India. The various classes of people are of one race; but *class* distinctions and divisions have, by the peculiar operation of Hinduism, petrified into hard-and-fast *caste* divisions. Any one who wishes to see these conclusions worked out in detail would do well to consult Bishop Caldwell's

Dravidian Grammar, to which allusion has already been made, and which is a rich mine of learning on the Dravidian question generally.

Having given this brief outline, it is not intended further to pursue the general question, except as it affects the depressed divisions of these interesting people and their connexion with Christianity; and this only in the case of the Málas and Mádigas, the two chief Panchama sections in the Telugu Country. The Christians connected with the C.M.S. Telugu Missions are mostly of Mála origin, though with a sprinkling from the upper classes; whilst those of the American Baptist Mission, concerning which Mrs. Clough writes in the book before mentioned as having been noticed in the February *Intelligencer*, are mostly from the Mádigas. It is stated that, in the Mission alluded to, no less than 60,000 Mádigas are counted as Christians. Our remarks, then, will chiefly have to do with these two particular divisions of people, although much that will be said may, with necessary changes, be considered as applicable to the Panchamas generally.

Although identity of race must be admitted between the depressed classes and their social superiors, there is an infinite difference between them in habits and customs, and even in colour of the skin and shape of the features; and, all things considered, it is not to be wondered at that the respectable classes should strive to prove for themselves an origin different from that of those they loathe and despise. At the same time it must be borne in mind that the social conditions which fill the high-caste Sudra with such abhorrence are but the outcome of ages of oppression to which the one has submitted the other. Dr. Caldwell clearly sums up the whole argument on this point in the following:—

“Separate for ever from the society of their fellow-countrymen a class of agricultural labourers or slaves; prohibit all intermarriage with families in more easy circumstances; require them to live by themselves in wretched wigwams, removed to a considerable distance from the village which is inhabited by the respectable householders; compel them to work hard the whole year round in the open-air in an inter-tropical climate—in a country where the sun comes twice in the year right overhead; let all possibility of their rising to a higher condition of life, or obtaining a more sedentary, shady employment be for ever precluded; prohibit education; pay them no wages; feed them scantily and clothe them still more scantily; encourage drunkenness and the eating of carrion; prohibit the women from dressing themselves with ordinary decency;—treat them, in short, for twenty centuries as the Brahmans and high-caste Dravidians have treated the Pariahs and other low castes, and it will be quite unnecessary to have recourse to Dr. Logan’s theory of their intermixture with a primitive race of Africans or Negritoes in order to account for the coarseness of their features, their dwarfishness, or the blackness of their skin.”

Of course, Dr. Caldwell was here speaking of the Pariahs in the Tamil Country; but although, in some respects, the description might do for the Telugu depressed classes, the Telugu Pariahs, or Málas, as they are there called, appear, as far as my own long experience amongst them goes, to be better off as a whole and perhaps superior in physique to their Tamil compeers. Indeed the Telugus, as a people, are a taller, finer-looking class of men generally than the Tamils; although the Tamil is much preferred by the recruiting sergeant as a soldier for the native army.

There is no doubt but that it is the eating of carrion that so fills with

disgust the souls of the upper castes as to make them loathe the very touch of those they consider so unutterably unclean. Both Málas and Mádigas indulge in this loathsome habit, although it is the Mádigas who take the skins and deal with them. Upon this I cannot do better than reproduce a passage from a chapter on Hindu diet in *The Hindu at Home*, where I thus depict what is perhaps the great, broad line of division that marks off the despised and hated Pariahs and Mádigas from other and higher sections of the Hindu community:—

“The carcasses and skins of all the cattle and other animals that die of disease or old age are the perquisite of the Panchamas, who consume the flesh and tan the skins into leather, or otherwise dispose of them. Anything more disgusting than this practice it is impossible to conceive; and it is small wonder that those who indulge in it are hated and despised as unclean. The hamlets of these people are surrounded with bones and other signs of this habit; and one may often see the carcass of some buffalo or bullock that has died, perhaps, of disease, or worn out with extreme old age, lying in some wet ditch, or otherwise awaiting the usual disgusting operation. Anything more revolting it is impossible to imagine than a group of these people squatting round some such object, watching the skinning and cutting-up process, and waiting for the dividing of the sickening flesh. The picture is generally rendered all the more horrible by the sight of crows and vultures and village dogs waiting for their turn at the remains, and by the suspicion of the neighbouring bushes sheltering a jackal or two, drawn thither by the hope of a congenial repast. True, the lot of these people is hard; they often suffer from hunger and are glad to get anything to satisfy their appetite; but such feeding seems to bring them down to the level of the birds and beasts of prey; and it must tend to brutalize and degrade. It may be said that these despised people have, as a rule, extreme poverty as some excuse for this custom; and perhaps, to their way of thinking, such food is a welcome addition to the miserable meals of pulses or rice, eked out with a few chillies or other cheap condiments, with perhaps now and then a morsel of half-putrid dried fish by way of relish. Amongst the very poor also even such meals as these are by no means always plentiful and regular; often but once a day can the pangs of hunger be appeased. Perhaps it would not be wrong to say that a large number are in a chronic state of hunger. These things cause it to be a kind of festive time to many when a carcass falls to their share; and they cannot understand our abhorrence of such habits. Such, also, is the power of custom that many of these classes who have risen by hard work and thrift, and are able to afford better food, still indulge in these horrid feasts when opportunity occurs. The missionaries have wisely made it a hard-and-fast rule amongst their converts that the eating of dead cattle shall be absolutely given up; and it has become a distinction between Christians and Heathen of these classes, that the former do not indulge in this debasing habit. In this way, also, has Christianity an elevating influence, raising men and women from habits disgusting and degrading, and placing them on a higher level of manhood” (P. 164.)

In the matter of religion, that of the Panchamas is demonolatry with a less admixture of Brahmanism than that of the ordinary Sudra population. As was pointed out in the article on “The Study of Hinduism” in the February *Intelligencer*, the religion of the masses of the people is that of the old Aryan immigrants mixed up with phases of the various forms of belief with which, in the course of slowly passing ages, it came in contact. This was especially so in the south of India, for, finding they could not persuade the people to give up their old cults, the Brahmans incorporated phases of them into their own elastic religion, and thus the religion of the southern Dravidians became what it is to-day, a mixture of demonolatry with certain aspects of Brahmanism, especially that of the Siva cult—the demon element

very largely predominating. There is one great cleavage, especially, as I gather, in the Tamil Country, into the two sections of so-called right-hand and left-hand worshippers. The Hindu sects, especially those who favour Siva, are divided on the question of the mode of worshipping the active energy of the deity as personified in his wife. The right-hand section adopt what may be called the exoteric side and they worship in public, whilst the left-hand section adopt an esoteric or secret worship, into details of which it were impossible to proceed further than to say that it has been characterized as the very soul of obscenity and bestiality. The castes are divided into these two camps, and whilst the Pariahs range themselves on the right hand, the Mádigas attach themselves to the left. One outcome of this division is great enmity and sometimes faction fighting that would surprise those who speak of the "mild" Hindu; and when there is fighting to do, it is the Pariahs and Mádigas who usually do it. If the religion of the upper castes is of this nature, it is not difficult to see how very low indeed must be that of the Panchamas. It is little else than demonolatry with morals and manners to match the same; and more than this need not be said in this brief sketch—indeed it needs to be seen and known to be realized.

As regards the social position of the Málas and Mádigas, they are, as a rule, very poor; but their material condition generally has much improved of late years. Many of them are peasant farmers, whilst some are fairly well-to-do. Still, the mass of them are only farm-labourers and coolies generally; it is also from the Pariahs that Europeans get their domestic servants, and indeed most kinds of both indoor and outdoor servants. What can be done with the Pariah is seen in the Madras Army, especially in the corps of Madras Sappers, which is spoken of as one of the finest bodies of men in the service as regards intelligent work and personal bravery, and whose record is so good in some of our recent wars. This corps is composed largely, if not exclusively, of Panchamas, and a fair proportion of them are Christians.

The poor farm-labourers are much oppressed by their masters, and indeed they have been spoken of as slaves or semi-slaves to the lordly landowners. The Abbé Dubois, who was in India from 1812 to 1823, in speaking of the Pariahs of his day, said that had he to choose between the sad fates of being a slave in one of the Colonies to that of a Pariah in India, he would unhesitatingly choose the former. Many of the poor labourers hire themselves out to the Sudra farmers by a yearly compact called *páléruthanam*. So much grain is given daily and a certain quantity at harvest time; this, with a few clothes at certain times, and a trifle of money when it may be needed for some social or religious purpose, constitutes the pay of the labourer. Like all such classes in all parts of the world, these poor, ignorant people are very improvident, and they recklessly borrow money from their masters wherewith to feast at marriages and the like festivals: the resulting state of indebtedness binds the poor man to the service of the rich almost as tightly as if he were a slave, and that without the master having the selfish responsibility he would feel in the case of a real slave. It is here that comes in the difficulty when any of these

depressed classes wish to become Christians. Besides such questions as the keeping of the Sabbath, the whole elevating tendency of Christianity and the protection that does, to a certain extent, result from being connected with Christianity and Christian teachers, caused the Ryot masters to resent and oppose any attempts in this direction. Christian inquirers have very often to endure persecution of a most bitter kind, and we need go no further than the C.M.S. Annual Report for 1897-98 for an illustration of this. A Telugu missionary, in describing some fairly large accessions in his district, thus speaks of the resulting oppression and terrorizing resorted to by the Sudra farmers to prevent the same :—

“Great persecution has prevailed. Some of the families were driven from their homes; the men were beaten; public ways were shut against them; false charges laid against them in court. The ferryman was instructed by the opposition party not to ferry any of those who had become inquirers to the weekly market on the other side of the river; the Komaties were forbidden to sell them food and provisions; and the *dobbies* refused to wash their clothes. But the catechumens care for none of these things. In November last the climax was reached when the leader of the opposition party set fire to and burnt down one of the school-houses which these people had erected at their own cost. During all this persecution not one of the 117 has gone back! They have been living examples of the ‘power of Christ to save to the uttermost all that come unto God by Him.’ One old woman—Muthyalamma—received a visit one morning from some of the opposition. They told her she must give up Christianity, or they would burn her house down. She replied, ‘You may burn my house, and even kill me, but I will never give up Christ!’ I have again just visited the villages, and after due examination, prayer, and exhortation, on the last day of the old year, at 7 a.m., I publicly baptized by immersion 101 of these people in the River Upataru. The service was orderly and marked with great solemnity. The morning sun shone forth in all his splendour as these ‘who had come through great tribulation’ descended to me in the river, were baptized, and received into the Church of Christ. I believe these villages will be a great centre of Christian life and activity. The ‘Sun of Righteousness’ has dawned; ‘the Light is come, and the glory of the Lord has risen’ upon them.” (*C.M.S. Report, 1897-98, pp. 274-75.*)

In this connexion I venture upon still another quotation from a report which was written as far back as 1875. The writer was a Telugu native assistant missionary, one of Noble’s high-caste converts, the Rev. Ainála Bhushanam, long since passed to his rest. What this much-respected Christian gentleman wrote is valuable as it not only shows the social condition of the classes in question, but it also incidentally shows that missionaries are fully alive to the motives that may sometimes—and perhaps often—have much to do with their coming forward into the light that shineth into so many dark places of the earth. This description is also, perhaps, all the more valuable as it comes from a high-caste Native, and because it gives the thoughtful mind some notion of possibilities in the way of petty persecution, and also of the difficult position in which the missionary is sometimes placed :—

“We have 258 inquirers in our sub-district, and they are scattered in different villages. All of them are Málás, with the exception of a few Mádigas. Their motives in coming to us are various. Some come to us to get some help in their lawsuits; others to seek protection against village tyranny. It is, indeed, a tyranny, and but a very few of the higher authorities are able to understand how these poor, low, degraded half-slaves are ill-treated by the caste people, who employ them in their cultivation and make them work like bullocks.

“An inquirer at Kudaravelly was employed by a man of the Râzu caste at Verewada. It was harvest time, and the man came to see me in the morning, when I was very busy with the Sub-Inspector, who had come to Thummalappalli to

examine our result system schools. When this poor man went back to work in the fields as usual, his master, the Razu, attacked him and beat him severely, so as to tear the skin under his right ear, for going to see me in the morning. The man came to me in the afternoon crying, and told me how his cruel master had dealt with him in the field. I advised him to prefer a complaint at once before the Tahsildar of Gudivâda, but the man would not do it, for fear of losing the grain which the Palarus are accustomed to get after the threshing time is over, as this is the only thing on which they have to depend for the rest of the year. In case he attempted to go to the magistrate for justice, he would be sure to lose the grain which he would otherwise get. Besides this, it would be utterly impossible for this man to get the people, who had seen him beaten, to come and bear witness for him in the Cutchery.

"It is very painful to see how these poor people are daily oppressed by caste men, for fear of losing their hold on them, and on account of the spread of Christianity in those villages. It is very difficult to make known to the higher authorities the village oppression, for even when the district magistrate, or his representative, is inclined to make inquiries independently of missionaries, there will come forward so many native officials who are ready to prejudice his mind against the Christians or Mission agents. Sometimes we are spoken of as interferers in these matters, but we cannot help raising our voices when we see so much corruption and oppression prevailing still in the district. We are very thankful to the Government for the suppression of bribery, cruel practices, and forgery to a certain extent, and for giving also liberal education to Natives; but we want to see the Mâlas *also* raised to the position of independent cultivators and dealt with as the Government treats the rest of its subjects. In a village, a Mâla man could not dare to send an application to the Tahsildar for a piece of ground to cultivate, without the permission of the village Munsiff and Karnam, who are the sole masters in the case. . . . It might be lying as waste land for years and years together and no notice taken for it. But as soon as this poor man, who has been, perhaps, the Palaru to some one in the village before, has lifted up his head a little and come boldly for this piece of ground, he is immediately put down by some intrigue of theirs, while they make the authorities believe as if they were quite innocent in these matters. It is very bad to see such oppression practised by village authorities for fear of the Mâlas becoming Christians, but it is very prudent, I think, on the part of a missionary not to entangle himself in lawsuits *frequently* for the sake of thus aiding the great work to which he is called. Such frequent attempts, perhaps, would make our converts to lean more on an arm of flesh, and neglect the great Being who is able to bring light out of darkness and watch over them *always*, and subdue the high wills of men, and bring all their attempts to nothing." (*Madras C.M.S. Record*, September, 1875, p. 238.)

It will be gathered from what has been said how low and debased is the position of the Pariahs and how unjust and cruel is the treatment meted out to them by those higher in the social scale. But it must not be lost sight of that, whenever they have the opportunity, the higher sections of the Panchamas act in much the same spirit towards those beneath them. Pride and cruelty and injustice are not, alas! confined to any one class of any community. These and other evil traits are but, as experience teaches us, the natural outcome of the human heart. The Pariah looks down upon the Mâdiga much as he is himself despised and rejected by the Sudra, and we find this state of things all along up and down the social scale. The Mâdigas are often, physically, a finer set of people than the Pariahs, and often they are better off materially; but no Pariah would eat with a Mâdiga, much less will they intermarry. And, alas! "this infection of nature doth remain, yea, even in them that are regenerated." Strange it is, but true, that there are more troubles in the Christian Church from caste amongst the lowest classes than the highest. There are reasons to

somewhat explain this, but space forbids attempting to give such reasons. We only here mention the fact that the Málá Christians are often opposed to converts coming over to their body from the Mádigas. This, of course, is not the case with the more spiritually-minded members of the Christian community; but the fact remains that Málá Christians often manifest no real wish, to say the least of it, to see what they consider the lower caste join with them, and so the latter are often repelled. Troubles have sometimes arisen on this account, and the battle with caste has often to be fought even amongst the socially lowest sections of the Christian Church. Much wisdom, much grace, and much patience are often needed in dealing with such cases. It must not be forgotten, in considering such things, that matters are in a state of transition, during which difficulties peculiar to environment must be expected and must be dealt with in a spirit of love and divinely-inspired prudence.

To sum up the whole matter from the missionary point of view, one cannot conceive of a more Christ-like work than to try and raise these depressed communities. Much is being done of late years by the Indian Government by means of special legislation as regards education and other things specially worthy of a paternal Government. Much is also being done by private effort—individual and combined—to elevate and better these poor victims of centuries of oppression and depression; but it is Christianity that is proving itself to be the real “power of God” in dealing with these peoples, as may be read in the Reports of the various missionary societies at work amongst them. Personally, I may say that I have known these people for many years, and have had to come into more or less close contact with them as Heathen—seeing much of their sad ways as such; I have had to deal with them as “inquirers” or “catechumens,” and have been permitted to baptize numbers of them; I have had to minister to them in their congregations and to sit or preside in their little Church Committees as well as in their larger Church Councils; I have had the privilege of engaging in the training of their Christian teachers, both male and female, and that from the lower grades to that of the sacred ministry; I have had the happiness of presenting some of them to the Bishop for Holy Orders, and have watched with keen interest their subsequent labours as pastors and teachers in the numerous congregations of their fellow-countrymen. I thus speak of what I know when I say that, in spite of the blots and shadows that are but too manifest to those who know and love them best, nowhere does history, sacred or profane, show more evident tokens of the possibilities even in the most degraded of the human race; nowhere are there brighter specimens, both individual and in smaller or larger communities, of the elevating power of Divine grace, than amongst the Panchamas of South India. To look at the picture as a whole—and that is how it should be viewed to get effect—to study the dark background formed by the surrounding non-Christian people of the same race, and to mark in what bright relief stand out those who have been influenced by the Gospel of Christ and who call upon His holy Name,—to do this is to realize something of the power of the Gospel to elevate, to cleanse, to ennoble even the lowest grades of poor humanity.

J. E. PADFIELD.

UP THE BLUE NILE.

LETTER FROM DR. HÆRPUK.

May 18th, 1900.

THE Committee will no doubt expect to have some account of our journey up the Blue Nile. Mr. Taylor reached Omdurman on Saturday, March 17th, so that Mr. Gwynne and I might be free to travel. We had to obtain the Sirdar's permission to go to Sennar, and this was granted, provided we travelled as "tourists" and not as "missionaries." If no other result comes from our trip, it has been a useful experience in travelling in the Soudan.

We were able to hire a small *nuggur* drawing about eighteen inches of water, but even with this we were often stranded on sandbanks, the Nile being at its lowest, and it was very difficult in places to find a channel that our boat could pass through. The boat itself was about 35 feet long and 15 feet broad; the after part being covered over with a matting shelter, under which our two *angereibs* (Soudanese beds), turned upside down, were lashed to the beams of the boat; our stores were underneath on the bottom of the boat. These Soudanese boats are made without ribs, but are wonderfully staunch.

We started on Monday, March 26th, Mr. Taylor accompanying us as far as Khartoum. Our crew consisted of our captain (Rais Osman, a Dongalawy), four men, and a boy. Living as we were with them for a month, we got to know them all, and were specially interested in a black Soudany named Zain, who had been taken as a slave, when quite young, from a place far south on the Blue Nile. There was also a nice old man named "Nuked," who had been with Sir S. Baker on the White Nile years ago. Their songs were not musical, but often referred to the late Sirdar's victory at Kerreri.

I will not attempt to describe the country particularly,* as if you take the Supplement to the *Handbook of the Sudan*,† page 33, you can follow our boat as we pass village after village. To us as Christians there is a sad

interest in this Moslem country where Christianity has almost been stamped out. Let me quote from the *Handbook of the Sudan*.—"As Christianity spread up the Nile, it was soon accepted by the descendants of the Egyptians, and in the tenth century the most flourishing State of 'Ethiopia' was the Christian kingdom of Alwa on the Blue River, with Soba for its capital. The ruins of Soba may now be seen about fifteen miles above Khartoum."‡ We wait and pray for the time when the Name of Jesus Christ shall again be known and loved in the Gezira of Sennar. We passed Soba on our first day's journey, but unfortunately did not see the ruins.

When it was possible we visited the villages on the banks. The people were everywhere friendly, and loud in their praises of the Anglo-Egyptian rule, in contrast to Dervish oppression.

A little north of Kamlin we came to rapids, which have only become visible this year, owing to the unusually low Nile. Here the boats wait until a number have collected, and the crews unite to pull each boat through separately.

At Kamlin we met a young Egyptian officer, who kindly showed us over the place. The population is at present small, but it may again become an important centre.

The next place of any importance is Rufa'a, on the river bank. Here, as in most of the other villages from this on up the river, the houses are built of straw (*tukls*) and look rather like straw-stacks. The village extends over a considerable space, the population is about 3000, and it is the centre of a district under the superintendence of a "Mahmur" (district inspector). On our way from the boat to Rufa'a we stopped at a small village called "Jeridab." We were shown into a mud-walled room, which was the sheikh's guest-house, and native bread and sugar and water were brought. In the course of conversation they asked us what our names were; and when they

* Sir William Garstin's Report on the Soudan should be carefully read ("Egypt, No. 5 (1899), Despatch from Her Majesty's Agent and Consul-General at Cairo, enclosing a Report on the Soudan by Sir William Garstin, K.C.M.G.").

† Supplement to the *Handbook of the Sudan* (July, 1899).

‡ *Handbook of the Sudan*, 1898, page 88.

heard that I was a doctor they told us that the sheikh's brother, who was present, had a large tumour under his arm, and asked my advice about it. They wished me to remove the tumour there and then, but I advised them to go to the civil hospital at Omdurman. The man said he would go with us, if we called for him on our return journey. (This was actually done, the sheikh and his brother and other relatives coming back with our captain in the boat. The tumour has been removed, and the man is at present in the hospital, and very thankful for what has been done for him.)

We saw a good many crocodiles, and were surprised that our boatmen had so little fear of them. One afternoon four of our crew were towing the boat and wading up to their knees in water, when they called to us that there was a large crocodile on a rock ahead. I fired at it just as it was going into the water, but missed it. Our boat passed on one side of the rock, and the men were on the other, but they did not seem the least afraid. We cannot boast of being good shots, but we managed a crocodile each. Both of them were small. Our boatmen thought them good eating. We tasted a piece of one, and would not have known it from a piece of oily fish. Between Wad Medani and Sennar we saw where the people had put thorny bushes in the water round the place where the women drew water and the cattle drank. A great many goats, and even camels and horses, are taken away by the crocodiles.

On our way down stream we heard that a few days before, on the feast day, some men were bathing in shallow water and a crocodile seized one of them. The poor man's brother was close by, and called on the other men to save the "body" of his brother. He went after the crocodile, splashing the water with his hands. The brute did let go the body, and it was brought ashore, but the head had been crushed and an arm bitten off, and he was quite dead.

We reached Wad Medani on Tuesday, April 3rd, having come the 147½ miles in eight days. Here, as in Sennar, we received the greatest kindness from Lewis Pasha and the other British officers.

Wad Medani is a place of growing importance, and has just lately become

the seat of the Governor of the province of Sennar. It appears to be much more healthy than Sennar, and we were struck, on walking through it, with the busy look of the place. The population is estimated at more than 15,000, and there is a large bi-weekly market. Nearly all the houses are built with straw, but we noticed several Greek shops and rows of mud-walled houses also being built for shops.

There are between twenty and thirty Copts in Wad Medani, chiefly in Government employment.

After two days we continued our journey to Sennar, but south winds, day after day, kept us back, and the men had to tow the boat about three-quarters of the way. More than once we had all to get out and partly lift, and partly push, the boat over sandbanks.

We had to depend on our guns for a supply of fresh food. One morning early we both waded ashore to shoot pigeons, and forgot to bring our boots with us. We separated, and were out longer than we expected. In returning I started to walk about a quarter of a mile over sand, but before I had gone thirty yards had to turn and run back, as the sun had made the sand so hot that my feet were scorched, and I had to walk round by the river bank, and sometimes to wade to keep out of the hot sand. Mr. Gwynne had had a similar experience, but he found by scooping holes in the sand he got to a cooler layer, in which he could rest his feet, and then go on a little further, and repeat the process until he got to the boat. So we learned not to go out again without boots in the mornings.

On April 11th there was thunder in the afternoon, which became closer late in the evening, and that night there was a dreadful storm of wind and rain, with vivid lightning and loud thunder. The crew behaved well, the boy climbing up the long spar in the middle of all the storm to put an extra rope around the sail, the captain fearing it would be blown loose. We got little sleep until the storm was over, and we found out that our shelter was not waterproof. At times it seemed as if the whole thing would be blown away. When a stronger blast than usual came the captain and crew invoked "Sheikh Useph," and also called out with real meaning, "Ya Sather" ("O Shelterer"), and as this is applied to God it was very

appropriate. After this we often had thunder in the evenings, and sometimes rain. At Sennar we heard that the rain had come on a fortnight before the usual time.

The scenery between Wad Medani and Sennar is extremely fine, and if it had not been for the great heat it would have been a most enjoyable trip. As it was, we found we had made the journey in the hottest month of the year. The heat was sometimes oppressive in the afternoons, but the highest we registered in the boat was 108.5° —though we found afterwards that 112° and 113° had been registered about the same time in Omdurman and Sennar.

The heat certainly did make us very thirsty, but the water of the Blue Nile (when cooled in canvas bottles) is extremely good, and perfectly clear at this season of the year. The people drink out of large bowls made from gourds, and we invested in two of these at the Wad Medani market. It was delightful to see the water as we drank it. Mr. Gwynne thinks I was as thirsty as he.

Remembering my promise to Sir R. Wingate, only to treat sick people as an ordinary traveller would, comparatively little medical work was done. One morning a poor man came needing a slight operation. I trust I was able to give him temporary relief. He at once sent off for a chicken as a present, in return for what I had done. Several others came for advice and quite delayed our early start.

On Tuesday, April 17th, we reached Sennar, after a journey of twelve days, though it was only ninety-seven miles. Lewis Pasha insisted on our being his guests, and pitched a special tent for us. Sennar is quite a ruin now, having been destroyed by the Dervishes. Lewis Pasha kindly arranged that the old sheikh, who had been here at the time of the siege, should show us the ruins. From the mound of an old fort we saw the full extent of the fortifications, and heard the story of how the place had held out for seven months, and was only taken after Khartoum was in the hands of the Dervishes. We asked about the Christian church, and the sheikh told us that the ruins could be seen beside those of the old Mudireyeh. We were sorry we had not time to return and examine them. Sennar has proved very unhealthy, and we could

not help noticing how badly some of the officials looked who had been there during the last rainy season.

While we were at Sennar our crew took down the mast and spars and arranged outriggers for a pair of rough oars (or "sweeps"), by which to guide or pull the boat down the stream which at this time of the year flows, about two miles an hour. About thirteen miles north of Sennar there is a large village called Wad Abbas, on the river bank. We anchored as close to it as possible, but I had to walk about two miles across an island and wade through a shallow channel before reaching the village. The Mahmoud, a young Egyptian officer, was most kind, and told me that he thought the population was about 2000, and there are some sixty villages in his district. The weather was now uncertain, and, with the thunder, sudden squalls of wind came on, obliging us sometimes to haul up to the shore for hours. After our first experience of rain we got out part of our tent and spread it securely over the matting shelter, and this proved quite waterproof. One evening we noticed a heavy cloud coming up, and our skipper prophesied wind and rain; we had just then to pass through a line of rocks. As usual on such occasions there is a great deal of shouting. It sometimes is really best to go broadside on through narrow places, as the long unmanageable "sweeps" could not be raised high above the water, and on this occasion we *did* go broadside on. The boat got through safely, but the passage was too narrow for our very broad rudder, which was carried away, after the tiller had thrown the boy who was holding it into the bottom of the boat. Happily no serious harm was done, and it would only have been necessary to lie to for a moment to readjust the rudder; but just then the storm broke upon us, and our men had to make fast to a little island of rock and sand, where we lay just out of the strong current. It often seemed strange to us that the boat did not drag away from its mooring. A hole is made in the wet sand, about a foot deep, and a pole placed in it and the hole filled up tightly with dry sand. Two such poles generally hold the boat, one at the bow and another near the stern. When the boat was securely moored, all the crew took shelter under

our tent, as the rain was falling in torrents. Mr. Gwynne, who was always the life of the party, succeeded in making each one sing a song.

One day we stopped to get milk close to a place where I had seen some patients, and on our boat being recognized, I was asked to go across the river to see a girl who was very ill. When we got to the hut the poor girl was dying: it was hopeless to do anything, but indeed before I could send medicine from the boat she was dead. Several others came for advice, wading into the water to get to the boat. Next morning, after we had started, we were hailed from the further shore by two Arabs who had followed us from the evening before along the bank; one of them had an ulcer above his heel.

At Wad Medani we hired donkeys, and leaving most of our things to follow by boat, came by land to Khartoum, 105 miles. We made the journey in four days and a half. This was the most trying part of our trip: our donkeys were poor, the Soudanese saddles most uncomfortably broad, and we had to be out a good deal in the great heat. However, we saw more of the country and the people than we otherwise should have done. For the first three days we passed through stubble fields, where *durrah* is sown after the rains. Long low banks called *terrisat* (sing. *terris*, remarkably like our English word "terrace") are thrown up, meeting each other at a right angle to prevent the rain running off the ground too quickly. Lewis Pasha told us that after the rains the whole population, except the very old people, turn out to sow their *durrah*, which crop supplies them with food for the year. The villages in this part of the Gezira are numerous—we counted as many as eight from one spot; but it must not be imagined that this means anything like a large population.

Wherever we stopped in the daytime, the sheikh of the village placed a hut at our disposal with *angereibs* to rest upon, and at night we slept on *angereibs* near the sheikh's house. Except for wild beasts, travelling seems to be as safe here as in Egypt.

One morning we stopped at a village to try and get some milk, and asked to be allowed to shelter under the shade

of a house, where an old sheikh was reading with a number of disciples: he closed the book, in which he had been reading about the proper rites in slaughtering the lamb at the Moslem feast. I apologized for interrupting him, but he said the lesson was finished as they had been reading since the sun rose. At another village, where we arrived after dark, we had some difficulty in finding the sheikh's house, where our servant had gone on to prepare for us. We found a number of boys and young men at a school (called *khalwa*), and two of them showed us the way, which, however, they did not seem to know well themselves. We heard afterwards that they were not natives of the village, but had come from other villages to learn from an old sheikh who had been at the Azhar a long time ago. These "night schools" seem common in the Soudan: the boys read by the light of a fire of *durrah* stalks.

When about eight miles from Khartoum we met a party of Natives, and recognized two old patients, a little girl named Helwa and another girl, who both used to come daily at Omdurman to have ulcers dressed. Mr. Taylor had kindly continued the treatment, and they were going home cured. Another member of the party was an old man who was riding a donkey, and he showed us the stump left after an amputation near the knee-joint. They all had been with the Khalifa, and the old man had been wounded about the time the Khalifa was killed, and he had been brought to the military hospital at Omdurman and treated by our English surgeons. They were now all on their way to Wad Abbas, which I suppose is their home. They seemed glad to see us.

We reached Omdurman late on Thursday night, May 3rd, having been away nearly six weeks. We thankfully record God's mercy in the good health both of us enjoyed throughout.

After what we have seen of the earnest efforts of our British officers to administer justice and relieve the sufferings of the people committed to their care, we cannot but feel that a brighter day is dawning on the Soudan, and that, however indirectly, the influence of Christianity is already being brought to bear upon its people.

JUBILEE OF THE FUH-KIEN MISSION.

[In May, 1850, the first C.M.S. missionaries commenced work at Fuh-chow, and the Jubilee of the Mission in May of this year was not allowed to pass without a special service and meeting. We are enabled to give (1) an article by the Rev. Ll. Lloyd, in which he reviews the fifty years and looks forward into the future, and (2) a sermon by the Bishop of Victoria (Hong Kong), preached during the special Jubilee commemoration.—Ed.]

I.—“THESE FIFTY YEARS”: 1850—1900.

Retrospect—Aspect—Prospect.

WHEN a few years since the British Empire celebrated with such boundless enthusiasm and irrepressible loyalty, the Jubilee of our beloved Queen-Empress, the occasion was eagerly and widely seized upon, as affording an excellent opportunity for reviewing the chief events of the Victorian age, teeming as it does with facts of immense importance in the world of science, of politics, of literature, and of religion. When a Mission celebrates its jubilee, if not with any degree of exuberant enthusiasm, yet with devout thankfulness and heartfelt praise, it also seems a fitting moment for taking that Mission apart by itself, so to speak, for a brief space, and for asking ourselves what God has done, is doing, and will, we trust, yet do by His servants, in that one small plot of the great Harvest-field of the World upon which our attention is concentrated. By acting thus, we are able to watch the “seed-sowing,” the “watering,” the “growth,” and the “reaping” in this one “tilled land,”* without having our thoughts distracted by tidings of non-success or of failure in fruit bearing elsewhere. May He whose work ours is, incline many to praise and pray for Fuh-Kien, and some to come to the help of the Lord against this mighty fortress of Heathenism.

Retrospect.

The nineteenth century is just half-way through its course. China has learnt, at great cost to herself, that she can no longer follow the exclusive and isolated policy which has hitherto characterized her. The “Outside barbarian,” though despised and ridiculed, has proved too strong for her, and she is obliged, very reluctantly, to open five of her ports to foreign trade. Then she must allow the diplomatist, the merchant, and the missionary to settle at their will, and she must not only not interfere with their carrying on the work which they have respectively come to do, but must also afford them all needful protection and hold herself responsible for their safety. A darkness which may be felt broods over this mighty and mysterious Empire. Scarcely one in a million of its inhabitants has ever heard of the True God. Its stunted civilization is honeycombed with gross barbarism. Its laws are disfigured by unspeakable cruelties. Its daughters cry for deliverance from their pain and bondage, and its sons groan beneath the oppressions of a bribe-loving and unjust mandarin.

Of the Treaty Ports above referred to, Fuh-chow, on the Min River, midway between Hong Kong and Shanghai, was one, and thither two missionaries of the C.M.S. found their way, after a long and tedious voyage, in May, 1850. What conflicting hopes and fears must have filled the minds of those brave and good men as they viewed this city of ancient Sinim! What a veritable taking of their lives in their hands it was, to enter its weather-beaten walls, and live in one of its temples, under the very shadow of its so-called gods! What patience and perseverance were needed to attack this strangest of all languages, without any of the aids we later

* 1 Cor. iii. 9, R.V. marg.

missionaries happily possess! And then how sorely they were tried by lack of visible success. Ten long years of "seed-sowing," without the springing up of one single blade to cheer and encourage. Ten years of letting down the Gospel net into this "mighty deep" without enclosing one of its teeming myriads. Perhaps He who "stayeth His rough wind in the day of His east wind" led His tried and troubled servants to often ponder that old prayer, "Let Thy *work* appear unto Thy servants and Thy *glory* unto their children," until they were able to say, "It is enough: I will leave results with Him 'whose I am,' and 'whom' it is my glorious privilege 'to serve.'"

At length, however, their labours of love were rewarded, and the long-deferred dawn broke on the Fuh-Kien Mission. At home, serious doubts had arisen as to the expediency of continuing the maintenance of such unpromising work, and had it not been for the earnest petition of the one solitary missionary holding this "Fort of darkness" in 1861, the Fuh-Kien Mission of the C.M.S. would in all probability have become non-existent.

But what seemed like man's extremity proved to be God's opportunity, for in that year the names of two men, "the first-fruits of Fuh-Kien unto Christ," were inscribed on that long scroll to which hundreds of names, sometimes more than a thousand, are now being added from year to year. During the forty years which have elapsed since that time, city after city, town after town, has been occupied, until now a network of C.M.S. churches and stations is spread over seventeen of the sixty-six counties into which the province is divided. Darkness is giving place to light, ignorance to knowledge, and hostility to friendliness. It must not, however, be imagined that this large area of country has been occupied, or is being held, without difficulty. On the contrary, scarcely a city has been entered without violent opposition, frequently involving personal injury to our brave catechists and converts; and in one case] the fanatical hatred of the people culminated in the ruthless massacre of a devoted band of missionaries. The city of Kien-ning, our furthest outpost northward, has earned an unenviable notoriety for its persistent hostility to Christianity, which caused the death of two of our converts in 1899; and it is only within the last few months that a bond of peace which will, we trust, bring about permanent quietude, has been signed by the Kien-ning authorities in the presence of our consul. Of the Fuh-Kien missionaries, it is sufficient to say that one thinks of them with much thankfulness. Many of them "remain unto the present," but others either en route for England enfeebled by the climate, or in the waters of the Min suddenly and unexpectedly, or in the Indian Ocean after days of anxiety and suffering, or amongst our lovely mountains, amidst fire and sword, have gone in to "see the King." The beautiful memorial which marks the resting-place of the Hwa-Sang martyrs in Fuh-chow cemetery seems to say constantly to us who are left, "Be thou faithful unto death, and I will give thee *also* a crown of life."

Aspect.

Speaking broadly of the present outlook of the Fuh-Kien Mission, I have not the least hesitation in affirming my sincere conviction that it is distinctly bright and encouraging. I am well aware that we have our weaknesses and imperfections and shortcomings. I cannot shut my eyes to the fact that quite a number of our adherents are only nominally Christians, and have joined us from unworthy motives. I cannot speak of our Native Christians as paragons of virtue, without fault or blemish; but when every allowance

has been made, and every doubtful convert left out of our calculations, the fact undoubtedly remains that God has spoken to thousands of men, women, and children in this province; that they have listened to His voice; and that they are trying to obey His will amidst the unhelpful surroundings of their Chinese homes. When I look upon our numerous churches standing amongst these countless idol-temples, each bearing its silent witness for God and His truth; when I think of our large body of native teachers, trained and educated, and all engaged in pastoral and evangelistic work at our various stations; when I remind myself that no less than eighty married and unmarried ladies are here actively engaged teaching China's daughters, giving them an education which fits them for future usefulness, and training many of them to be schoolmistresses and Bible-women, besides emancipating hundreds of them every year from the pains and perils of foot-binding; when I see our well-equipped hospitals, both for men and women, which annually confer such untold benefits upon the souls and bodies of thousands of these people; when I bear in mind the fact that our colleges and schools are training our most promising young men and boys for ministerial and scholastic work; when I think of the wide distribution of the Word of God and of Christian literature throughout the province,—I cannot but thank God and be hopeful with regard to the future.

Then the attitude of the people towards us has undoubtedly changed for the better during the past few years. I hear far fewer rude remarks as I traverse our crowded thoroughfares; I am sure that we are better understood and our motives better appreciated year by year; and, best of all, I notice signs of soul-hunger and of spiritual thirst amongst the people, for which we seemed to pray in vain in the years gone by. I am convinced that the more thoughtful of the Chinese people, at least in this part of the Empire, are asking themselves seriously whether Christianity has any connexion with the progress and enlightenment of Western nations, which is in such striking contrast to their own decadence and helplessness, and again I thank God and take courage.

There is a danger, I think, of our friends at home looking upon this Mission as simply a network of stations spread over the eastern and north-western portions of the province, and I am wishful that they should rather think of it as an organized whole, bound together by a series of Church Councils and other agencies, all combining to foster the self-support of the Native Church and give it coherence, and in due course bring about its self-control and self-esteem. As a rule, our native brethren are not good organizers, though there are noteworthy exceptions, and the foreign missionary will be needed for a long time yet to superintend and advise. But if he is wise he will be careful not to obtrude his own personality too much; he will see that the native pastors have a free hand in their respective pastorates; he will urge upon the catechists the duty of settling little difficulties which arise without reference to him; and he will more and more stand aside as the Native Church grows in knowledge, in experience, and in stability.

Prospect.

It must always be with great diffidence that one attempts to forecast the future of any Mission, and especially must this be so in China at this present moment of her political unrest and manifest weakness. In looking, therefore, for a moment or two at the prospects of the Fuh-Kien Mission, I leave entirely out of sight any difficulties which might arise from the "partition of China" and the consequent change of Government. I imagine that England is strong enough and willing enough to demand that her missionaries shall have reasonable protection everywhere, and I do not

believe that the Government of any civilized Power would seek directly to undo or destroy the work which we are doing here.

Laying aside these questions or surmisings on such points, I want to say first of all, that the future of this Mission will depend very largely, humanly speaking, on the action or inaction of the Church at home. Our stations are very ill-supplied with workers, our outposts are badly undermanned, we need at once several new men to occupy gaps which have been made in our ranks. Where are the "Imperial Yeomen" of Christ's army, ready to dare and do for Him! Where the "King's Own," willing to bear His standard unto the high places of the field? If volunteers are forthcoming to enable us to present a solid front to the foe, then no doubt the future of the Mission will be bright and glorious, and the Church in Fuh-Kien will grow in workers and in spirituality, and so glorify her Lord. She has borne much for His sake, she is ready to bear much more if need be, but she must have leaders to encourage, to cheer, and to uphold, and these the British Isles must largely supply. I say largely, because as in South Africa, so here the Colonies have nobly come to aid us in this spiritual warfare against the mightiest of Satan's strongholds. Canada, New South Wales, Tasmania, Victoria, all have sent us contingents, who are "fighting the good fight of faith" shoulder to shoulder with us.

In conclusion, I would touch upon two facts connected with the Fuh-Kien Church which may have their effect upon the future. First "her Poverty." As at Corinth, so here, not many mighty and not many noble have been called, indeed, one might almost read "any" for "many." The consequence is that the people are illiterate, and are too much occupied with the struggle for existence to have much energy left for attempting to read or write. Especially is this the case when they are converted in middle life or past it. In many cases all the teaching our people get is *viva-vocce*, and knowledge thus gained is, as we all know, extremely difficult of retention. In this connexion our day-schools deserve mention as doing a good work for the rising generation. Their value is very great indeed; they give the children sufficient teaching to enable them to read simple Christian books, and so to gather for themselves the manna which sustains the soul.

Another fact I wish to mention is that in a Mission like this, we have to be most careful to prevent our people using the Church of Christ as a political agency. Life in China, especially for the poorer classes, means a continual struggle against the rapacity and greed of the yamens, and they gladly welcome any agency which will afford them any sort of protection or help. How natural it is then that our people should come to us in their troubles, even when those troubles have not the remotest connexion with Christianity, and invoke our aid, or that some of these people, fearing trouble with the authorities, should ally themselves with us, and make a profession of Christianity, simply with the hope of being able to shelter beneath the *ægis* of the Church and so escape the threatened danger.

The wise missionary is he who carefully and prayerfully steers his course between the "Scylla" of a curt refusal to aid in any shape or form those who come to him in their troubles, often sent by the Native pastor or catechist who is afraid to refuse their petition, though he knows it should not be granted, and the "Charybdis" of a bland assent, which means involving himself in difficulties with his consul and the Chinese authorities, who are justly incensed when the true facts of the case are dragged into the light. I need hardly say that it is by no means easy for the missionary, especially if his experience is small and his length of service short, to follow the course I have indicated, and avoid the dangers on either side of the channel through which his way lies. Our comfort is found in the fact, that

all needed wisdom, tact, guidance, and strength, are promised us by Him who is faithful, and whose "Word standeth sure for evermore." His eye is ever upon this part of His great universe, and trusting in Him we will go from strength to strength, until every one of us appears before Him in glory.

LL. LLOYD.

II.—SERMON BY THE BISHOP OF VICTORIA.

Preached at the English Church, Fuh-chow, on May 13th, 1900.

"He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and hearth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled."—*St. John* iii. 29.

THE idea of a Jubilee Commemoration of important events is one with which we have all been made thoroughly familiar of late. We have recently twice taken part in such commemorations in connexion with the reign of our beloved and honoured Queen. In the Church, too, such commemorations have been peculiarly frequent of recent years. In 1897, at the time when the Bishops of the Anglican Communion were gathered together from all parts of the world, they held special and solemn services to celebrate the completion of the fourteenth century which had elapsed since the landing of Augustine in Britain. In 1898 the venerable "Society for Promoting Christian Knowledge" celebrated the close of the second century of its existence. Last year the "Church Missionary Society" held its second Jubilee commemoration. Next month the "Society for the Propagation of the Gospel" invites us all to join in the celebration of its fourth Jubilee. And now we are gathered together here in this church to commemorate the fact that for fifty years the Gospel has been preached in this province of Fuh-Kien by the missionaries of our Church. It is a good thing that such commemorations should be held. They afford opportunities for retrospection, for examination into what has been done in the past, with a view to the more effective carrying on of the work in the future. They afford opportunities for thanksgiving and humiliation ; thanksgiving for mercies bestowed upon us by God ; humiliation for our own shortcomings and misuse of those mercies. It may indeed seem to some that the present occasion is not one of such widespread interest as to call for any great demonstration. But the fact that the interest is chiefly limited to a small area, and affects only a small number of workers, and a comparatively small section of the Church of Christ, does not by any means diminish the utility of such a commemoration ; rather may we hope that by the concentration of interest, by the close personal connexion which we all have with the facts commemorated, the occasion may be specially used to draw out more heartfelt thanksgiving, more heart-searching humiliation, and more hearty determination to press forward in the future with greater diligence, earnestness, and faith in the prosecution of our work.

It was at one time my purpose to enter somewhat into detail this afternoon into the past history of this Mission, and to endeavour to show how God's guiding and protecting hand had prospered the work, in spite of many difficulties and dangers. But on further consideration it seemed to me that such matters might better be treated of in some of the meetings to be held to-morrow, by those who have for many years been working in this province. It seems to me more appropriate to the sacred day, and the sacred building in which we are assembled now, to endeavour to bring before you a few thoughts gathered from Scripture which may help us throughout the whole of our commemoration. For this purpose I have chosen this text, because it seems to me to illustrate the attitude of mind in

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which we should enter upon a service of thanksgiving; and also because it conveys to us lessons which it will be well for us to carry into our future work. Let us therefore turn our minds to our text, with the earnest prayer that God the Holy Ghost will be with us, and will bless His own Word to our souls.

“He that hath the Bride is the Bridegroom.” The words were spoken, as you will remember, by John the Baptist. His disciples had come to him jealous of his honour, and had said, “Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come unto Him.” They did not understand, and they did not like to see honour given to Jesus of Nazareth, which they thought ought rather to be rendered to John. The Baptist, in reply, pointed out that all success and all honour can only come from God, to whomsoever it may be given. Then he goes on to show how from the first he had told them that he was not the Christ, but the forerunner of Christ, come to prepare His way, come to make ready a people who shall be ready for Christ when He came. “He that hath the Bride is the Bridegroom.” The people whom I have prepared, the Church, does not belong to me but to Christ. He is the Bridegroom, not I. His is the Bride, not mine. Do all men come unto Him? it is as it should be. From all eternity He has espoused the Church unto Himself. Who am I that I should seek honour in this matter, or be jealous because the Bride goes to the Bridegroom and not to me?

The thought is one which it behoves us all to bear constantly in mind, both in our ordinary work, and especially in our present commemoration, The Bride, the Church, belongs to Christ. The members of the Church are not “my converts,” they are not “our Christians,” they belong to Christ. Has the Mission been successful? have the labours of our missionaries been blessed? “It was given them from heaven.” In looking back at the past, in looking round at what we see at present, there may be much cause for praise and thanksgiving; there is no ground for self-glorification. The Mission, the converts, the bride, belong not to the missionary, but to the Bridegroom, Christ.

“The friend of the Bridegroom, which standeth and heareth him.” The Baptist is pointing to himself, in his work of preparation of the bride for her espousals, and he calls himself “the friend of the Bridegroom.” The same term is applicable to the missionary in his or her work. And what wonderful dignity it gives to the work of the missionary, that he is the “friend” of Christ, doing the “friend’s” work. Often as one travels up and down the coast of China, one finds that with many, though I am glad to say, by no means all, of the European residents in China, the word “missionary” is a term of contempt, his work a subject of derision. How different is the way in which missionary work is spoken of in Scripture. There the missionary is an ambassador of the King of Kings, a fellow-worker with God, a steward of God’s mysteries. Some people would hardly condescend to reckon a missionary amongst their acquaintances; Christ calls him His friend. Not, indeed, that missionaries only are called friends. “Ye are My friends, if ye do whatsoever I command you,” says Christ; and the words are surely applicable to all who, in any station of life, strive to carry out Christ’s commands; but surely they may claim that blessed title best who are endeavouring in whatever way they can to do the friend’s work, and to prepare the Bride for the Bridegroom. A friend of the Bridegroom! What a privilege! What an honour! far far above any honour that man can confer!

“The friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom’s voice.” The words seem to point to the

time when the bride has been brought into the bridegroom's house and has passed into his presence, whilst the friend stands without and hears the voice—not the words—of the bridegroom communing with her. The figure supplies us with lessons both with regard to the missionary's *work* and also his *joy*. The *work* is to carry the invitation, to promote the espousals, to bring the sinner—for we must remember that the Bride is the Church, composed of poor sinful men and women who are brought to Christ—to bring the sinner, therefore, face to face with Christ, and then to stand aside, to keep himself out of sight as much as possible. Yes, that is our work, to bring these people amongst whom we are working face to face with Christ Himself. We are not here to raise them to a higher scale of civilization. We are not here to give them Western science. We are not come to raise their social status, nor to obtain for them greater political influence. Some of these things may be good in themselves; and if so, they will follow in due course. But our work is to bring the people into communion with Christ Himself; and then to keep ourselves out of sight. Ah! it is no easy thing for the missionary to efface himself—to be nothing more than the friend of the Bridegroom, leading the Bride to Christ. Self-effacement is never an easy matter; yet self-effacement there must be, if we are to be faithful friends, if we would have the converts devoted to Christ and not ourselves, relying on Him and on Him alone.

Then, too, there is the missionary's *joy*. "He rejoiceth greatly because of the Bridegroom's voice," as He speaks to and communes with the Bride. The missionary may find pleasure in a large following; he may find pleasure in the ingathering of many candidates for baptism, in the erection of many churches, in crowded congregations. But the real joy of missionary work cannot be found in things like these. It is when Christ speaks to the people that real joy comes; when the friend hears the Bridegroom's voice; when he is enabled to realize that the congregations that he sees are being taught of God; when he sees the work of the Holy Spirit manifest in their lives; then, indeed, he can rejoice with joy unspeakable and full of glory. "I have no greater joy," wrote the Apostle St. John, "than to hear that my children walk in the truth." The thought is similar to that expressed in our text, "He rejoiceth greatly" because he hears the voice of Him who is the Truth speaking, and speaking effectually, to His people.

"This my joy therefore is fulfilled." John the Baptist saw that his work was nearly finished. He had been sent to prepare the Bridegroom's way. He had borne his witness, he had delivered his message, he had prepared the Bride for her espousals; and now the Bridegroom was come. "All men come to Him" was the complaint of the Baptist's disciples. "All men come to Him," and not to me, was to the Baptist a sure sign that the Bridegroom Himself was speaking; he heard the Bridegroom's voice, his joy therefore was fulfilled. His work was finished. He might now stand absolutely aside, content to decrease if Christ might increase, content to be reckoned of the earth earthy, that He which came from heaven might be made manifest as being above all.

Can we, too, say, "This our joy therefore is fulfilled"? Can these words be applied to our Fuh-Kien Mission in this our Jubilee year? In one sense I venture to think that they are applicable; in another sense they are not so. Fulness of joy there is, for we have heard the voice of the Bridegroom speaking to His Bride. Fulfilment there is not, for there yet remains much for us to do. We can indeed say that we have in very truth been permitted to hear the voice of Christ Himself speaking to His people in this province. True, we may sometimes be discouraged when we see members of the Church falling into sin, when we see that the love of some

grows cold, that the zeal of others vanishes away, that some will even deny the Saviour whom they once confessed. But, on the other hand, when we remember the "work of faith and labour of love and patience of hope in our Lord Jesus Christ"; when we see them receiving the Word in much affliction with joy of the Holy Ghost, enduring often bitter persecution for the Gospel's sake; when we see them "turning to God from idols to serve the living and true God and to wait for His Son from heaven," and then in their turn "sounding out the Word of the Lord" amongst their fellow-countrymen; when we see these things, may we not say as St. Paul said of the Thessalonians, that we know their "election of God"? May we not say that these things are sure signs that "our Gospel has come to them, not in word only, but also in power, and in the Holy Ghost"; that they have received the Word of God which they heard of us, "not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in them that believe"? May we not rejoice with fulness of joy because we hear the voice of the Bridegroom speaking to the Bride?

But yet, as I have already said, we can scarcely now say that our joy is fulfilled. John the Baptist could say this, because his work was finished. Ours is not finished. John had been sent to prepare for the advent of the Bridegroom, and the Bridegroom had come, and he heard the voice of the Bridegroom calling the Bride to Himself. Thus John's mission was completed, his joy was fulfilled. We too are sent to prepare for the advent of the Bridegroom; the Bridegroom, who has gone away for a time, and whose second advent we are hoping for and preparing for. And so, though now we hear His voice speaking through His Spirit to His Church, yet our work will not be completed until that Church is presented to Christ on His second coming, "a glorious Church, not having spot or wrinkle, or any such thing; holy and without blemish," Therefore it is that St. Paul takes up the same image as that employed by John the Baptist, and writes to the Corinthian Church which he had founded, "I am jealous over you with godly jealousy; for I have espoused you to an husband, that I may present you as a chaste virgin to Christ." His work was not complete. Much joy he had, but his joy was not fulfilled. He could "thank God always on their behalf, for the grace of God which was given them by Jesus Christ"; but yet he could not but be jealous over them with a godly jealousy, and he found it necessary to strive by teaching, by exhortation, by warning, by prayer, that the Church might be pure, might be fit for presentation as a chaste virgin to Christ. So must it be with us. Whilst we rejoice over what has been done; whilst we thank God always for His grace which is given to these Chinese converts; we too must be jealous over them with godly jealousy, we too must labour, and strive, and teach, and pray, that this Church in Fuh-Kien may be pure and holy; that we may be able to present it as a chaste virgin to Christ. And it will be well for us if we can make use of this Jubilee Commemoration to pause for a moment and to consider well whether we are now fulfilling this duty. Christ has called us His friends; He has given to us not only the friend's privilege, but also the friend's work to do. He has bidden us to forward His espousals, to prepare His Bride for Himself. Are we acting as faithful friends? Are we keeping in mind the fact that this Chinese Church in which we are working belongs to Christ, and is to be prepared for, and presented to Him? Are we keeping ourselves sufficiently out of sight? Are we mindful of the fact that to be pleasing to Christ the Church must be a spiritual Church, endowed with spiritual graces? With all humility, I would say, as in the sight of God who reads the heart, that I believe that, though our work is mixed with much human infirmity, and many short-comings, yet that as a

Mission we are aiming at this end, and that we are striving to prepare a Church, meet to be presented as a chaste virgin to Christ. And yet will you bear with me if I utter one word of warning. I confess that sometimes, as I move from station to station, I think that I see cause for anxiety as regards the methods by which we are trying to obtain our object. It sometimes seems to me as if the spiritual side of our work, or rather I would say, the spiritual nature of our work, was not quite sufficiently kept in view. Organization, self-support, these are questions which have of late been very prominent in the minds both of Missionary Societies at home, and of missionaries in the field. They are matters which rightly claim attention, and call for effort. But I confess that I am jealous when I see, or seem to see, the spiritual side of Church life taking a lower place than the material side. I confess that I am jealous when I see Church Councils held more regularly, and with greater frequency, than the administration of the sacraments, those divinely instituted covenant pledges betwixt the Bridegroom and the Bride. I am jealous when I am told by clergy, whether European or Native, that they, whom the ascended Christ has given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," are so much taken up with the work of Councils, and similar duties, that their personal study, their evangelistic or pastoral work has to be set aside. I am jealous when I see the dividing line between the baptized and the unbaptized ignored; when I see the Holy Communion, as a regular means of grace, out of the reach of large numbers of the people; when I see the spiritual nature of the divinely appointed ministerial office as it were forgotten; when I see clergy absorbed in work that should be done by laymen, and laymen intruded into the spiritual functions of the clergy. Do not, I pray you, misunderstand what I say. Well do I know the pressure of the various calls which, both at home and abroad, are apt in these days to draw a clergyman down from his true spiritual work. But in spite of this pressure, or rather, because of this pressure, I would most earnestly impress upon you all, and especially upon my clerical brethren, the deep importance of emphasizing the spiritual nature of our work and office. If the Church is the Bride of Christ it is because she is a spiritual body. If therefore we would present her as a chaste virgin to Christ, we must seek to develop her spiritual nature, and this must be done by the use of the spiritual means which God has given to us. And above all let us all remember, that if we are to help others in spiritual things we must be spiritually minded ourselves. If we, who ourselves are indeed part of the Bride, would bring others into close communion with their Lord, we ourselves must live in communion with Him day by day. We are friends of the Bridegroom; if we would fulfil the duties of friends, we must claim the privileges of friends. Only those who abide in the Saviour's presence can lead others to Him. May God grant that each one of us may through His Spirit enjoy true fellowship with Christ, that so we may be enabled to lead many others into sacred, close, living, union with their Saviour.

AN ARABIC COLLEGE IN INDIA.

IT has been one of the privileges of my missionary life to learn much from the Rev. Maulvi Imad-ud-Din, D.D., during the many years we have been colleagues in Amritsar. "What do you think of the Indian Mutiny?" was the question he put to me one day. He listened to my views on the social, political, and religious aspects of the question with a smile. The real meaning, to his mind, was something beyond all that. It

was God's way of preparing the field for the Gospel, especially for Mohammedans. The pride of race and the long line of royal traditions and the manifold evidences of past glory were forces which strongly barred the door against God's message. They were as nothing to the loathing contempt and bitter hate of Christianity with which for many years the religious leaders of the Mohammedans had been most assiduously filling the minds and hearts of the people. "You foreigners, nay our own people of later generations," said the old veteran, "can never know the intensity of that contempt and hate, and what an insurmountable barrier it presented in the way of the Lord." But the mountain was levelled as men least expected it to be, and in a few months that was done which had seemed to require many and many a long year for the doing. The Mutiny came. The pride of the land was humbled in the dust and broken for ever, and we never can fully know what it meant to Mohammedans that it was done by a handful of "unbelievers," and that, too, in the face of masses of "true believers," who seemed to have every advantage on their side. Above all, the cataclysm swept away that generation, teachers and people alike, whose hearts had been steeled against the Gospel. They fell by the sword, they perished in ways innumerable. The fragment left found itself powerless in the face of the new order of things. God's purpose stood revealed. For the first time His Word could have free course amongst the Mohammedans of India.

Into what he said, of all that had since been done and its effects, I need not now enter. It is, perhaps, not widely realized how much has been done, and with what far-reaching results, but the Maulvi Sahib assured me Mohammedans were now keenly alive to the danger of the situation and were straining every nerve, "breaking their lives to bits," as he put it, in their efforts to save Mohammedanism.

This is in itself a great encouragement. The methods used by Mohammedans to meet the assaults on Islam by rival faiths, or the laxity of the times, must have an especial interest to missionaries. In every such measure, in one way or another, the return must be to the first principles of Orthodoxy. The colleges of the Mosque of Al Azhar in Cairo, of the Mosque of Palms in Tunis, of Kairouan, the holy city of Fez, have all been described. The cognate institution in India is not so well known. It will be a surprise to many to learn that such a college exists. To the best of my knowledge it has not yet been written about.

I am indebted for my information concerning it to Mr. Alexander Thomson, the genial Principal of the widely known and justly famed Government College at Agra. During a long life of responsible work as one of the leading educationalists in India, men and things have ever had the keenest attraction for Mr. Thomson. The Mohammedan problem has been a serious study to him for five-and-thirty years. This Arabic College movement deserves, he is convinced, careful study from all who are interested in Mohammedan progress, whether as rulers or as missionaries. It shows the spirit of Islam and the impossibility of reconciling this faith with progress. His interest in the subject led Mr. Thomson to inquire carefully into the matter, and on a recent occasion when it was my privilege to be his guest, he very kindly placed all the material he had collected at my disposal for the purpose of this article.

The *Madrassa Ilm i Arbi*, as the Arabic College is called, is situated at Deoband, a municipal town and headquarters of a division of the same name in the Saharanpur District of the North-Western Provinces. Though the Moslem population is dominant, the town is essentially of Hindu origin. It has a legendary history going back some 3000 years. The Pandavas, heroes of Hinduism, passed their first exile here, and to this day its shrines and

bathing *ghauts* are the resort of pilgrims. The name is variously derived. According to some a demon (*deo*) has been here imprisoned (*band*), probably by a Moslem saint, Salar Masand Ghazi. The name is in reality, however, a corruption of *Devi* (goddess) and *ban* (a forest), which we may render "the sacred grove."

Of the 10,554 people who constitute the population of this little township, about one-half are Mohammedans. With the exception of one or two families of Shiah, they are orthodox Sunnis of the most rigid type. A few only are moderately well off; the vast mass—such as one of the fruits of Islam in India—are in straitened circumstances, which says the more for the charity they exercise towards the students in their midst.

In addition to the College of which I have to write, Deoband boasts of a mosque and a Haji, both noteworthy in their way. The Mohammedans maintain forty-two mosques, but *the* mosque is a modern building, fine in design and execution, built by public subscriptions. In its construction lighting and ventilation have been thought of—a departure from the usual custom. It easily accommodates a thousand worshippers, and is attended by the College students. The Haji Sahib is a "holy man," and seems to be a Punjabi. Like many of his kind in India, he commands the respect and offerings, not only of those more immediately in accord with his religious beliefs, but of all sects of Mohammedans as well as of Hindus. He is an impressive-looking man, shrewd, and personally very pleasant and kindly. His powers are widely believed in, and his blessings, amulets, and charms are in great request. Well it may be so, for their virtues extend over a wide sphere. They cure all manners of disease, but that is only a part of good that they do. They are potent also in the various other ills which afflict mankind. They will satisfy longings and hopes, abolish domestic discord, bless the home with the longed-for child—nay, will infallibly secure the favour of great men and rulers—matters of some moment when law-suits are pending. In short, what is there in which a man may not prosper, if the holy man has taken a favourable view of the case? While we may smile at credulity which in no way appeals to us, it is saddening to reflect that the broad outlines of human follies are everywhere much the same. The differences are in detail rather than in principle. Charms, amulets, and quackery, moral and mental as well as physical, flourish in many a land more favoured than India with light and knowledge of the truth.

The College is situated in an unpretentious quarter of the town amongst poor surroundings. An ornate archway leads into a square about 300 feet long. On the right and left hand sides are wings of rooms, verandahs closed and open, with the usual out-offices for the use of the pupils, teachers, and resident boarders. In front are the class-rooms for the more advanced classes, the library, and office of the College. One room is only for those who are learning the Koran by heart, another for beginners in Urdu and other subjects taught. A good well in the compound, kept shut at night to prevent accidents, supplies the water for the establishment. The rooms are neatly furnished. The floors throughout are covered with sackcloth, over which strips of matting are laid. Teachers and pupils sit on the floor; each has in front a little four-legged desk, a foot high, in which he places his books.

The accommodation available is not sufficient for the demands made on it, and an additional boarding-house, communicating by a small door with the square, is under construction. The funds for this are being supplied by the Mohammedans of Varangal, in the Nizam's dominions.

The subjects taught in the College are many. All are from the Mohammedan point of view, and are strictly in accord with Mohammedan

requirements of a liberal education. They comprise Etymology, Syntax, Rhetoric, Prosody, Arabic Literature, Logic, Philosophy, Geometry, Astronomy, Algebra, Mensuration, Medicine (the so-called Greek system in vogue in India amongst native doctors), Controversy, Theology, Theory and Practice of Mohammedan Law, the Traditions, and Commentaries on the Koran.

There are twenty-one College classes. The chosen text-books are ninety-four. They are arranged in series of four sets of subjects. The course extends over eight years. Every student goes through the whole course. On graduation he is presented with a turban and a diploma, in which he is certified to be a Maulvi, or Moslem Doctor of Divinity.

Attached to the College is a school department comprised in seven classes. Here, too, a mediæval Mohammedan education is given in Urdu, Persian, and elementary Arabic. Interest is not taught, as it is not lawful in the Mohammedan law. History, Geography, and Science are conspicuous by their absence.

A visit to the classes as they are at work is full of interest. The professional lectures and the lessons of the teachers seem carefully prepared. They appear to be profound and thorough, and are not devoid of a certain old world charm of their own. The students in the various classes are all under the charge of one teacher. Some teachers conduct their classes in the old-fashioned Oriental school style. All the scholars, for all the different subjects taught by that teacher, sit promiscuously together without any arrangement or order. All go on reading together at the top of their voices, regardless of one another, each being in turn instructed by the teacher. The hours are fixed by the time-table of the College and the College bell.

The College was established in 1866 A.D. by a certain Maulvi, Mohammed Qasim. His son, Maulvi Hafiz Ahmad, is now manager and secretary to the Board of Councillors, ten in number, who, in addition to himself, have charge of the affairs of the place. They reside in various parts of the N.-W.P.

The Board at present consists of Maulvi Rashid Ahmad, of Gangoh; Maulvi Mazhar Hussain, of Gangoh; Maulvi Mohammed Ismail, of Gangoh; Maulvi Ahmad Hussain, of Amroha; Maulvi Muhai-ud-Din, of Muradabad; Maulvi Abdul Haq, of Ghazipore; Maulvi Saed, of Amothi; Maulvi Zulfikar Ali, of Deoband; Maulvi Faizur Rahman, of Deoband; Maulvi Zulfikar-ud-Din, of Deoband; and Maulvi Hafiz Ahmed, of Deoband.

The management of the institution is regulated by a variety of rules. Thus there are rules for the manager, for the College staff and servants. Then the time-table and daily diet are subjects of rules no less than the various classes. There are rules also for the admission and expulsion of scholars, and, last but not least, for the collection of funds.

This brings me to the finances of the institution. Subscriptions are collected all over India from all, without distinction of creed or race. The system of book-keeping is rather complicated. It reduces receipts and expenditure under eight heads, from which a monthly abstract is prepared for the managing board. The accounts are kept in a business-like way. The capital heads for the receipts are: (1) Grants-in-aid, donations, subscriptions, fines, &c. These sums defray the salaries of the College staff and stationery; (2) Zakat—being the tithe obligatory by Mohammedan law; (3) Sale of hides, &c., of the animals sacrificed at festivals; (4) Amounts received for prizes; (5) Gifts of books; (6) Amount given for food or received in kind; (7) Sums for building; (8) Sundries, such as clothing, jewellery.

An analysis of the receipts is interesting. Among the annual subscribers we find the Nizam of Hyderabad, who gives Rs. 1200 a year, an Indian nobleman who gives Rs. 600, six gentlemen who give Rs. 60 each, three who give Rs. 50 each, and so through various sums down even to one-anna subscribers per annum. Contributors are thus found amongst rich and poor alike. I append the subscriptions and donations for three years :—

Year.	Subscribers.	Amount.	Donors.	Amount.
1895-6	545	Rs. 3143 : 10 : 0	134	Rs. 300 : 1 : 0
1896-7	602	2662 : 13 : 0	117	1574 : 11 : 6
1897-8	535	3895 : 13 : 9	142	348 : 10 : 3

In 1897-8 the receipts were :—

Subscriptions, donations, &c.	Rs. 7028 : 0 : 6
Building fund	1741 : 2 : 6
Sacrifices	619 : 4 : 9
Legal tithes	16 : 9 : 0
Miscellaneous	203 : 11 : 3
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	Rs. 9613 : 12 : 0

A number of the students are supported, apart from the income, by friends. These, it is important to note, are represented from the highest to the lowest sections of society. It is plain the religious aims of the College find a general echo in the hearts of Moslems. The names in the list before me range from those of gentlemen of position to those of gardeners and bricklayers.

Foreign students are fed systematically by the people of certain streets in Deoband. The food is collected by local headmen, helped by volunteers, and portioned out at various mosques. Those so provided for now number forty-four. Such help is given on the recommendation of the secretary ; the student must have attained a certain standard, and the aid ceases should he become negligent. All students are provided with suitable clothing in winter.

The College library boasts of a large collection of good books. It is housed in three rooms and is neatly arranged. A feature of the library is that sometimes there are in it hundreds of copies of the same book. It is, in fact, a *dépôt* as well as a library. One of the ways in which the friends of the institution help is by sending books and materials required by students. The books are issued gratis to the *alumni*, and are returned when done with. The library subscribes for no paper or periodicals, but is on the free list of eight such publications. A monthly report is issued by the College to its friends and the Mohammedan public in general.

Supporters of the College send prizes in cash or in books or other articles for the best students. They are awarded at the annual examinations, which in detail are modelled on those of the University of Allahabad. No prizes are given to those who obtain less than forty per cent. of marks. The examination results are said to be remarkably good.

The College and school staff at the close of 1898 consisted of eighteen. The pay varied from Rs. 5 to Rs. 50 per mensem. One professor was honorary. It should be clearly understood that the whole of the College course, with the exception of some teaching which is given in Persian, is conducted in Arabic. There are six professors who teach in Arabic, two who teach in Persian, and there are two others who teach the Koran only to those who wish to commit it to memory. There is a Mufti (an authoritative exponent of Moslem law), a manager, four clerks, a book-binder, and a couple of watchmen. The cost of this establishment came to Rs. 3288 : 4 : 6 for the year.

The professorial staff is very carefully chosen. The appointment is made *aut vitam aut culpam* by the council. The professors appear to be men of great learning in their own way. They are actuated, not by worldly motives, but by burning zeal for Islam and an interest in their work intense and genuine. The same holds good of the manager and councillors. The latter receive no stipends, and so far from having a pecuniary interest in the College, would seem to be actually out of pocket by the treats they give the students at their annual meeting. This is held immediately before the month's vacation given every year.

The students themselves now remain to be considered. They come from all parts of India, and from countries beyond. At present there are students from the North-West Provinces in general, from Peshawar, from the Hazara, as well as from the other parts of the Punjab. Central India, Bengal, Sylhet, Madras, the Deccan, Surat, Kashmir, are all represented; while from further afield, Ghazni, Herat, Balkh, Kokand, Siam, Chittagong, have all contributed their share of students. At the close of 1898 there were 239 students. Of this number 138 belonged to Deoband and the vicinity, and 101 were from other places. Eighty-nine were taking their course in Arabic. Of these, 44 were supported by the town, 42 received scholarships from the College, 3 supported themselves. Of the 138 local students, 3 are supported by the College, 3 by other scholarships; the rest are maintained by their relatives and friends. They are men of mature age—thirty-five to forty. And not a few, too, are Maulvies in their own land, who have come here to perfect their studies.

We must clearly realize that the College is not meant in any way to fit men for the world's work. Its aim is purely religious. To the Mohammedan, Arabic is the holy tongue. The Koran and Hadis and all that has sprung up around them alone constitutes true knowledge. The revelation of God is as all-embracing as it is final and fixed. It is a waste of life, and perilous to man's eternal interests, to give heed to the new-fangled notions and latter-day knowledge which make up modern education. What we consider knowledge is as dust compared with Arabic. The faith at all costs, is the Moslem cry. And so they turn again to "the tongue of heaven and the book of God." All the land over they see that the loaves and fishes of Government employment, and the pressure of the new conditions of life, are forcing true Moslems into receiving Western education, with disastrous results. The confusion and loss are greatly increased by such ventures as the Anglo-Mohammedan College at Aligarh. These can, in the eyes of zealots, but further destroy Mohammedanism. We can only in some measure realize the feelings of the masses on this subject if we remember that Islam is not only a religion, it is a polity. It comprises civilization, education, and all else a man needs in life. Even the trimming of his very moustache is a matter of divine regulation. The spiritual and the secular, the eternal and the temporal, hang together. Thus it is that earnest men, inspired by religious zeal, are doing their best to promote the old learning and so establish men in the old paths. It is not education but Islam they are working for, and, let me add, they are doing it right gallantly. They see clearly that the new wine cannot be put into the old bottles. They are right. Islam is rigid and so bound that it is incapable of improvement. By its very nature it is impossible for it to fall into line with the march of time. Improvement and reform are impossibilities, and must of necessity mean destruction to the faith. "God has perfected His revelation, and there is no getting beyond that and the life and words of Mohammed, the prophet of God," is now the problem that stands before the Moslem world. So it is that Islam raises men of a certain civilization to a higher level, but there

they must for ever stay. Whether it be Deoband or Cairo, Tunis or Shiraz, through the length and breadth of the Moslem world the endeavour of the sincerest and truest-hearted Mohammedans must ever be to put back the hands of the clock of time to the Middle Ages and keep them there, let time bring what it may and march as it will.

Since its institution the College has turned out some 383 Maulvies and ninety-three Hafizes of the Koran. It has attained great celebrity and will be a force to be reckoned with. In the Punjab and N.-W.P., as well as in India generally, it would be, I am told, difficult to find a single district where the graduates of the College or their followers are not to be found. Whatever the ultimate outcome be, it has a vast storehouse in the zeal of Mohammedans all over India on which to draw. It has by no means yet reached its palmiest days. It has but come to that stage from which, when once reached, further progress is by leaps and bounds. The attitude of the professors and students of the College to the British Government is apparently one of indifference. That they desire and live in expectation of a change of rule is only natural and goes without saying, but at the same time in private they think and frankly declare that it is beyond their power to effect any such change.

The future of the students when they have completed their studies is suggestive. They become incumbents of mosques or private chaplains to the wealthy. Some find employment in Native States or under our Government. It is well known that those educated in Deoband, unless they receive a Western education later, are orthodox Mohammedans of the most rigid and antiquated type. Their education, in the words of a Moslem gentleman of great ability, "is seldom of any use as a means of earning an easy living in this world—it may be of use in the next." There is already a widespread desire amongst Moslems that the school should be in part industrial, or should teach for the Middle School examination, for they say they see many of the students wandering about, begging their bread or subsisting on charity, in various parts of India. But any such changes would destroy the *raison d'être* of the College, and so far have not had a chance.

The men turned out are intensely prejudiced. They are bitter enemies of all infidels, Christians, Shiahs, of all who differ from them in religion, be they outsiders or of one of the many sects differing from theirs in the fold of Islam. The hate and bitterness are intensified by the fact that they are powerless under British rule to wreak their will. They are ever ready to persecute. In addition to their bigotry and intolerance they are full of conceit and false pride—in a word, are thoroughly imbued with the spirit of Islam. To quote again from the Moslem gentleman to whom I have referred, "The first thing they learn is to hate others, and intolerance." A late dispute of some magnitude amongst Sunnis in the N.-W.P. has been the outcome of the teaching of the College. It seemed to be in a fair way to wreck the work, but mediation and mutual concession tided over the difficulty for this time at all events. Indications are not wanting to show that the old hate between Sunni and Shiah is not to be allowed to die for want of fanning into flame. The holidays hitherto given at the Moharram, when Shiahs commemorate the slaughter of the house of Ali, are no longer given. Whatever the mutual strife between rival factions may be, they will show a united front wherever Christianity is concerned. I have been interested to note how on such occasions people so fundamentally opposed as Hindus, Sikhs, and Mohammedans, bury the hatchet, forget their bitter hate, and close up their ranks to make common cause against the one dreaded foe. The example is as old as Pilate and Herod.

During 1899 the Rev. Fattah Masih conducted a controversy with Mohammedans in Amritsar, for the most part in our hospital compound. It was unique in its way and most interesting, but the point in this particular connexion is that the representative of Islam was an ex-student of Deoband.

One other incident I must record. Some time ago a Maulvi consulted me professionally. He had completed his studies at Deoband. A man strikingly handsome and a polished gentleman, he attracted me greatly. His home was far beyond the British border, in a city famous in the annals of Central Asia. He came of a good family, the members of which have been Maulvies, some of them men of light and leading, for many generations. They have always been the strictest of Mohammedans, and my patient was himself as true a Moslem as one could find. A man of keen intellect, he turned at first with contemptuous indignation from the Gospel as a thing unworthy of thought. Later on his attention was arrested, and systematic inquiry took the place of aversion. Our acquaintance ripened into friendship, and many a talk had we about the things of God. Subject by subject we discussed together, never leaving a matter until it had been thoroughly considered in all its bearings. It was soon evident he was no ordinary man. His qualities of mind and body always made me think of the Lord's words to another young man, "One thing thou lackest." It was a glad day for me when, having finished his inquiry, he renounced Mohammed and his religion as false, and expressed his hope to be a Christian some day. After some time he wrote to me from the far-distant city in which he lived, to tell me of his faith and to ask me to arrange for his baptism. It was not to be. While arrangements were being made he was stricken by a mortal disease which rapidly ran its course. Powerless to help himself, he died, and was buried as a Mohammedan. But he died no Mohammedan, and his words to a Christian friend who saw him were, "Had life been given me I would have been baptized."

H. MARTYN CLARK.

INDIAN NOTES.

FRESH information has reached England as to the great need of work among educated Indians in India, and the widely opened door for such effort. It appears that there are about half a million men in that country who can read and speak English well, and about the same number of youths who are studying it. Of course, by far the largest proportion of these are to be found in the great cities. In four of these the Y.M.C.A. has its agents, and in a fifth plans for the residence of an agent are matured and a man has been designated. There is an eager desire to take advantage of the opportunities which are thus afforded for coming in contact with educated and sympathetic Englishmen. The motive animating those who join their Bible-classes and other gatherings may not be always those which we should desire. Undoubtedly a wish to improve in the knowledge of the English language is a potent factor in such visits. But it has been well said by a former missionary when confronted with this objection, "I care much less what was the man's object in coming to me, than what was the Holy Spirit's object in sending him to me."

The *Indian Witness* copies out of the *Madras Mail* the following sad story contributed to the latter paper by a Hindü correspondent:—

"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 com-

munity, while her husband is a Smartha. 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 relations would consent to convey the body to the place of cremation! And had it not been for the timely help rendered by a pleader, an earnest member of the local Social Reform Association, 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 tom-toms, &c., conducted his body to the grave. . . .”

All our readers are probably not aware that by the legal and social arrangement known as the “joint Hindu family” the earnings of all its members are thrown into a common fund for the benefit of all. It is a remarkable fact that while Madras is the most bigoted part of India in the maintenance of all such customs and laws, it has been reserved for a Hindu in that Presidency to introduce and succeed in carrying through the legislature an Act to abolish this rule. The *Christian Patriot* of Madras comments thereupon, and it is obvious that we have here a conspicuous example of the disintegration which is occurring through the presence of Christian and English customs and notions. The paper says:—

“The law has greatly dissatisfied a large portion of the Hindu community in the Presidency, and has created a certain amount of reasonable apprehension that such legislation will in some measure discourage higher education, from which the State is partially withdrawing. Those who deprecate the new Act think that members of a joint family will not choose to spend much hereafter on the education of a boy when his learning will contribute nothing to the common wealth of the family. ‘Gains of learning,’ by this Act, mean all property acquired by a person substantially by means of his learning, whether such acquisition be the ordinary or the extraordinary earnings or reward of such learning. Notwithstanding any rule or interpretation of Hindu Law to the contrary, no property being gains of learning, whether such property was acquired before or after the commencement of the Act, by a member of a joint family, shall be held not to be his separate property by any reasons except those laid down in the sub-sections of the said Act. Under ordinary Hindu Law the property as a whole belongs to the family, but under the new Act the property acquired by an individual through his learning will be regarded as his own private property.”

Occasions such as this described in the Annual Letter of a Bengal missionary are sometimes a needful discipline for those who cannot worship save in peaceful and æsthetic environments:—

“One service at Bollobhpur I shall never forget. What moved our animal friends to come to church that morning I know not, but certainly they came. The pastor had seized the opportunity to visit one of his smaller churches and had left me in charge. All doors and windows were wide open as usual. The service had no sooner commenced than a flock of turkeys marched in; I made a sign to a little boy, and on seeing him rise the turkeys strolled out with easy grace and quiet dignity. During the reading of the lesson a huge centipede was to be seen crawling fast towards the naked feet of the little boy seated in the front pew. I had to come down from the reading-desk and vigorously stamp on the creature, in order to prevent a stampede of the children; already their very toes were curling up in sheer fright. The next intruder was a large dog who would insist on strolling from pew to pew, and resisted all efforts to induce him

to remain outside; he proved a great attraction to the little Adams and Eves crawling up and down the aisle. Swallows and sparrows of course were with us, 'they had found them a house where they could lay their young,' but to my horror a larger bird appeared before me. A man had brought a live sturdy cock in as a live offering during the prayers, and had laid it at my feet; soon, with one jump, it has burst its bonds, and to my relief is crowing outside. I had no sooner mounted the pulpit and given out my text, than I found that the cock had proved too much for the children, who had given chase and driven the chanticleer into church again through the chancel window. Our friend found an easy resting-place on the Communion rails, and whenever any sentence of the sermon seemed a little loudly pronounced, he faced the congregation and crowed right lustily and long. These interruptions are rather the exception than the rule, I am glad to say.

We take the following from among the Notes and Extracts of the *Madras Christian College Magazine* (it may be stated that Mr. Ranade is a Hindu):—

"Mr. Ranade's inaugural address at the Indian Social Conference this year was interesting alike in its aim and in its subject-matter. Its aim was to summon the Mohammedans and Hindus to unite together to pursue social reform. A word may be given to the skill with which Mr. Ranade plays the unifier. A man less careful to please everybody might alienate one section or the other to which he appeals. When all mistakes have been deducted, the address still has the great merit of showing that the Hindus owe very much to the Mohammedan conquests, and of constructing a bridge across the gulf between the two communities. It may perhaps be said that until each has done rather more for itself it is doubtful whether there is room for any practical and effectual co-operation, but Mr. Ranade gives a long list of matters in which both alike come short, and in which combined effort is desirable.

"In the backwardness of female education, in the disposition to overleap the bounds of their own religion, in matters of temperance, in their internal dissensions between castes and creeds, in the indulgence of impure speech, thought, and action on occasions when they are disposed to enjoy themselves, in the abuses of many customs in regard to unequal polygamous marriages, in the desire to be extravagant in their expenditure on such occasions, in the neglect of regulated charity, in the decay of public spirit in insisting on the proper management of endowments,—in these and other matters both communities are equal sinners, and there is thus much ground for improvement on common lines.

"The lesson the speaker draws from the past is, 'that in this vast country no progress is possible unless both Hindus and Mohammedans join hands together.' To stir both to 'mutual sympathy and co-operation, and a perfect tolerance,' is the aim of the address."

We learn that in March last Brigade Surgeon Lieut.-Col. Peter Cullen was ordained by the Bishop of Calcutta to be an assistant chaplain at Jabalpur, after he had been for eight years on the retired list of Army medical officers. Although there are many medical missionaries in the field who have been also ordained to the ministry, we do not remember to have heard of exactly such a case as this of a doctor becoming a clergyman late in life.

The *Indian Witness* contains a very interesting editorial on "Anglo-Saxon Unity and the Missionary Cause," pointing out that while the racial union between the English, the Canadians, the Australians, and above all the people of the United States, guarantees the prosperity of them all so far as human eye can see, it is no less important as a factor in the great problem of the Evangelization of the World. This is a subject which preachers of missionary sermons would do well to bring prominently forward. It is apparently one of the developments of the Divine Plan for bringing men

to Christ that the vast and all-encircling Anglo-Saxon race should have the enterprise committed primarily to its hands. Germans and Scandinavians have certainly some Missions of a successful and noble character, but the very fact that the Anglo-Saxon race is by far the most important, at any rate in point of numbers, invests it with a peculiar responsibility, which we pray may never be lost sight of, to carry out the Lord's last Command.

One of our Indian papers reprints the following as specimens of a class of advertisements which do not often find a place in the *C.M. Intelligencer*. They show the latest developments of the astonishing changes proceeding in the most conservative mind of the whole world, the mind of a Hindu, as it is swayed by one of the new sects, the Arya Somaj. The opening words of the first advertisement evince an incongruity which would be funny if it were not so pathetic a testimony to the lack of appreciation of the sanctity and tenderness of the marriage tie :—

“Wanted—A match for a girl of eight. She can read and write Hindi, and her father holds a respectable post under Government; caste Saraswat Brahman. The boy must have at least passed the Entrance Examination, should be under twenty and above fifteen, and strong in physique. All necessary particulars of the candidate's caste, occupation, parentage, &c., should be clearly and precisely given. All communications to be addressed to the Secretary of the Arya Somaj, Abbotabad.”

Another reads as follows :—

“A match for a very healthy, wealthy, intelligent, handsome, educated youth of twenty-one with an income of 51,000 rupees a year, and a Hindu of high class. The girl should be very beautiful, middle sized, and aged about fifteen years. She should at least have acquired preliminary education.”

Oliver Wendell Holmes, using one of the finest similes in our language, says of the mind of the bigot, that it is “like the pupil of the eye; the more light you pour on it, the more it contracts.” How true is this of Moslem bigotry! The *Punjab Mission News* gives the following illustration of that which is actually believed by some of such bigots :—

“These notes were made by Mr. Cooksey, of the North Africa Mission. The sermon was preached for his especial benefit at the Bible-shop in the holy city of Kairouan, by Sidi, a devout and learned Moslem.”

“THE AUTHOR OF SIN.

“(a) There is no power or will excepting the power and will of God.

“(b) All beings in Heaven, Earth, and Hell are His slaves, without any form of free will, as the term slave implies.

“(c) No created being can conceive a thought, or translate a thought into action, excepting by that unique power and will.

“(d) Therefore the rebellion of Satan was in accordance with the Divine will and by the Divine power, for His own high purposes.

“(e) Man likewise (whose every sin has been foreordained) has no choice in the matter of evil; he must of necessity commit the full number of transgressions allotted to him (which are more than the hairs of his head), and this, because no one can resist the Divine will; and just as absolutely as a person cannot move his hand or foot, excepting it be granted him by God, so he cannot steal, lie, or commit adultery, but by the Divine enabling.

“THE JUDGMENT OF SINNERS.

“(a) The mercy of God is wider than the Heavens and the Earth.

“(b) God will forgive every possible sin when repented of, except that of giving

companions to the Creator, as do the Christians, who believe in a Trinity of gods, and who, with the Jews, deny the Divine mission of Mohammed. These are the unpardonable sins, which have no remission, neither in this world nor in that to come, except by embracing Islam."

The *Indian Witness* observes as follows on a most difficult matter of everyday practice in the mission-field where Islam has to be encountered:—

"It is not the part of wisdom for Christian preachers of any grade to deal largely in theological statements of Christian doctrine when presenting the claims of Christ to Mohammedans. The doctrine of the Trinity was clearly before the mind of Paul as he journeyed from country to country, but he never attempted, either by pen or voice, to formulate it. His great business was to 'persuade men concerning Jesus.' No mind can grasp in any satisfactory manner the sublime fact of the tri-unity of the Godhead until Christ is apprehended as a Saviour."

We entirely sympathize with the writer. But what is to be done when one's simple setting forth of the Truth is met, as it invariably is met, by angry cavils upon this subject? The truth is that on this point our opponents never will leave us alone. They insist on dragging in, if allowed, a debate on the subject of the Trinity into even a simple exposition of a parable or miracle of the Lord Jesus. One has to be ready to give a reason of the hope that is in us, and if, as frequently happens, the assailant refuses to come and discuss the matter quietly, either at his own house or the missionary's house or tent, some answer has to be made on the spot. It is not only in the domain of earthly warfare that our adversaries attack those who would fain be at peace, and who wish to compass desirable ends by pacific means.

We trust the following extract from the *Bombay Guardian* will quicken the prayers of all who are concerned for the salvation of our Indian fellow-subjects:—

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

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

"It will thus be seen that in North India the reformed Hinduism is to include Krishna-worship and Pantheism. It is to be a modification of the philosophy of the Bhagavat Gita. Idolatrous ceremonies and idol-worship are to be encouraged."

It was regarding this College, established by Mrs. Besant, that we lately noted that she had prevailed on two English graduates of our home Universities to join her in it.

H. E. P.

THE MISSION - FIELD.

Western Equatorial Africa.

JUST before Easter, with many longings and prayers, the first five students trained at the Oyo Institution were sent out to their appointed spheres of work. During their last week a Valedictory meeting was held in the little church. Two of the students have gone to Abeokuta, one to Akure, a place beyond Ode Ondo, in Bishop Phillips' district, one remains to take charge of the mission school in Oyo, and the other has gone to Ogbomoso, about a day's journey from Oyo. The Principal, the Rev. F. Melville Jones, asks for the prayers of our readers that these young men may stand firm and be earnest and diligent in the Lord's work. A week after the sending out of these young men, Mr. Jones with some of the other students set out on one of the usual half-yearly preaching tours. He writes:—

The first place of importance we came to was Ogbomoso, and here we were delighted to find the student who had been sent there the week before already settling down to his work and busy in the little mission school. We did not stay long there as our object on these journeys is specially to preach in the towns where there are no teachers, and Ogbomoso has its mission station, with its native pastor and schoolmaster. So we passed on to Ilorin, and stayed a few days in this large Mohammedan city. A few years back it would have

been difficult to get a hearing, but the English Protectorate has made a great difference in this respect, and we had for the most part quiet and attentive audiences; but though they listened and sometimes confessed the cogency of our arguments, yet their prejudiced hearts did not appear to receive the truth. It is very different visiting a Mohammedan town, to our more ordinary work among the Heathen. We also preached at some of the villages between Ilorin and Ogbomoso. The magic lantern was a great help as usual.

Many of our readers who have followed with prayerful interest the progress of the Hausaland party under the leadership of Bishop Tugwell, will be saddened to hear that a severe blow has fallen on the little pioneer band who have been seeking to begin the evangelization of the Hausa States. On June 25th a telegram brought to us the news that one of the party, the Rev. J. C. Dudley Ryder, had died of dysentery at Gierko, forty miles south-east of Zaria, on June 1st, and that another, the Rev. A. E. Richardson, has been ordered home because of his health. The party is now reduced to three—Bishop Tugwell, Dr. A. E. Miller, and Mr. J. R. Burgin. From a letter from Dr. Miller (dated May 13th, received on July 6th) we learn that the party had reached Kano, but had been compelled to leave. They had journeyed back to Zaria, six days' journey from Kano, and at the time of writing were sleeping, eating, and working in one tiny hut, fifteen feet across. They hoped to commence work at Zaria after a visit to Gierko. They especially need the continued prayers of our readers, for guidance and wisdom.

Mr. Richardson reached Plymouth, in improved health, on July 19th.

Eastern Equatorial Africa.

Bishop Peel of Mombasa has completed his tour of the stations in his diocese, and has returned to Frere Town in good health. Of the Usagara-Ugogo visitation he wrote on June 15th:—

From Saadani to Moumi, fifty miles beyond Kisokwe, and back, over plains and hills, up mountains, through rivers, swamps, and forests, often wet through during miles of marching in grass, six, eight, ten, and even twelve feet high, sleeping in a tent for at least sixty-six days in the rainy season, and continually on the move until nearly 800 miles had been accomplished on foot,

I enjoyed excellent health. No fever, no sickness, no chills, no jiggers did I experience in the tour which lasted ten and a half weeks. You will join with me in praising our God for His goodness, for it was His Hand that kept me.

The sojourn with the missionaries was delightful. They are a most devoted set. I think of the work, of the Christians and catechumens, of the

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teachers, of the chiefs and people visited. I must not now write more than that I have left the Usagara-Ugogo Mission very much encouraged,

and that the chiefs and their followers are ready and waiting to be taught the Gospel, of which they are, for the most part, entirely ignorant.

One result of Bishop Peel's visit to the Usagara Mission has been the decision of the Executive Committee to make a distinctly forward movement into new districts. The local Mission known hitherto as Mamboia has been divided into four districts: Mamboia, Berega, Itumba, and Nyangala. Of these districts the Rev. D. J. Rees, of Mamboia, wrote on April 10th:—

Berega is an extensive and populous valley, north-east of Mamboia, full of possibilities. A church has been recently built there by the people. From Berega other centres: Gayilo, Italagwe, &c., can be reached, and Tangalata, where we have had a school for some time, will also be worked from Berega.

To Nyangala you have already granted a house. Itumba, also thickly populated and about the same distance in another direction, the Bishop proposes should be worked by Mr. Wood.

The Mamboia Valley has been assigned to the ladies with the help of Yeremiya, the native teacher.

In connexion with the working of these districts it has been decided to use as probationary agents six young men approved by the Bishop.

Uganda.

The following letter from Bishop Tucker opens up possibilities of far-reaching results. He wrote on May 9th:—

A letter from Dr. Harpur of Omdurman has just been placed in my hands in which he speaks of wishing to start southwards in January, 1901, on a visit to the Shilluks, Dinkas, and Shulis. He also mentions the progress of the "Sudd"-cutting party, and expresses the opinion that the passage of the river would be clear by the end of April of this year. A second visit to Bunyoro is due from me. We have new work going on at Foweira and several places in northern Bunyoro. An extension of my journey to Wadelai and Fort Berkeley—both, of course, within the limits of the Uganda Protectorate, I have for some time contemplated. Dr. Harpur's letter has however suggested to my mind an extension of my journey. I have therefore written to him and proposed that

we should meet at Lado some time early in next year, and that together we should visit some of the more promising fields for missionary work—such as the Shilluk country, &c., &c. I might even (I have suggested) return with Dr. Harpur to Omdurman.

It seems to me that some such journey of investigation is necessary if we are to have a widely planned advance among the tribes of the Upper Nile Valley. Questions too of method are highly important. The nearer the force from Omdurman approaches us the more necessary it is that there should be agreement in the lines on which missionary work in these regions is to be carried on. Hence therefore to my mind the importance of the proposed meeting.

Bishop Tucker has sent us a detailed statement of the book sales in the Mission for 1899. The total number of books sold was 60,338. The cowrie shells received for the same numbered 7,358,300, or "as many as 368 men could carry at 70 lbs. each." These shells realized 1026*l.* In the previous year 1483*l.* was received for books, the shells numbering 6,800,000. The Bishop says: "You will notice that while the amount in sterling is less than the previous year, the amount in shells is considerably larger. The fact is, shells have suffered a great depreciation in value." During the last two years the people have bought 10,266 New Testaments and 16,005 portions of the Old and New Testaments.

The telegraph line constructed by the Uganda Railway reached Mengo on April 12th, and messages can now be sent from there to England. The line has since been damaged in several places, and some of the wire has been stolen, and H.M.'s Special Commissioner has issued some stringent telegraph regulations. Owing to the repeated cutting of the line in Busoga, the Commissioner sent a

hundred Waganda to act as a patrol to guard it. They will be given estates all along the line, and will keep it from being cut.

In a private letter written from Kajuna, the central station of Budu, on April 24th, the Rev. H. Clayton gives the following items of interest:—

I had letters to-day from the two Koki teachers who are teaching in Ankole. [See Bishop Tucker's Letter in last month's *Intelligencer*, p. 503.] They tell me that the king, Kawaya, has made a start in learning to read, but that he is not keen about it, and many of his big chiefs wish to prevent him. The Katikiro or Prime Minister, Baguta, is much keener about it, and is anxious that all his women and boys should learn. He wants very much some European missionary to go and spend at least a fortnight with them, when he thinks that the king would really make a start in earnest.

We have just got a new native deacon for Koki, a very good man, the Rev. Silasi Aliwonya. He comes from

Notwithstanding the famine from which Bunyoro has suffered so severely, 136,000 shells were paid for books during the last half of 1899, over 2000 first-reading-books having been sold. "Isn't it good for starved Bunyoro?" the Rev. A. B. Fisher writes. "They are determined to have a feed of God's Word at any cost." Mr. Fisher also asks for "prayer for the Romanist missionaries who are greatly increasing in Uganda, and are endeavouring to *label* the children with brass medals in order to secure their souls." Mr. Fisher is engaged in building permanent houses at Masindi, and reports a full church, and 250 Gospel readers. Ten children of Kabarega (the exiled king) have been baptized, and three more princes are to be baptized very shortly.

Palentine.

The foundation-stone of a new hospital at Nablus was laid on May 24th (Ascension Day and the Queen's Birthday). The service was conducted and the stone laid by the Rev. C. Fallscheer, seventy-two years of age, who has worked for thirty-four years at Nablus. A large number of people were present. The work of building has since prospered steadily, and it is hoped to have the new hospital completed in time for the reception of patients in April, 1901.

Early in January, Dr. Johnson, of Kerak, in the Land of Moab, made an itineration of some twelve days in the Arabah, a flat, sandy region south of the Dead Sea, and in the Land of Edom, visiting the Arabs in the wild and romantic regions of Mount Seir. He reports:—

The Arabs of these parts are a wild but hospitable people who despise the multitude of a city, and who manifest markedly all the characteristic habits of the seed of Ishmael in their wild roving life and simple wants. To these I preached the Word with the help of a native evangelist, amid circumstances forcibly reminding one of patriarchal times. At night particularly, with the sandy desert at our feet, the enclosure formed by some twelve to thirty black goats' hair tents, the inhabitants of the

Ngogwe, and will, I hope, be of great use to us in Koki, as most of our teachers there are young fellows, and want some senior man to look after them and superintend their work.

We have now twenty churches in Budu and fourteen in Koki. In Budu during the year 1899 we baptized seventy-seven adults and sixteen infants. There will probably be more this year as the work is increasing. Budu was the stronghold of the Roman Catholics up to about two years ago, and there were hardly any Protestants in this province, but now I am glad to say that the Word of God is spreading, and large numbers of people are learning to read it for themselves.

tents all "ground-sitters," the blazing fire, with its circle of rude Arab gossipers, the sheep and goats with their white and black coats respectively made brilliant by the moonlight, lying peacefully with their young in the enclosure, the enjoining rugged mountains casting their sharply-defined shadows, and over all the clear Arabian sky glittering with stars—the whole forms a picture which lives vividly and pleasurably in the memory.

It was interesting to meet with Arabs

to whom the large ships in their passage through the Suez Canal is a familiar sight—an indication of our proximity to Egypt. Aaron's tomb, on the summit of Mount Hor, is a sacred place, visited by Moslem pilgrims; accordingly, we met with a few pilgrims who, after visiting Mecca, were returning to their homes in North Africa, visiting Aaron's tomb *en route*. These pilgrims, with ourselves, were the guests of the wild Bedouin of Mount Seir, and formed part of our audience round the camp fire after supper, which is the most

favourable time for the delivery of the Gospel message. The pilgrims we found to be rather fanatical and considerably more enlightened in the Moslem faith than their Bedouin hosts, which latter in general listen to the message with a mixture of astonishment and interest, born evidently of its novelty and transparent truth.

Our sojourn with these interesting people was all too short, but faith bids us hope that such efforts, though outwardly of little profit, may yet be fruitful to the glory of God.

Persia.

The British Minister at Teheran, Sir H. Mortimer Durand, some time ago paid a visit to Ispahan, and called on Bishop Stuart, accompanied by a retinue of the Prince-Governor's soldiers and household, and inspected the dispensary superintended by Dr. Emmeline Stuart. In a subsequent letter to the Bishop, Sir Mortimer bears the following testimony to the work:—

It was very touching to me to see those brave ladies devoting themselves to the relief of suffering in this country. I always feel that it is to unselfish work of this kind that so much

of our national greatness is due. It must bring us a blessing, not only to those who devote their lives to it, but to their country.

India (General).

An *Indian Christian Directory* has been prepared by Mr. S. Modak, of Ahmednagar, and published in two volumes by the Education Society's Press, Bombay, which would seem to be a mine of information to all who are interested in the Christian community. The introduction is written by Professor Saththianadhan, M.A., LL.M. (Cantab). We extract the following statistical facts from some gleanings from the book in the *Dnyanodaya*, a publication of the American Marathi Mission:—

The Protestant Indian community is said to number 772,055. There are 1010 Protestant Indian Christian ordained ministers, 590 medical men, 1098 in Government service on incomes of over Rs. 50 per month, ninety-two lawyers, fifteen civil engineers. 39,060 Indian Christians are returned as supporting themselves by agriculture. This will

surprise many. About 33,000 Christians out of 772,055, i.e. about one-twenty-fourth of the whole, are in some way connected with Missions as agents. 391,166 children are reported to be in mission schools or in some way connected with the Christian community. In a few years these youths will be adult members of the community.

The Protestant Indian Christians of Ceylon are put at 55,193.

Bengal.

The Rev. C. Grant, of the Divinity School, Calcutta, has been ordered home on sick leave. In notifying this to the Committee at home on June 7th, the Rev. E. T. Sandys, acting-secretary of the C.M.S. Mission, concludes as follows:—

I cannot close my letter without asking the Committee for their earnest prayers on our behalf. Out of a staff of forty men (European) we have at present only twenty-five men at work (including the Rev. A. H. Bowman who is with us only for a time). Of these, seven are not ordained or not in full

orders; so it leaves only eighteen men in full orders for the whole of Bengal, Santalia, and Behar. Eighteen clergy for a country as large as France! Pray ye the Lord of the Harvest that He will thrust forth labourers into this portion of the harvest field.

The Nadiya District Church Council met at Ratnapur on May 16th and 17th.

After a meeting of the Executive Committee, evening service was held, at which an address was given by the Rev. E. T. Butler. The sermon at the service of Holy Communion on the 17th was preached by the Rev. Kailash Chunder Dey, of Bollobhpur. At the subsequent sessions of the Council the subjects discussed were "The Independence and Self-support of the Church," and "Sunday Observance"; papers being read by the Rev. Solomon Biswas, the Rev. Gopal Biswas, and the Rev. Duklal Biswas.

In connexion with the work at Kushtia, in the Nadiya district, under Mr. W. V. R. Kamcké (one of the band of Associated Evangelists), some adults have recently been baptized. On May 27th the Rev. Kailash Chunder Dey, baptized Meher Ali, a tinsmith, and two of Mr. Sandys' orphan boys (Mohadeo and Ramadhin), who were staying at Kushtia during their holidays.

North-West Provinces.

The Bishop of Lucknow held a confirmation at Patpara, in the Gōnd Mission, on March 3rd. There were nineteen male and twenty-six female candidates, all but two or three of whom were converts from Heathenism. The following brief extracts are from the Bishop's entry in the Patpara record-book:—

It was extremely interesting to note the growth of the Mission since I first knew it—some twelve years ago. At that time there was a mere handful of converts. Now there are 388. There were only two missionaries. Now, in spite of many breakdowns of health, there are six. This station, Patpara, consisted then of an empty bungalow. Now there is a church, two orphanages, a leper asylum, &c., and every sign of prosperous activity. There were about

sixty communicants at the celebration on Sunday morning. . . .

I record my thankfulness for the steady growth of this Mission, for the wise lines on which it has apparently been conducted, and for the harmonious and happy spirit which pervades it. The workers have been called upon to submit to some painful trials, but perhaps the results have been a more patient dependence upon God.

The Allahabad C.M.S. Corresponding Committee, at its first meeting after the Rev. C. S. Thompson's death, resolved that the famine relief work and the general missionary work which he conducted should be vigorously maintained by sending reinforcements, and Mr. Herbert, who has had sixteen years' experience in India, has been invited temporarily to resume the leadership of the Bhil Mission, which he held for three years previously during Mr. Thompson's furlough. The Corresponding Committee also accepted the offer of Mr. J. C. Harrison, acting leader of the Lucknow Band of Associated Evangelists, to proceed to the Bhil Mission for a period of four months.

The Rev. C. H. Gill, C.M.S. Secretary at Allahabad, thus summarizes the famine relief work of the missionaries in Rajputana since our last accounts, up to June 21st:—

The Rev. E. P. Herbert accomplished his long journey from the depths of the Gond Mission, in the Central Provinces, to the heart of the Bhil Mission, in Rajputana, in about eleven days, including a day's halt at Jabalpur to discuss the situation with the Secretary, and three days' halt at Bombay, Ahmadabad, and Parantij, to procure stores and drugs, purchase two ponies, and secure porters. On June 9th he arrived at Baulia, where Mr. Thompson caught his cholera on May 19th.

Next morning he discovered a number of bodies and skeletons of

people who had died within 300 yards of the little Mission-school. Calling all hands, he soon had about thirty-five bodies and parts of bodies burned. In this way was Trinity Sunday morning spent. Next day, on the road to Bilaria, he burned two corpses fallen by the wayside, and found that at Bilaria fourteen, nine, and three had been similarly disposed of during the three preceding days. The starving people only pray to be saved from being eaten by dogs.

This shows the urgent necessity there existed for sympathetic Christian suc-

cour, which our brethren, Herbert and Harrison, have now gone to render. We may well pray that many of these poor people will now be saved not only from the dogs, but to a life of salvation through our Lord Jesus Christ.

In explanation of these horrible scenes two things must be borne in mind. The first is that three weeks had elapsed since Mr. Thompson or any missionary had been there; this shows the state of things in tracts of country where there is no Mission or Government relief. The second is that meanwhile cholera of a most virulent type had been making fearful ravages among the 500 people gathered there to be fed.

At Bilaria Mr. Herbert met Mr. Harrison, who had arrived there from Kherwara some three or four days previously. There is a nice little rest-house at Bilaria on a little hill, with school adjoining; this will probably be their headquarters during the next three or four months.

Mr. Harrison had been busy clearing a well and securing the purity of its water, for cholera was all around. By only allowing the 500 starving people to drink *this* water, and not wander down to the filthy pools near, he hoped to preserve them from the terrible scourge.

At Sarsau, another of our schools, the poor schoolmaster has lost his young wife and his mother, and the deaths of Bhils there from cholera were about eight or ten a day. Mr. Herbert is hopeful that by the adoption of stringent measures about water and distribution of good nourishing food, he will be able, by God's blessing, to stop this terrible mortality in the seven or eight centres now under his care.

Mr. Herbert, in his letter of June 11th, writes: "I never saw photographs

The Rev. Foss Westcott, of the S.P.G. Mission at Cawnpore, is spending his holiday with the Rev. and Mrs. A. Outram at Kherwara, for the purpose of helping them to grapple with the twin plagues of cholera and famine.

Punjab and Sindh.

A largely attended meeting of missionaries and others was held at Amritsar on May 30th, with the Bishop of Lahore in the chair, at which an account of the famine distress was given, followed by a discussion as to the best and most practical methods of offering help from the Punjab. A committee of management was appointed to receive and transmit gifts, to make inquiries concerning the receiving of orphans, and to receive offers of personal service in case such service should be called for in the near future. The following missionaries were chosen to form the committee:—The Rev. T. R. Wade, Baring High School, Amritsar; the

nor read descriptions vivid or awful enough to describe the sad plight of a large percentage. Whether we or famine and cold will conquer is doubtful in too many cases. Expenditure will be necessary for months to come, to enable the men and women to recover strength, and a good sum should be reserved for orphans. Harrison and I are very well; but the strain is heavy on us all."

We may rejoice that the good work begun and organized by Mr. Thompson, in the midst of which he laid down his life, is being so well carried on by Mr. Herbert and Mr. Harrison.

The Rev. A. Outram has now 3000 being fed in the centres under his care round Kherwara. He is also distributing seed-grain to the cultivators who have prepared their fields. Cholera seems to have largely decreased in his centres. There has been the greatest difficulty in getting grain to Kherwara. But in spite of many obstacles, Mr. Outram has managed to secure a supply of grain, which he has stored in his bungalow, sufficient to feed those at present on his lists till September. He has also been fortunate in obtaining a gift of 100 tons of American maize from the *Christian Herald* Committee, which is carrying on the work which Dr. Klopsch inaugurated.

The expenditure on famine relief is far beyond what we originally estimated for. Our resources are now nearly exhausted; and we have still three or four months of heavy expenditure to face. We therefore ask our friends to give us what help they can. And, above all, we will unite in prayer that God will graciously preserve the missionaries and crown their efforts by spiritual blessings on the poor Bhils, for whom Mr. Thompson laid down his life.

Rev. Dr. H. U. Weitbrecht, Lahore; Mrs. Grime, Girls' Middle School, Amritsar; Miss Hewlett, St. Catherine's Hospital, Amritsar; the Rev. E. F. E. Wigram, St. John's College, Lahore; and Dr. A. H. Browne, Amritsar.

Dr. Weldon, the Metropolitan of Calcutta, has appealed to the Christian public of India through the columns of the *Pioneer* newspaper of Allahabad, in behalf of the famine-stricken in India; and in a private letter to the Rev. P. Ireland Jones, acting Secretary of the Punjab Mission, asking in what way he could help, he says: "The fight with famine and disease is terrible. But what an opportunity for Christian devotion, and how nobly it has been seized!"

Medical reports of the Rev. J. A. Wood's condition continue favourable. At the end of June he was well enough to be removed from Amritsar to Simla, where the Bishop of Lahore had most kindly offered him hospitality.

On Trinity Sunday (June 10th), at an ordination service at Christ Church, Simla, the Bishop of Lahore admitted Mr. E. Rhodes, of Kangra, to Deacon's Orders.

Dr. J. O. Summerhayes, of Quetta, reports "a truly great spirit of inquiry abroad," and asks for prayer for a Pathan inquirer reading for baptism, for many other Mohammedans half-persuaded, and for many catechumens reading with the Rev. A. E. Ball. As to the hospital work, "last year was a record in numbers for Quetta, according to the books."

Western India.

Of the ravages of the plague in Bombay during the last few years, the *Bombay Guardian* says:—

An estimate of the mortality in the City of Bombay during the four plague epidemics shows the present to be the most persistent, and to have attacked the largest percentage of the inhabitants. Mr. C. Carut James has prepared a chart showing the different phases of the disease—when the epidemic form appeared; the week and day when the highest point was reached, and the gradual decline. The first epidemic in 1896-97 lasted through a period of 139 days, when the mortality for that period reached 28,418, with a maximum death-rate of 226 per thousand. The second commenced in January, and had a duration of 115

days, with a total mortality of 28,869, and a maximum death-rate of 165 per thousand. The third epidemic commenced in January, 1899, and ended in May, having a duration of 131 days, and a total mortality of 31,260, with a maximum death rate of 160 per thousand. The present plague epidemic commenced in November last and has not yet sufficiently declined to allow of a full review; it has been considerably longer than any of the previous epidemics, and up to April 30th the grievous mortality of 50,383 has been recorded with a maximum death rate of 209.5 per thousand.

Ceylon.

At an ordination on June 11th (St. Barnabas' Day), in the Cathedral, Colombo, the Bishop of Colombo admitted to Deacon's Orders, Mr. John Vethamanikan Daniel, headmaster of the Borella Boys' Boarding-school.

The Rev. E. T. Higgins, who left Colombo on May 17th, reached Plymouth on June 14th. In our paragraph last month respecting his retirement (p. 536), by a slip on the part of our printers, our veteran friend's C.M.S. service is put at "nearly forty years" instead of "nearly fifty years."

South China.

The Rev. Ll. Lloyd sends us the following notes from Fuh-Kien:—

We could not allow the Jubilee of the Mission to go by without making some attempt to celebrate it, and the keynote of our gatherings was "Not unto us, O

Lord, not unto us, but unto Thy Name give glory; for Thy mercy and for Thy truth's sake."

Our Bishop's visit to Fuh-chow fortu-

rately coincided with the date fixed for our special service, &c., and he kindly consented to preach the sermons at the English Church on Sunday, May 13th. Special Psalms and Lessons were used and an appropriate discourse followed from St. John iii. 29, which was attentively listened to by a large congregation.

On Monday, May 14th, simultaneous meetings in Chinese were held at the College, over which the Bishop presided; in the city, at which the Chairman was the Archdeacon; and at the girls' boarding school, of which Mr. Lloyd had charge.

All these gatherings were well attended and were addressed by various mission-

Bishop Hoare's sermon is printed in full on pp. 592—597 of this number. In a later communication Mr. Lloyd says he has much cause for thankfulness with regard to the work in Fuh-chow and neighbourhood. On June 3rd (Whit Sunday) he baptized eight women and ten children in the College Chapel. The women were the result of Miss Stevens' (C.E.Z.M.S.) visits to the villages near Nantai, and had all been under instruction in her station class for some months. In the city, on the same day, the Rev. Yek Siu-Mi baptized thirty people.

Mr. Lloyd, in his review of the prospects of the Fuh-Kien Mission on p. 589, refers to the day-schools as doing a good work for the rising generation. It was the late Rev. R. W. Stewart who started the day-schools in this Mission. From a small beginning in the Ku-cheng district they have spread throughout the province until now (1900) they number over 200, exclusively of twenty or more privately held. A "Report of the Church Day-schools in Fuh-Kien" for 1899—1900 has just reached us, from which we quote the following particulars:—

The schools are open to the children of Heathen as well as to children of Christians, the former predominating by a large majority. This being so, a moment's reflection will show that while such schools are by their nature a branch of educational missions, they can no less be put in the category of evangelizing agencies. Indeed no work in Fuh-Kien can excite a greater amount of common interest from persons of widely different sympathies than can these day-schools. In point of fact the day-school is very often the only means that exists in a locality for putting the Gospel before the people. It is always a means, for the children will in any case take what they have learned to their homes, but sometimes the parents and adults can be reached in no other way. The missionary is not able to visit the village, say, more than once a year, the place is not important enough to have a resident native clergyman or even a lay-reader; but we can spare them a schoolmaster, and he must be a schoolmaster and clergyman too. Thus the

aries as well as by some of our Chinese friends, all of whom spoke in tones of deep thankfulness for the work of these fifty years.

In the evening another meeting for foreigners was held at the C.M.S. ladies' house, over which the Bishop presided. Addresses were given by the Chairman, Dr. Rigg, the Rev. J. Walker (A.B.C.F.M.), and Mr. Lloyd.

I regret to say that we have just heard of the burning down of the Fuh-Ang Church in the Fuh-Ning district. It was a large Chinese house rented by us, and was evidently burnt down by incendiaries. Full particulars are not yet to hand.

school of the week-day becomes the church of the Sunday.

If there should happen to be a catechist stationed in a village where there is a school, then the schoolmaster is supposed to act as curate and to go out with the catechist on occasional preaching tours or on Sunday to help in the services.

All our masters and mistresses are baptized Christians, and we get the very best teachers we can secure. May we ask those who, we know, remember our work in prayer, not to forget to pray for these men and women on whom so much depends, and many of whom have but lately become Christians and still have something of the *untruthfulness* of Heathenism clinging to them. Specially we would ask you to pray for them at such times as they gather together for the study of the Bible and prayer. This generally takes place in the early summer. The masters meet in their various districts for a period of five days, and the foreign missionary, when possible, conducts the meetings.

The following quaint letter from the schoolmaster of one of these day-schools at Fuh-Ning, which we extract from *Pro Christo*, the organ of the Dublin University Fuh-Kien Mission, is full of interest:—

With careful salutations—

Star, Presbyter, great man,—peace.

I have been appointed for this present year to be schoolmaster at Fuh-Ning city, and now will tell you the opportunity of my circumstances.

At first my scholars, boys and girls all told, were 14. Those who believed the Doctrine were 6. The fathers of the rest had no “share in the teaching.” Those who daily read books are sometimes 10, sometimes 7 or 8, sometimes 5 or 6. When we arrived at the 7th sun of the 11th moon, the examination was held. There were 14 names. In the midst two names went outside (i.e. “two boys had business and could not come”). Two names had colds. Of the 10 names that came to be examined, 4 “can do” (i.e. “passed, getting at least 80 per cent. all

round”). They were ashamed, having no ability.

The circumstances of this year for a schoolmaster have been difficult. During a whole month there were very few scholars, which made my office difficult to use. I invite you to help me by prayer, that I may obtain the Holy Spirit's conversion to teach the children, so that the time thus occupied may not prove empty (i.e. “wasted”).

This year 4 scholars have passed. The head boy of the 2nd year's course is *Lo-Bing-Ging*. The head name of the 1st year's course is *Ging-Sieu-Tieu*; the 2nd name is *Ging-Muk-Chang*; the 3rd name is *Ding-Hang-Ung*.

At the Clear Doctrine Hall, Schoolmaster *Ding-Believe-the-Three* writes this letter.

The remarkable movement towards Christianity at Fuh-ning recorded in our June number, p. 455, continues to bear fruit. On March 11th there were over 300 Chinese present at church, which was so crowded that Mr. Star (who has since come home) found it quite a difficulty to get out of the reading-desk. Mr. Star tells of very great and unprecedented opportunities in the city and in most parts of the three other districts of the prefecture, viz. Fuh-ang, Fuh-ting, and Sieu-ning. Besides the crowded attendance at the Fuh-ning church, numbers are seeking to join the station class and women's school. For these 243 women have sent in their names, and there are seventy applicants for admission to the girls' school. Of the interesting work among the women of this city and district Miss E. M. K. Thomas gives an account in this month's *C.M. Gleaner*, p. 121.

Mid China.

A telegram received on July 4th reported “Ningpo peaceful”; and a later telegram on July 14th assured us that all the missionaries of the Mid China diocese were well.

A serious outrage was committed by a band of robbers at Ts'ing-zong-dao, a station in the southern pastorate of the T'ai-chow Mission, on May 11th. The Rev. W. E. Godson, in a letter dated May 26th, gives the following account of the occurrence:—

About 2 a.m. on May 11th, the C.M.S. premises at Ts'ing-zong-dao were attacked and destroyed by an armed band of from thirty to forty men. They broke into the premises, and about twenty of them rushed upstairs searching for Pastor Yü, who makes his headquarters at Ts'ing-zong-dao. Fortunately he had left to help Mr. Thompson in the examination of candidates for baptism at a station about eighteen miles away. He only left on the morning of the 10th, so that he had a very narrow escape, for

had these rascals caught him, they would undoubtedly have put an end to his life. They seized the young schoolmaster, Sing Tsiao-eng, whom they robbed and threatened. They robbed and beat a Christian who was staying with the caretaker, and then broke into and rifled the pastor's rooms.

Having removed what seemed worth removing, they took a can of petroleum, half full, which they had discovered upstairs, and poured its contents upon faggots of wood, which they had placed in front of some of the doors, set them

on fire, and then decamped. The spot is a lonely one, and the inmates of the house not having been allowed to escape, no alarm had been given. The flames, however, soon roused the neighbourhood, and Christians and non-Christians exerted themselves to extinguish the flames.

As the flames reached the walls of the church, the wind changed right round and thus enabled the people to gain the mastery and put them out.

Miss M. Vaughan, of Hang-chow, left Shanghai, on April 28th, and arrived in London on June 3rd.

At the annual meeting of the Down, Connor, and Dromore auxiliary of the Hibernian C.M.S. an interesting item was mentioned by the Rev. Canon Riddall, of the Magdalene Church, Belfast, father of Miss M. Riddall, of Chu-ki, in this Mission. Canon Riddall's church was recently burned down, and this fact having been intimated to the Native Christians of Hang-chow, where the Magdalene "Own Missionary," the Rev. G. W. Coultas, labours, they collected a sum of 16s. and, having purchased some articles of native workmanship, sent them home, in order that they might be sold at a sale of work which they heard was being got up in aid of the building fund. Thus the Native Christians showed their sympathy for those kind friends who were doing so much to help them.

The Rev. J. B. Ost, who left Shanghai on March 17th, reached England on May 18th. Mr. Ost says that when he left his station of Chu-ki, the city and district were in fair peace, and the officials gave him strong assurances that they would protect the persons of the missionaries there and the Mission property.

Japan.

The Rev. P. Y. Matsui, who has for several years worked faithfully as pastor of the Jōnan Church, Osaka, has accepted the post of assistant tutor of the Divinity School. His place at the Jōnan Church is to be taken by Mr. Seki from Tokushima.

At an ordination in St. Andrew's Church, Tokio, on June 10th (Trinity Sunday), Bishop Awdry admitted to Priest's Orders, the Rev. V. H. Patrick, of Tokio.

Services were held each day at Fukuoka during Passion Week, with an average attendance of thirty persons. On Good Friday there were seventy present, and on Easter Sunday eighty-one, of whom fifty-one communicated. On the second Sunday after Easter the Rev. A. B. Hutchinson baptized five adults and one child at the Alpha Church; and on May 6th he baptized two adults and one child at Hakata, in the newly-opened preaching-place.

North-West Canada.

During last year there were forty-six baptisms in the Mission on the Blackfoot Reserve, in the diocese of Calgary, and several Indians were confirmed. Two of their number are working energetically as catechists, and are candidates for Holy Orders. One or two are expected shortly to become voluntary catechists, including one who until last year was a most influential medicine-man. One of the catechists, Paul Pukapinni, recently paid a successful visit to the Peigan Indians, and spent a fortnight instructing those who were awaiting baptism. The Mission is under the superintendence of the Rev. Canon Stocken, assisted by the Rev. C. H. P. Owen. The relatives of Mrs. Stocken have requested us to state that the cost of the new St. John's Memorial Church at this Mission was largely subscribed to by many friends, and was not solely the gift of the family of the Rev. and Mrs. F. Cox, as stated in our last number, p. 539.

THE CONFERENCE OF C.M.S. WOMEN MISSIONARIES AT EGHAM.

LAST year a Conference of women missionaries on furlough was held for the first time, and those who were present then, at Westfield College, Hampstead, will be the first, we are sure, to rejoice that the experiment has been repeated. Most of them are now far away at their work, and most of those who have just met together in the same way hope to return soon to what an officer in the army lately called "the fring-line." It is this which gives such intense reality and value to these rare and precious opportunities of meeting one another at home.

By the kindness of the Governors of the Royal Holloway College, Egham, who earlier in the year extended the same courtesy to the Missionary Conference for Girls, we were allowed the use of a large part of their splendidly spacious buildings. Some of us had already proved the kindness and consideration of the staff when there in March, and were delighted to return and see the college in the summer beauty of its surroundings.

Between forty and fifty missionaries arrived on Monday afternoon and evening, July 9th, and were kindly welcomed by our host and hostess, the Rev. H. E. and Mrs. Fox, by Miss Gollock, Miss M. C. Gollock, and other Home workers, and installed in the students' rooms allotted to us. From that evening, when we first met to consider how we could most profitably spend our time, and to hear an opening address from the Rev. H. E. Fox, until the following Saturday morning, when the Conference closed with the Holy Communion Service in the College Chapel, the intense interest of the Conference never flagged. The days were only too short.

The promoters of the Conference had, we believe, three chief ends in view: (1) the provision of an opportunity for intercourse between those who, while united by the bond of a common service, are by the very nature of that world-wide service generally separated one from the other; (2) the practical help which can be given and received on such an occasion, when older and younger, more and less experienced workers meet from many spheres of varied work; (3) spiritual refreshment and united prayer.

Tuesday was a "Quiet Day," with three Devotional Meetings conducted by the Rev. A. E. Barnes-Lawrence, on (1) Our Commission (St. John xx. 19—23) from the Risen Lord, ever new, on the pattern of His unique Commission from the Father, which is, indeed, continuous in the world through us; (2) Our Equipment—the Holy Spirit to possess us, to give us power, spiritual perception, inward purity, and perseverance; (3) Our Life. This last address was a study of Romans vi., vii., and viii., under the heads, The New Master (chap. vi.), the New Husband (chap. vii.), and, finally, the New Life, under these new conditions (chap. viii.).

Each morning there was an Intercessory Prayer Meeting, when all parts of the mission-field, our absent fellow-workers, and many a personally known need were pleaded for. The first of these meetings was devoted to prayer for China, and the chief part taken by Chinese missionaries.

Then we had a Lecture one day from Dr. Lankester on "Health in the Mission-field," especially on the possibility of preserving health to a great extent by wise precautions with regard to sun, water, malarial mosquitoes, taking needful rest and recreation, wholesome and sufficient food, &c. Some words of a well-known Indian missionary were quoted as to the high duty of making the most of God's gift of strength to work for Him: "Be utterly careless about your *life*, ready to lay it down gladly, if need be. But, in Christ's Name, be infinitely careful about your *health*."

Another day we had the privilege of a lecture from a trained theologian

of great experience, the Rev. H. G. Grey, until lately of Lahore, now Principal of Wycliffe Hall, Oxford. The Rev. F. Baylis took the chair. The subject, "Some Mission-field Problems," was so handled as to stimulate a sympathetic, deeply thoughtful attitude towards the various non-Christian religious and intellectual difficulties with which we come in contact; helpful suggestions were given as to modes of presenting truth to minds accustomed to widely-different points of view; and we were shown how, in practical matters, while every consideration should be given to manners and customs, traditions and habits of thought, great principles, such as the sanctity of marriage and brotherly love, should be firmly upheld.

After this and some of the other addresses, free discussion was invited, and many were the questions asked and answered, sometimes on very sacred subjects, sometimes on practical matters which had their amusing side. The fullest opportunity for such discussion was given at the so-called Business Meetings and the pleasant informal Garden Conferences under the trees, at which all might compare notes and exchange information on subjects connected with evangelistic, educational, and other work.

The Conference was, of course, in no way executive or even formally deliberative, but we feel that it has been of great use to us thus to talk over some of our common difficulties, learning as we did so that, though differing in form, they are in principle the same everywhere, and helping one another to see how they may be overcome—not that the darker side of our experiences engrossed us! Probably a more happy, thankful company never met.

Friday was a day of peculiar interest. A large party of accepted candidates, with a few senior candidates, from the Willows, the Olives, and the Highbury Training Home, came down for the day, and we had the pleasure of making personal acquaintance with these new fellow-workers and giving a special welcome to those who are destined for our respective mission-fields. In the afternoon, while most of the members of the Conference drove to Windsor, where they were very kindly received and guided by the Dean of Windsor and Miss Eliot, a special meeting was held at the College for the guests; several missionaries spoke, and we feel sure that the motherly words of Mrs. Clifford, wife of the Bishop of Lucknow, will not be forgotten by those who heard them.

On the last evening, many members of the Conference took part in the Devotional Meeting, and very solemn words were spoken on the subject of personal communion with God, its immeasurable importance, its hindrances (many, yet not invincible), its priceless results.

The gratitude of the missionary members of the Conference to the C.M.S. home workers, and especially to those in the Women's Department, who made the gathering what it was by their earnest preparation and organization of every detail, was expressed by Mrs. Peel, wife of the Bishop of Mombasa, at breakfast on the last morning.

Then we dispersed, carrying many thoughts with us. Perhaps, if asked what was the central thought of the week, recurring in various forms, we should agree that it was the thought of "Abiding in Christ." It was given by Mr. Fox the first evening, and his words on the vital importance of such union, the blessedness of the easy yoke of joyful obedience, the danger of the "centrifugal tendency," and the reality of the rest and strength of a life of communion with God in even the most trying surroundings, were again and again illustrated on all the following days, until, before parting, we knelt to receive the sacred pledges of Holy Communion with "our Master and only Saviour" and with each other, praying that we might ever "continue in that holy fellowship."

AMY C. BOSANQUET.

IN MEMORIAM—ADA V. S. SIMMONS.

A LOVING heart has written in the Ceylon localized *Gleaner* for May, a true and warmly-appreciated "In Memoriam" of my dear wife. I think it fit that I should add a short account of her Christian character and missionary life.

Ada van S. Chitty, with an only sister, went, upon the death of both parents in Australia, to an aunt in India about forty-six years ago. They lived in Madras and Coonoor until the elder sister married Captain, now Major-General Carnegy, of the 39th N.I. Regiment, at one time known by the soubriquet of "Hebich's Own," because so many of the officers were led by that remarkable man to a full decision as soldiers in the army of the Lord Jesus Christ. Carnegy was one of them, and is now well-known as a warm-hearted deputation for the B. and F.B.S. in Devon, Cornwall, &c.

Ada Chitty was led to know and confess Christ as her Saviour more than forty years ago, by another officer in the same regiment. Hers was a most peaceful, growing Christian life, free from heights of exaltation, and knowing nothing of depression. It may be most truly said of her, "The path of the righteous is as the shining light, that shineth more and more unto the perfect day."

Although her life was a steady progress, there were periods of very marked advance and development. Such especially were the visits of Mr. George Grubb and his companions, Colonel Oldham, Messrs. W. Campbell and Millard, to Ceylon. These seasons she not only greatly enjoyed, she evidently received, as many more of us, Europeans and Natives, did, new impulses of spiritual life and power. In her case they were not merely emotional and temporary, it was "life more abundant," and the daily walk fully manifested it. Her aim, up to the last day of her earthly existence, was an endeavour to live so in union with Christ that His life and power might be more and more reflected in and through her upon all amongst whom she walked. None were more the objects of her thought, prayers and efforts than our own servants. Their hearty willingness to wait upon her, their care to preserve quiet and to fulfil their duties during the four weary months of her last weakness and

suffering, were convincing proofs of the power of such a life. Two of them who were Heathen have asked to be baptized, and all, Christians and non-Christians, have certainly been greatly impressed if not yet led to a full determination to trust and follow her Saviour and God.

Her missionary life of thirty-six years was a quiet, consistent effort to do what she could. It began at Pannerville in Tinnevely. We took up the work of a devoted man and his wife, Mr. and Mrs. John Tucker. Here our three eldest children, Charles, Ada, and Sydney, were born, and they occupied much of her care and time. But her spare time was heartily and conscientiously given to learning Tamil, and to the superintendence of the girls' boarding and day-schools as well as the boys' boarding-school.

After our furlough in 1872 we were asked by the Committee to go to Jaffna. There we spent nearly eight years. My wife's work was very similar there to that she did in Tinnevely. In Jaffna she suffered very much from severe headaches, but I never remember her succumbing to them or to have seen her lie down in the day. Her duties to the family and to the school children were unceasingly persisted in; quiet, persevering activity was a very marked feature in her character, and it increased with age. This fact showed the power of divine grace very fully during the last four months of her life. These were spent in such weakness of heart that she was not allowed to put her feet to the ground. She had an active mind as well as body, and a considerable number of books, magazines, &c., were annually read, beside her Bible, over which an hour was regularly spent each morning; but the only reading she did during her illness was to read two letters from our absent sons, when I was not present. She could only bear that I should read the texts of her *Daily Light*, and a very short passage from one of Dr. Miller's or like books. Yet, except two or three times during extreme paroxysms of suffering, I never saw a symptom of impatience. She was very hopeful of returning to convalescence up to the time paralysis set in. In longing expectation of returning to an active life, she occasionally said, "When am I going to be well again?"

To this, "Our Heavenly Father knows," was sufficient to satisfy her natural desire. Another feature of her character was thoughtfulness of others and forgetfulness of self. One who helped to nurse her remarked, "She is always thinking of others, not of herself."

At the end of our term of service in Jaffna, the English and Tamil Christians manifested their esteem and affection by kind gifts, one being presented by the Pallai pastor, Mr. Bacchus. Pallai is twenty-four miles from Jaffna. Mrs. Simmons remonstrated, saying she had not even visited this place, to which it was replied, "But you never hindered Mr. Simmons doing so."

Something must be written of her work from 1884 to 1900. When I joined the T.C.M. in 1884, Nuwara Eliya became our home. There were very few Tamil families there, but a number of English and Burgher. Mr. Ellis was then chaplain. Mrs. Simmons at once became a Sunday-school teacher, and commenced weekly Band of Hope and Gospel Temperance meetings. These labours she zealously continued for five years. Upon our leaving Nuwara Eliya the young people of her Gospel Temperance Band gave her a very nice album, in which thirty of their names are inscribed.

She was very sorry to leave, chiefly on account of her work, and from the fact that she could not then see the prospect of an opening for work at Kotagalla, to which place we removed. God, who knew her longing, soon gave her her heart's desire. There were two truly converted women, wives of catechists, living near, in the very midst of 400 coolies. With these two Tamil sisters she commenced work in the coolie lines, after the women and men returned from work. Be it known and remembered that the two Tamil women never received a cent of pay. The Sunday-school, held about three-quarters of a mile from our bungalow for Tamils, and to which sometimes came the children of the station and postal officials, was very regularly attended, and taught by Mrs. Simmons. After a while she began a Bible reading once a month for the women who attended Forest Creek Church, after the Sunday Tamil service. Soon some of the men asked permission to remain, and in a little while the whole congregation shared what they regarded as a privilege, stopping an extra three-quarters of an hour for the Bible

lesson. These lessons were always prayerfully and carefully prepared.

When we returned from England in 1896 it was to take up work in Colombo. Forty-three years' residence in India, Burma, and Ceylon, had told upon my wife's health, and she found the heat more than she could endure. Work at Haputale, 5000 ft. above the sea, was offered me, and we came here at the beginning of 1897. Again there seemed little prospect of work in the Master's service for her. However, she began visiting the families of the railway *employés* and others who were living a mile and a half away. She got promises from some of the mothers to attend a Bible-class, but the promise was kept by one only. A Sunday-school was then begun, and carried on until the families went away. Then Mrs. Simmons began a Bible-reading for Burgher and English-speaking Tamil and Singhalese young men. This was well attended for a considerable time. She could not endure half and half service, her delight was in whole-hearted consecration. Perhaps she pressed this a little too much, or did not allow time enough for growth of knowledge and grace. Whether it were so or not the attendance fell off, and became so small that the reading was given up about a year ago. She collected a considerable number of religious and useful books, and started a lending library amongst these young men, which they appeared to appreciate, and by means of it good seed was sown. Four or five of these young men showed their esteem and gratitude by assisting in bearing her remains to where we laid them to rest until the Resurrection morn.

Mrs. Simmons' relationship with the Tamils was that of a friend, and it often developed into feelings of affection. Where she was best known she was most loved. She was ever ready to stand up for them when disparaging comparisons were made between them and English Christians. My dear wife was a real believer in "The Second Coming" of Christ. She looked for it and worked for it. In 1897 she obtained leave from the Rev. R. Middleton to have translated and published in Tamil and Singhalese his pamphlet on this subject. In both languages attention was aroused, and we may hope seed which is bearing fruit was sown.

There has been nothing brilliant or extraordinary in this course, which has

been well run, and continued to the end; yet I think it may be said of her, "She hath done what she could." It is a precious memory and example to me. I cannot but feel it to be manifold more so now she is gone before. May the

little while, until the re-union in the presence of our Lord and King, be spent more as she spent her time and strength, in following in His holy steps.
Haputale, May 29th, 1900.

J. D. SIMMONS.

NOTES ON OTHER MISSIONS.

AT the Baale Mission Factory, Accra, on the West Coast of Africa, there arose recently a great demand for Scripture portions in Arabic, and amulets, sandals, and even daggers and swords were given in exchange. Since the latter articles could not be sold, the agent at the factory requested the BRITISH AND FOREIGN BIBLE SOCIETY to supply him with the Scriptures on Missionary terms, a request which was promptly granted. The circulation of the Scriptures in China during 1899 amounted to nearly 800,000 copies.

The AMERICAN BIBLE SOCIETY, in 1880, was the first Protestant agency to enter Cuba. Since that date four American Churches have commenced work in the island, Baptist, Methodist, Presbyterian, and Episcopal. As American Roman Catholics are now taking the place of the hated Spanish priests there is great need for earnest Protestant effort.

The *Review of Missions* gives an account, by the Rev. H. Loomis, the agent of the American Bible Society, of the wonderfully increased sale of the Scriptures in Japan. The Emperor's acceptance of a present of the Bible from his Christian subjects has led to a great demand for it among the better-class Japanese. One worker alone has distributed 22,066 portions in a little more than three months. He found that as he went from house to house he was able on the average to sell one of the Gospels or a New Testament in seven out of every ten houses which he visited, but the most successful sale has been in the railway trains, an average of 397 volumes a day having been sold, on one occasion 155 in the same train.

The staff of the CHINA INLAND MISSION at the beginning of the year, exclusive of missionaries on the home staff and undesignated, consisted of 317 men, 176 wives, and 293 other women. Of these workers 127 were associates of the Mission. The province of Si-Chuan received a larger number of workers than any other province. It is noteworthy that no distinction is drawn in the list of missionaries between ordained men and laymen, and that the names of only two native pastors appear in it.

The Chinese authorities at Shanghai are endeavouring to stop the greatly-increased use of morphia in China by issuing a proclamation prohibiting its importation and consumption. A sufficient indication of the magnitude of the evil is afforded by the fact that an English firm of druggists has a standing order to send 1600 ounces per month to one merchant alone.

The MISSION TO LEPERS has lately commenced work at a station in the Godavery district in the north-east of the Madras Presidency, and further extension near Lake Toba in Sumatra is contemplated in conjunction with the Rhenish Missionary Society.

It is stated in the *Friend of China* that the area under poppy cultivation in the Behar and Benares Opium Agencies increased by nearly 30 per cent. between the years 1889-90 and 1896-7. But the Bengal Opium Department has not been able to report a good harvest since 1887-88, and the return for ten years later declared that food grains were selling at so high a price that the cultivators expected to gain more by sowing wheat, &c., than by sowing poppies.

In the *Woman's Missionary Friend* appears an interesting account of Pundita

Ramabai's work for Indian widows. More than 300 widows and orphans are already being trained in her School and Rescue Home, but the famine is bringing her many more to be cared for, the widow being the first to be cast out when the family supplies get low.

The Annual Report of the Missions of the AMERICAN SOUTHERN PRESBYTERIAN CHURCH records a larger increase in numbers during 1899 than in any previous year. Since 1891 the missionary staff has increased from 85 to 163, and there are now workers of the Mission in Africa, China, Japan, Korea, South America, and Cuba.

The AMERICAN PRESBYTERIAN CHURCH reports its first baptisms in Cuba in February last. The missionaries, who are appealing for means to establish Sunday-schools without delay, are much encouraged both by the eagerness of the people to hear the Gospel, and by the significant opposition of the priests and their followers.

More than forty years ago a small band of American Presbyterian missionaries established a Mission at Cairo. Since that time a great educational work has been in progress among the Copts and Moslems of the Nile Delta and Upper Egypt. Hundreds of schools have gradually sprung up, while the College at Asyut has given University and Christian education to the future teachers and officials of the Egyptian Soudan. Needless to say, the American missionaries do not regard the proposed C.M.S. Mission to Khartoum in any way as a rival. They have already suggested the drawing of a line of demarcation between their respective spheres. The Mission has recently met with much encouragement on the Congo. At Luabo alone twenty-five persons were baptized in one day, and others were under instruction. Much of the work is done by the Native Church.

American Presbyterians have also prosperous Missions in Siam and Laos. In Siam the work is now practically self-supporting, and the Native Christians are beginning to take part in evangelistic enterprise. At Chung-Nai, one of the six stations of the Laos Mission, important Medical Missions are carried on, and a Printing Press is giving the Laos the Scriptures in their own tongue.

The *Missionary Herald* records a gift of \$36,000 to the American Mission Orphanage at Bardezag from the Gregorian Bishop there. The money was the customary Christmas offering of the Armenians to their Bishop, who handed it to the American Missionaries as a token of goodwill from himself and his people.

Some sixty years ago two American missionaries were martyred whilst trying to take the Gospel to the cannibal Bataks of Sumatra. After an interval of thirty years the Rhenish Missionary Society recommenced the work thus brought to a standstill. Their missionary, Dr. Schreiber, was able to tell the Board during his late visit to the United States of 45,000 Christian Bataks, and of a staff of 33 missionaries, with a native band of about 1000 workers, including 200 carefully trained agents, 27 of whom were ordained men.

In a general survey of the work done last year by the AMERICAN CONGREGATIONAL MISSIONARY ASSOCIATION among the Red Indians, the condition of the Native Churches, with an aggregate membership of over 1000, is dwelt upon with much hopefulness. A new generation of Indian Christians is growing up, the result of long years of patient sowing, and the traces of former paganism are less visible.

Two young Chinamen, grandsons of Li Hung Chang, the great Viceroy, have returned to America with Dr. Lambuth, who has been visiting the Chinese stations of the SOUTHERN METHODIST BOARD OF MISSIONS. The brothers are preparing to enter Vanderbilt University. C. D. S.

EDITORIAL NOTES.

NOT since the Indian Mutiny has so terrible a disaster befallen English people in foreign lands as that which we are all now mourning. In those days there was no telegraph beyond Malta, and the news came through in painful dribblets, keeping the horror-stricken nation in suspense all through that never-to-be-forgotten summer of 1857. Now, the calamity is realized in England within a few days of its taking place. Yet who shall say what further appalling news may not come from China at any moment? It is a time to take up the Psalmist's attitude and say, "Truly my soul waiteth upon God: from Him cometh my salvation." That emphatic word "*truly*"—six times does it occur in this 62nd Psalm, though rendered in other verses "*only*" and "*surely*." And "waiteth," literally "silence," *i.e.* "is silent." "My soul turns only to God, and it is silent before Him"—such seems the full meaning. And how does the Psalm end? "Power belongeth unto God: also unto Thee, O Lord, belongeth mercy." There is our one hope at this terrible crisis.

Most deeply do we sympathize with all the bereaved and the suffering, and especially with the Missions so distressingly stricken. It is no comfort to say that C.M.S. is not touched—as yet. We are all one at such a time.

As regards news, up to July 21st no letters written since the situation in the North took so serious a turn have been received from any of the Missions. The only reference is in a letter dated June 9th from Hong Kong. The Rev. W. Banister, at the end of a letter on other subjects, wrote on that date,—“The unrest in China is causing us great anxiety for our work all over the land.” On July 5th the words “Ningpo peaceful” were cabled to the friends of one of our missionaries; and on July 14th our Secretary at Shanghai cabled to us the following words:—“All Mid China Diocese missionaries well.”

On June 28th the Committee sent out to the Secretaries of the Mid China, Fuh-Kien, and South China Missions the following telegram:—“Sympathy, prayer. Act promptly if emergency.” And again, on July 17th and 18th, we sent further telegrams to the Secretaries, requesting them to cable to us weekly so long as the present time of trouble continues, and further instructing them to secure the safety of the lady missionaries, and suggesting their being sent, if necessary, to Japan. In reply to these, on July 20th, a cable came from Mr. Lloyd at Fuh-chow, “All quiet”; and another from Mr. Banister at Hong Kong:—“South quiet, Bunbury and Pakhoi still at station”—which indicates that the Rev. G. A. Bunbury remained at Canton, and the Pakhoi missionaries at that place.

With regard to the missionaries in West China also we are thankful to learn that in reply to a telegram sent to Chung King by the China Inland Mission the words have been cabled back, “July 19th, all well here,” though it is added, “Exciting rumours prevalent.”

THE alarming position in China, and the speech of Lord Salisbury at the S.P.G. Bicentenary Meeting, have together caused the recrudescence of the old cavils against Missions in China. The sort of articles and letters with which the newspapers teemed in the autumn of 1895, after the Kucheng massacre, began to appear again the very day after Lord Salisbury spoke. Friends of the C.M.S. in various parts of the country have written, as usual, to Salisbury Square to beg that an answer may be sent to this or that local newspaper. We think our friends might send answers

themselves. It is impossible for us at headquarters to write to some scores—probably hundreds—of local papers. But of one thing we are sure—that however cogent and conclusive such answers may be, the very same cavils will turn up again at the very next convenient opportunity. Everything that can be said has been said over and over again, on all sides. Missions will not be suspended because men who care nothing for the Gospel of Christ object to them; and objectors will not be induced to hold their peace by the persistence of the Missionary Societies.

THESE are, however, a few facts of which our friends who have forgotten them would do well to make a note, for use next time. Let us put them in the form of questions.

1. When, after the Kucheng massacre of 1895, the English traders of Hong Kong held a meeting and cried loudly for vengeance, did one single missionary join in the cry?

2. What was the motive of the cry? Was it not that such an outrage, if left unpunished, would interfere with trade?

3. Did the C.M.S. call upon Lord Salisbury to send gunboats or bayonets on that occasion? or indeed on any other?

4. Can any English Missionary Society be named which has ever done so?

5. When the Chinese Government offered compensation for that massacre, did not the C.M.S. refuse it? and did not Lord Salisbury send to the C.M.S. a cordial acknowledgment of this refusal from the Chinese Government?

6. Did the great United Prayer-meeting at Exeter Hall after the Kucheng massacre utter one revengeful word? and did not the secular press notice the spirit manifested with special commendation?

7. Was there any different spirit at the United Prayer-meeting on June 20th this year?

8. When Bishop Hannington was murdered in Africa, did the C.M.S. utter one word to call for Government interference?

LET us make one admission. Some years ago, one single missionary did make a loud complaint that gunboats did not protect Missions. Who he was, and what Society he belonged to, we do not know. But we know this, that his letter was the only one from a missionary published in the important blue-book of 1891 or 1892, the many Christian utterances of others being all omitted. And that one letter is still doing service, being continually quoted by the opponents of Missions, one copying from another, and referred to as if it represented the general feeling of missionaries.

LET us also acknowledge gratefully the many excellent and sensible letters and articles which have appeared in some papers. Among the former, we must mention one in the *Times* from Mr. Sloan, in behalf of the China Inland Mission. That Mission very justly claims to have set a bright example of abstinence from appeals to consuls, even when such appeals might have been reasonable. We append the letter sent to the *Times* by our own Honorary Secretary:—

“ June 20th, 1900.

“ SIR,—As it is possible that the question raised by Lord Salisbury yesterday of extending armed protection to missionaries may be misunderstood, I trust you will allow me, as Secretary of the Church Missionary Society, which has as large an interest in the evangelization of heathen and Mohammedan lands as any other agency, to point out that our missionaries are willing to face the dangers incident to their duty, and that they do not ask and have never asked for the sending of a

British expedition either to protect them or to punish those who have attacked them. They do, however, claim that they have not forfeited their citizenship because they are missionaries, and they are entitled to the same reasonable protection which may be claimed by any British subject.

“Our President, Sir John Kennaway, who followed Lord Salisbury, only expressed the invariable policy of our Society, and I believe of every other British Missionary Society, when he spoke of the duty of prudence in the conduct of missionaries. Men do not lay aside common sense because they are Christians.

“I am, yours, &c., H. E. Fox, Hon. Sec. C.M.S.”

As usual at this time of the year the Joint Estimates and Finance Committees have met to consider the Society's financial position and prospects for the current year.

In reviewing the figures of the past financial year, they found that the actual ordinary expenditure for 1899-1900 (viz. 353,267*l.*) as compared with that of the previous year (viz. 325,223*l.*) showed an increase of 28,044*l.* That large increase is chiefly due to the increased number of missionaries, but there are also increases for native agents, schools, preparation of missionaries, passage expenses, &c.

It was estimated that to meet the expenditure of the current year ending March next a sum of 375,139*l.* will be needed, or more by 71,037*l.* than last year's available ordinary income.

The Joint Committee also reported that the total number of missionaries on the roll at the end of May was 869. This is an increase of 64 on the number at that time last year. Of this total 527 are men and 342 women; 74 are honorary, 12 partly so, and 302 are in whole or in part maintained, so far as stipend is concerned, by the contributions of Associations or other organizations (including 42 by the Colonial Associations); and 105 are maintained in whole or in part by individual donors.

The recommendations of the Joint Committee to the General Committee (with a slight addition) were as follows:—

“That in view of the present and prospective financial position of the Society, and of the following facts, viz. :—

“1. That during the last five years the Society's expenditure has increased from 263,083*l.* in 1894-5 to 353,266*l.* in 1899-1900; or 90,183*l.* more than in the first-named year. The total sum spent during the last five years is therefore 270,412*l.* more than it would have been had expenditure been limited to the amount of the first-named year;—

“2. That the ordinary income of the Society has not kept pace with the increasing expenditure, and the differences have been met by specially raised funds, the continuance of which cannot be counted upon;—

“3. That the Centenary Funds, including T.Y.E., have been used to the extent of 139,597*l.* in the last four years to supplement the ordinary income and meet differences between available income and expenditure;—

“4. That at the present date only 13,828*l.* of the Centenary Fund remains available towards meeting such future differences;—

“5. That for the past five years the staff of missionaries has increased, after allowing for deaths and retirements, at the average rate of 46 per annum, or a total increase of 233;—

“The Committee be recommended—

“1. To instruct the Funds and Home Organization Committee to give immediate and earnest consideration to the question of the best means for widening the circle of the Society's supporters and largely increasing the ordinary income.

“2. To instruct all the Committees and Sub-Committees dealing with matters involving expenditure, to inculcate the greatest economy in details, consistent with efficiency, to restrict grants to the field to the narrowest limits without injuring existing work, to decline all extension of work in new directions until the Society's financial prospects are more favourable, and, further, to see in what directions expenditure can be reduced.

"3. To remind the supporters of the Society that as the increased expenditure now reported on is the result of the large additions, in late years, to the missionary staff, there is a loud call and great encouragement for continuance in believing prayer that the Lord of the Harvest will graciously provide the means needed for the maintenance of the messengers whom He has sent into the mission-field. 'Ask the Lord, and tell His people.'"

THE above Resolutions were adopted *nem. con.* at a large meeting of the Committee on July 10th. At that meeting there was manifested a very real sense of the gravity of the position. As the Treasurer said, it seems, "humanly speaking," impossible that when the Centenary Fund is exhausted the ordinary funds should increase so rapidly as to cover the growing expenditure. On the other hand, there was evidently a general feeling that the experience of thirteen years has shown that God does in actual fact do "more than we ask or think"—for assuredly the advance in that period would have been what modern writers call "unthinkable" in 1887; and that if we profess to exercise faith at all, it must be exercised, not when large special funds are obviously available, but when there are none such. The third Resolution, accordingly, reminds our constituency once more that the increased expenditure is due to the increased number of men and women whom—so far as men can judge—it has pleased God to call to His foreign work, and whom we had no right to hold back; and it plainly implies the determination of the Committee to maintain a line of action which has led to such unlooked-for progress.

It is a pity that only the first two Resolutions appeared in the *Times*. Whoever is responsible for the omission of the third is responsible for considerable misunderstanding among our friends. The first two, taken alone, have been read as meaning that the Committee have reversed their policy, and that retrenchment is the order of the day. But the three are quite consistent with each other if taken together. The Committee do mean, rightly, that the applications for new or increased grants which are continually coming in from all parts of the field are to be more sparingly acceded to; that no new extensions must be undertaken for the present; and that search is to be made afresh for any possible openings for greater economy. But there is no thought of limiting the number of acceptances of candidates, or of keeping back those who are ready to go. If ever it should be the will of God that this should be done, He will assuredly make it clear. Meanwhile, if we are to be guided at all by the teachings of the past history of the Society, there is no surer road to deficit and disaster than the keeping back of missionaries on financial grounds.

Two suggestions have been thrown out for retrenchment on a large scale without touching the general policy. One is to withdraw the grants to the dioceses in North-West Canada; the other to abandon the system of paying native evangelists. As regards the former, it seems hopeless. The very small reductions made in some of the grants in the last few years, which have brought on the Society much undeserved obloquy, have been more than balanced by increases in other ways; and our brethren in the North-West should observe, when they see the new Annual Report, that the expenditure in the Dominion of Canada was last year larger than ever, exceeding 20,000*l.* This cannot be right, comparing the remnants of Red Indian tribes with the vast masses of Africa and Asia; and Canada ought to do a much larger proportion of the work. Yet the smallest proposal for reasonable reduction will undoubtedly be met by protests both piteous and indignant. As for the other suggestion, the example of Uganda

shows what might have been done had the system of not using English money for native evangelists been generally adopted; but the system of paid native agency in India and China cannot be altered by a stroke of the pen, and it would certainly take many years to effect such a change. Efforts, however, will undoubtedly be made to throw the Native Christian communities more upon their own resources than at present.

MEANWHILE, there is one word for the whole C.M.S. constituency: "Continue in prayer, and watch in the same with thanksgiving."

OUR Home Organization Department, having lost one of the ablest workers it ever had by the preferment, mentioned in our June number, of Mr. Sheppard to an Ipswich parish, is now about to suffer the still heavier loss of its chief, by the appointment of the Rev. W. E. Burroughs to Christ Church, Chislehurst. This church is in many ways an important and inviting sphere of labour; and as we were all aware that Mr. Burroughs did not intend to remain permanently in secretarial work, we are glad that he should be going to such a place. He came to Salisbury Square from Ireland in 1895 with the express purpose of carrying the Society through the Centenary period; and this he has done, by universal confession, with eminent success. He is now continuing in office until the end of the year, in order to work out the project he lately brought forward, of a Week of Prayer all over the country at the time of the next Day of Intercession, as stated in our last number.

LAST month we mentioned that the Rev. B. Baring-Gould was suffering from an attack of pleurisy. This illness was much more severe than we at first imagined, and for a few days his life was in real danger. We are very thankful to say, however, that for the last fortnight he has been steadily progressing, and has been able to get out of doors for a short time. Many weeks must elapse before he is able to undertake any work, but we have every reason to believe that he will ultimately fully recover his usual health and strength.

ANOTHER Honorary Governor for Life has been taken from us by the death of the Rev. E. W. Foley, at the age of ninety. A Fellow of Wadham as far back as 1833, he was an Association Secretary of C.M.S. in 1846-49. Afterwards he was for twenty-three years Vicar of All Saints', Derby, and then retired to the quiet Rectory of Jevington, Sussex. He was always a staunch friend and supporter of the Society.

AFRICA still exacts its tribute of precious lives from the missionary expeditions that seek to carry the light of the Gospel into its darker recesses. It has been a great sorrow to hear of the losses of the Hausa party by the death of Mr. Dudley Ryder and the return of Mr. Richardson invalided. It appears from a private letter that the party reached Kano, but were driven out. Further particulars will be found in the "Mission-Field," p. 609.

The bright young missionary whose loss his comrades, as well as ourselves and his family, are now mourning, John Claud Dudley Ryder, was a son of Mr. Henry Dudley Ryder, of Hemel Hempstead. He was M.A. of Trinity College, Cambridge, and had been curate of Christ Church, Blackburn.

THE death of the Rev. Adolphus Christian Mann, a missionary of the Society for thirty-two years, from 1852 to 1884, in Yoruba, occurred at Stuttgart, where he had resided since his retirement, on May 12th. Another veteran retired pioneer missionary, James Erhardt, who received a

visit from Mr. Mann only a few days before his death, writes: "He had been fairly well up to Saturday, the 12th of May, was even working at a sermon, when he was seized with a kind of cold fit. He went to bed, fell into a slumber, and awoke in the eternal home."

Our last number failed to notice a very interesting gathering which took place at the Church House on May 30th. For the second time the United Boards of Missions of Canterbury and York held a Reception of Colonial and Missionary Church Workers. The arrangements were made by Bishop Ingham (late of Sierra Leone), the Hon. Sec. of the Canterbury Board, and by Prebendary Ingram. Invitations were issued to the missionaries at home, and officers of the S.P.G., C.M.S., C.E.Z.M.S., S.A.M.S., Universities Missions in Africa and India, Assyrian Mission, and London Jews Society, and to the Church of England members of the Bible Society, the Zenana Bible and Medical Mission, and the China Inland Mission. The Archbishops of Canterbury and York received the guests, some six hundred in number; and several other Bishops were present. After an hour and a half for social intercourse and refreshments, a short meeting was held, the speakers being the two Archbishops, the Bishops of Newcastle and Durham, the Rev. Dr. Marks, of Burmah (S.P.G.), and Mr. Fox, of the C.M.S. The speeches, of which full reports appeared in the *Guardian* of June 6th, were all good, and if we only extract Mr. Fox's, it is because his speech ought to be on record in a C.M.S. periodical:—

"A hundred years ago it was the custom of good people to speak of that great society whose bicentenary I hope we shall all presently attend, and on which we offer it our heartiest congratulations, as 'that respectable society,' and you know, your Grace, the word 'respectable' then carried with it a sense more closely connected with its etymology than it perhaps does nowadays. (Laughter.) But it has added to that epithet the well-deserved title of venerable. Whether the society of which I have the honour to represent will ever earn one or other of those titles it would be hardly, perhaps, becoming of me to say; but, however far we fall short in respectability and antiquity, we will not lack one whit in our gratitude to your Graces and to your lordships for being present and presiding on this occasion, and giving us, as you gave us last year, the happy opportunity of shaking hands, I might almost say across the world—for there are representatives here from the four corners of the earth—shaking hands with one another and knowing one another. It is not, and I am sure you will endorse what I say, that we want popularity. I believe that our success is in danger when we begin to be popular. We have lived down the ages of obloquy and apathy, and we are growing, somewhat slowly I am sorry to say, but we are growing out of the decades of ignorance; but we do ask, and we have a right to ask and we claim it from Christian people—we ask for sympathy, and interest, and co-operation. (Cheers.) We are learning, your Grace, and we owe it very much to what you call the reiterated exhortations which have fallen from yourself—we are learning, the whole Church of Christ in England is learning, some great truths. England herself, I believe, is learning, has been learning during the last few months some lessons of great moment to her future, lessons of responsibility—the responsibilities of empire. Would to God that the whole Church would learn the responsibilities of a wider empire than Britain can ever rule, for we must learn it. If the Church of England is to hold her own, if she is not to be rent asunder by internecine strifes, she must do her life's work in the evangelization of the world. And, your Grace, amongst the many anxieties which I know rest daily upon you, amongst the many problems which you have to face, and amongst the many remedies, perhaps, which people are ready to suggest to you, I think those who are present here to-day will agree that the best remedy for the Church in these days of difficulty is such an outpouring of the Holy Spirit as shall take us out of ourselves and give us something of the passion for souls that filled our own Blessed Master, who, though He was rich, yet for our sakes became poor, that we through His poverty should be made rich. When that life of consecration, when

that devotion to our Lord, of which your Grace of York spoke to us just now, personal attachment to Christ Jesus, so possesses the members of the Church, then there will be no longer need for missionary societies, we shall have reached our euthanasia; there will be no longer need for missionary meetings; the whole Church, with a spiritual enthusiasm born of heaven, will be a missionary agency, and the world herself will be evangelized. Why not? It is not an impossible dream; it is quite possible. I believe that those young friends of ours are no enthusiasts when they speak of the world for Christ in this generation."

SINCE our last number went to press, the Committee have accepted offer of service from the Rev. Henry John Smith, B.A., Durham, Curate of St. George's, Newcastle-under-Lyme; Mr. Dallas Alexander O'Connor, B.A., Trinity College, Dublin; Mr. William Henville Lowman, M.B., London; Mr. Alfred Ernest Ball, a student of the C.M. College at Islington; Messrs. George Arthur Purser, Griffin Charles Vyse, and Archie William Kemp, who have had a short course of training at Islington College; Miss Violet Constance Saunders, of South Kensington; Miss Ellen Annie Hornby, of Great Missenden; and Miss Vida Macfarlane. Mr. Charles John Phillips, a member of the clerical staff at the C.M. House, Salisbury Square, has been appointed Accountant and Business Agent in Uganda. Miss Rosa Mary Elwin, daughter of the Rev. A. Elwin, who had previously been in local connexion in China, has been received in home connexion. The Committee have also recorded the acceptance of Miss Henrietta McKim by the Canada C.M. Association, and she has been located to the Men's Hospital at Julfa in Persia. Miss Hornby has been trained at the Willows, and Miss Macfarlane at the Olives and at Whitechapel. Miss Saunders has also been at the Olives. Dr. Lowman was accepted five years ago for training, and had resided at Islington while studying medicine at King's College. He obtained one of the Worsley scholarships on condition that he agreed to work as a medical missionary in India, and the C.M.S. Committee have located him to commence work in the Native State of Rewah.

OUR FRONTISPIECE.

THE Frontispiece this month speaks for itself, and needs no comment. A full account of the Episcopal Conference held at Calcutta in January last appeared in our April number. The photograph was taken at that time. It includes all the Bishops in the Ecclesiastical Province of India and Ceylon, except Bishop Hodges of Travancore and Cochin, who, though he started for Calcutta, was prevented by indisposition from completing the journey. Of the ten Bishops, six had been missionaries (four S.P.G. and two C.M.S.), and one an Indian chaplain. The Bishops of Calcutta, Bombay, and Colombo went out straight from England.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary agencies of the Church in America; prayer for a great blessing on the work of that Church at home and abroad. (Pp. 566—575.)

Prayer for a blessing on the efforts to reach the Pagan tribes on the banks of the Nile, and that the way may soon be opened to reach the Mohammedans of the Soudan also. (Pp. 585—588, 610.)

Thanksgiving for the work of the Fuh-Kien Mission during the last fifty years; prayer that the Native Church may grow in knowledge, in experience, and in stability. (Pp. 589—597, 615—617.)

Thanksgiving for the late Mr. Ryder's service; prayer that the members of the Hansaland party may be wisely guided as to the future. (Pp. 609, 629.)

Prayer for China:—That the European Powers may be guided to a righteous, wise, and adequate policy; that the missionaries and missionary societies may be endued with wisdom and grace; that the issue of the present trouble may turn out to the furtherance of the Gospel; that the fiery trial of the Christian converts may pass, and that they may be more than ever a light in the world. (Pp. 625—627.)

HOME DEPARTMENT.

Notes and Comments.

THE Report for 1899 of the Christ Church, Gipsy Hill, Junior C.M. Association cannot be read without feelings of deep thankfulness. Missionary work among the children in that parish is maintained, it need hardly be said, on spiritual lines, with the result that the contributions of the young amounted to 276*l.* The summary of the Report runs thus:—

	£	s.	d.
Boys' Sunday-school	18	13	4
Girls' Sunday-school	16	17	8
Children's Afternoon Service	176	7	3
Children's Collection on Centenary Sunday	54	12	4
Quarterly Collections in Sunday-school	4	1	5
Three Years' Enterprise	5	12	9
	£276 4 9		

Under the head of Children's Afternoon Service are included a number of boxes and a sale of work. The total for 1895 was 62*l.*; for 1896, 122*l.*; for 1897, 191*l.*; for 1898, 213*l.*

An interesting illustration of the Biblical truth that Home and Foreign work should be carried on together is followed by the following tabular statement of the amount contributed to Foreign Missions by one congregation, and the Balance in hand for Church Expenses:—

Year.	Amount Contributed to Foreign Missions.	Balance in hand for Church Expenses at close of the year.
1891	15 18 11	(No Report.)
1892	127 10 3	4 9 9
1893	79 9 11	3 2 4
1894	208 9 9 (including £50 special donation)	4 15 7
1895	185 8 3	3 9 8
1896	198 10 0	11 6 8½
1897	236 11 8	12 2 6½
1898	252 4 8	16 18 4½
1899	306 15 3	18 3 4½

It will be noticed that in the two years in which there was a falling off in the amount given for Foreign Missions, the fund for Church Expenses suffered correspondingly.

There are many friends who cheer the hearts of the European missionaries of the Society by sending religious magazines and papers to them. Such gifts are highly appreciated, but it should be noted that perhaps they are even more needed by the English-speaking native pastors and lay agents.

C. D. S.

Church Missionary House.

IN connexion with the Lay Workers' Union for London, a Conference of Superintendents, speakers, members, and other Lay Workers, was held on July 9th, to consider the subject of "Missionary Addresses in Sunday-schools." Capital addresses were given on "Organization," by Mr. E. J. Readdy; "The Superintendent's Standpoint," by Mr. S. W. B. Row; and "The Training of Speakers," by Mr. Eliot Howard.

Younger Clergy Union.

THE Annual Meeting of the Liverpool C.M.S. Younger Clergy Union was held at Childwall, near Liverpool, on Friday, June 15th. At a short service of intercession held in the church, an address was given by the Lord Bishop of

Liverpool (Dr. Chavasse), who said that he was very glad that his first missionary address in the diocese should be in connexion with the C.M.S. and to a body of Younger Clergy, to whom the Church must mainly look both for the supply of missionaries and the stirring up of interest. The business meeting followed immediately, presided over by Bishop Royston, who was unanimously re-elected President, the Rev. E. L. Simpson being re-elected Hon. Secretary. Five new members were nominated. There were about forty members present; and at the close of the meeting they were entertained to tea at the Vicarage by the President and Mrs. Royston.

Women's Work.

"CONFERENCE OF MOTHERS."

THE large Committee Room at the Church Missionary House has witnessed many solemn and interesting gatherings, but perhaps none has left a more sacred memory or has been more full of inspiration than the "Conference of Mothers" which was held there on July 6th. The origination and organization of the Conference rested with the Women's Department. Invitations were issued in the names of Mrs. Henry Wright, Mrs. F. E. Wigram, and Mrs. H. E. Fox. London and its suburbs were well represented, and also the following places:—Bedford, Bickley, Betchworth, Buckhurst Hill, Bishop's Stortford, Cambridge, Clifton, Croydon, Chiselhurst, Caterham, Derby, Harrow, Limsfield, Leyton, Leicester, Maldon, Nuneaton, Neasden, Nutfield, Reading, St. Albans, Shortlands, Surbiton, Tunbridge Wells, Walthamstow, Ware, Wallington, &c. One feature in the day's programme was that, while in the audience there were many mothers who had young children, all the speakers (except two) were the parents of missionaries.

The Morning Session, from 11.30 to 1.30, was presided over by Mrs. H. E. Fox, and the following subjects were dealt with:—1. "Intercession for our sons and daughters in the Mission-field." 2. "Intercession for Candidates in Training and for our children still at home." 3. "Intercession for all parents who have children to train and to give for the service of God." These subjects were introduced by short addresses from Mrs. H. Wright, Mrs. Lankester (of Leicester), Mrs. Bickersteth Cook, Mrs. Hankin, Mrs. Watney, and Mrs. Tottenham, and each was followed by a time of intercession on the lines suggested. The distant parts of the earth seemed to be brought very close to us, as one by one the mothers of missionaries prayed by name for their children in the mission-field, naming the station where they are at work. There was definite prayer, too, for China, and two mothers who had hoped to be present at the Conference, who had children in Peking, were very specially remembered at the throne of grace.

The hymns sung fitted in with the subjects in a striking way. The first hymn, "Command Thy blessing from above," struck the right keynote for the day. Following on our first subject we sang that beautiful hymn-prayer for those in distant lands, "Thy servants, Lord, are dear to Thee." After the second subject we joined in "How blest are those who strive" (No. 189 in *C.M. Hymn-book*)—a hymn which brings out very forcibly the possibilities that lie in children's work—while after the last subject we sang "When I survey the wondrous Cross," a hymn in which, as Mrs. Tottenham reminded us in the closing address, the secret lies of being able willingly to give up our children for God's service.

At 1.30 we separated for lunch, and in the interval that followed, before we assembled again at 2.45, the mothers were invited to go into the Library and see the specimens of work done by children for Medical Missions, and the various books, games and papers suitable for children.

Mrs. Hannington took the chair for the Afternoon Session. Our thoughts were directed by the singing of "Hark, hark, the voice of numbers" (No. 10 in *C.M. Hymn-book*) to the "mothers" and "children" in heathen lands, and the Rev. H. E. Fox followed the same line of thought in his address on "The Need Abroad for our sons and daughters." He depicted the need of the heathen world, and drew a contrast between the sheltered lives of English children and the lives of Hindu children brought up in scenes of sin and immorality and shame. During the next hour the subject of "Foreign Missions from a Mother's point of view" was before us. It was divided into six topics, each of which was brought forward by a missionary mother. The first topic, "The early dedication of our children to God for the Mission-field if He should call them," was taken by Mrs. Theodore.

Howard. Then followed "The preparation of children whilst still in the nursery and schoolroom; how to interest them and what dangers to avoid," which was dealt with by Mrs. John Snell. She spoke of various ways and means of interesting children in missionary work—such as dissected maps, missionary games, missionary parties, drawing-room meetings—and she warned us against the danger of letting the mother's wish for her child to be a missionary take the place of the Master's call. Subject 3, "The cost and privilege of giving children to the Mission-field," was taken by Mrs. Lloyd, and her testimony (coming as it did from one to whom the cost has been very great) that the "privilege far outweighs the cost" was very moving. "I do long," she said, "that every mother should feel the greatest privilege that God can confer." "Reflex blessing on the homes as the result of having given our children" was the next subject, and the speaker was Mrs. Cox. She showed that there was blessing in the home that had given one or more of its members to work in the mission-field, because "a noble purpose nobly fulfilled" must of necessity be an example to and bring an influence upon the rest of the family. She spoke, too, of the blessing that resulted from the constant exercise of faith which had to be put forth when the dear ones were far away in dangerous or trying circumstances, and she closed her address by quoting Prov. x. 22, "The blessing of the Lord it maketh rich, and He addeth no sorrow with it." Mrs. Bickersteth Cook followed her. The subject allotted was, "Our ambitions for our sons and daughters. Does the Mission-field offer them a worthy sphere?" She showed that there was only one answer to this question by pointing out the ambition given in Rom. xv. 20 (R.V. marg.) "to preach the Gospel not where Christ was named," and then showed that a missionary's life is a life of happiness by some quotations from her son's letters. "Happiness is the predominant keynote of my life here," "We are just as happy as it is possible to be in this life." The last of the six topics, "Our fears for our sons and daughters. Ought these to influence us to keep them at home?" was taken by Mrs. Savile. She emphasized the answer in the negative, and dwelt especially upon the importance and rest of leaving the choice of everything concerning our children with God. After prayer, Miss Tristram spoke on "Foreign Missions from a daughter's point of view."

At 4.30 we adjourned to the old Committee Room for tea, and at five we met again for our closing meeting. Mr. Marshall Lang took the chair, and the Rev. C. G. Baskerville gave a devotional address on the Divine touch. He referred us to the three "touches" in Daniel x. 10, "The touch of spiritual adjustment"; ver. 16, "The touch of right equipment"; ver. 18, "The touch of power." So closed a day which, we are convinced, leaves behind an influence which will be felt in the days to come. C. S.

On Thursday, June 14th, a Girls' Missionary Conference was held in the Parochial Hall, Huddersfield, at which the speakers were Miss Allen from Japan, and Miss Storr. At the morning meeting the subjects were "A Girl's Life" and "Girl Life in Japan." In the afternoon a Conference was held to discuss "Girls' Work for Foreign Missions," and several interesting accounts were given by Miss Ethel Bardsley, Mrs. Ridsdale and others of Girls' Missionary Bands in different places, and valuable suggestions were made as to ways of reaching outsiders.

The afternoon meeting ended with some helpful words from Miss Allen, and after tea Miss Storr brought the Conference to a close with a solemn address on our responsibility as purchased possessions of the King of Kings.

There were present representatives of a good many towns and villages in the North of England, and it is hoped that this Conference may be the means of stirring up fresh work, and starting new missionary bands in some of the places represented. The arrangements of the Conference were carried out by the Huddersfield Girls' Missionary Band under Miss Ethel Bardsley, and luncheon was kindly provided for all friends coming from a distance. N. R. W.

Local Associations and Unions.

THE Fifth Annual Conference of the Hon. District Secretaries of Llandaff Diocese was held, by the kind invitation of the Bishop, at the Palace, Llandaff, on June 7th. There was a celebration of the Holy Communion in the private chapel at 11.30, when an address was given by the Rev. F. A. Bickmore,

Rector of Penarth. The Conference proceedings commenced at 2.15, the Lord Bishop presiding. In the course of his remarks, the Chairman gave a brief sketch of the history of the Church, and contrasted the first thirty years of apostolic days and the success attained—a success which was due to the implicit faith of the Church in her Lord and Master—with the lethargy and indifference of subsequent times, arising from a want of faith in Christ and His commission. The Hon. District Secretaries reported on their several districts, and the Rev. T. C. Chapman, Vicar of Christ Church, Clifton, gave an effective address on, “Transfiguration, transformation, and change.”
A. H. G. E. .

The Nottingham C.M.S. Anniversary was held on June 10th, 11th, and 12th. There were also preparatory prayer-meetings on the preceding Thursday and Saturday evenings. On Sunday sermons were preached in thirty-five churches. On Monday morning there was a meeting of the General Committee, followed by afternoon and evening meetings in the Mechanics' Hall. At the evening meeting the chair was occupied by Sir Henry Bemrose, M.P. In the report the Rev. C. Lea Wilson, Hon. Secretary, told of the acceptance of three new missionaries from Nottingham during the past year. The speakers were Archdeacon Phair, Mr. Robert Maconachie, late Deputy-Commissioner of the Punjab, and the Rev. E. J. Peck, from the Arctic Circle. On Tuesday afternoon a meeting for ladies was addressed by Mr. E. J. Carus-Wilson, of Ceylon, and Mr. T. Jays, of the Yoruba Mission. The chair was taken by the Rev. F. R. Pyper. Mr. Carus Wilson also spoke to a large gathering of children in the evening.

Sermons in the Cathedral and some of the city churches on June 10th preceded the Annual Meeting of the Hereford Association, presided over by the Bishop, on June 11th. The Rev. A. S. Weatherhead presented an encouraging Report, from which it appeared that the financial side of the Association was most satisfactory. A sum of 739*l.* was remitted to the Centenary Fund, and the ordinary sources of income showed a slight increase on the previous year. In dealing with the Report, the Chairman appealed for further help during the coming year, in order that the advance should be maintained. The Bishop also referred to, and drew lessons from, the present position of affairs in South Africa and China, and pressed home the fact that our vast commerce and industry, and our Imperial expansion, laid on us the responsibility that wherever we carry the flag of which we are so justly proud, there we should also carry the Gospel. Addresses were also given by the Rev. J. Martin, the Rev. H. D. Williamson, and the Rev. Prebendary Askwith. Mr. J. U. Caldicott presided over the evening meeting in the Corn Exchange, and spoke on the work of the Association for the past year, while the Rev. H. D. Williamson told of missionary efforts among the Gonds, and the Rev. J. Martin spoke on the successes of the work in China.

The Birmingham anniversary commenced with a tent meeting in the grounds of “Blythewood” in the afternoon of June 18th. The Rev. Canon Mansfield Owen presided, and an interesting and instructive account of Mission work in China was given by the Rev. J. Martin. In the evening, at the Town Hall, Canon Sutton presided over the annual juvenile meeting, when addresses were given by the Rev. J. Martin and Bishop Ingham. The same evening a joint meeting of the Gleaners' Union, the Lay Workers' Union, and the Ready Band was held in the Hall of the Y.M.C.A. The Rev. W. G. S. Whicker presided, and an interesting account of missionary work in Western India was given by the Rev. A. A. Parry. Col. R. Williams presided over the Annual Meeting in the Town Hall on June 19th. The Report showed a year of steady growing work and effort, the contributions having increased from 3130*l.* to 4557*l.* In comparing the Spanish-American War with the present trouble in China, the Chairman said what an increased field had been opened to missionary effort by the former, therefore it was quite possible that out of the present trouble God would open up China in a way hitherto unknown. The Rev. J. Martin then spoke on his work in China, and was followed by Bishop Ingham, formerly of Sierra Leone. The Rev. A. A. Parry, of Western India, also spoke; and the Rev. Canon Sutton gave the closing address.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 19th, 1900.—On the recommendation of the Ladies' Candidates Committee, Miss Bessie Schreiber Brock, Miss Ada Robinson, and Miss Annie Walsh were accepted as Missionaries of the Society, Miss Brock as an honorary missionary.

The Committee accepted offers of service from the Rev. William Herbert Hewitt, B.A., Trinity College, Dublin, Curate of Christ Church, Londonderry; and Mr. Henry Alexander Collison, B.A., Trinity College, Dublin, and Ridley Hall, Cambridge. Messrs. Hewitt and Collison were introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. D. J. Stather Hunt.

The Secretaries reported the resignation of the Rev. H. G. Grey of the Punjab Mission, tendered on his appointment to the Principalship of Wycliffe Hall, Oxford. The Committee accepted the resignation with regret, and assured Mr. Grey of their warm interest in the important work to which he is going, and their earnest prayers that he may be greatly used to the quickening of missionary interest in Oxford.

The Committee also accepted with regret the resignations of the Rev. Benjamin Tobit, native pastor at Agra; Dr. M. J. Eustace of the Punjab Mission; and Miss E. M. Bernau of Japan.

General Committee (Special), June 21st.—The Committee took leave of the following Missionaries, returning or proceeding to their respective Missions:—Miss C. C. Boyton (Yoruba); the Rev. and Mrs. T. J. Dennis, Miss E. A. Warner, and Miss G. A. Bennett (Niger); Mr. E. Luckcock, Mr. and Mrs. L. J. Vale, and Dr. E. J. Baxter (E. E. Africa); the Rev. G. R. Blackledge, Mr. H. B. Lewin, Mr. T. B. Fletcher, Mr. A. G. Fraser, and Mr. E. C. Davies (Uganda); Miss E. A. Lawford (Palestine); Mr. F. E. Hamond, Miss H. S. Cockram, Miss E. A. P. Sells, and Miss B. J. Allen (Japan); the Ven. Archdn. Phair, the Rev. E. J. Peck, and the Rev. B. Totty (N.-W. Canada); and the Rev. A. J. Hall (British Columbia). The Missionaries were introduced to the Committee by the Rev. H. E. Fox, and the Instructions were read by the Rev. F. Baylis and the Honorary Secretary; and the male Missionaries having replied, the outgoing party were addressed by the Chairman (the President) and the Rev. Sydney Bott, by whom they were also commended in prayer to the favour and protection of Almighty God.

Funds and Home Organization Committee, June 26th.—The Central Secretary reported the proceedings of, and the Resolutions passed at, the Conference of C.M.S. friends, held at the Church Missionary House on Friday, June 15th. He also laid before the Committee the plans for giving effect in England and Wales to these Resolutions, all of which the Committee heartily endorsed.

The Committee cordially accepted the offer of a friend to provide a Church Missionary Van to work in the South-Western district, the Dioceses of Exeter and Truro.

Committee of Correspondence, July 3rd.—On the recommendation of the Ladies' Candidates Committee, Miss Ellen Annie Hornby and Miss Vida Macfarlane were accepted as Missionaries of the Society. Miss R. M. Elwin, who has worked for some years as a Missionary in local connexion in China, was also received into home connexion.

On the recommendation of the Islington College Visitors, Mr. W. H. Lowman, M.B., Lond., and Messrs. A. W. Kemp, G. A. Purser, and G. C. Vyse were accepted as Missionaries of the Society.

The acceptance of Miss Henrietta McKim as a Missionary of the Society by the Canada C.M. Association was recorded.

An offer of service as a Missionary of the Society from Mr. Dallas Alexander O'Connor, B.A., Trinity College, Dublin, was accepted. Mr. O'Connor was introduced to the Committee, and addressed by the Chairman (the President), and, having replied, was commended in prayer to God by the Rev. A. Woods.

The Committee received with great regret the resignation of the Rev. S.

Dyson, D.D., Vice-Principal of the Church Missionary College. They placed on record their cordial appreciation of the constant and valued services which he had rendered to the Society since he went to India in the year 1855. After twenty-five years of labour in that country, during which he occupied the important posts of Professor and afterwards Principal of the Cathedral Mission College at Calcutta, he returned to England, and first as Senior Tutor, and then as Vice-Principal of the Society's College, brought his great experience and ability to the training of the students there prepared for the Mission-field. His success had been not less marked in the personal influence and the affectionate respect which he had received from all who had come under his tuition, than in the sound and skilful methods of instruction by which he had taught them the doctrines of truth and the Scriptural principles of the Church of England. The Committee hoped that Mr. Dyson might long be spared to enjoy a well-earned leisure, and still find in that leisure a continuance of those interests to which he had devoted his life.

The following ladies, who had recently been accepted as Missionaries of the Society, were presented to the Committee by the Honorary Secretary:—The Misses A. M. Austin, M. E. Baldwin, A. M. Barnett, L. F. Bradley, B. S. Brock, E. M. Brown, A. M. Cox, H. J. Dewe, R. M. Elwin, N. K. Fisher, A. Graham, A. M. Hitchcock, Mrs. Inglis, and the Misses H. Kelsey, V. Macfarlane, J. Mackie, H. G. H. Malone, E. L. B. Norton, M. L. Pawson, A. M. Pitts, G. A. Reid, A. Robinson, L. Ruhase, N. C. Stephens, T. G. Stratton, H. M. Thomas, and A. Walsh. They were addressed and commended in prayer to God by the Right Reverend the Bishop of Lucknow.

The Committee had an interview with the Bishop of Lucknow, who referred to various matters connected with the work of the Society in his diocese. He spoke hopefully of the progress of Native Church Organization, and urged that in view of a future Native Episcopate greater efforts should be made to secure training in pastoral work for their more promising Indian Clergy now engaged in Evangelistic work. He also pleaded for specially qualified men to take up work amongst Mohammedans in Lucknow, and expressed his thankfulness for the Committee's decision to organize work amongst Students in Allahabad.

The Committee also had interviews with the following Missionaries on their return from the Mission-field:—Revs. J. Hinton Knowles (Kashmir), A. E. Redman (Sindh), W. C. Penn, and R. W. Peachey (Telugu Mission), and the Rev. F. H. Wright (Uganda).

Mr. Knowles gave an encouraging account of the general progress of missionary work in Kashmir, and spoke in strong terms of the excellent work being done through the Medical Mission under Drs. A. and E. Neve, and in the schools under the Rev. C. E. Tyndale Biscoe and his helpers. He alluded briefly to his own special duties, the charge of the native congregation, visits to the upper class native residents of Srinagar, and lectures to educated Indians. He had also been engaged in the translation of the Old Testament into Kashmiri, and in the revision of the existing New Testament translation.

Mr. Redman referred to the work in upper Sindh, which he described as entirely evangelistic, no missionary schools being in existence. In his itinerating journeys he had gone over a good deal of old ground where Missionaries had preached the Gospel before. He was not able to report much interest in or much care for the Message amongst his hearers.

Mr. Penn, in speaking of his seven years' work in the Noble High School, Masulipatam, said that the longer he continued in it the more fascinated he was by it. He looked upon Christian education as the most effective method of dealing with the grave difficulties which the system of caste presented to missionary effort.

Mr. Peachey said that his work in connexion with the Telugu Itinerancy had lain entirely amongst Natives of the upper and middle classes. It was with a special view to teaching these classes that the Itinerancy has been formed. The work was difficult and the results which could be tabulated small, but he saw no reason for discouragement.

Mr. Wright, from Nassa, told of his having, after only seven months in the field, to take charge of the work; there were only six names on the roll of baptized

Christians at the time, now there are 103, but sixty or seventy only have remained in the district, others having gone back to Uganda. He described the out-station work as promising, and pleaded for special interest in the place where so many missionary lives have been laid down.

On the recommendation of the Committee in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, and Palestine, various arrangements were agreed to with regard to those Missions.

General Committee, July 10th.—The Secretaries presented the Annual Report for 1899—1900, which was adopted.

The Committee received with regret the news of the death on July 7th of the Rev. E. W. Foley, Honorary Life Governor of the Society. More than fifty years ago Mr. Foley held the office of Association Secretary, which he resigned on his appointment in 1849 to All Saints', Derby, in which parish, and afterwards both at Jevington in Sussex and in his later years of retirement, he continued to render most valued services to this Society and the cause of Evangelical Truth.

The Honorary Secretary reported the receipt of a letter from the Rev. W. E. Burroughs, announcing his acceptance of the charge of Christ Church, Chislehurst, and tendering his resignation. It was resolved:—

“That the Committee have received with great regret the intimation of the approaching retirement of the Rev. W. E. Burroughs from the Central Secretaryship, consequent upon his having accepted the incumbency of Christ Church, Chislehurst. They place on record their heartfelt appreciation of the devoted services which for the past five years he has so earnestly given to the Society. They recall especially the energy and skill with which he organized and carried through, by the blessing of God, to so successful an issue the arrangements of the late Centenary Commemoration. They will follow him in his new and important Ministry with affectionate interest, and rejoice that it is removed by so little a distance from London that they hope they may often have the advantage of his help in their councils and also in the country.”

The Committee had an interview with Archdeacon Walker, recently returned from Uganda. The Archdeacon spoke of Uganda as a country where something fresh is always happening. Just when he left the Mission, the new event was the reorganization of the local government, the practical disappearance of the old form of chieftainships, and a new distribution of the ownership of the land, which had led to something like a scramble for the country among Natives generally. It had brought difficulties upon the work of the Mission, having connected with it some new modes of taxation that would increase the difficulty of the Native Church supporting the agents, but it had also led to the scattering of the classes at Mengo, for a time at least, as the members of those classes were among the Natives who felt they had to see to securing their rights in the matter of land ownership. In this way the classes had just as he left been broken up, which had contained twelve candidates for ordination, 150 or 200 candidates for other responsible posts in the evangelistic work, and a class more recently started of young teachers being trained for work amongst the children who had recently come in very large numbers to the Mission to be taught.

The Committee having heard from the Rev. C. T. Wilson and Mr. Eugene Stock, an account of their recent visit to America in connexion with the Missionary Conference at New York, and also of the work which they were able to accomplish in speaking and preaching both in the United States of America and Canada, it was resolved:—

“That this Committee thank God for, and congratulate their two brethren on the many opportunities given to them for their witnessing to the great Cause of the Evangelization of the World, and their cordial reception in those countries, and on their safe return to England. They also would express their grateful appreciation of the hearty welcome extended to the deputation from this Society, by so many old and new friends in the New World.”

The Rev. W. St. Clair Tisdall was appointed James Long Lecturer on Mohammedanism.

NOTES OF THE MONTH.

ORDINATIONS.

Sierra Leone.—On Trinity Sunday, June 10, 1900, at Freetown, by the Bishop of Sierra Leone, the Rev. Charles Nicholas Lewis (Native) to Priest's Orders.

Punjab and Sindh.—On June 10, by the Bishop of Lahore, at Christ Church, Simla, Mr. E. Rhodes to Deacon's Orders.

South India.—On Ascension Day (May 24), at Ootacamund, by the Bishop of Madras, the Rev. W. J. Williamson to Priest's Orders.

Ceylon.—On St. Barnabas' Day (June 11), at the Cathedral, Colombo, by the Bishop of Colombo, Mr. John Vethamanikan Daniel (Native) to Deacon's Orders.

Japan.—On Trinity Sunday (June 10), at St. Andrew's Church, Tokio, by Bishop Awdry, the Rev. V. H. Patrick to Priest's Orders.

DEPARTURES.

Sierra Leone.—The Rev. T. Rowan left Liverpool for Sierra Leone on June 11.

Yoruba.—Mrs. J. B. Wood left Liverpool for Lagos on June 11.—Miss C. C. Boyton left Liverpool for Lagos on June 30.

Eastern Equatorial Africa.—Mr. R. A. Maynard left Melbourne for Mombasa on April 10.

North-West Canada.—The Rev. and Mrs. J. R. Lucas left Liverpool for Fort Simpson on June 21.—The Rev. E. J. Peck left Peterhead for Blacklead Island on July 9.—The Rev and Mrs. B. Totty left Liverpool for Mooshide on June 28.

ARRIVALS.

Sierra Leone.—Mr. J. Denton (Accountant) left Sierra Leone on May 20, and arrived at Liverpool on June 6.

Yoruba.—The Rev. and Mrs. N. T. Hamlyn left Lagos on June 3, and arrived at Plymouth on June 22.

Eastern Equatorial Africa.—The Rev. and Mrs. D. A. L. Hooper, Mrs. J. E. Hamshere, and Mrs. T. S. England, left Frere Town on June 5, and arrived at Dover on June 26.

Bengal.—The Rev. C. Grant left Calcutta on June 3, and arrived in London on July 10.

South China.—Miss A. L. Greer left Fuh-ning on April 25, and arrived in England on June 17.—The Rev. and Mrs. H. S. Phillips left Fuh-chow on May 10, and arrived at Southampton on June 21.

British Columbia.—Miss A. J. Tyte left Metlakahla on May 23, and arrived at Liverpool on June 18.

BIRTHS.

Palestine.—On June 9, the wife of the Rev. C. A. Manley, of a son.

Bengal.—On June 14, at Hastings, the wife of the Rev. C. Hughesdon, of a son (Reginald Slater).

Japan.—On July 6, at St. Peter's Rectory, Athlone, Ireland, the wife of the Rev. H. G. Warren, of a daughter.

MARRIAGES.

Mid China.—On May 15, at Hangchow, by Bishop Moule, Laura Clements, second daughter of the Rev. W. Pope, Rector of St. Nicholas', Nottingham, to Henry William, fourth son of Bishop Moule.

West China.—On July 11, at Leeds, Mr. E. A. J. Thomas (formerly of the Niger Mission), to Miss F. L. Hardman.

DEATHS.

Niger.—On June 1, at Gierko, the Rev. J. C. Dudley Ryder.—On July 12, at Bournemouth, Godfrey Thomas, infant son (aged four months) of the Rev. and Mrs. T. J. Dennis.

PUBLICATION NOTICES.

Annual Report, 1899-1900. This is now being distributed; copies should be in the hands of all subscribers by the end of August. Any friends who may not have been supplied by Aug. 31st are asked kindly to communicate with the Lay Secretary.

Church Missionary Hymn Book. The "Musical Edition" of the Hymn Book has met with a very gratifying success, two issues of 6000 each having been practically disposed of. Commencing with the third issue (11th thousand), the price of the cloth copies will be reduced from 3s. to 2s. 6d., and friends can obtain copies direct from the C.M. House as follows:—cloth (2s. 6d.), 2s. 3d. post free; paste grain (5s.), 4s. post free; French morocco (7s. 6d.), 6s. post free.

Extracts from the Annual Letters of Missionaries for 1899. Several more Parts have been issued since our last announcement. Part IX. completes the letters from the Japan Mission (Dioceses of Kiu-shiu and Hokkaido), 32 pp., price 2d. Part X. contains letters from the South China and Fuh-Kien (first section) Missions, 32 pp., price 2d. Part XI. completes the letters from the Fuh-Kien Mission, 32 pp., price 2d. Part XII. contains letters from the Punjab Mission, 32 pp., price 2d. Part XIII. completes the letters from the Punjab and Sindh Mission, and also contains letters from the Western India Mission, 32 pp., price 2d.

No Concern of Mire. A new Occasional Paper (No. 34). It represents a conversation between a Clergyman and a Working Man about Missions to the Heathen. Copies free of charge for distribution among Working Men and others.

Medical Mission Leaflets. No. 5 of this series, entitled *In a Philistine City*, is now ready. Free of charge in small numbers, or 6s. per 100 for large numbers.

Picture Post Cards. Issued by the Medical Mission Auxiliary. These Cards illustrate C.M.S. Medical Missions, the first series (now ready) representing the work at Old Cairo, Hang-chow, Julfa, and Kashmir. They are Post Office size, unstamped, and each card has a view of one of the hospitals. Price 4d., post free, per packet of 24 cards, assorted or otherwise.

The Message of the Missionary is the title of the Sunday School Lesson No. 5, by Miss Emily Symons. It is now ready, and can be obtained by S.S. Teachers on the terms already announced.

Towing in Kashmir. The Rev. C. E. Tyndale-Biscoe's Annual Report of the work of the Srinagar (Kashmir) High School has been published privately, under this title. The Report is intermingled with a very racy description of work on the river and towing-path, and illustrated by several excellent photographs, and a pictorial cover. Copies are kept in the Publishing Department, Salisbury Square. Price 6d. net (7d. post free). Every copy purchased will benefit the School.

We have received from the Office of the China Inland Mission (Newington Green, N.) a delightful little pamphlet (price 1d.) by the late Rev. G. H. C. Macgregor, entitled **For a Witness.** Having himself faced the call to foreign missionary service in its personal aspect, Mr. Macgregor in his four brief articles is able to press upon others with special power the Lord's claim for their service in the "high places of the field."

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

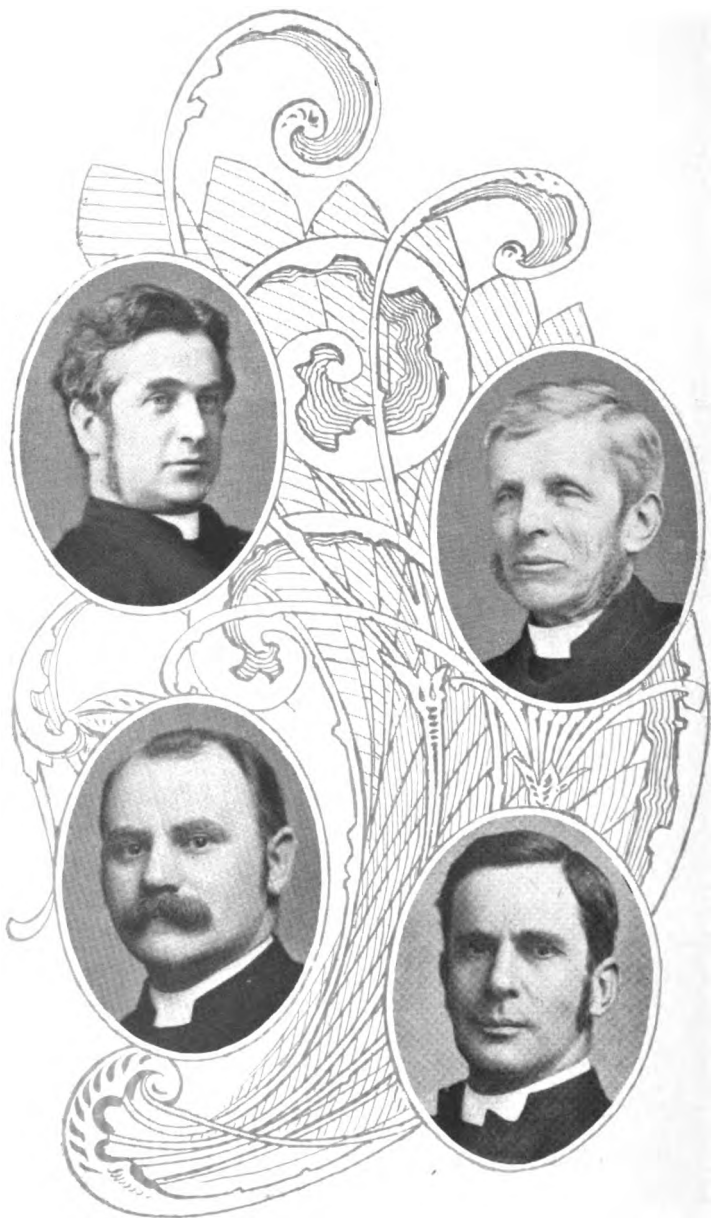
REPORT OF THE ECUMENICAL CONFERENCE OF MISSIONS AT NEW YORK.

SPECIAL NOTICE.

THE Religious Tract Society have undertaken, at the request of the Publication Committee of the Ecumenical Conference of Foreign Missions, to publish the official report of the great meetings held in New York from April 21st to May 2nd, 1900. A strong committee of literary experts have combined to produce what they trust will prove to be a standard missionary book. The leading papers and speeches will be given in full, but a large portion of the Conference proceedings have been severely edited so as to retain only what is judged to be of permanent value.

The Committee have spared no efforts to make the report a readable book, and as little like the conventional Conference Report as possible. It will be published in two handsome 8vo volumes, printed on good paper, in clear, readable type, and it will contain the most varied and complete body of missionary statistics yet compiled.

The New York Committee have arranged that all delegates, missionaries, and friends who are interested in missionary work in Great Britain and on the Continent, shall be allowed to subscribe for the two volumes at a cost of only 4s. On and after Aug. 1st the price of the two volumes will be raised to 6s. net. Those who wish to secure the book should immediately send their names and addresses, together with the subscription price of the two volumes, to the Secretaries of the Religious Tract Society, 56, Paternoster Row, E.C.



Bishop Scott, North China.
(Photograph by Dickinson.)

Bishop Moule, Mid China.
(Photograph by Lord.)

Bishop Cassels, Western China.
(Photograph by Elliott & Fry.)

Bishop Hoare, Victoria (South China).
(Photograph by Elliott & Fry.)

BISHOPS OF THE CHURCH OF ENGLAND IN CHINA.

THE CONSTITUTION

THE CONSTITUTION OF THE UNITED STATES OF AMERICA

The Constitution of the United States of America is the supreme law of the land. It is the foundation of the government and the rights of the people. It is the document that defines the structure of the government and the powers of each branch. It is the document that guarantees the rights of the people and the principles of democracy. It is the document that has shaped the history of the United States and the world.

The Constitution is a living document that has evolved over time. It has been amended many times to reflect the changing needs of the nation. It is a document that is constantly being interpreted and reinterpreted by the courts. It is a document that is the source of the nation's identity and the principles of its government.

The Constitution is a document that is the source of the nation's identity and the principles of its government. It is a document that is the source of the nation's identity and the principles of its government. It is a document that is the source of the nation's identity and the principles of its government. It is a document that is the source of the nation's identity and the principles of its government.

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THE
CHURCH MISSIONARY INTELLIGENCER.

THE NATIVE CHRISTIAN COMMUNITY IN INDIA:
ITS POSITION AND PROSPECTS.*

By SAMUEL SATHIANADHAN, M.A., LL.M. (Cantab.),
Professor of Logic and Moral Philosophy, Presidency College, Madras.

WHAT is the influence of Christianity on India? This is a question that has often been asked and has been answered in various ways. Even those who do not accept the Divine character of the religion of Christ do not deny its power as a regenerator of society and the maker of a new civilization. We admit that the direct aim of Christian Missions is to evangelize the world, but in estimating their influence we should not lose sight of the secondary and indirect results. The religion of Christ has always had a social as well as a religious side to it, and we shall be misunderstanding the larger significance of Missions if we accentuate the importance of one of these sides and ignore the other. The secondary and indirect results of Christianity on Indian society are many and varied; and they have been borne testimony to even by those outside the pale of Christianity. The *Indian Spectator*, one of the leading native journals of this country, commenting the other day on an address on Missions, delivered at Allahabad, by the Bishop of Calcutta, said:—

“The days are long past when the people of this country regarded the preaching of a foreign faith as a grievance. . . . Whether by virtue or by necessity, the Indian people 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 is ‘notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.’”

For our part we are of opinion that the secondary and indirect results of Christianity, noteworthy as they are, are not in any way more significant than its direct result, which is to be found in the growth and development of the Indian Christian community. There can be no doubt of the fact that this community has risen from a low degree of numerical and social importance to a recognized position of conscious strength and influence. It has become a power to be reckoned with in this great land. In one respect, no doubt, the progress of this community is a result of the general awakening to which New India as a whole is subject. Our country is throbbing, as it were, with new life. Great Britain has thrown open the floodgates of Western knowledge, and activity and progress are visible everywhere. Even the most conservative sections of the Indian communities are being carried along the current of progress, but the changes that the Indian Christian com-

* See Note at end of article.

munity is undergoing cannot be wholly accounted for in this manner. The extraordinary progress of the community—progress not merely numerical, but also intellectual, moral, social, spiritual—has attracted the attention of the Indian and British Press as well. Of course, the mere number of converts that Missions have produced is a very unsafe test of their vitality and progress. There can be no true ratio between missionary expenditure or missionary work in India and the number of conversions; and calculations based on such assumptions are fundamentally unsound. But even taking the test of statistics into account, the progress and extension of Christianity must not be considered inconsiderable. We must remember, in the first place, that systematic aggressive Christian work in India is of comparatively recent introduction. Previous to the year 1850 there were very few Mission organizations at work in this land. In 1852 there were only 128,000 Native Christians in India, Burmah, and Ceylon. In 1862 the number was 213,182; ten years later it rose to 318,363; and in 1878 there were as many as 460,000 Native Protestant Christians. In 1881 the number of Native Protestant Christians amounted to 528,590. Taking India alone the Native Christian population (exclusive of Roman Catholics and Syrian Christians) increased by 53 per cent. between 1851 and 1861. During the next decade the increase was 61 per cent. When the census of 1891 was being taken, the *London Times* commented as follows on the position of the Native Christian community:—

“The Government of India does not concern itself with conversions, but its census officers had to ascertain the facts regarding the Native Christians exactly as they had to ascertain the facts with reference to any other class of the population. They scrutinized the figures supplied for earlier years with the help of those officially ascertained by the first general census of India in 1872, and compared the whole with the returns of the second Indian census in 1881. They found that the Native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. It appeared also that this increase of the Native Christians was much greater than what may be termed the machinery for their supervision and control. While the number of Mission stations had increased only threefold between 1851 and 1881, the number of Native Protestant or Anglican Christians had multiplied more than five-fold, and the number of Native communicants (the most closely-cared-for class) by nearly ten-fold during the nine years from the first general census of 1872 to the second in 1881 (the enumerations by the census officers alone being dealt with), it was found that the Native Christians in British India had increased by over 30 per cent., while the general population of British India had increased by less than 7 per cent. The figures were startling, but behind them were figures still more significant. The maximum of care and supervision over the Native Christian communities is unquestionably given by the vigorous and comparatively youthful Missionary bodies in the British provinces; it is given in a less degree among the more old-fashioned mixed Roman Catholic and Protestant Native Christians in the Native States; it is given in a still smaller measure among the ancient Christian settlements of Portuguese in India, where the Christians form the ordinary peasantry rather than a specially cared-for class. The rate of their numerical increase appeared to coincide with the degree of supervision or protection accorded. While in British India the Native Christians had increased from 1872 to 1881 by 30·2 per cent., they had increased in the Native States by only 11·9 per cent., and in Portuguese India by 7·4 per cent. Some of the most interesting questions to which the present census of 1891 must give definite answers are—as to whether this enormous increase of Native Christians is still maintained throughout India as a whole, and whether the same differences are

observable in the British, Native, and Portuguese territories. In short, whether the advantages of the Native Christians as a protected class still continue to tell as strongly on their increase, and whether they tell, as formerly, in proportion to the comparative degree of supervision and succour given to them in the then political divisions of India."

The census of 1891 bore out the expectations of the *London Times*. That census showed a Christian population in India of 2,284,172, which indicated an increase of 316,033 in the Provinces, and 103,713 in the Native States, since the census of 1881, the total advance being 22·65 per cent., compared with a growth of only 13·1 per cent. on the entire population.

The following table shows the progress of Protestant Missions in India (exclusive of Ceylon and Burmah) since 1851 :—

	Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
1851 . . .	339	21	91,092	14,661	64,043
1861 . . .	479	97	138,731	24,816	75,995
1871 . . .	488	225	224,258	182,722	122,132
1881 . . .	586	461	417,372	113,325	187,652
1890 . . .	857	797	559,651	182,722	279,716

In 1890, divided according to Provinces, they were as follows :—

	Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
Bengal . . .	186	219	108,901	37,918	50,417
N.-W.P. & Oudh . . .	76	94	30,321	14,722	47,311
Punjab . . .	91	50	20,729	6,034	22,523
Central India . . .	92	23	11,343	4,580	15,037
Bombay . . .	150	48	22,455	9,192	28,120
Madras . . .	262	363	365,912	110,276	116,308
Total . . .	857	797	559,661	182,722	279,716

We often hear it said that Christianity has proved successful only among the very lowest classes of Indian society; that conversions take place only among famine remnants and aboriginal tribes, and that the higher castes and classes have not in any way been affected by the leavening influence of the religion of Christ. We are not in the least justified in saying that the influence of Christianity on the higher castes of India has been insignificant simply because the extraordinary success of Christian work amongst the lower castes and classes in India has overshadowed the former. Some of the brightest specimens of Native Christians—men recognized as leaders, not only among their own community, but also among educated Hindus in general—have been high caste converts to Christianity. One of the greatest original scholars modern India has produced, one who gained the confidence of the educated Bengalis to such an extent as to be elected President of the leading political association in Bengal, was no other than the late Dr. K. M. Bannerjee, a Brahman convert to Christianity. In Babu Kali Churn Bannerji, another Brahman convert, the Bengal Presidency possesses a brilliant orator, and the Bengal Christian community a most zealous and active worker for Christ. The late Rev. Dr. Nehemiah Goreh, whom Professor Max Müller calls a real philosopher, was yet

another instance in point. In the various provinces we find converts to Christianity from the so-called higher classes of Hindu society, on whom the Universities and Local Governments have thought it fit to confer some of their highest distinctions. We can multiply instances, but it would not do to attach undue value to the mere number and position of high-caste converts. We admit that those classes of the Indian population least influenced by the subtle, stereotyping influence of Hindu culture and Hindu religion have become most accessible to Christianity. But what is the result? It is these very classes despised, trampled down and looked upon as utterly incapable of improvement of any kind that now with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction—morally, socially and intellectually. In our opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes that it has won over to its fold, is a clear evidence of its unique triumph and Divine origin. This is what an orthodox Brahman gentleman wrote some time ago :—

“Christian missionaries have accomplished a work in this country which, to one who contemplates it in all its grandeur and in all its glory, appears the marvellous or miraculous effort of some angel of benevolence. The lower classes—those classes to whom the illumination of the mind and spirit with which man is divinely endowed had, for ages, to their eternal dishonour, been denied by the native rulers of ancient India and the founders of Aryan civilization, or conceded, if at all, after a course of asceticism and self-torture impossible to most human beings—these classes have advanced by leaps and bounds and taken their position almost in the front ranks of Indian society.”

Not only numerically has there been marked progress among Native Christians but also intellectually. One of the noblest aspects of missionary effort is the establishment and promotion of education, and in the matter of education the Native Christian community has made marked progress. The Protestant section of the community is, of course, a great deal in advance of the Roman Catholic section, but even taking the two classes together, the community as a whole has made rapid progress in the matter of education. In point of higher university education the Native Christian community stands second only to the Brahman community, and in female education no other class of the Native population of India has made such rapid progress. In this community are to be found women who have carried off the highest academical distinctions of the Indian Universities, and among them are to be found cultured and accomplished ladies who would be valued as acquisitions in any cultivated and polished society of the West. It is chiefly from the ranks of Native Christians that Government has to recruit female doctors and female teachers.

The late Sir William Hunter, referring not long ago to the subject of female education in India, at a meeting of the National Indian Association in London, paid the following compliment to Indian Christian ladies :—

“The missionaries have been the pioneers of all education in India—of education for the highest as for the lowest classes, and especially for the women of India. The result is now becoming apparent. A generation of educated Indian

women, few in numbers at present, but full of promise for the future has grown up. You will find that almost all those educated women of India who have made their mark in our day were Native Christians, or were educated under missionary influence. Take the list of those women of mark, take Toru Dutt, the distinguished poetess of Bengal, or Krupabai Sathianadhan, the novelist of Madras, whose works are so racy of the soil; or take the distinguished women whose memoirs form the subject of Mrs. Chapman's most interesting book. Almost all without exception, are the product of missionary education."

What is more encouraging is that some of our most distinguished women are spending their lives in service for others. There are a number of lady graduates and lady doctors in various parts of the country devoting themselves to teaching and other philanthropic work. We have simply to mention the names of Miss Chundra Mukhi Bose, M.A., Miss Chuckerbutty, M.A., Mrs. Sorabjee and others, in order to bring to mind the excellent work they are doing each in her own sphere. It is needless to make mention of Pundita Ramabai, for her notable services on behalf of Indian widows are well known not only in India but in Great Britain and America as well. Christianity is undoubtedly bringing into existence a new type of womanhood in India, and the number of women of exceptional gifts and fragrant memory that the young Indian Christian community has already produced, is a striking proof of the ennobling and refining influence of the religion of Christ in the heart of woman and its manifest elevation of her personality and life.

What about the moral condition of Indian Christians? We are familiar with the old sneer that Indian Christians have learnt the vices and few of the virtues of both races. There may have been some reason at the outset for the unfavourable reputation in which the Indian Christian was held in early days. Even now there are those who look down upon Indian Christians, and it must be admitted that indiscriminate baptisms have admitted into the fold men and women who sometimes bring discredit on the community, but taken all in all the present generation of Indian Christians has succeeded in winning from the public a most favourable verdict with regard to their moral status. What stronger testimony do we need than the following extract from the *Pioneer*, a journal which has not always been a friend of Missions?

"As the community has developed there can be no question that its aspirations in the direction of purity of life and morals have been to a large extent realized. Industry has developed among them, and the modern missionary is much less often the victim of the loafing rogue who is ever ready to barter his faith for a mess of pottage. With the establishment of the community on a self-supporting basis, which is in many places already secured its progress in self-respect and conception of the duties of citizenship must continue to increase."

Equally encouraging is the testimony of the leading Anglo-Indian journals in South India. In a leading article, after pointing out the advance made by Indian Christians in higher, primary, industrial and female education, the *Madras Mail* goes on to say:—

"We have now shown that real and substantial progress has been made by Native Christians. A great future in this land is before this community. It is becoming an increasing power, and can afford to smile at the contempt with which the old conservative Hindu regards it. Owing to its intimate connexion

with the great Churches of Western Christendom, a spirit of freedom and inquiry is fostered in its midst, and it is deeply imbued with a spirit of loyalty to the British Empire, of which it is proud to form a part."

Quite recently the Rev. F. Westcott, M.A., of the S.P.G. Mission, Cawnpore, and a son of the well-known English prelate, issued a circular to employers of labour, in various parts of the country, with a view to ascertain how far the adverse charge brought against the character of Indian Christian workmen is based upon real facts, and the results of his inquiry he has embodied in a carefully-written paper. Mr. Westcott's inquiries were confined to the North-West Provinces and Oudh, the Punjab and Bengal, and the conclusions that he comes to are worth noting. One of the commonest criticisms passed on Indian Christians is that they are drawn from the lowest classes. To this Mr. Westcott aptly replies as follows:—

"The reproach, in so far as such criticism is intended to convey reproach, that converts are drawn from the lowest caste is no new one, but as old as the time of our Lord, and the answer to it is the same now as then. But surely an opinion such as this should suggest to critics that in comparing Christians with non-Christians, they should be careful to compare them with those of like social position."

As regards the charge of inefficiency and laziness brought against Indian Christian workmen, Mr. Westcott points out that they do not hold good generally. The various trades are the monopoly of special castes, and a boy of the caste is, as soon almost as he can speak and walk, apprenticed to the trade for which he has inherited a natural aptitude; and how can we expect a Christian, who usually adopts a trade at a much later period of life, and without the inherent skill begotten of ancestors following the same profession from time immemorial, to compete with such on equal terms? While admitting the truth of this contention, we must at the same time acknowledge the fact that Native Christians, as a class, have not as yet learned to appreciate the dignity of labour; and, prompted by false ideas of gentility, they despise manual and mechanical labour of every kind. There are scores of men who are ashamed to work with their hands, but yet go about with subscription books virtually begging from door to door. The want of discrimination in the employment of mission agents does very great injury to the community. It is to be hoped that the various mission industrial schools scattered throughout the country will in time bring into existence a large number of qualified Indian Christian workmen in different departments of industry. But, as at present there are few trained workmen, it is dangerous to generalize recklessly.

Moreover, as Mr. Westcott points out, the Christian, wherever he works, cannot fail to be a marked man, and as such his shortcomings will impress themselves more deeply on the mind of his employer. At the same time more than one employer writes that he has noticed a considerable improvement in this class of labourers in recent years.

Europeans who come into contact only with the very worst specimens of the servant class are the least fit to judge of the character of Indian Christians, and yet many an Anglo-Indian bases his opinion regarding Native Christian character upon this source. Men with wider and

better opportunities of judging of Indian Christians have given other testimonies.

Here is one testimony from a Governor of a Province. Sir Alexander Mackenzie, speaking at a missionary gathering in England not long ago, said :—

“You will unfortunately hear many retired Anglo-Indians declare their absolute disbelief in Mission work, and speak of Native Christians with dislike and contempt. Now I have always found that those who thus decry the work of Missions in India, have carefully held aloof from all connexion with it there, and have spent their service in complete ignorance of all that was going on in that field, even at their very doors; while their knowledge of Native Christians was limited to casual intercourse with a few disreputable specimens of the domestic service type, and even their judgment was more often based upon prejudice than experience. . . . I have not only served in Bengal, the Central Provinces, and Burmah—in all of which provinces I have had the honour of administrating—but I have been on duty in Madras and the Punjab, and thus acquainted with Mission work throughout the greater part of India. I have had Native Christians serving under me in various higher respectable offices of the Government service. You will, therefore, admit that there is some value in the testimony which I am prepared to bear, that there is no reason whatever for doubt or disparagement of Mission work. On the contrary, the advance made during my time has been substantial and encouraging, and it is my firm belief that the day-spring of still better things is very close at hand, while the simple faith and godly lives of many Native Christians might put all, or most of us certainly, to the blush.”

With regard to the social condition of the Native Christian community there is much that is hopeful. It is to a great extent free from the social drawbacks under which the Hindu community labours. The Indian Christians have ceased to be restrained by tyrannical social customs and caste prejudices. “It is the Gospel of Christ,” says the Rev. T. E. Slater, a veteran missionary, “that has made them free. . . . The absence among them of that great social evil, the early marriage system, and the increasing number of intelligent wives and mothers, largely account for their present position. The simplicity of their religious and social life is one of their greatest privileges. Unlike Hindus, whose religious existence is one series of expensive ceremonies, from birth to death, they have no burdensome rites to perform, and learn to practise economy in weddings and funerals. Hinduism drains the purse and exhausts the time and strength of its votaries. The moment a Hindu becomes a Christian he leaves the land of slavery and breathes the air of liberty. One has only to compare Christian with Hindu homes to be assured that it is the leaven of Christ’s religion that can alone quicken the inert mass of Hindu society.”

Of course, the Native Christian community, drawn as it is from all classes and castes at present, forms more or less an incoherent, heterogeneous mass, and social habits and customs among them have not crystallized into uniformity. Whilst there is a tendency, on the one hand, among a certain section, especially in Southern India, to favour purely Hindu customs, on the other hand, there is another section that rush headlong in the direction of everything English and Western; and between these two sections there are other sections which favour partly Eastern and partly Western habits and customs. Such varieties we must expect at this stage of transition; and it would not be prudent to legislate in a hard and fast manner in regard to social matters for

the community as a whole. The complaint has been made often that Indian Christians have become denationalized, and that the effect of Christianity is to convert the Natives into "middle-class Englishmen." Such criticisms are often in the mouth of missionaries also. We do not think that this charge of denationalization can be brought against the community as a whole. As we have already said, a certain small section has no doubt found its ideal in everything Western, but if by denationalization is meant being influenced by European modes of thought and even European modes of living, the charge must be brought against the people of India in general, for India, as a whole, has come under the solvent influence of Western civilization. This charge of denationalization is very ably met by Professor Velinker, M.A., LL.B., who, however, inclines more to the Western ideal. He says:—

"We Indians are, as has been repeatedly said, in a period of transition. We have behind us a very old civilization which had taken firm hold of the social life of our people; and now we have been brought into contact with a completely new civilization of such sweep and power that in a very few years it has sapped the very foundations of its predecessor. We have now to choose our ideals. Shall ours be the Eastern or the Western ideal of life? It seems to me, as I have implied before, that the fiat has gone forth that our country shall march Westward. Let us not blindly kick against the pricks. We cannot long resist the majestic march of Western ideas. Is it not much wiser, and therefore more truly patriotic, to enthusiastically imbibe the thought and culture of the West; to make the Western ideal of life and society our own; and thus to help forward the advancing tide which is sweeping over the country? I admit that in our enthusiasm for things Western, we are in danger of imitating too much, and often in a way not quite suited to our needs and surroundings; but these excesses are incidental to a time of rapid change; and they are certain, in course of time, to be dropped or modified till an adjustment is effected of these new conditions to our national modes of life and thought. Anyhow, much rather over-eager enthusiasm than stolid indifference or that disingenuous love for the old which affects admiration for morals, manners and institutions which belong altogether to an antiquated order of things and are therefore destined to perish."

And again he says:—

"We often hear our own Eastern civilization spoken of in terms of the most enthusiastic admiration, and we are not infrequently advised to acquaint ourselves with it, and not waste our strength in the 'vain' attempt to occidentalize the Orient. 'The East will be East, and the West will be West,' we are assured, and the two can never meet. Let us not be misled by any such talk. The East will be East undoubtedly; we shall retain many of our Oriental traits to the end; but *truth* is not different for the East and for the West, and our endeavour should be to seek and propagate *truth*. If we consider Western knowledge to be good, if we consider Western ideas to be true, let us eagerly acquire them wherever they come from. Let us never be afraid of honest imitation, but let us seek after the best and highest in everything, and eagerly receive it into our minds and souls as we know it. They 'zealously seek us in no good way' who advise us to shut our minds to any knowledge simply because it is foreign. There is no such thing as 'native' and 'foreign' where truth is concerned, for there is no nationality of truth. The wise patriot will, therefore, cast aside all ignorant prejudice and will endeavour to acquire and impart truth to his countrymen regardless of the source from which it comes. 'More light' were the last words of the great German poet Goethe, and they should be the motto of every true friend of his country."

It has also been said that Indian Christians sever themselves from the old traditions and ties which bind them to the Hindu community. But such a separation is inevitable so long as the Christian convert is persecuted and is treated with contempt. In the eyes of a Hindu

nothing is more degrading than one of his own kith and kin becoming a Christian. Under these circumstances is it any wonder that the convert takes a dislike to everything Indian? But now that there is such a thing as a society of Indian Christians, with a recognized status and position, the so-called demoralizing tendency is not very conspicuous.

If the tendency towards Anglicization is to be guarded against, the other extreme tendency towards everything purely Hindu is equally, if not more dangerous. The social customs of the Hindus have all more or less a spiritual basis. Take for instance the marriage ceremonies and customs. Every one of them has a religious significance. As a matter of fact, that section of the Indian Christian community—and this we are glad to say is a very small section, and is to be found chiefly in Southern India—which clings tenaciously to Hindu customs, is most under the dominance of the spirit of caste. In less significant matters, such as dress, mode of living, &c., there is not of course this danger, but these matters are not settled by any hard and fast regulations, but by conditions in which each individual is placed.

The Indian Christian community has not got a past. This is no doubt, in one respect, a source of weakness, but situated as it is it is drawn nearer to western than to eastern ideals, but the social ideal which the community should work out for itself, must be something neither purely eastern nor purely western, but a happy blending of the best elements of both.

Indian Christians, as a whole, do not seem to be very keen on the subject of politics. Individual Indian Christians, such as the late Dr. K. M. Bannerjee, Babu Kali Churn Bannerjee and others have taken an active part in politics, and their political work has been highly appreciated, not only by the community at large, but also by Government; but the reason why the majority of Indian Christians keep aloof from the political agitation of the day is their lurking suspicion that this agitation is not at bottom prompted by feelings of true loyalty. There can be no doubt, however, of the intense loyalty of Indian Christians. "It is a rare thing," says a missionary critic, "to find a Native Christian, however despicable he may be in some respects, disloyal, disaffected, or opposed to British rule. When we consider the fact that at the time of the Mutiny not one single instance could be found of an Indian Christian associating with the rebels, it speaks volumes for the loyalty of the Indian Christian community." On the subject of politics, Professor Velinker, whom we have already quoted, gives some very sound advice to Indian Christians.

"I do not agree with those who hold that Indian Christians should not involve themselves in politics. My conviction is that it is our duty as Christian men to touch the lives of our countrymen on as many sides as we can, entering into every interest of our people, and seeking by God's help to elevate every department of their life and activity, even as our blessed Master identified Himself with every detail of the life of the society in which He moved. We need to cultivate broad sympathies, lest our countrymen take us for men of narrow prejudices, and we thus miss the glorious opportunities which are ours at this time when our countrymen are standing as it were at the parting of the ways. And particularly as regards politics, if counsels of moderation, good feeling towards our rulers, and good citizenship, were ever needed, they are most needed at this time of angry and

excited feelings. Hence the special need at the present time of 'Christianizing' politics, if the expression is permissible; and hence the special call on our Christian countrymen not to neglect this department of activity which has such absorbing interest for so many of our educated men. It is a department in which we ought to make our influence felt, and I consider it my duty the more emphatically to urge its claims, as it appears to me that there is an unfortunate tendency among educated Christians in India to ignore these claims altogether."

A word about the spiritual condition of Indian Christians. The writer, having had the inestimable privilege of personal contact and intercourse with the Christians of Europe and America, must admit that the standard of Christian life in India is not as high as it should be. But when it is borne in mind that England and other Western countries are old Christian countries, that the Christians there have been "basking for centuries under the sunshine of Christian faith," and that the people of this land have only recently been brought under Christian influence, our critics must be less censorious. Indian Christians have no doubt their faults and shortcomings, but where Christianity has taken a real hold of the hearts and affections of the people of this land, it has not failed to effect a thorough transformation of character. Young as our community is, it has produced a long roll of Indian Christians, men and women of ability and eminence, who have honoured their faith and exemplified a type of personal righteousness and moral strength, which is recognized as the fruit of Christianity. Need we mention names? Who does not know of Nilkant Sastri Goreh, Krishna Mohun Bannerjee, Ram Chandra Bose, Narayen Shesadri, and among those still in our midst of Dr. Imad-ud-din, Rev. Dhanjibhai Naoroji, Pundita Ramabai, and others. And in the humbler spheres of life, there have been hundreds and hundreds who have testified in their lives to the transforming influence of Christianity. In the lives of these men and women we find a distinctly new type of individual character which bears powerful testimony to the renovating and uplifting influence of the religion of Christ.

[In sending this article to us at the beginning of this year, Professor Sathianadhan expressed the hope that it might prove of interest to those concerned about the present position and future prospects of the Kingdom of our Lord in India. It was accordingly put in type, but its insertion was deferred until a convenient place could be found for it. In the meanwhile, a similar article by the same writer has appeared in the *Indian Church Quarterly Review*. We do not, however, think this a sufficient reason for withholding so valuable a contribution, sent to us direct by the author.—ED.]

FURTHER AMERICAN NOTES.

**II. The Protestant Episcopal Church: its Worship and its Work;
III. Clifton Springs and Northfield; IV. Miscellaneous Reminiscences.**

II. The Protestant Episcopal Church: its Worship and its Work.

THE story of the foundation and growth of the American Church is very interesting. In an attractive volume contributed to Scribner's valuable "Church History Series," Dr. C. C. Tiffany, Archdeacon of New York, has told it with excellent judgment. How the emigrants to Virginia and other British Colonies in America carried with them their love for their old Church; how they planted it

amid great opposition from the more numerous Puritans; how the S.P.G. helped them with men and money; how they pleaded in vain with the home Church to send them a bishop; how the separation of the Colonies from Great Britain nearly destroyed the Church; how at last it obtained a bishop from the Scottish Episcopal Church; how the Church of England then consecrated two more; how the constitution of the new American Church was formed; how in the present century the Church gradually grew in strength and influence, led by a succession of devoted bishops, some of them distinguished for evangelical fervour (White, Chase, Griswold, McIlvaine, Moore, Eastburn, Stevens), some by strong Churchmanship (Hopkins, G. W. Doane, Whittingham), some by both (Ravenscroft, Kemper, Whipple)—all this is told in a most interesting way by Archdeacon Tiffany, and no one can read it without finding his sympathies drawn out to a sister Church with such a history. But I wish to draw attention to two or three features in its current life.

First of all, one is struck by the power of the laity. It is quite true that the bishops, though not great state officers as in England, have more influence and practical leadership than with us; but this is in no way found to be antagonistic to lay power. In fact, bishops, clergy, and laity seem to work together well. In each "parish," as before stated, the "vestry" is the real ruler. It manages all the finances, through a treasurer. It pays the Rector—who has been elected by the parish, be it remembered—a regular fixed stipend, as well as the assistant clergy and various officers. It elects delegates to the Diocesan Convention, and these are strong business men who have minds of their own and can express them; but they believe in their Church and love it, and if they did not, they would not be elected. I asked several good authorities what is done with a clergyman who does not obey his bishop, say in some matter of ritual. The possibility of such a thing seems to be remote. There is entire toleration within certain limits; but if a rector did overstep the limits, the vestry would give him notice to quit. But, I asked, suppose the congregation stood by the rector? Then the bishop would simply decline to visit the parish. The matter would then come before the Diocesan Convention, and in an extreme case before the General Convention; and the rector might be formally deposed from the ministry; while if rector and congregation were both still recalcitrant, the parish would be struck off the Church rolls, would have no right to send delegates to the Conventions, and would in fact become what we in England should call "Dissenting." But I did not hear that any such case had actually occurred. Five-and-twenty years ago, a bishop was deposed after trial, but this was when he had already declared his intention to "transfer his work and office to another sphere." This was Dr. Cummins, who thereupon founded the "Reformed Episcopal Church." It was announced as a protest against advancing sacerdotalism; but, as in the case of the similar body in England, it seems usually to have planted itself in places where there was already plenty of distinctive Evangelical teaching.

Here I may observe that the various parties in the Church are to be found in America as in England, but there seems to be less of what is

extreme in any direction, and certainly much less partizanship. What may be called Old Evangelicalism flourishes, as before stated, chiefly in Virginia. In other States, so far as I had the opportunity of observing, it would be more difficult to "ticket" men. It is plain that the externals of Divine service do not divide them in America as they do with us. Men who in teaching and in work, and in all that constitutes personal religion, are substantially and sometimes decidedly Evangelical, have features of ceremonial which would perplex our more sensitive friends at home. Even if not seriously disapproved, these features would in England be usually expected to betoken a different type of churchmanship. For example, not only are surpliced choirs universal, but not less so are processional and recessional hymns; and coloured and embroidered stoles are very general. Turning east at the Creed, on the other hand, I saw but rarely; and while the choir almost always sings an anthem, and generally also an elaborate *Te Deum*, the Psalms are oftener read than sung. Several choirs that I saw were composed of both men and women, the latter wearing surplices and cassocks (or something like them) and either trencher caps or small velvet caps. Crosses and flowers on the Communion Table are common, and, like the processionals and the stoles, by no means necessarily indicate even a mild High Churchmanship. At three churches I found the Table—a table pure and simple—standing far out in the chancel in a square enclosure, the rails quite surrounding it. "So will I compass Thine altar, O Lord," one clergyman quoted when showing it to me. In one of these churches, the Bishop sat in a chair in the centre of the apse, behind the Table, facing the congregation. As Dean Stanley used to say, this, which is to be also seen in one or two very strong Protestant churches in London, is much more Papal than the eastward position!

Let me give one illustration to show how little these variations count in America. At one church there was a very fine choir of men and women in cassock and surplice; the Psalms in this case were chanted; cross and flowers adorned the Table; there was no turning east at the Creed. The Rector, in white embroidered stole, at the end of the service told the congregation a little about the Ecumenical Conference at New York (which he had attended), spoke warmly of Mr. Moody and his work, and finished up by distributing leaflets all over the church, on which was printed Mr. Sankey's pathetic song, "One day the silver cord will break"; and presently the whole congregation were singing its very moving chorus:—

"And I shall see Him face to face,
And tell the story, *Saved by grace!*"

This was one of the churches where the choir-master has taught the choir to care for the words they sing as well as the music. One of the hymns was "From Greenland's icy mountains"; and I shall never forget how in the last verse organ and choir sank into extreme softness at the words, "*The Lamb for sinners slain.*" Those two incidents seemed to me to preach the Gospel to the people that night,—not that such "preachings" are necessitated by any defect in the pulpit of this church.

The end of a church service is sometimes prolonged by much singing.

In one case, as the preacher came down from the pulpit, the choir sang the Doxology; then followed the anthem, during which the offertory was collected; then a hymn; then prayer and benediction; then the little "vesper" now familiar in England; and finally the processional hymn as clergy and choir retired. The offertory, let me observe in passing, is, in accordance with the rubrics in the American Prayer-book, preceded by the clergyman saying in a loud voice, "*Remember the words of the Lord Jesus, It is more blessed to give than to receive*"; and when he "presents" it at the Holy Table, he says, "*All things come of Thee, O Lord, and of Thine own have we given Thee.*" This is one of the many improvements in the Revised Prayer-book of the American Church which especially impressed me, and made me often wish that we too had power to make slight alterations and additions in our services, without, of course, touching fundamental doctrine.

At Grace Church, New York—with whose Rector, Dr. Huntington, I had the happiness to be quartered,—there is a great variety of services. After the 8 a.m. Communion, there is a special 9 a.m. service which is the peculiar charge of one of the assistant clergy, the one whom I mentioned in my former article as also Honorary Chaplain of the Fire Brigade; and it is attended by many humbler members of the community, including not a few of the firemen and their wives and families. Then at 11 a.m. and 4 p.m. are the two regular morning and evening services, at which the pews are the property of the pew-holders; and then at 8 p.m. there is a remarkable service at which the whole church—a large and beautiful abbey-like edifice—is entirely free and open, even the Rector's family having to go in half an hour beforehand to secure their seats. For this service special "offices" have been compiled, and sanctioned by the Bishop, for different seasons of the Church's year. The one I witnessed was for Easter and Ascension, and in addition to chants, hymns, special versicles and collects, &c., had one most impressive feature, viz., the reading out of the wonderful verses in Rev. xxi. describing the glories of the New Jerusalem, and the chanting by the whole congregation, after each verse, the words, "*Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.*" At this church, like the other I referred to, the choirmaster thinks of words as well as music. I shall always remember the extreme impressiveness with which the hymn "Jesus lives! Thy terrors now" was sung, especially the line "Life, nor death, nor powers of hell." After the word "Life" there was a solemn pause, and then "*nor death*" was breathed out softly, followed by another pause before the line was finished. Such a plan is worth all the elaborate anthems which, with their solos for different parts, I must confess often tired me at other churches.

Grace Church is remarkable in many other ways. It would be going too far to call so conspicuous and in some respects exceptional a parish a type of parishes in general; but a good deal of the work it does so well is paralleled, though on a smaller scale, in other less-favoured places, so that a brief notice of this work will convey some idea of how the energy of the American Church is displayed. The Year Book of Grace Church contains no less than 150 pages. It reports upon Administration,

Worship, and Work; and the Report on Work is divided into twelve sections, viz., (1) Religious Instruction of the Young (i.e. Sunday-schools; no American parish is burdened with what we call a National School); (2) Missions at Home and Abroad; (3) Industrial Education (a School); (4) Industrial Employment (Benevolent Society, and Parish Laundry); (5) Care of Sick and Needy (comprising St. Luke's Association, with Physician and Visiting Nurse; Grace Hospital; and Clothing Depository); (6) Care of Little Children (comprising Day Nursery, Kitchen Garden, Kindergartens); (7) Visitation of Neighbourhoods (18,665 visits); (8) Visitation of Prisoners; (9) Promotion of Temperance ("Knights of Temperance," "Young Crusaders," "Women's Union," "Maids of Honour"); (10) Fresh Air Work (giving an interesting account of a country-house or houses called "Grace House-in-the-Fields," where women and children are received for a holiday); (11) Libraries and Reading Rooms (three); (12) Friendly Societies and Brotherhoods (including Brotherhood of St. Andrew, King's Daughters, G.F.S., and several others). Part of these multifarious agencies are carried on at Grace House, adjoining the church, in which also is an interesting Choir School, described under the head of "Worship"; and part at what is called Grace Chapel, which is really an important "Settlement" on "East Side," i.e. a part of New York corresponding somewhat with the "East End" in London. Several American parishes have these "chapels," not necessarily within any supposed parochial area (for our strict divisions are unknown), but planted in the poorer parts of cities. Grace Chapel is a wonderful place, a whole range of buildings round a quadrangle, comprising a good-sized church, large Sunday-school rooms, rooms for Bible-classes, Men's Club, gymnasium, library, &c., &c.; also three homes, for old men, old women, and children, called respectively the House of Simeon, the House of Anna, and the House of the Holy Child; also residences for the Vicar (who in America is the Rector's deputy for these chapels), the Vicar's Assistant, four Deacons, &c. In the list of the whole staff there are two other assistant clergymen, seven deaconesses, and two house-mothers, some for the work at Grace Chapel, and some for that at Grace Church.

Under the head of Missions, there are four different accounts, showing receipts for \$10,128, \$4761, \$4341, and \$3371, but I am not clear whether they are independent of one another, or whether the first item may not include at least one of the others. Of course Home and Domestic Missions are included; but a list is given of grants made to foreign objects, twenty-three in number, corresponding to what we should call "appropriated contributions." These are for all sorts of purposes, in China, Japan, West Africa, Mexico, Cuba, and Brazil, and appear to include four "own missionaries." Apparently the church offertories for the general Foreign funds of the Missionary Society are over and above all the foregoing figures, and amounted to \$1577; but in the uncertainty of my reading of the accounts, I refrain from giving any total in sterling.

The Year Book further gives a summary of "only such contributions as passed through the hands of the Rector or his representatives," but for all purposes. They amounted in the year ending Advent, 1899, to

\$111,873, or over 22,000/1. Grace Church, it will be seen, is in every way an important institution.

Two things more I must say about the Rector himself. First, he was the chief mover in carrying the Revision of the Prayer-book through successive Committees and Conventions; and although I believe the revision was more conservative than he had hoped for, there can be no doubt that the Church owes him a deep debt of gratitude for the tact and skill with which his important part of the work was accomplished. Secondly, he has been a prominent advocate of measures for the union of American Christendom, and has published able and interesting books designed to prepare men's minds for the amalgamation of the denominations in one great American Church. His proposals are most broad and liberal, while holding firm to the fundamentals of the faith; and it was he who devised the famous "quadrilateral" adopted by the General Convention in 1886, and by the Lambeth Conference in 1888, viz. :*

"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

To one other feature of the American Church I would draw attention, viz., the Order of Deaconesses. One of the canons of the Church, passed in 1889, provides for this Order, and lays down the conditions under which "unmarried women of devout character and proved fitness" may become Deaconesses. I had the privilege of visiting two Training Homes in which these ladies are prepared for their work, one in New York, called St. Faith's, and one in Philadelphia. Each of these has already sent out a number of Deaconesses, "admitted" and authorized by the Bishops, who are labouring in various dioceses in the United States, as far as Alaska, and also in China and Japan. St. Faith's at New York, though not an integral part of the Grace Church organization, being for the whole diocese, is practically conducted under the auspices of Dr. Huntington as Warden. The Deaconesses trained there are "admitted" to the Order by a solemn service, in which they are presented to the Bishop. Questions are asked and answered, and prayers offered, after the manner of Ordination Services, and the Bishop lays his hands upon the head of each one, saying:—

"Take thou authority to exercise the office of a Deaconess in the Church of God, whereunto thou art now set apart.

"Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

III. Clifton Springs and Northfield.

I must not close my American Notes without some reference to the

* I print the clauses in the form finally adopted at Lambeth.

visits I paid to these two places,—visits unconnected, as will be seen, with the tour taken in the interest of the Protestant Episcopal Church, for they took me back again into an inter-denominational atmosphere like that of the Ecumenical Conference.

A few years ago, Dr. Gracey, a leading man on the Presbyterian Board of Missions, and co-editor with Dr. Pierson of the *Missionary Review of the World*, founded an International Missionary Union, composed entirely of missionaries of all denominations, though the officers they elect need not be missionaries. There are nearly one thousand members, in all parts of the world; the great majority, naturally, being American missionaries. The Union meets annually, in May or June, for a ten days' Conference, devotional, practical, and social; and the members attending are, naturally, such missionaries as happen to be in America at the time. For the last ten years, the meeting has been held at Clifton Springs, a health resort in the north-west of New York State. Fifty years ago, a young physician, Dr. Henry Foster, started a hydropathic establishment there, which has grown into The Clifton Springs Sanitarium, an immense institution, with nine resident doctors, nurses and bathing attendants innumerable, spacious buildings, endless appliances for taking sulphur baths and the like, and, like our "hydros" at home, every convenience of a great hotel. From the first, Dr. Foster has sought to make his Sanitarium a centre of Christian influence, and souls as well as bodies have found healing and health there. He now entertains every year, at his own charges, the hundred and fifty or two hundred missionaries who come together under Dr. Gracey's leadership; and he has built in the grounds a pretty and commodious pavilion, expressly for the annual Conference. Moreover, he has made over the whole property to trustees with express provision that the International Missionary Union is always to be freely entertained at Clifton Springs.

I was earnestly invited to attend the whole Conference, but I was only able to go for one day, *en route* between New York and Toronto. But those twenty-four hours will always be a pleasant memory. There was an atmosphere of friendliness, and an atmosphere of prayer, which had been impossible in so gigantic a gathering as the Ecumenical Conference; and there was time, even in my short visit, to greet missionaries from distant fields whose names one had long known. For instance, there was Dr. C. C. Baldwin, the Methodist Episcopal missionary who was at Fuh-chow before the earliest C.M.S. pioneers arrived there in 1850, and who told me touching particulars of the last days of two of those pioneers, Mr. and Mrs. McCaw, who died after a few months' service long before the first-fruits of the work were gathered. I gave two long addresses by invitation, one on the story of Uganda—which led to my seeing two Canadian ladies who are cousins of Alexander Mackay, and who were staying in the Sanitarium; and the other, at Dr. Gracey's special request, on the progress of the C.M.S. in the past thirteen years, i.e. since the "policy of faith" was inaugurated. This latter address excited manifest interest, and, questions being invited, I was well cross-examined on the whole subject. One question indicated an impression which I was informed had prevailed in America, viz., that C.M.S. had quietly raised the standard of qualifications in a candidate, in order to prevent

the "policy of faith" overwhelming the Society! My reply, that we had neither raised nor lowered the standard, but went on exactly as before, and that seven years passed away before we realized the extraordinary effect of the resolution of 1887 in doubling the missionary staff, was evidently a great surprise.

If any English missionaries should be passing through America in the early summer of any year, they should make a point of joining the Conference at Clifton Springs. Fifty cents (2s.) will make any one of them a member of the Union; and they will thoroughly enjoy, not only the intercourse with brother and sister missionaries, but also the gracious hospitality of the venerable founder and head of the Sanitarium. He is an old man now, but his tall figure and dignified presence suggest good hopes of his being permitted to preside over his institution for some few years more. "If the Lord tarry," he would wish me to add; for he is one of those who live in the attitude of expectation for the Coming of the King.

While Clifton Springs is little known in England, Northfield has a name familiar to thousands as that of the birthplace and home of Mr. Moody, the evangelist, and the scene of some of his later labours. My vivid recollections of his great campaigns in London in 1875 and 1883-4 made it impossible for me to be in America without visiting Northfield. I had always hoped to see Moody himself in his own environment; but this was not to be. His earthly work was done, and he had passed to his rest a few months before. His son, however, Mr. William Revell Moody, kindly sent me an invitation; and on my way back from Montreal to Boston—whence we were to sail—I stopped for two nights at the pretty village in the broad and smiling valley of the Connecticut River.

We in England think of D. L. Moody as an evangelistic preacher; and some of us have observed that he had founded some kind of Training Institution. But I was quite unprepared for what I saw. As the train approached, I observed in the distance, across the open valley, a scattered group of large buildings; and another similar group of buildings, on a hill upon the railway side of the river, was hidden from me. The former group belonged to the Girls' Seminary, and to the head-quarters of the work; the latter, four miles off, to "Mount Hermon," the Institute for youths and young men. There are, in fact, two estates, together 700 acres, purchased, as I understand, partly with the gifts of friends, and partly with the large sums accruing from the royalties on Mr. Sankey's hymn-book—not a penny of which was ever appropriated by him or Mr. Moody. In the midst of the "campus" (as the ground is called) on the girls' side is the house in which Moody was born, the house in which he latterly lived and where his widow still dwells, and, on a small knoll called Round Top, his grave, just a simple mound of earth encircled by a railing. On that Round Top he used to have open-air gatherings for prayer and hymn-singing. The buildings on this side comprise several "halls" in which the girl-students live and are taught, with a great "auditorium" seating 2500 people, a smaller "recitation-hall" (*Anglicé*, lecture-hall), a church, a book-depôt, a science school, &c.,

and farm buildings; also a large hotel, conducted by a nephew of the evangelist.

The two Seminaries are in fact High Schools for young people of small means, over sixteen years of age. Moody always had a keen sense of his own lack of early education, and one of his objects in life was to provide a good education for persons similarly situated. It is distinctly a good education that is given at Northfield, comprising Latin and Greek, French and German, and the various branches of English study; and it has an industrial and domestic side. At Mount Hermon there is plenty of farmwork, with smith's and carpenter's shops, cooking, baking, washing, &c.; and in the Girls' Seminary all kinds of domestic work are systematically taught—and, to judge by the diagrams on the walls, scientifically too. On both sides, the students perform all the household duties. Most of them are children of poor ministers, or otherwise of respectable parentage; and the education is not free, but charged for at half the prevailing rates. For certain domestic services (e.g. for waiting at table by turns in the hotel) the students are paid the proper wages; and some of them earn in this way the fees for their education. The courses of study are not all alike at Northfield: there are, so to speak, various triposes; and certificates of passing the higher examinations are accepted by the American Universities as equivalent to matriculation in the case of students who are able to go on to a university course, as some do.

I had the privilege of addressing the students on both sides of the river: the girls, at their "commencement," when diplomas were given to those who had completed their course. This was quite an imposing ceremonial, and was witnessed by several hundreds of friends and visitors, who, with the whole body of students, nearly filled the great auditorium. The singing on this occasion, and at a concert the evening before, was delightful. Mr. Moody, as many will remember, was a thorough believer in the power of music.

During the vacations, when the buildings are available for other uses, various Christian Conferences and Conventions are held. It is at some of these that Mr. Webb-Peploe, Mr. Selwyn, Mr. Meyer, Mr. Andrew Murray, and other visitors from this side the Atlantic have spoken in Mr. Moody's time. I was much pressed by Mr. Mott, of the Student Volunteer Movement, to stay for the Students' Conference to be held in July. But I am glad that my visit to Northfield took place while the ordinary work was going on.

IV. Miscellaneous Reminiscences.

In these short articles much has been omitted which it would have been interesting—to me at least—to relate or describe. For example, our impressions of the truly beautiful city of Washington, with its gardens and avenues, its imposing Capitol, its magnificent Congressional Library, its unique Washington Obelisk—the highest structure of masonry in the world, 44 feet higher than the towers of Cologne Cathedral; or of the old and deeply-interesting city of Philadelphia, with its relics of the epoch of American independence, its City Hall (second highest in the world, only 18 feet less than the Obelisk), and its incom-

parable Park. I might describe my Sunday in Philadelphia, when I preached three sermons in churches and gave three addresses to Bible Classes and Sunday-schools, being driven about twenty-five miles within the city to accomplish this work,—all under the care of three maiden sisters, *ætat.* 84, 82, and 77, who themselves still conduct the Classes and superintend the Schools; or the dinner of the Church Club at New Haven, where I spoke for an hour (by request!) after the ice-cream and during the cigar period; or the clerical luncheon at Detroit in honour of one of the clergy of the city just going forth as a missionary to the Far West, at which Mr. Wilson spoke impressively; or the reception at Pittsburg, after the week-night missionary service, when the Bishop invited the congregation into the adjoining church-room, put Mr. Wilson and me on a dais, and caused some two hundred people to file before us and shake hands, introducing them severally himself—(one of them was a son of Mr. Childers, a former Chancellor of the Exchequer),—after which they were all regaled with the inevitable and always welcome ice-cream; or Bishop Satterlee's clerical luncheon at Washington, and the discussion afterwards; or the splendid site chosen by that same justly-esteemed Bishop for a future cathedral, four miles from the present city, but whither the city will have extended in a few years—a site whence the view of Washington reminded me of the view of Florence from Fiesole; or the grand cathedral slowly building at New York; or the inauguration of the Squirrel Inn, a first-class temperance refreshment house in the slums of New York—one of Dr. Huntington's many good projects; or the three Theological Colleges at which Mr. Wilson and I addressed the men, at New York, Alexandria in Virginia (before-mentioned), and Cambridge in Massachusetts—representing "High," "Low," and "Broad" respectively; or the two great Universities, Harvard and Yale, at Cambridge and New Haven respectively—especially the annual "Baccalaureate Sermon" at Harvard, preached this year by Bishop Potter of New York; or the great city of Boston, with its busy streets and picturesque environs; or the interesting private Conference held there to discuss the question how far religious and philanthropic institutions ought to accept gifts from millionaires whose wealth has been "gotten" (as the Americans say) in doubtful ways; or the pretty country-house where I stayed two days with cousins of Mr. Faithfull of Whitechapel and Miss Storr of our Women's Department; or the little town of Concord, with Emerson's house (shown us by his daughter), and his grave in the beautiful "Sleepy Hollow Cemetery"; or Longfellow's house at Cambridge, in which I had tea with the poet's daughter, and saw the chair made from the "spreading chestnut tree" under which stood "the village smithy"; or the new *Kearsage*, the most powerful battle-ship in the world, which came to Boston while I was there, and over which I was conducted by the captain himself—his wife being a guest of my kind hostess, the widow of that distinguished Professor of Chemistry at Harvard, Josiah Parsons Cooke.

Besides all this, we had the pleasure of visiting Canada. It was good to observe the growth of the Canadian Church Missionary Association, the prosperity of Wycliffe College at Toronto, and of Havergal College there too—a first-class girls' school under Miss Knox, daughter

of the former Editor of the *Intelligencer* and sister of the Bishop of Coventry; and good to attend, not only large gatherings at Wycliffe, but, especially, the weekly prayer-meeting at the C.C.M.A. office, and an ordinary parochial Gleaners' meeting at which I appeared unexpectedly. It was good also to observe the missionary zeal of our friends at Montreal, which is about to bear fruit in the perfecting of their organization. The venerable Bishop of Montreal, in his eighty-fifth year, came to a reception given by Mr. and Mrs. Hackett in the fine new Diocesan Theological College on the Saturday night, "to meet the C.M.S. Deputation"; and gave the Benediction after a sermon I had the honour of preaching in Dean Carmichael's church, St. George's—in which, five years ago, I heard the closing sermon of Mr. Aitken's Mission; and then, on the Monday, presided at a lecture I gave on the Missions of the Century. Of Bishop Bond, and of the sisters at Philadelphia, it may be truly said that they "bring forth fruit in old age."

The voyage home, in the splendid steamer *New England*, of the Dominion Line—a larger vessel even than the White Star *Teutonic* which took us out, was chiefly interesting for the presence on board of the head of the Brahma Samaj, Babu Protap Chunder Mozumdar. He spoke to me in very warm terms of the C.M.S. missionaries he had known in India, called Bishop French "a true saint," heard from me with manifest regret of Robert Clark's death, and altogether seemed far more in sympathy with us—though unable to receive the Christian theology in its fulness—than the majority of the other passengers, "Christian" though they would be statistically counted.

I have only to close these casual Notes with an expression of deep thankfulness for having been permitted to make this interesting journey, for health and strength granted throughout, and for so many opportunities of usefulness—not, I hope, altogether lost. With all our hearts would Mr. Wilson and myself echo St. Paul's words, "*Yet not I.*"

E. S.

MISSIONARIES IN EGYPT.

THIS is the title of an article by Mr. Arnold Ward in the *Nineteenth Century* for August, which calls for some comment. We do not know Mr. Ward, but he writes with a fair knowledge of his subject and temperately in tone, and we are quite willing to accept his article as a reasonable statement of the case against the proclamation of the Gospel in Egypt. We use this expression advisedly. Mr. Ward would object to being regarded as antagonistic to "Missions" in Egypt. "Wise missionaries are valuable," he says, "even from a political point of view." "The right sort of missionary . . . can be as useful to the State in Egypt as he has proved himself elsewhere in many parts of the world." Yes; missionaries can do good geographical work, linguistic work, social work, educational work, medical work. They can discover lakes in Central Africa, prepare dictionaries in China, help to feed famine victims in India, and educate Egyptians for Government clerkships. But there is one thing they must not do: they must not proclaim the Gospel. Imagine this said to St. Paul!

But does Mr. Ward say it? Let us give one illustration. He complains that "the clerical member" of the C.M.S. party of two at Omdurman, preaching on Christmas Day—evidently at an English service for English Christians—"selected the Incarnation as the point of Christianity to be held to most firmly and emphasized most strongly in the Sudan." Perhaps Mr. Ward wishes his readers to understand that Mr. Gwynne discussed all the subtleties of Nicene controversy, and demanded that the *homo-ousion* be flung at the heads of the Dervishes. When a writer uses such words as "dogma" and "theological argument," we know well that the object is to prejudice the reader's mind. But when a Christian clergyman addresses a Christian congregation on Christmas Day, what subject ought he to choose if not the Incarnation? Why is Christmas Day kept at all? If Mr. Ward observes the day, even to the extent of expecting certain special viands on his dinner-table, has it never occurred to him what all this observance means? It means, whether men think of the fact or not, that "a Saviour"—whatever that may mean,—"Christ the Lord"—whoever that may be,—has been born into the world; and it means that the announcement of this Birth is "good tidings of great joy." There is no "dogma" or "theological argument" here. It is a question of fact. Did such a Birth take place or not? Has such a Person really come into the world? If not, why keep Christmas Day at all?

But perhaps Mr. Ward would say, Yes, I believe that Christmas Day commemorates a real Event, about which Christians do well to rejoice; but is it necessary to "proselytize" (a word he is fond of) Moslems to the same belief?

Now here we come to the very bed-rock of the missionary enterprise. If the Christmas announcement is the announcement of an actual fact that actually occurred, ought not all men to know it? If it really is "good tidings," why exclude Mohammedans from hearing it? Here is the whole case for Missions. We are not sending out men to set forth a system of Ethics which we Westerns are vain enough to think rather superior to other systems. We are not "compassing heaven and earth to make one proselyte" merely because we fancy that our "doxy" is better than his "doxy." What we seek to do is to inform men of a tremendous fact; and the whole question is, Is it a fact? Sometimes one may see an advertisement in the *Times* as follows:—"If A— B— of C— D— will communicate with Messrs. X— Y— and Z—, he will hear of something to his advantage." If the observance of Christmas Day is not based upon a lie, there is "something to the advantage" of every man which we are able to communicate. Why should a Mohammedan be excluded from a share?

But Mr. Ward in effect rejoins, It's no use; he won't believe it. Very well; perhaps he will not; but our responsibility is not measured by the possibility of his acceptance of the message. We have "good tidings" to communicate; if he spurns them, the responsibility is his, not ours. Our responsibility is to tell him.

This is very elementary, of course; but it is exactly what the average man of the world forgets. Nay, the Church herself—the clergy and the laity alike—too often forget it as completely. If it was remembered,

Missions would be undertaken and prosecuted with an energy and a liberality and a self-sacrifice of which there are few tokens now. Mr. Ward urges the Church "to put the missionary business on a 'business footing.'" Excellent! We wish indeed that the Church would do so. But it will not be by instructing her missionaries to suppress the very "tidings" she is commanded to proclaim; it will be by insisting that they do that work first and foremost, and that all other work in which they may engage, however good in itself, is secondary and subordinate to the one grand task they are sent to perform; and it will be by sending forth men qualified for *that* in much larger numbers.

So much for the duty of the missionary. What of the duty of the Government? Mr. Arnold Ward complains that both the missionaries in Egypt and the higher authorities at home are compromising the British Government. If it is true that a zealous English missionary (not C.M.S.) sent "a controversial tract" to all the principal Moslem sheikhs and mullahs "in wrappers which bore an unfortunate resemblance to those in which Government circulars are sent," we think a grave indiscretion was (no doubt unwittingly) committed, and that the British adviser to the Ministry of the Interior was quite justified in sending out a circular disclaiming responsibility. It would, however, be only just to hear what Mr. Cleaver, the missionary referred to, has to say on the matter.* We cannot for a moment suppose that he was conscious of the resemblance of his wrappers to those of the Government. But Mr. Ward assails higher folk than Mr. Cleaver. He complains of Bishop Wilkinson, when advocating the establishment of a bishopric in Egypt, urging that God has "given Egypt to England" for a higher purpose than "the building of railways" and so forth. He regrets the excellent recent letter of a *Times* correspondent at Khartoum, advocating the withdrawal of the Sirdar's prohibition of evangelistic work. He protests against Professor Margoliouth's Oxford sermon on "The Failure of Islam," printed in the *C.M. Intelligencer* of April last. He fears the effect on the Mohammedan mind of the exhortations of "archbishops and bishops who sit in the House of Lords" "to an enterprise having for its object the substitution of Christianity for all other religions all over the world." Above all, he is alarmed at the probable effect of Lord Salisbury's speech at the S.P.G. Bicentenary. This is what, in his judgment, the Egyptian Mussulman will reflect:—

"Prayers are offered up in all the Churches for the conversion of Turks and other infidels. In these prayers the Prime Minister and other members of the Government join. The former, the head of a secular Government in England, has attended a missionary meeting, has moved the resolution of thankfulness for the result of missionary labours, describes the Mohammedan religion as 'mistaken' and as 'terribly mutilated,' admits that England's material conquests (including, of course, the conquest of the Sudan) are undoubtedly an invitation from Providence to take advantage of the means of spreading the Gospel, and looks forward through the co-operation of English secular civilization to the ultimate victory of the missionary cause."

Actually, it is dangerous for the Prime Minister to go to church on Good Friday, because the familiar Collect on that day asks for God's mercy upon "Turks and other infidels"! So we are to suppress the "good tidings" of Christmas Day, and exclude Mohammedans from our

* P.S.—See page 713.

prayers on Good Friday. This is what the worldly view of Missions comes to.

It seems, then, that we have all been mistaken in our reading of Lord Salisbury's speech. If so, however, we have erred in company with missionaries in the East. To them the printing in a leading Cairo paper of an Arabic version of the speech seemed likely to spread an idea that the British Premier would be glad if Christian missionaries would let Mohammedans alone. Mr. Ward, on the other hand, urges that if the native paper thought the *Times* letter "shameful and insulting"—as it did—*a fortiori* will it apply these epithets to Lord Salisbury's speech.

The great danger, however, which Mr. Arnold Ward points out is "that the Natives should see any reason to believe that Lord Cromer himself consciously desires or wills their conversion to the Christian faith." This would be "fatal to the success of Lord Cromer's policy," which policy Mr. Ward describes as "encouraging Mohammedans to reform their institutions from within," and in which, Mr. Ward himself thinks, Lord Cromer "has shown a scrupulous, possibly an over-scrupulous, respect for Mohammedan feelings and prejudices." This policy he further describes as "the alternative policy to that of conversion"; and he calls for "consistency on the part of a Government which oscillates between the verbal encouragements [to Missions] of Lord Salisbury and the actual discouragements of Lords Cromer and Kitchener."

This of course raises the great question of Government neutrality in regard to religion. We cannot here discuss so large a subject fully. We may perhaps be permitted to refer the reader to Chapters 44 to 46 in Vol. II. of the *History of the Church Missionary Society*. He will there find indisputable evidence that Mohammedans and Hindus respect a ruler who is a Christian and avows it, and who does not conceal his "desire"—his "will" is quite a different thing—that those he rules over should have the same "advantage" that he has himself; and that they *trust* such a ruler more fully than one who professes to care nothing about it, and whom they therefore suspect of having secret designs upon their religion. All the boasted neutrality of the East India Company failed to convince the Brahman Sepoys that they were not to be decoyed into the loss of caste and the disgrace of becoming beef-eating Christians; while the open patronage of Missions by the Lawrences and a host of other fearless Christian administrators never alarmed even the bigoted Moslems of the Punjab. They quite understood the absolute loyalty of these men to the grand principle of strict fairness and toleration towards all religions which was the basis of their government. The very fact that a king of men like John Lawrence avowed his desire that India should become Christian only emphasized the more powerfully the impartiality of his administration. This is the common-sense view of the matter; and the Christian is confirmed in it when he remembers that the Anglo-Indians who honoured God were the men who saved the British *régime* in India.

No Englishman can be blind to the splendid services of Lord Cromer and his lieutenants in Egypt. All who know anything of them hold

them in the highest admiration. But the experience of the Punjab shows that their success is in no way due to their concealment of their "desire," if they have any "desire," for the "conversion to the Christian faith" of the Egyptian people. Had they entertained such "desire," and let it be known, while exhibiting in every way possible their entire impartiality towards every kind of religionist, that impartiality would have been all the more impressive. It would have been seen to be based, not upon careless indifference, but upon a high sense of justice. Strict justice demands, for instance, that employment or promotion in the public service should be absolutely independent of religious considerations. If a particular Mohammedan clerk is a more efficient man than the Christian clerk sitting next to him, let the former be promoted over the latter's head; and *vice versâ*. But suppose a Mohammedan subaltern in the Egyptian army became a Christian, should the fact prejudice his promotion? We strongly suspect that Mr. Ward would say Yes. Very well; but do not call this impartiality or neutrality. At the present time, the Koran is taught in the Government schools, and the Bible is excluded. This may or may not be good policy, but at all events it is not impartiality or neutrality.

We do not wonder that Moslems call Christians "infidels," when they find Christians manifesting "no faith" even in Christianity. If I have no "desire" for the conversion of a Mohammedan to Christianity, it is clear that either I think his religion better than mine, or that it does not matter a straw which he professes. Any idea of "good tidings" "to his advantage" is absolutely excluded. In the strictest sense of the word, then, as regards Christianity I am an "infidel."

On the other hand, it is a significant fact that the man who exercised the greatest influence over the people of the Nile Valley which any European has ever succeeded in gaining was a man who was openly, some might say ostentatiously, a Christian. No Moslem ever doubted Gordon's strict justice. No one accused him of "proselytizing." But no one was unconscious of his "desire" that all the world should be Christian.

It is not necessary to refer to some minor points in Mr. Ward's article. But we may just say (1) that it is true, whatever he may allege, that the Soudanese are far less fanatical than the Egyptian sheikhs and mullahs; (2) that the Moslems, who are accustomed to marry, have their own ideas about companies of Italian male and female celibates, which ideas, however groundless, are not likely to commend the religion of the said companies; (3) that the missionary at Helouan of whom Mr. Ward speaks was not a missionary connected with any of the established Missions.

Mr. Ward concludes his article by kindly suggesting that "the great missionary societies" should "improve the training, the organization, and the methods of their servants." We are sure that "the great missionary societies" will always gladly consider any practical proposals for improving either training or organization or method. As a matter of fact, it is their habit—certainly the habit of the Church Missionary Society—to inculcate the utmost caution and discretion in

all Mohammedan countries. But the motive of all our action must be that expressed by the late Mr. W. E. Forster at the Jubilee Commemoration of the Abolition of Slavery in 1884, in the presence of the Prince of Wales, Lord Iddesleigh, and others,—“*Christ died for Mohammedans as well as for Christians.*”
E. S.

CONFERENCE OF MISSIONARIES AT CHELTENHAM.

THE Conference for Missionaries (men only) at Cheltenham, on July 17th to 21st, proved a very happy and helpful time to the thirty-nine missionaries and five Secretaries who were able to attend.

To speak first of “creature comforts,” all felt they owed much to the most kind hospitality at the Training College of the Rev. H. A. Bren, the Principal, of Mrs. Bren, and of Miss Jex Blake, the lady housekeeper. Nothing could have been kinder or more efficient than the way in which all the household arrangements were made to minister to the comfort and pleasure of the large party of guests; and the many pleasant recollections of the College and the gardens, to which all were made so welcome, will have a place among the memories of the Conference. It was to some who were present a special delight to meet in Mr. Bren a former C.M.S. missionary colleague in India.

What will most permanently remain as the fruit of the meetings will certainly be the help and encouragement gained by so many from the addresses of the Rev. W. E. Burroughs on the “Quiet Day,” which opened the Conference. The depth of spiritual truth he was enabled to bring out in dealing with the Person and Work of the Holy Spirit was made the more profitable, it seemed, by having special reference to the missionary service in which all present were engaged, in most cases as their chief life-work. There were moments, very necessary ones, of thorough heart-searching; but also many moments of uplifting, exhortation, and encouragement. The difficulties and dangers of a missionary life, as of any other life of Christian service, were very definitely faced, and the sufficient grace of God the Holy Ghost set over against them all. A valuable part of the meetings on this day was given to prayer.

The remaining two days of the Conference were taken up with discussions on subjects of a more business character. Three sessions out of four were given to the consideration of the Memorandum and Report on the future constitution of Native Churches, prepared by an important Sub-Committee in Salisbury Square, and recently issued by authority of the General Committee with a view to eliciting opinions from missionaries and others thereon before it is further considered at headquarters.

It was realized that missionaries now on furlough would in many cases miss the opportunity of discussing these important papers in the conferences, &c., in their several mission-fields; also, that although they could have the opportunity of expressing individual opinions in writing, these would not be so valuable if they had not gone through the fire of some measure of criticism from men whose views and standpoint were not quite the same. Hence the decision to take up these topics.

On the other hand, it was felt that the gathering would be a very different one from any Mission Conference. The members were from very varying fields. It was noticed that there were present twenty from India and Ceylon, twelve from Africa, one from Palestine, and six from China and

Japan. Also, while giving these figures, it will be of interest to add that there were three missionaries present who had served for over thirty years and seven for over twenty years; and that the average length of service represented was nearly thirteen years. It will be seen that such a body of men could not reasonably be asked to come to any united view about the application to their Missions of the documents submitted. Missionaries from the Punjab, from Palestine, from Ceylon, and from Uganda had such widely different experiences and conditions of service that it would be vain to attempt to formulate resolutions on which they would vote with any such degree of common standing-ground as would give weight to their decisions. It was therefore decided rather to follow a line of free discussion, without resolutions or voting, upon three main lines:—(a) The bearing of the Memorandum and Report on the training of Native Christians for their place in the constituted Churches of the future. This was opened by the Principal of Wycliffe Hall, the Rev. H. G. Grey, till lately the Secretary of the Punjab and Sindh Mission, who was followed by Archdeacon Walker, Secretary of the Uganda Mission; and the discussion, though a little missing the mark aimed at, and trenching rather upon the next subject, brought out important views of new and knotty points of the whole problem. (b) The bearing of the Memorandum and Report on the future of Native Church Councils, both pending the Constitution and after the Constitution of a Native Church. This was opened by Archdeacon Caley, of Travancore, who was followed by the Rev. T. Harding, Secretary of the Yoruba Mission, and keeping, in the latter part of the discussion, more definitely to the presented subject, proved a very valuable part of the proceedings. Where there was much diversity of opinion, there was some reason to feel that men already knew something of one another's views, but were a little apt to overstate what others meant, and to give in this way an unreal aspect to the divergence. The Conference may, it is hoped, have done something to minimize this danger by bringing men of different Missions together under the same roof for two or three days and setting them to talk over these very matters both in formal conference and in more social intercourse at other hours. (c) The bearing of the Memorandum and Report on the early stages of missionary work, a subject which, opened by the Rev. J. P. Ellwood, of the N.-W. Provinces Mission, followed by the Rev. O. M. Jackson, of West China, led to some important discussions on the relations at an early stage of missionary work between pastoral and evangelistic agencies. In each case there was no lack of interest in the Conference. Men spoke freely, kindly, and practically. The results must be looked for partly in the modifications resulting from the discussions that may find place in the opinions and reports of those present at the Conference, who are being asked to help the Committee's deliberations on the difficult problems before them in connexion with Native Churches; partly in the light gathered by the Secretaries present, to whom the whole treatment of the subject was both profitable and encouraging.

A fourth session of Conference had been reserved for subjects to be selected on the spot. One topic had been more than once suggested before the meetings, and came so much to the front during the meetings that it was, with great unanimity, selected to occupy this session. It was the question of "The Society's method of preparing native agents for their work, considered especially from the point of view of the danger of denationalizing the Native Christians." The subject was opened informally by the Rev. P. A. Bennett, of the Niger, and spoken to by the Rev. J. Stone, the Rev. A. Phelps, and many others. It was a subject on which those present could naturally help one another. Training Colleges and

Divinity Classes came in for a strong share of criticism for their tendency to denationalize, but they were not without their defenders; nor was there lacking a good force of opinion that much of the change of thought, on custom, and of character, which from one aspect looks like denationalization, looks from another aspect very like the inevitable rise of the tide of civilization which accompanies evangelization, and which it is not always in the hands of missionary societies to initiate or to control.

The days of Conference did not pass without their hours of devotion. There were prayer-meetings in which intercession was made for all fellow-workers in the mission-field, and particularly, as was natural, for China. And there were "family prayers," at which the Rev. Canon Roxby and the Rev. H. A. Bren, as well as the Rev. H. E. Fox, gave helpful addresses, Mr. Roxby speaking on the wonder, the ground, the danger, and the responsibility of the Christian hope as set forth in Col. i., and Mr. Bren on the importance of trifles in God's view and in man's, taking as his starting point Prov. iii. 23, and St. John xi. 9, 10.

Mr. Roxby kindly welcomed the Conference at his church for Holy Communion at the opening of the Quiet Day.

One other feature of the gathering, a very pleasant one, was a garden party given one afternoon by Mr. and Mrs. Bren, at which the missionaries were invited to meet Cheltenham friends. After opportunities for social intercourse, an open-air meeting was held, at which Archdeacon Walker, of Uganda, and the Rev. A. Elwin, of China, spoke, as representing two of the most deeply interesting Missions at the present time, and Mr. Fox told of the urgent need of the Society for continued and increased supplies, especially of workers, but also of means.

Those who were able to go on from Cheltenham to Keswick must have felt that their own Conference was no unfit preparation for the Convention privileges, while to some who could not have those privileges the Conference was not without its compensating measure of stimulus and strengthening upon healthy lines of true spirituality and practical good sense.

F. B.

THE QUIET DAY.

Notes of Addresses on the Holy Spirit by the Rev. W. E. BURROUGHS.

[The Quiet Day was so arranged as that periods of meditation were followed by intervals for prayer, and these again by small portions of unoccupied time. No rules were laid down, nor any suggestions made as to how these free moments should be spent; but those present were urged to secure that continuity of thought and feeling which would result in their being "in the Spirit" all the day long. By pre-arrangement the intervals for prayer were used in part for *silent prayer*, and were closed by united supplication, led by some member present who was called upon for this.

The following Addresses opened the four periods of Meditation, viz. at 10 a.m., at 12, at 3 p.m., and at 5.30 p.m. An introductory address was given at a Holy Communion Service at 8 a.m., on the purpose of a Quiet Day, with St. Mark vi. 31 as a text.]

I. THE HOLY GHOST: THE DOCTRINAL ASPECT.

Read portions of St. John xv., xvi. It is remarkable that the earliest "confessions of faith" in the Gospels and Acts of the Apostles contain on reference to the Holy Ghost. (Cf. St. John iv. 29, 42, ix. 38; Acts viii. 37.) The recognition of the third Person of the Holy Trinity belongs to a fuller and a later Revelation. But from Gen. i. to Rev. xxii. we find the clearest and

most unmistakable witness to the Holy Ghost in the Bible—to His Person, His Dispensation, His Offices.

1. *His Person*.—Almost every characteristic of individuality and of personality is attributed to the Holy Ghost. Our faith must accept this as practically and as really as it accepts the Divine Personality of the Lord Jesus. We read of the love of the Holy Spirit, and of His grief; of His will and of His words; of His power and of His presence. We are warranted in listening for His voice, and in directing to Him our voice in prayer.

2. *His Dispensation*.—Such is the present age, a fact which emphasizes the importance of our subject to-day. Roughly speaking, we have the agency of God the Father in the Old Testament, which may be summed up as “God for us”; in the Gospels we have the direct agency of God the Son, ever about His Father’s business—doing His Father’s work—the “holy servant Jesus” (Acts iv. 27, *R.V.*), who, in redemption, “finished” the work given Him to do. This was “God with us.” Then in the Acts of the Apostles and in the Epistles, and still down these ages, we have the Divine energy of God the Holy Ghost—“God in us”—in His Church collectively, and in His people individually. (2 Cor. vi. 16; 1 Cor. vi. 19.)

“Every virtue we possess, and every conquest won,
And every thought of holiness, are His alone!”

3. *His Offices*.—These are more numerous than can be here mentioned.

a. *ὁ παρακλήτος*, St. John xv. 26 (notice that the same title is given to Jesus Christ in glory, 1 John ii. 1), the Comforter, or Helper, or Advocate. What Christ does for us in heaven, that the Holy Spirit does in us and for us down here. (Rom. viii. 26.)

β. The Teacher (St. John xvi. 13—15). How needful for us, for our life of learning here; for our office as teachers of others. And what a Teacher!—“Who teacheth like Him?”—so gently, so wisely, so patiently, so gradually, “as we are able to bear it,” so practically.

γ. The Guide (Acts xiii. 2, xvi. 6, 7). As well by closing doors as by opening them. We need to remember this. The angel who warned off from the tree of life, the angel who stood in the way to stop the rash prophet, was as truly God’s messenger as was he who guided Israel’s path in the desert. (Exod. xxxiii. 2.) Jesus has keys which shut and no man opens, as well as keys which open and no man shuts. (Rev. iii. 7.) It is so abroad in heathen lands, and at home. We thank Him for “open doors,” but do we bless Him equally for a wise guidance by “closed doors”?

δ. The Sanctifier, implanting Christ, 2 Cor. iii. 18 (*R.V.*). We accept the *R.V.* rendering of this remarkable scene, where Moses is not held up as an example for our hopes and aims, but rather is presented as illustrating, in his own person and experience, the partial and superficial effects of the Law, as contrasted with the deeper and more permanent effects of the Gospel. His face shone after forty days of intercourse with Jehovah on Sinai, but the glory was not lasting; it was evanescent as the dispensation which it depicted. Moses was conscious of this waning light, this fading glory, and he took a veil and covered his face, “lest they should look steadfastly on the end of that which was passing away” (ver. 13). “But,” adds the Apostle, contrasting the common privilege of “all” Christians, under the more glorious dispensation, with the experiences of the great Lawgiver himself under its forerunner—“we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from (one degree of) glory to (another degree of) glory, even as from the Lord the Spirit.” What an aim, hope, experience! Like Christ, and liker, till we see Him as He is. (1 John iii. 2.)

II. THE HOLY GHOST: HIS MODE OF OPERATION.

“*διαίσεις . . . διαίσεις . . . διαίσεις . . .*” 1 Cor. xii. 4, 5, 6. The leading thought here in the Apostle’s mind is the *sameness* of the Divine Agent, “the same Spirit . . . the same Lord . . . the same God,” amid endless *variety* of operations. And this is abundantly taught in the Bible, by its *illustrations* of the operations of the Holy Spirit, and by the *biographies* of men who had the Holy Spirit.

Illustrations:—

α. The Wind (Ezek. xxxvii. 9). This unseen but not unfelt power, so mysterious in origin, direction, and regulation (St. John iii. 8), is the first figure under which the Holy Spirit operated on our earth. (Gen. i. 2.) And in that earliest chapter of our Bible we are given the whole story of the Holy Spirit’s reviving, regenerating, and restoring energy. “Without form . . . void . . . darkness” was what He dealt with, “brooding over” it in life-giving power, advancing from stage to stage of creative work, in most suggestive series, till life and light culminated in likeness to God Himself; and when earth’s dust was moulded into “the image of God,” even the Spirit of God could do no more; even God the Father could say “it was very good”; and the Rest of God began. The wind of God! mighty as a rushing storm, and “soft as the breath of even,” making mighty waves lift up their hands, and scarcely dimpling the sea of glass with ripples of motion. Do we enough realize that God is in “still small” things as well as—perhaps more than—in the wind that rends the mountains? (1 Kings xix. 11.)

β. Fire (St. Matt. iii. 11). So came the Holy Spirit at Pentecost—the Church’s baptismal day. As fire He warms—oh, needful efficacy—till the soul glows, and we confess “did not our hearts burn within us?” (St. Luke xxiv. 32.) He guides as with starlight, or sunlight which shines more and more unto the perfect day. (Prov. iv. 18.) He consumes the dross, so that “there cometh forth a vessel for the finer.” (Prov. xxv. 4.) Was it not thus that the Baptist won from His Master that glorious testimony, “He was a burning and a shining light”? (St. John v. 35.) Notice the order, “burning and shining,” not “shining and burning.” It is consumption which causes brilliance; it is the death and destruction of the material which feeds the brightness of the lamp. We, at home and abroad, are to be “lights in the world,” yea, to be “the light of the world.” (St. Matt. v. 14.) We can only be this in proportion as the Holy Spirit consumes within us the old nature. But so may we, too, be “burning and shining lights.”

γ. The Dew (Hos. xiv. 5). Here may be seen the silence, the individuality, and the adaptation of the supply of the Holy Spirit. The dew falls in “the stilly night.” Most of the great works of God are done in still moments. “Be still, and know that I am God.” (Ps. xlv. 10.) Nature only draws her inimitable tracings on the frozen pane when the air is still. He who wants and waits for God’s dew must create around his soul a quietude. How hard is this—for busy men, in busy times! May this “quiet day” be such a season! But the dew is an individual blessing—God’s tear of love and pity on the weary flower. The river flows through forest and meadow, the rain patters from blade and leaf to the ground, perhaps to join its myriad kindred drops in rivulets and streams; but the dew falls and stays, and blesses that on which it rests. Read Judges vi. 36—40. It was Gideon’s day of test and opportunity. In a dry and barren land, where God was almost forgotten, which seemingly God had almost forsaken, he is summoned suddenly to come forth and stand and strive for God. Gideon is conscious—deeply conscious, as every God-

chosen instrument is—of his own nothingness and powerlessness. How can he be encouraged? Let him spread in the dust-dry threshing-floor a fleece of wool, and lo! in the morning, while all around is still dry, the fleece is filled with the drops of dew—so filled that when “thrust together” it yields a bowl full of water. Gideon is that fleece—so are we here to-day. Some of us at least are amid hot, trying, unspiritual surroundings. How know we at home what it is to dwell as some of you beloved missionary brethren dwell, “where Satan’s seat is”? (Rev. ii. 13.) “It was dry upon all the ground,” but on you may rest “the dew of His blessing”—yea, may so rest that when “thrust together” by pressure of trial, work, worry, there shall be but evidence of the presence and peace of God’s Holy Spirit—“a bowl full of water.” But the lesson has its other side, and that, too, Gideon must learn. Again he spreads the fleece in the threshing-floor, and now there is dew all around, but “it was dry upon the fleece only”—sad, solemn possibility: God’s blessing resting on many, on all around, while I alone escape it! Gracious God, let it not be so at such a time as this!

“Lord, I hear of showers of blessing, Thou art scatterings full and free;
Showers the thirsty land refreshing, let some droppings fall on me, even me!”

The dew-fall is proportioned to the needs of the hot day which follows, or to the weariness of the hot day which has passed; it refreshes when a conflict is over, or it cheers and animates for the trial which is about to come. So the Holy Spirit comes in *special* blessedness to the soul. Study St. Matt. iii. 16, 17 to see how Jesus Christ—our Brother—was prepared for the wilderness—the forty days—the heated conflicts; and study St. Matt. iv. 11 to find how needed refreshing comes when the battle is over, even as Abraham found Melchizedek’s feast and benediction, when he returned from the warfare. (Gen. xiv. 18, 19.)

Biographies :—

Suggested studies, time not allowing of their treatment. Elders—Numb. xi. 24—30. Gideon—Judges vi. Samson—Judges xiii.—xvi. Elisha—2 Kings ii. 9—15.

III. THE HOLY GHOST: A PERSONAL APPLICATION.

Read Acts xix. 1—7. It seems impossible to limit this inquiry of the Apostle to the *miraculous* gifts of the Holy Ghost. These were only incidental—in a sense they were only accidental; and all the teaching of St. Paul in reference to them was rather to their disparagement, in comparison with “the fruit of the Spirit” which was essential and universal. These disciples of the Baptist belonged, like their Master, to an *ad interim* condition of things, while the effete and old was passing into the strong and new. By adhesion to John’s preaching and baptism they had confessed dissatisfaction with the old, but even their teacher did not lead them on to the life and liberty which could only be theirs in the Gospel. “The least in the kingdom of heaven was greater than he” (St. Matt. xi. 11). To be baptized with the Holy Ghost and with fire was the Baptist’s hope for himself and his followers, but he died before that Pentecost came, and his followers stood still in their experience—they had not received the Holy Ghost, nay those here had not so much as heard whether there was such a Divine Person. St. Paul detected this—perhaps in their conversation—more likely in their lives. For in what does a baptized life which has not received the Holy Ghost differ from an unbaptized, save in opportunity and in responsibility? Hence the Apostle’s question; hence the honest confession; hence the true baptism with its

wonderful results. But is all this as a possibility passed and gone? Are there no Christians who should, if they would, acknowledge that so far as the Holy Spirit is a Presence and a Power in daily life, they have not yet "received the Holy Ghost"? (Cf. Gal. iii. 2, 3.) There is much teaching abroad on what is known as "a baptism of the Holy Ghost" which is forced, fanciful, and scarcely borne out by Scripture. But after rejecting all this, or receiving it with the caution of a suspended judgment, we must yet acknowledge that there is in the New Testament clearly and plainly taught a realization, which is individual, unmistakable, and evidential, of the power of the Holy Spirit in life and work; yea, that until we accept this offered, indwelling Presence we are scarcely "alive unto God," and until we are energized by that Power, we are running and labouring in vain. Let us examine this personal application of our subject.

1. *The Need experienced.* St. Matt. xvii. 14—21. There is nothing like this in any other page of the Gospels. One scarcely knows whether it was sadder for the Master or for His disciples. Failure most complete and painful, on the part of Christ's representatives, had almost wrecked His cause in the estimation of the multitude. Who has not pictured the scene as one after another those nine men "tried their hand" on the poor patient, tried only to fail, while the agonized father stood by, sorry that he had ever put faith in the power of the Nazarene to heal his boy? "I brought him to Thy disciples, but they could not cure him." Who can search the depths of that Divine indignation and disappointment which, even before He relieved the sufferer, led Jesus to turn on the abashed Apostles with the scathing rebuke, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" and then with tenderest love to the poor father, "Bring him hither to Me." We remember the sequel, the blessed complete success of the case which a whole college of Apostles had failed to heal: "the boy was cured from that hour." We remember also how the nine followed, and found Jesus "apart," and put to Him the anxious question, which has since then gone up again and again from every worker of that same Master—for who has not known failure, failure, failure?—"Why could not we?" "Because of your little faith" (*R. V.*). How small that faith which was not even *ὡς κόκκον σιναπίδος!* St. Mark ix. 29 adds, "This kind can come out by nothing, save by prayer" (*R. V.*). Prayer that asks for, Faith that takes and uses, Divine Power for doing God's work. Can we read our own story here?

2. *The Channel of Reception.* St. Luke xi. 13; St. James iv. 2. Prayer. The Holy Spirit is almost the only blessing offered unconditionally. "Ask and it shall be given you." If the difference between worker and worker is not one of talent, circumstance, opportunity, but only of spiritual power, then the difference arises in the closet, behind the closed door, "where prayer is wont to be made."

3. *The Condition of Reception.* The Christian is a "vessel," a chosen vessel—"vas electionis" (Acts ix. 15). The body is a temple of the Holy Ghost. *ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος*, a shrine, a sanctuary.

But this vessel must be "meet for the Master's use, prepared unto every good work." (2 Tim. ii. 21.)

An empty vessel (2 Kings iv. 3). And this means first, for all of us, an emptied vessel, for God's vessel is pre-occupied and needs to be made empty. Men who are to turn the world upside down (Acts xvii. 6) must have realized that painful process first themselves. The emptying process in St. Paul's case we may witness in Phil. iii. 4-8. How hard to get rid of some elements of self-seeking, self-confidence! It took Moses forty years to be

self-emptied. He came forth at first full of self-importance, and "supposed that his brethren understood how that God by His hand was giving them deliverance." (Acts vii. 25, *R.V.*) But God's time was not yet, or at least the "chosen vessel" was not ready. But forty years at the "back side of the desert" was a grand school-time, and now he stands before God self-emptied. "What is that in thine hand? And he said, A rod" (Exod. iv. 2). No more; but that became the rod of God, the symbol of Divine power, a mighty Hand, a stretched-out Arm.

It is the empty vessel which God will fill. Yea, it shall be "filled with all the fulness of God" (Eph. iii. 19).

A cleansed vessel (Isaiah lxvi. 20). "Purged," "sanctified" (2 Tim. ii. 21). This is more than empty. Hezekiah first emptied the House of the Lord of its pre-occupying rubbish, and then by holy rite and sacrifice sanctified it (2 Chron. xxix. 16—21). And for us this process must be a daily one. There is a solemn and blessed suggestiveness in the expression (1 John i. 7) as used of Christians, walking in the light as He is in the light: the blood of Jesus Christ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. This is not an experience of the past, nor is it a hope for the future; it is a fact in the present. So teaches our Lord by deed as well as by word. "If I wash thee not"—in such daily washing as those feet need which daily tread earth's sinful ways,—"thou hast no part with Me" (St. John xiii. 8).

A vessel fitted to give forth what has been poured into it (St. John vii. 37—39). We have seen vessels which were better at receiving than at giving out. There is no such selfishness in the Divine economy. All God's vessels are fitted with "lips" to give forth "grace to the hearers." In the passage just referred to, the thirsty soul comes and drinks at the fountain-head (ver. 37). But the recipient, who has "stooped down to drink and live," is now addressed (ver. 38) as a vessel, a channel through whom may—must—flow to others some of the blessing he has himself received (ver. 39). If this law of the Kingdom be not obeyed the result is loss, not only to the thirsty world, but even to the Christian himself, for there is "another law" which runs thus, "Whosoever hath not"—i.e. who lives as if he had not, retaining selfishly what he should have given out freely—"from him shall be taken even that which he hath" (St. Matt. xiii. 12). How many Christians are to-day poor and empty because once they refrained from being a blessing? Such indeed "tendeth to poverty." The shores of the Sea of Galilee form an oasis in a desert, because all the fertilizing streams which it accepts in the north it gives forth fully in the south, where the Jordan rushes from its basin. The Dead Sea receives the same Jordan water, but lies in a scene of death and desolation; there is no outlet of water at its southern shore! Brothers, "Give, and it shall be given to you."

IV. THE HOLY GHOST: EXPERIENCES OF HIS RECEPTION.

It seems almost impossible that such a Divine Presence and Power should be in a mortal man without evidence of that presence and power—partly even to the happy recipient himself, but specially and unmistakably to those among whom he lives and works. The Holy Spirit is "known by His fruit." And from an evidential point of view, how mighty, how irresistible is the witness to the very existence and power of God which is afforded by the signs of the Spirit in the lives of His people? "Seeing the man that was healed standing with them, they could say nothing against it." (Acts iv. 14.)

1. *Humility* is one such sign. (1 Pet. v. 5, 6.) It is to the humble God gives grace, to the humbler more grace, to the humblest most grace. The companionship of God, of any Person of the Holy Trinity, must bring

down to the dust him who is thus honoured. Isa. vi. shows it is so both in heaven and on earth. When Balaam summed up for Balak in three pregnant sentences, "the whole duty of man," as known by him, he found room for this: "Humble thyself to walk with God." (Micah vi. 8, margin.) The purpose of God is not to show that the instrument He chooses to employ is powerful, but that the Hand which uses it is mighty. (2 Chron. xvi. 9.) Humility is therefore at once a condition and an evidence of the Presence of the Holy Spirit. Let us seek this Grace of Graces. Let our growth be in deeper consciousness of unworthiness—"the least of the Apostles" (1 Cor. xv. 9); "the least of all saints" (Eph. iii. 8); "the chief of sinners" (1 Tim. i. 15).

2. *The Fruit of the Spirit.* (Gal. v. 22, 23.) N.B.—Not fruits but "Fruit," for those clustering graces are as the grapes on the vine, which not singly but together show its richness. The list will repay a long and prayerful study. There is something in the order, something, too, in the variety given. Each brother here can, it may be, point to one and another grace already his, and can note one and another spiritual gift which is not yet his. It is these last we must pray for and seek after. The Master longs to "perfect that which concerneth you." The *absence* of one such fruit in a character is more observed and noted than the presence of all the rest, as a dark spot on the sun calls forth more notice and comment than does all the rest of his bright surface. Pray over that inspired catalogue of promised "fruit," till in some small measure you, branch of the true vine (St. John xv. 5), exhibit each item in it.

3. *Knowledge of God's Will, &c.* (Col. i. 9—12.) The prayers of St. Paul are among the most precious, practical, and profitable portions of the Bible. Here are possibilities which without such warrant would reach far beyond hope or aim. "Filled with the knowledge of His will." (Cf. 1 Cor. ii. 11, 12.) How needful this, if we are to do God's work, and that in God's way! But if we have the Holy Spirit, then there will be a spiritual intuition that this is right and that wrong, that this is the way and that is not (Isa. xxx. 21); an intuition which may not always be able to give its reasons, but which will always prove to be right. Examine the six other blessings prayed for by the Apostle on behalf of Colossian Christians, and which may be ours to-day.

4. *Infirmities.* (2 Cor. xii. 8—10.) What a chapter in spiritual experience opens to us as we mention this one word! Infirmities are natural and necessary parts of our present constitution. Jesus Christ once "took" them (St. Matt. viii. 17), and is still touched with sympathy for them (Heb. iv. 15). Therefore they need not cause fall or failure, though, alas! they are the fruitful occasion of both. How often have we sheltered ourselves behind such, and said, by way of excuse, like the Psalmist, "It is my infirmity"! whereas it would have been wiser and better to have "remembered the years of the Right Hand of the Most High" (Ps. lxxvii. 10), i.e. to have bethought us of God's provision in the Grace of His Holy Spirit for this very thing. (Rom. viii. 26.) The story of St. Paul's infirmity—that *σκόλοψ τῆ σαρκί*, that stake in his flesh, "given by God" (*ὅνα μὴ ὑπεραίρωμαι*, twice over in ver. 7)—though used by Satan, is abundantly suggestive. Whatever it was, and we all have our own idea as to what it may have been, it was something which terribly tried God's child, and most likely seemed to hinder God's worker; it was something which God had "given," and which therefore God could take away. Therefore he will pray that it might depart, and that prayer he—like his tried and suffering Lord—will urge again and again. "I besought the Lord thrice"—what agony of earnest and persevering supplication! At length comes the reply,

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not in the removal of the infirmity, but in promised grace to bear and overcome it. All that was now, as he writes, past and gone. Since then the Apostle has had fourteen years' experience of God's plan and purpose, and of it this is the sum: "Most gladly therefore will I rather glory in my weaknesses that the strength of Christ may rest upon me" (*ἐπισκηνώσῃ ἐπὶ ἐμὲ*. Cf. St. John i. 14), ver. 9. Now, St. Paul would part with almost anything rather than with that which gave such blessed opportunity for experiencing the Presence and Power of Christ. How easy is the application of all this to ourselves! First let us find "by strictest search" our own special infirmity, our weak point, the joint in our spiritual harness; then let us remember that it is not likely to be removed, it belongs to the very warp and woof of our being. But our Master knows all about it and has provided for it. Ask, and you may have for that very thing the grace which will turn that "weakness" into a place of spiritual strength.

Take two examples. Moses, as already seen, is noticeable at first for confidence, over-bearing conduct, self-opinion. That is, for God's purpose, his "weakness." He must learn that this is so, and how to overcome it. He did learn both the one lesson and the other, till he appears on the later pages of his biography as the meekest of all men (Num. xii. 1—3), who, when chided and wounded in a man's tenderest point, could answer not a word. The power of Christ indeed "tabernacled" on him. James and John, two of the Master's nearest and dearest followers, received from Him a name, as they came to Him, which we must believe most fully and accurately described their nature in its characteristic point. "Boanerges," "Sons of Thunder," were those two young men. And, true to that prophetic insight, it was just these two who, on occasion, sought to imitate Elijah, "the prophet of fire," in calling down flame upon whole villages of the Samaritans. (St. Luke ix. 54.) Here was their weak point, their "infirmity." One of them lived long enough to allow us to see how he fared under Divine Grace. The fiery-spirited John was taken into the heart of Jesus, he was allowed to pillow his throbbing temples on the breast whose every pulse was love and peace, till the gentleness of Jesus made him great (Ps. xviii. 35)—great, as love is greater than wrath,—and that word "love" has now become so interwoven in the teachings of St. John that we can hardly realize him as once upon a time Boanerges.

Brothers, does all this open up no hope, no humble, prayerful resolve at this evening hour to you and me? Shall we not close this day, as some brothers of ours did long ago, one summer evening, who had had a quiet time with their Master, half-conscious, half-unconscious of His Presence, learning of Him with hearts opened and burning—shall we not pray as they did to One who "made as though He would go further," "Abide with us, for it is toward evening, and the day is now far spent"? Oh, constrain Him, remind Him that nothing less, nothing else than His Presence can suffice us, compassed with infirmities:—

"Not a brief glance I ask, a passing word;
But as Thou wert with Thy disciples, Lord,
Patient, familiar, condescending, free,
Come, not to sojourn, but abide with me.

"I need Thy Presence every passing hour;
What but Thy grace can foil the Tempter's power?
Who like Thyself my guide and stay can be?
I triumph still, if Thou abide with me!"

"And He went in to abide with them." (St. Luke xxiv. 29, R. V.)

THE EXPEDITION TO HAUSALAND.

HITHERTO the *Intelligencer* has only briefly noticed the letters which have reached the Society from Bishop Tugwell and his party. These notices have appeared in the last few numbers under the head of "The Mission-Field." In our last number we mentioned the death of Mr. Dudley Ryder and the return home of Mr. Richardson invalidated. We must now present at length more of the letters and journals that have reached us. We pass over the earlier parts of the journey inland, because some interesting journals from Mr. Richardson have already appeared, and are appearing, in the *C.M. Gleaner*. But the first letters we present from Bishop Tugwell cover in part the same ground.

LETTERS FROM BISHOP TUGWELL.

Wushishi, March 1st, 1900.

We are here on our way to Kano. I am in the midst of many transactions—paying carriers, &c. There is a lull for a few minutes whilst Mr. Bako has gone into the town to inquire the price of cloth. We have been wonderfully prospered thus far in our journey. The old man from Rabba has been of much service to me. He returns to-morrow. We reached Wushishi at 2 p.m. yesterday, and hope to leave to-morrow morning. The officer stationed here, Captain Williams, we found in bed with fever; he was very thankful for Dr. Miller's counsel and help on our arrival. He is better to-day, normal. Ryder has been suffering a good deal, but is better this evening.

15th.—The town is nearly empty, the people having run away on account of the presence of the British force; but they will probably return ere long. This had been a centre of the slave trade in days gone by, and the inhabitants naturally resent the presence of those known to be opposed to such a traffic. Moreover, the younger men, who have hitherto been warriors and slave-raiders, object to carry loads, &c. They have, therefore, left the town, and await instructions from Kontogora. I met a messenger of Kontogora's two days ago, who stated that Kontogora was sending word to the people stating that no opposition should be offered to the English, and that the people were to submit to regulations imposed by the English.

16th.—This has been a very trying day. The Yorubas have left in a body, and have returned to Jebba or elsewhere. They appeared to be thoroughly frightened, and were most anxious to get back to their own country. Under those circumstances I paid them what was due and let them go. Three from

Lagos and four from Jebu Ode have remained. I have now arranged to leave the greater number of our loads here, and go on with the Hausas only, sending back for the rest of our loads when possible. The chief Mallam here appears to be a reliable man; in the absence of the king he is in charge of the town. He is sending a man with us who is to lead us to Kano. He has also written ten letters to the chief men of the towns through which we are to pass. Thus we are led day by day. We never know what a day may bring forth; but we are happy and confident in God's keeping. Ryder is better, but he looks very thin and weak. I should not attempt to move to-morrow were it not that Miller urges me to do so, saying that the camp here is exceedingly unhealthy. To-night Miller has fever, but I hope he may be normal in the morning. It is indeed somewhat trying to one's faith and courage, but I will trust and not be afraid. The Devil is certainly doing all he can to thwart us, but he will not succeed. I trust we may be in Kano on Easter Day. We reckon the distance to be twelve days to Zaria, eight days from Zaria to Kano, total twenty days. I am leaving this here with Captain Williams, who kindly undertakes to send it on to Jebba. Burgin made an excellent plum-pudding yesterday to signalize my birthday.

Jungaroo, March 19th.—We left Wushishi this morning, the caravan starting at 7 a.m. Burgin and I got away at 8 a.m., after calling upon Captain Williams. Miller and Ryder are decidedly better, and have borne the journey (about eight miles) without any undue fatigue. Thank God for this. Miller is very bright and cheerful to-day. On leaving Wushishi we again crossed the Kaduna River, and striking

N.N.E. passed through an undulating, rocky, and, at this time of the year, bare country. We are comfortably settled in our tents, under a wide-spreading tree, to the west of the little town of Jungaroo. I have just called upon the chief, who, as Mr. Bako put it, "is not so good-looking." He is an old warrior, who lost an eye and a leg twenty years ago in the service of Naguamachi, one of the heroes of the Soudan. Dr. Miller went with me and acted as interpreter. The old man readily chatted with us. He stated that he had heard of our coming: that we are men of peace who seize nothing. There are but few people in the town. Near by are the ruins of the old town, destroyed some years ago. We are 700 feet above sea-level. In the distance, to the west, are ranges of hills; in the valley near by is a stream of water, from which the boys have brought us a plentiful supply of good water. In the town I noticed lime-trees and paw-paws. The breeze this afternoon is fresh, although the heat has been very great to-day.

Ugu, or Ongon, March 20th.—We were up at 2.45, and left camp at 4 a.m., by moonlight. Soon after sunrise we reached the little town or settlement of Garin Gubbas, having travelled some seven or eight miles in a N.N.E. direction. Altitude, 850 feet. Left Garin Gubbas at 6.45 and travelled N.E. At 8.40 found water and halted for breakfast. The country is undulating and rocky. We see but few people. The scenery in some parts is very beautiful. Altitude at this point, 950 feet. Starting again at 10 a.m. we travelled N.N.E. The Ugu Rock now became a prominent object. We reached the town of Ugu at 12 noon, hot and tired. Here the refugees from Wushi-shi have taken shelter. The scenery as you approach the town is very striking. The great rock behind the town and the ranges of hills in the distance behind the rock are very striking objects. You come on the town suddenly, rising ground hiding it from the approaching traveller. The town is enclosed with a good wall, recently repaired. The people welcomed us respectfully, but manifestly with apprehension and caution. Proceeding to the chief's house, Burgin and I, we found the chief sitting on a mat in his *zauri*. He did not attempt to rise nor did he offer us seats. He was evidently much embarrassed. People crowded

into the *zauri* and filled it before Richardson and Miller arrived. As soon as they came Miller began chatting to the chief and the people, but although he made them all laugh once or twice he did not succeed in putting the chief at his ease. He was short, rough, and even rude in his utterances: where were we going? where did we wish to rest? &c. I told him that I had sent a messenger ahead with full information as to our movements, and further that we were his guests, and should rest where he elected. He then asked if we wished to camp inside or outside the town. I replied, "Wherever you choose." This seemed greatly to relieve his mind. He evidently did not wish us to remain in the town. He gave us a messenger and asked us to follow him. We did so. He led us out of the town to the top of a hill of stones on which stood a tree, which gave but little shelter. Tired as we were, such treatment was discouraging and vexatious to a degree. However, there was nothing for it but to make the best of it. We hunted about for water and soon found some. Cook quickly made a fire and we had some tea; we then lay down on the rock under the tree and got some rest. I sent word back to the chief by his messenger to say that the place chosen was in no way satisfactory, that we were not at all pleased, but very much annoyed. The messenger returned saying the chief was sorry and that any other spot we liked to select we could camp upon. At 2.30 I went out with Miller to look for a good site. We found a cleared and clean piece of ground, but with no shade. We, however, decided to camp here. I sent for the loads, we piled them up and sat under their shade. When we attempted to put up our tents we found that we were on rock, the earth on the surface being only an inch or two deep. When we were settled the chief sent another messenger to ask if we were comfortable. I replied that we were more comfortable; we were camped near one of the gates of the town, and close to good water. The messenger returned and soon came back with a sheep, and some corn for our horses. Women also came out to sell food to our men. I sent a present to the chief later, and was told that he was greatly pleased. We learned later that the people were greatly alarmed when

we arrived, and that their first impulse was to leave the town and take refuge in the rocks; when, however, they perceived that we were men of peace they took courage and settled down. The chief later on supplied us with two messengers who are to lead us to Birimi Gwari: he says that the King of Kontogora (or Sultan of the Soudan) had sent word directing him to do so; adding that we were to be well treated on the road. I sent back word saying that henceforth I should not expect to be sent into the bush when I reached a town, but should expect to be treated as the "stranger" of the King of Kontogora. The messenger said it would be so.

21st.—Left Ugu at 6 a.m. Travelled through broken, rocky country. Soon after leaving Ugu we passed Eggina, a good-sized town, the inhabitants of which lined the wall, saluting us as we passed in a friendly manner. Miller kept volleying salutations in Hausa, to which they responded sometimes with a good-humoured laugh. Marching slowly we reached the town of Kagara (Karamin Nugor) shortly before mid-day; distance about ten miles. Breakfasted just outside the town. We filed into the town in a long procession, the men blowing their pipes vigorously as they came along. Here again the chief showed signs of alarm; he hastened to assure us that we were welcome, that he had chosen a good place for us, but outside the town. We agreed to go and look at it. We found the site chosen would do very well, so piled up our loads and pitched our tents. The people of these towns are manifestly slave-raiders, and therefore do not love or trust the white man. The travellers express satisfaction when they see us, and tell us that our presence makes travelling safe; but those in the towns view the situation otherwise. The town, like that of Ugu, stands at the foot of a rock 500 feet high, 1500 feet above sea-level. These rocks are inhabited by the Kamonkons, who were apparently the original inhabitants of the country. They are Heathen and an oppressed race. Their houses are diminutive huts, perched high up among the rocks. They complain bitterly of their treatment at the hands of those living on the plains. Their women and children are taken and sold, and their houses are constantly raided. The few women

living in their midst are quite naked, save for a waistband of plaited grass. I climbed the rock here (Kagara) with Ryder, and was deeply stirred by their tale of woe. They hail the coming of the white man as the harbinger of liberty and greater joys. Their houses are very small, but are very cleverly built of mud, and are absolutely rainproof, the roof being made of mud. The mud roof is covered with thatch; an aperture at the top is covered when necessary with what looks like an umbrella, cleverly made with grass and reeds. From the top of the rock we had a magnificent view. Our present of a piece of cloth was greatly appreciated. We cannot obtain yams or sweet potatoes, and rice is very scarce; fowls also are dear. The people are not farmers, but raiders. Guinea-corn is the staple food of the country; it is made up and sold in balls, and is called *fura*. We have received once or twice presents of goat's milk, but have not yet obtained any cow's milk. Burgin goes out with his gun nearly every evening, and generally secures pigeons or partridges or some guinea-fowl. There are deer in the bush, but none in our larder. The population of the country must be very small. Towns and villages are small, and lie at considerable distances from one another.

Kagara, or Karamin Ungoi, March 22nd.—Yesterday I paid the carriers their food-money, i.e. cloth for food at the rate of 2s. per man, amounting to 12l. 10s. This morning they refused to leave the town, stating that they required time to sell their cloth. Although it is annoying to be treated thus, no additional expense is involved on our part, the understanding being that if they caused delay they bear the cost. We are practically at the mercy of these men and so do well to make the best of the situation. A large caravan passed the town and our camp this morning. There must have been 300 donkeys at least. They are taking salt to Kano. Two Zinder men stopped to salute us, and sold us two sheep at 4s. each, good-sized animals. Noticed a halo round the sun at 10 a.m. Richardson, Ryder, and Miller are constantly talking to all they meet, and thus are making good progress with the language. They appear to be clearly understood by the people.

23rd.—Still at Kagara. A violent

thunderstorm beat upon us at midnight, wrecking my tent and drenching us through and through, clothes and bedding. Mercifully the storm did not last very long, so that by 2 a.m. we had re-established ourselves somewhat and were able to lie down and find rest and comfort in sleep. It was utterly impossible to travel under the circumstances; we have spent the day, therefore, in overhauling and drying our goods. Richardson has been unwell; the extra day's rest will do him no harm. We have not suffered much loss

The next letter from the Bishop is dated April 8th from Zaria, which proved to be a place of great importance, and, as will be seen hereafter, may possibly prove to be a valuable station, even if Kano remains shut against us:—

Zaria, April 8th, 1900.

This is Sunday morning (7.30 a.m.). We reached Zaria on Friday, and I am thankful to say all are fairly well. Miller is remarkably strong and well, and is deeply interested in all that he sees and hears; he is able to make himself understood without any difficulty. On Sunday last, when he interpreted for me, the attention of the men gave good evidence not only of his knowledge of words, but of his ability to convey his message with ability and power. He is able also to converse freely on most subjects with kings and potentates, to their evident interest and satisfaction.

Richardson has suffered a good deal during the last stages of the journey from diarrhoea, and has been constantly in the hammock; but he is convalescent, and this morning describes himself as "stable." Ryder has become thin, and is somewhat limp, but he is a great deal better than he was three weeks ago.

Burgin keeps well, and renders us all most valuable service. He sees that our meals are prepared at the right time, and that our food is carefully cooked; his care for the sick has hastened their recovery. I do not know what we should do without him.

By my last messenger I expressed the hope that we should spend Easter in Kano. Under ordinary circumstances I think we should have but little difficulty in reaching that city in less than a week, but the feast of the "Ramadan" is to be held on Wednesday, and this may seriously hinder us. We are preparing to start to-morrow, but we

of property, but Miller's Bible and Greek Testament have suffered serious injury. My helmet lay out in the rain, having been blown out of the tent, but it lay right side up and appears to be none the worse for its experiences. Mr. Bako and the few Yorubas who are with us behaved splendidly; they practically saved the two bigger tents from going over, and after the storm soon got things straight again. Another huge caravan passed to-day on its way to Kano with salt.

cannot be certain that we shall do so; we are practically in the hands of our carriers. They say they will start. I trust they will, but we shall not be able to travel on Wednesday, and this may prevent the realization of our hope.

We have received a kindly welcome from the king. He sent two messengers to meet us at the stream which flows within a couple of miles of the city, who conducted us to the city and to the king's palace. The king received us privately and had many questions to ask. At a subsequent interview in the afternoon Dr. Miller explained to him who we are and what our mission is. He was surprised to find that we knew nothing of the British force which is reported to be encamped on the Kaduna River, two days' march from Zaria.

The recent advance of British officers up the Kaduna River is undoubtedly exercising the minds of the people. The people, I believe, regard the advance of the British with favour, knowing, as they do, that peace and quietness reign where their influence is extended. Those who would resent the extension of British influence are conscious that they are unable to do so. There is, therefore, a prospect of a peaceful advance. The reception accorded us would seem to indicate a desire on the part of the chiefs here to maintain good relations with the British.

The king's present consisted of an ox, ten loads of corn, five loads of rice, two jars of oil, one pot of honey, fowls and cowries, also two sheep. I have sent in return two pieces of silk, one

piece of velvet, one rug, three cakes of soap, and 1 lb. of candles. Burgin sent an umbrella, and Miller a bottle of Rimmel's Vinegar. We are lodged by a man known as the King of the Blacksmiths. Here, I think, Robinson lodged, and here the agent of the Royal Niger Company, Mr. Wallace, was housed. We are a larger party, and are somewhat cramped for room. Our compound is small, and contains a *zauri*, or entrance-room, a store-room for our boxes, &c., and two small rooms occupied by Mr. Bako and the boys. We have pitched a tent in the yard or compound, which nearly fills the yard; the tent and the *zauri* constitute our accommodation. The place was terribly dirty when we entered it, but we have made it much sweeter by means of brushing and scraping and sweeping. The people swarm round the house all day long. We can secure no privacy. Our neighbours and their friends sometimes stand two and three deep, and watch us over the wall which separates this compound from the next. Others press round the door, and press in when they can; but all are good-tempered, and our mode of life excites the deepest interest. They watch us as we eat, wash, write, work, or sleep. As I write, eyes are upon me from sundry directions.

The town is large, but I have not been able to see much of it. I am constantly engaged in receiving messengers, parleying with carriers, &c. Burgin says that there were about 10,000 people in the market. He was literally mobbed wherever he went. The town is very dirty. I did not expect this. Mohammedan towns are reputed to be clean; if this is the rule Zaria is certainly the exception.

The King of Zaria has asked us, on behalf of the King of Kano, if we propose to go further forward or whether we propose to "sit down" in Kano. We have stated that we propose to "sit down." Whether our plans will coincide with the wishes of the king we have no means of ascertaining; but we go forward, confidently expecting that our way will be made plain before our face. We have been wonderfully kept and guided and helped thus far. As for the journey, it has proved to be a much

less arduous undertaking than I had imagined. We have encountered no physical obstacles, whilst the people have entertained us hospitably wherever we have halted. We cannot anticipate the future, but if we are enabled to open a Mission in Kano I see no reason why ladies should not shortly join us. The journey presents no barrier. In a short time we shall probably be able to make use of the Kaduna River. As far as I can gather from information picked up on the road, the British are established at three points on the River Kaduna, viz. at Wushishi, Guzuru, and at a third point two days south of this city of Zaria.

The Kaduna is navigable for steam-launches as far as Wushishi during the months of August, September, and October, and for canoes until the end of December, I believe. From Wushishi to Kano the distance can be covered in twenty days (excluding Sundays), i.e. the journey from Lokoja to Kano, if all went well, would take one month; this is supposing that the river is in flood and a launch available. It is very hot here, but the air is drier, and if the conditions of life were improved, viz. if a suitable house were secured, and sufficient space round the house to enable one to get a breath of fresh air, I imagine the climate would be found to be a great deal better than that on the coast.

We have been at an altitude of 2000 feet for several days, and when travelling and sleeping in the open have felt and kept very well. Sitting here in the *zauri*, people are constantly coming in and out—some merely to see us, others on business.

We have just had a visit from one who purports to have come from Sokoto and is going to Kano; another man who came yesterday hails from Egypt. Miller and Ryder thus obtain frequent opportunities for conversation.

April 12th.—The messenger goes to-day. We hope to start for Kano to-morrow. The carriers would not leave the city until the feast was over.

Miller fell from his horse yesterday, sustaining bruises, but beyond being stiff he is, I think, none the worse for his tumble.

No further detailed accounts have yet been received from Bishop Tugwell, and we know that two mails were lost; but Mr. Richardson arrived in England towards the end of July, and has written the graphic account

which follows of the experiences of the party at Kano, their return to Zaria, and their retirement subsequently from Zaria to Gierko:—

AT KANO.

NARRATIVE OF THE REV. A. E. RICHARDSON.

I will write down exactly what happened since leaving Zaria. The king of that city sent a special messenger to our house the day we took our departure. "Thank the white men for their present," said he, "and not only for this but for the way in which they have dwelt at peace in my town. Their stay has done nothing but good, and I have absolutely no cause for complaint. I wish them God-speed. May God be with them! But let me send them a word of warning. *The people of Kano will not receive them as we have done.* The king will not talk to them face to face as I have done. They will be kept at a distance. At first they will be treated coldly, because the Kano people think much of themselves and their king puts on 'side.' Let not the white men be offended at this; it is their custom."

Then he promised us an escort, and himself sent on letters to disarm opposition or fear.

The above message was repeated later in the day. On Good Friday we called early in the morning to salute the king. He ordered all his courtiers out save the Sarikin Makera (the King of the Blacksmiths, an important chief and also our host). Turning to Makera the king said, "Did you tell them—did you tell them?"

Then he again reiterated his warning. "I would rather keep you here than that mischief should befall you," he added. So we bade farewell to Zaria and left the city, intending to follow the Faki route. Now there are three caravan roads between Kano and Zaria. For some insignificant reason our headmen strongly resisted our proposal to pass through Faki, whereupon we suddenly altered our course and followed the Dan Sashia route. It seemed to us a very small matter and of no importance, and yet it is owing to this change in our plans that we were enabled to reach Kano at all. The news of our approach had spread throughout the whole Soudan. Messengers were hurrying along the caravan tracks with all speed. Richly-dressed courtiers were coursing along, bearing the latest news and still later rumours. The Sultan of Sokoto was dispatch-

ing envoys to Kano, to Zaria, to Katsena. Runners were speeding from city to city. "What was to be done? The *peaceful* white men were coming—and coming *unarmed*."

Then behind all this was the proclamation of the Sultan of Turkey—the King of the World, as they call him—warning Kano and Katsena, Zaria and Sokoto, to resist the white man, and do all they could to hinder the spread of the white man's religion. If later rumours are to be trusted, the greatest excitement prevailed at Kano.

The people demanded the lives of the white men. The courtiers nearest the king were urgent in their demands for bloodshed. But the king's decision could not be shaken: "No harm shall befall them if they obey my commands." Circumstantial accounts of our massacre were carried even down to Lokoja.

All unconscious of the storm which was brewing, we journeyed on until we reached Kano's domains. We then noticed that in every town we were left very much alone. The kings did not come to salute us. True, they sent presents, but always through a brother, or uncle, or chief. All the kings were ill. One man was so bad that Miller went to doctor him! This was rather more than he bargained for, as he could only produce a finger-scratch!

We continually met with horsemen and footmen who all declared the king was expecting us. Meanwhile the king's couriers were galloping off to Zaria along the Faki road to stop our approach. Fortunately for us we never met them, but were peacefully journeying along another path.

At last we reached the long-looked-for city. Riding along the sandy road, with the scorching sun literally roasting the parched-up country, feeling utterly jaded and wearied out, we looked up to see Kano's walls reaching up to the heavens.

Involuntarily we burst into hymns of praise, and I found myself singing the Te Deum with new life and vigour. The porter at the gate did all he could to prevent our entrance, but the prospect of a rest under the shadow of the trees inside was too enticing.

Here we halted until a sufficient num-

ber of horsemen had arrived to conduct us into the inhabited portion of the city with befitting ceremony. For two miles the procession wended its way, and at last we found ourselves in a large, cool house. The Maaje—the third man in the kingdom—was deputed to look after our interests. His chief steward, Dan Kurege (i.e. the Son of the Fox), was told off to help us and guide us in smaller matters.

"You will see the king to-morrow," said the Maaje; whereupon he left us to ourselves.

Early the next day Dan Kurege came to the house. "The Maaje awaits you," he cried. Off we went, each on his trusty steed, to the Maaje's stately house. There we found a dozen brilliantly-dressed horsemen, arrayed in finest silks and mounted upon richly-caparisoned steeds, awaiting us. The procession was quickly formed, a courtier being told off to ride alongside each of the party. We rode out of the city, and then away six miles to Faniso, where the king has a country house. The whole road was full of horsemen travelling to and from the city. We passed four men, bound in pairs with chains round their necks, on their way to execution. There were many inquiries after our "present." "Was it behind?" There were manifold instructions as to where to go and how to conduct ourselves in the presence of the king. We must remove our shoes and stockings. We must not *stand* in his presence. We must hold our heads on the floor six hours! At length the beating of innumerable drums, the firing of many guns, and the penetrating blasts of the three-noted trumpets revealed our proximity to the palace.

The King of Gumel was just being honoured with a good send-off. His soldiers were beating their drums for all they were worth, about half a mile away. We were escorted to a mud hut and waited three hours until the king should deign to see us. We simply made tea and lay down to sleep!

At last the messenger came. The streets were thronged with people from Kano. The din from the *alyaita* (trumpet) was incessant. Then a low murmur arose from the crowd, a clear pathway suddenly opened in the surging multitude and a cheerful warrior pranced up, reining in his horse at our feet. "The Waziri! The Waziri!" our guide said. "The second man in the kingdom."

At once we went to the palace—a splendid specimen of what mud architects can do. The place seemed completely full of curious spectators. We stood in the Judgment Hall, which was thronged with well-dressed men squatting on the floor. Suddenly all the instruments of music burst forth. Very quickly our umbrellas were snatched from us and we hurried into the king's audience chamber.

Our guide motioned us to be seated just inside the door. There at the far end of the room sat the king on a raised dais covered with a rich red cloth. He wore a black *rawani* (turban affair) which covered everything but his eyes. The floor was hidden by the throng of chiefs seated in compact rows. Scarcely deigning to salute us, the king turned to Bako and in a gruff voice cried, "Now why have they come?" (We were always compelled to employ an interpreter; kings do not like to talk with you directly.) "Are they soldiers?" "No." "Are they traders?" "No." "Have they come to see the World?" "No." "Then why have they come?" "We are religious teachers—we are Christians, and we have come to ask permission to teach your people." "We have enough teachers of our own," angrily retorted the king. "What will they teach? Will they teach the Koran?" Hardly waiting for a reply he cried in a loud voice, "They must go back—they must go back. I cannot permit them to stay in my town. I *sallame* them." (The word *sallame* cannot be translated. Before you can leave a city you must be "sallamed," and after this has happened you are not allowed to stay, nor will the king see you again.)

The Bishop begged the king to have patience with us. "We have come from a far-off country. We have been travelling many months, meeting with many difficulties and dangers, and spending much money. And now we have reached this great city, you bid us *go*. What will the world say? All know that we have come here. All will hear the news of our rejection. What will people say? We are peaceful men. We bring glad tidings. We are messengers of God—"

"Blasphemy!" cried the king. "*Messengers of God?* That word settles it. You must go away at once." "Let the king hear me," replied the Bishop quietly. "We are not only teachers.

We have here a doctor. He will heal your sick—”

“We have all the medicine we require by the Koran,” blurted out the king.

“Let the king appoint men to watch us,” went on the Bishop. “Let them stay in our house night and day, let them spy upon us. If we do well, then let us stay; if ill, then punish us. We are your friends.” “You are not friends,” was the answer. “You cannot stay. Listen. You have entered my city without my consent. Now you must go.” “Did not the king receive our letter? Did he not see our messengers?” asked Bishop Tugwell. “Yes, I *did* receive them and I at once forbade you to enter my town. You have done wrong in coming here before you were bidden. Go!” “Let us remain, if only for a few days,” we asked. “How long do you wish to stay?” “As long as the king likes.” “No! no! say how long.” We suggested a month. “This month or *next*?” demanded the king, sarcastically. Then suddenly shifting his position, he cried, “Go away from my presence. If you wish to live in my town you must first go to Sokoto and get a written permission from the King of the Moslems” (Sultan of Sokoto). “Very well,” replied the Bishop; “let the king send to Sokoto for the permission, meanwhile we will stay here and await the reply.” “No; far from it,” said the king. “If you want permission, go yourselves and fetch it. But in the meantime you must go. If you like to send your own messenger to Sokoto, go and live at Katsena, Zaria, anywhere, but not here.”

Nothing could be gained by further delay, so we retired amidst approving cries of “Zaki! Zaki!” (i.e. “Lion! Lion!” a kingly salutation), whilst the courtiers, delighted at the king’s sternness with us, cried, “God give you long life! God give you long life!”

So ended a very stormy ten minutes. Once again we found ourselves in the little mud house with a temperature of 95 deg. inside it. We were not allowed to return to Kano until the Maaje came. At length after three hours’ weary waiting he appeared. The king had meanwhile sent us some *fura* to drink, some water, and a huge calabash of delicious native bread fried in fat and then dipped in honey.

The Maaje looked very serious. “Listen to the word of the king,” he

said. “You are allowed three days in which to do your business. The king gives you a guide to conduct you through the city. On the third day you must go or take the consequences.”

There was dead silence. At last the Bishop looked up. “We will now salute the Waziri,” said he. “That is good,” answered the Maaje.

The Waziri was very gracious, and in appearance quite sided with us. He had told the king to be careful not to harm us. “Look at Zinder—the white man came and sat down there. Two of them were killed, and what was the result? To-day the white man is king of Zinder. Therefore beware.” The king had angrily replied, “What have I done to the white man? Nothing. Let him go in peace.” The Bishop had a long talk with the Waziri, who seemed distinctly friendly. He said that the king’s action was due to evil words which someone had spoken concerning us, and promised to see the king and put matters right. When the Bishop complained of the treatment we received, the Waziri said, “It is our custom.” “But what about Robanse [Canon Robinson] and Wallace—they stayed here some months?” “Yes, but not in *this* king’s time. Belo was king then.” So our visit to Faniso terminated and we hurried back to Kano. One of the courtiers who escorted us offered me his horse; he saw mine looked ill, which was only a mild way of expressing the fact. Our boys, alarmed at our long absence, came to believe the rumours of the town, that we should never be seen alive again, that we had gone to meet our doom. They packed up their things and were ready to escape speedily.

In the evening the Maaje came to salute us. He said the king behaved as he did because he was afraid of some of those present. We need fear nothing. He would drive us nowhere. Still confident of securing our desire to stay, we paid off the donkey-men next morning and summoned the head-men of the carriers. They came, but declared their inability to persuade their followers to come to the house. In the first place, any man seen in the city without bow and arrows would be beaten. Moreover, the townspeople had spread abroad rumours of our coming fate and terrorized our carriers by telling them that if they did not escape at once they would be taken

captive or slain. But we were firm; and by evening the men were paid off. We had burnt our ships.

Bako, who took our present for the king to the Maaje, returned to say that all persuasion had been in vain. The king's word was unchangeable. He would extend his permission to seven days, then we must go. Bako also said that a proclamation had been made publicly that all married or free women who brought food to our house for sale would be killed.

The remaining days of our stay were occupied with choosing a site to build upon and reasoning with the king. He refused to see any of us again, and, I guess, quite wearied of our argument.

A few Yoruba and Nupé carriers remained with us, but each evening they were informed that their throats would be cut before morning.

Things reached such a pitch that it appeared as if all our house-boys, horse-boys, and remaining carriers would run away. Again and again they begged us to give them their money and let them go.

On Sunday, April 22nd, we sent for the Maaje, asking why he did not visit us. He arrived shortly after. He said that the king was going to war, but that he wished us to leave the town first. He was sending us 400,00 cowries (value 10*l.*) and rice and yams as provision for the journey. The Bishop at once replied, "This is not what we want. We do not want provision for a journey which we do not wish to take. We have come to stay. What was the reason for the king's behaviour? Did he see guns in our possession? Did he see swords? Were we soldiers? Were they afraid of us?" "Oh, no, not afraid," laughingly replied the Maaje; "but the king goes to war. He is pleased to see you, but you must go." He did not think the king would see the Bishop again, but would report our words. As he left the house, I overheard him ask Bako whether we refused the present. "Yes," Bako replied. "They wish to wait till the other question is settled."

Little did we know what effect this would produce. After dinner we partook of the Holy Communion, the first time in the history of Kano. All next day we waited anxiously for the king's reply. At length we sent Bako to call the Maaje. He returned with the following message:—"The king says,

"These men say they come as friends. I now see that they are *not* friends, for they refuse my gift. I, too, decline to receive *their* present, and herewith return it. They say they are sent by God—I fail to see how. We have the Koran—we follow it. We try to administer just judgment. They must go from Kano on Friday and sit down in Zaria or Katsena until they receive a letter from the King of the Moslems. Then I will receive them at Kano." Bako, however, refused to take back our present to the king. We sent at once for the Maaje. He came late that evening, and appeared to be genuinely concerned on our behalf. We pointed out our position. "If we accept the king's gift we accept our dismissal; if we reject the gift we offend the king." After a long discussion we agreed to accept the gift, but begged earnestly for another interview with the king.

The present arrived next day. Our house-boys were now completely terrorized. They packed up their goods and begged to be allowed to go. Eventually we took them before the Maaje and asked him if the threats were genuine. He laughed heartily and assured them of safety. Moreover, the Bishop said, "I do not move from Kano unless *all* my men are safe with me."

On Wednesday Dan Kurege brought the final message. The king refused to see us. He had said good-bye once for all. We must leave the town on Friday, early in the morning. He had detained our guide from Zaria, who would escort us back again.

This, of course, ended the palaver. After prayer and careful consideration we sent a letter, written in Hausa characters, to the king. The following is a literal translation:—

"In the name of God the Great One, Maker of the world. This comes from the hands of the white men to Alu, King of Kano, with friendship and salutations thousand thousand until weariness. May God prolong your life, O king! We have received your message, O king. We are sad at the king's word. We regret that the king insists upon us leaving this town. Our hearts are disappointed because the king does not receive us. We have come from afar off—our journey here was with suffering and difficulty. The motive of our coming was nothing but goodness. Our desire was nothing but mutual profit

and friendship between us and you and your people: peradventure we might bring to them highest prosperity. We expected to sit down in peace. But since you do not receive us, we honour your command, we go out from the city of Kano to-morrow or the day after, by the power of God. If it please God the day will come when you will send to us and give us permission to enter your town again and receive us in peace. God grant it. Amen.

"We thank you for your gracious kindness. We thank you for giving us a guide who shall escort us. We part in peace. May God grant you prosperity and give you peace and prolong your life. Amen."

On receiving this letter the king at once sent off for the Maaje. This action raised our hopes for a time, but no communication reached us in reply, and on Friday morning, April 27th, we left Kano. The Maaje secured us donkeys and carriers, and we retraced our steps to Kano, accompanied by three horsemen told off by the king to escort us.

The kings of each town *en route* were instructed to give us all we needed—goats, fowls, milk, rice, honey, and corn. This they did. When a present was sent in return it was promptly returned. "It is more than our heads are worth to take it," was the answer. So ended a memorable visit.

Was it in vain? Was our journey premature, as we have been so often told? An emphatic No must be given to both these questions.

SECOND SOJOURN AT ZARIA.

NARRATIVE OF MR. RICHARDSON.

We returned to Zaria by the Faki route, spending Sunday at the lovely town of Bebeji. We longed to be able to establish a Mission station there. On Thursday, May 3rd, we came in sight of Zaria once more, not a little curious to see what had been the effect of the display of the white man's power, for we had learnt in Kano that Colonel Morland and 200 Hausa troops had visited the city.

Before entering the town we sat down some three miles away to await Bako's return. He arrived about ten o'clock. The king had received him well, and had arranged for us to live in the same unwholesome quarters we had previously occupied, until after our interview with him. This looked hopeful. The king had asked if we meant

A very great deal has been accomplished, and, above all, we have clearly taught these people that we, as religious teachers, are not traders and not soldiers. The whole population of Kano to-day knows this. It knows that five white men came to tell of a new religion. It saw in the lives and conduct of those men something of what that religion teaches, and it is left wondering and waiting.

Why were we expelled from the city? Because of want of tact in gaining admission? Because we stated our case badly? No, again. Nothing we said or did in any way altered the matured plans of the king. Nothing we could have said or done would have alleviated our lot. All was settled before we reached the city walls.

Fear, and fear alone was the cause of our treatment. They mistrusted us as they mistrust each other. The common people all said, "We long for you to stay here and teach us and heal us, but those around the throne hate you and will do all in their power to keep you out."

News reached us a month after our departure that the Maaje had been severely dealt with because he had shown too great favour to the English. He was fined 400,000 cowries, whilst Dan Kurege, the steward—who was such a help to us—was taken to the market-place and "done for." What this means I could not gather. He was probably beheaded. There is little doubt, I think, that this is true.

to stay, and for how long. If we were traders, that was well—he would buy silk and silver for his children. But if not traders?—Well, what was contained in our many bales and boxes? Why had we come? It was true that the King of Kano had written to him asking for information concerning us. In that letter he stated that if we were traders we might stay in his town. Bako is an excellent man for obtaining stray pieces of news. He gave us a full account of the result of Colonel Morland's visit. The king went out of the city to salute him, much against the wish of his councillors. They had urged him not to risk himself outside the gates. The Maxim was fired off to open his eyes. Some of the chiefs said, "We talk about fighting with bows and arrows, but

what can we do against such weapons as these?"

Sarikin Makera, who had been so friendly to us before, hinted that the king was afraid of us. Bako promptly replied, "The *soldiers* did you no harm—much less will these other men. They have no guns. And *now* you know that their carriers are not soldiers; for, see, they left your city two days ago, going home alone."

Makera proposed that we should write a letter to the king stating exactly what we wished to do before going to salute him. This appeared to us to be an ill-advised policy. The nett result of Bako's report was a strong impression that we should not be allowed to remain in the town.

We walked off the track into the bush and earnestly prayed for God's blessing upon our interview. Very soon after a start had been made, Sarikin Makera and another horseman galloped up to welcome us back. I was not well enough to go to the palace, but was carried straight to our old familiar quarters. The others rode up to the king's house and at once entered his presence. He was very kind and pleasant, and appeared to view the visit to Kano as a huge joke. "Didn't I *tell* you so?" he replied, when our experiences were related. "Why didn't you tell us that the King of Kano would not accept us?" asked the Bishop. "Because I did not wish you to think I wanted to keep you back."

Our object was at once stated. The king, however, quickly replied that it was impossible for us to remain at Zaria. "You have been expelled from Kano and do you now expect to be allowed to stay here? If you had not been rejected at that city I would have permitted you to remain at Zaria. If you are really anxious to live here, you must go first to Sokoto and obtain permission from the King of the Moslems. Did you not know that we were but tributary to Sokoto?" asked the king.

"Yes, we did know," replied Bishop Tugwell, "but we were *not* aware that you are unable to move hand or foot without his permission!"

The king's eyes flashed angrily, but, courteously restraining his fury, he indignantly repudiated such restraint. "No," cried the king, "you must go. I only gave Colonel Morland four days in which to remain in my territory. I should give you but three days, only I

perceive that you are weary with your journey. I therefore allow you ten days to rest in the town. Then you must go. Could the King of Kano give you permission to stay? Neither can I. We are all under the King of the Moslems. Look at Colonel Morland; he is head of the soldiers, he is a great man, but he is yet a servant of the Queen and cannot do as he likes. If I ask him to give me his sword or gun, he cannot do it. He replies, 'No! they are entrusted to me by my Queen, and I can only use them in her service, and not hand them over to others.' Neither can I give you power to stop here. Look at your carriers. They carry your loads. You deliver them over to the carriers and they have complete possession of them on the road. Can they then do what they like with them? If I say, 'Let me examine the contents of that box,' the bearer replies, 'No! It is not mine—I am but the keeper of it.' So it is with me. I am a slave. The King of the Moslems has entrusted me with the government of this town. He put me here just as he placed seven kings before me. By his favour I remain here. Can I then do what I like with the town? No, indeed! I can come in and go out. I am at liberty to trade. But I cannot allow strangers to stay here. You must go."

The Bishop reminded him that Canon Robinson lived for two or three months in Zaria. The king denied it and appeared ignorant of the visit. At last he said, "In whose reign did he come?" Then it dawned upon him. "Yes—it is true," he said; "he came whilst I was away at war, and I commanded that he should await my return—hence his tarrying here."

"If we go to Sokoto, will you give us a guide?" asked the Bishop. "Certainly I will," said the king. "The day you are ready to start, the guide shall be ready."

"But will the King of the Moslems vouchsafe to see us?" was the next question. Without replying, the king quickly asked, "That sick man whom you have left in the house—what is he thinking about?" "How should I know?" replied Bishop Tugwell. "Neither can I tell whether or not the Sultan of Sokoto will receive you or give you permission to live at Kano." "The journey to Sokoto would be difficult and dangerous—the rainy season is commencing," urged the

Bishop. "That *may* be so. We do not know. God knows. You are mallams, so *perhaps you know* the seasons better than we," added the king with a touch of sarcasm.

"Is the journey a difficult one?"

"What if it be?" demanded the monarch. "When a mallam encounters trouble or difficulty, though it last a week, a month, a year—he still goes on *until he overcomes it.*"

During the discussion the king deliberately stretched out his legs, revealing the red crimson trousers made from our present of velvet.

The audience with the king ended, the party returned to the old house. We at once proceeded to discuss on the situation and future plans. Miller was eager to go to Sokoto, and the Bishop quickly decided that this was the only thing to be done. It was an opportunity not to be missed, for the king had offered a guide—a chance rarely offered to mortal man. Moreover such an action would prove our identity as mallams and our willingness to accept the conditions offered us. It was decided that the Bishop and Miller should go to Sokoto, and the remaining members of the party go south and join the Hausa troops. The king was made acquainted with our proposals, and assured us that the guide should be ready the moment our preparations were complete. It then became more and more obvious every day that no journey to Sokoto could be undertaken. The Makera assured us that it was impossible to hire donkeys to traverse that road, but that scores could be secured if we would only go to Lokoja. The same remark applied to carriers. No one would come. Even our own carriers shrank from the journey.

Again and again the promise of a guide was reiterated in our ears, but Sarikin Makera would not move to secure us the means of transport.

Meanwhile our house was shunned by every one. The fast friends we had made during our previous sojourn in the city rarely showed their faces. The guide who took us to Kano and back never came near. If we met a friend in the street he turned away his head.

At length Miller went to the house of Ali, the man who worked with Canon Robinson at the dictionary, and who had been so affectionate before. Ali

deliberately turned away his head. "Please go away—go away from me. I am forbidden to *look* at you, much less speak to you."

Policemen were stationed near our door, and any one who ventured to pause to gaze in on passing was brutally whipped and fisted, flung to the ground, and bound. Such "criminals" were herded together in a neighbouring hut. In vain we interfered and protested. "It is the king's decree." "The king wishes you to *feel at home.*"

The Bishop, still intent on the journey to Sokoto, had the food divided up and the loads made ready. Then the king betrayed his hand. "It is not good for you to go to Sokoto," said he. "A letter from the Sultan to the Queen has gone down to Lokoja. In this letter he refused to grant what the Queen demands [permission to put up telegraph-wires]. Until the messenger returns all other negotiations will be futile." Then the old story of inability to get carriers and donkeys was repeated, and also the promise of a safe and prosperous journey to Lokoja, if only we would go.

On Monday, May 7th, Miller put on native costume and went to see the king. "Ah!" said he, "*before you were a Heathen, now you are a man.*" Again the king said the guide was ready when we were. He said that when we had secured the written permission from Sokoto, he hoped that we would settle in Zaria and not Kano. "By all means come here and sit down. Teach, heal, do all you like—you are welcome."

Thereupon urgent measures were taken to get men for Sokoto. Our horse-boys refused to go. "If we go our throats will be cut. They say we are spies—that it is we who have brought the English here. When we said we would go anywhere with you, we thought you would be welcomed everywhere. Now we see that your coming is not acceptable, and we are called spies. Our lives are threatened. We cannot go."

In the afternoon Miller had occasion to call upon Sarikin Makera. There were many guests, one of whom—an Arab—openly declared that the white men were masters of the world. Another was a son of the late Sultan of Sokoto, who is suffering from some disease. He was told that it would take time to heal him. "Well, when you come and settle down here, will

you make me better?" he asked. Makera hastened to say, "The doctor is first going to Sokoto to get your brother's permission to stay here."

The following day the king sent to salute us. He wished to say that in his heart there was nothing but goodwill towards us. He would help us to go to Sokoto by selling us donkeys. So that we need not hurry our purchases and so drive bad bargains, he should gladly extend the limit of our stay from Monday till Friday next.

Thrice the next day the king sent repeating this message: "He had proof of our friendship towards him, and he wished to assure us that he is our friend."

On Sunday the king sent a long message concerning the change in the political aspect of Upper Nigeria—that the "Company" was no longer the governing body, but that the Queen was ruling through General Lugard. He repeated the telegraph-wire story, and urged the folly of approaching Sokoto. "Go back, and send your request through General Lugard."

Later in the day another deputation arrived, sent by the king. They said, "Don't go to Sokoto; the king does not wish it." At the same time they produced a letter from Colonel Lowry Cole to the Bishop, in which he urged us not to go to Sokoto before seeing him. So the Bishop sent to the king that the Sokoto journey was abandoned.

He expressed great pleasure at the decision, and said that the Queen had sent a messenger to Sokoto to say that all communications respecting the English in the Soudan were to come through Lugard, and that therefore our request must go through his hands.

For his own part he was ready at any time to welcome our presence in his town. He regretted that he had not kept us at Zaria until he had been able to arrange with the King of Kano to give us permission to go there. He wished to save us trouble and, above all, be our friends, as we had professed friendship with him.

When he heard of our coming he had at once said, "Where is the letter from Lugard?" Had we not been refused admission at Kano, he would not have

The party accordingly returned to Gierko [Girku]. The following is an extract from a letter of Bishop Tugwell's, dated from that place, May 30th, and expressing much gratitude for the kindness of the British officers:—

I cannot speak too gratefully of the kindness we have received here at the

hindered us from staying at Zaria, but would have sent to Sokoto, saying we were there.

He had now sent to Sokoto asking advice. "I know the Englishmen are not all alike," he went on to say. "You mallams are different from the traders and different from the soldiers. I know it. I see it. I know that all Englishmen are not Christians; there are Kafiris [i.e. Heathen or unbelievers] amongst the Englishmen." This was a remarkably striking observation. It is evident that our rigorous keeping of the Sabbath had impressed the king.

At last our time was nearly up, and on Wednesday, the 16th, we left the city. The king requested us all to go to bid him farewell, but I was not well enough to go, and merely sent a message. The king begged us to run over to salute him from time to time during our stay at Girku. He liked to see us walking about his town. He admired the Bishop's white umbrella. The Bishop gave it him, and pointed out his name engraved on the handle. "I shall have my name put side by side with yours," said the king, who was delighted with the gift; "for," said he, "this kind of umbrella the English do not give away."

Then away we went. Quite an ovation was given us on our departure. Crowds followed us right out of the city, crying, "Sai ku dawo" ("Good-bye until you return"), thus showing that all knew of our intentions to come back again. And that cry must ring in the ears of the praying people at home. It would fill a book to tell of the way in which God led us through that country. In things great and small there was always plain guidance. And now that the Hausa Mission is an established fact, now that Girku boasts of a mission-house and a dispensary, we must redouble our prayers on behalf of this remarkable people.

I have written at great length because I wish you to see that the aspect is not so black as it appears to be. A little knowledge is a dangerous thing in this case. Fuller knowledge reveals a marvellous promise of hope for the future.

hands of the British officers. I should be grateful if in some way their kind-

ness to us could be made known to others. Colonel Lowry Cole and, since his arrival, Colonel Kemball, have spared no pains to render us assistance. Captain Monk Mason has built huts for us, and given himself a great deal of trouble on our behalf; whilst Dr. Thompson has rendered most valuable service. Such service rendered by very busy men, not over-strong themselves, confirms and intensifies one's admiration for the British soldier. They are a wonderful body of men, enduring, patient, cheerful; never complaining, but ever making light of their discomforts. Colonel Morland, when in England, is possibly a very distinguished-looking officer of the 60th Rifles; a man accustomed to many comforts. Out here he marches about in khaki, patched and mended with red Kano leather; the only relic of former days being his eye-glass, which he still lovingly wears. The whole force left yesterday morning for Zaria. On the previous evening, a man I had sent to Zaria with our four donkeys for cowries, returned and brought the news that the King of Kano was at Rogo, near Zaria, and that people said he was going to join the King of Zaria in "driving away the white man." I felt it was incumbent upon me to report this to the Colonel; he laughed, but thanked me for the information. In a few hours

alarming reports ran through the camp of possible conflict, &c., all based on the information this man had brought. To-day a man has come in and reports that the kings of Kano and Zaria have met at Rogo, but that their object is to fight against the Zamfra people. After the force had left the camp, but before Colonel Kemball started, letters came in from General Lugard summoning the whole force to return to Lokoja, as the troops stationed there have been sent to the Gold Coast. Colonel Kemball, however, like a good soldier, determined to visit Zaria first, before returning to Lokoja. Had he failed to do this, British prestige would have suffered greatly here; as it is, it will be greatly strengthened, if not established. Thank God for so good a soldier as Colonel Kemball; we need entertain no fears for the future of our Empire whilst the army continues to produce men of so good a type. I have become much attached to him, and sincerely admire him. He will do all he can to induce the King of Zaria to invite us to return to Zaria. If we fail to get back to Zaria we shall probably remain here until the rains are over, i.e. Miller, Burgin, and I. Colonel Kemball undertakes to get Ryder down to the coast if necessary. Is it not kind?

On June 1st, Mr. Dudley Ryder died of dysentery. Mr. Richardson gives us the following account of it:—

After our compulsory retirement from Zaria, the whole of the Hausa party proceeded to Girku, a small town of 300 or 400 inhabitants, lying thirty-four miles to the south. We arrived there on May 19th. It was not until Sunday, the 27th, that Mr. Ryder showed any signs of illness, although he had been a little unwell for two or three days. At the service for the officers that Sunday morning he read the prayers and the Bishop preached, but only those in the front row could hear the prayers.

During the afternoon Claud Ryder and I had a long talk over some Hausa proverbs, but after a time he complained of weariness. I therefore said, "Well, how would you translate this?"—giving him one more proverb. "Oh, the meaning of that is clear," he quickly replied. "It is this: 'In the school of suffering we learn to die.'"

The next day he kept his bed, and

Dr. Mottram came across to consult with Dr. Miller. It was decided that Ryder should come down to the coast with me.

However, by Wednesday morning it seemed as though recovery were impossible. Towards evening Ryder slept a good deal, but a very violent storm burst over us at 6.15. This awoke the patient and put him in a great state of excitement. He said it was far more exhilarating and invigorating than any medicine. The next day it was very evident that the end was near. At four o'clock the Bishop suggested that we should partake of the Holy Communion, but Ryder begged it to be postponed till the morning.

Late in the evening his strength rapidly sank, and we gathered round the bed in prayer. Only the Bishop and Miller were composed enough to find words. Then Ryder offered up a

prayer, but it was very inaudible. Then, summoning up his remaining strength he added, "O God, grant that this work be not arrested because of this 'kink' in it—." Then he stopped. Poor Alabi, his faithful Yoruba boy, knelt there too in the firelight, his lustrous eyes wet with tears. Ryder then asked if we thought he would last out till morning. Then, seizing the Bishop's hand, he said, "I don't think I *can* die—it seems too good to be true." Constantly he repeated the words, "Jesus—Keeper," "Jesus—Saviour." At 4.30 on Friday morning, June 1st, we all gathered round the bedside and said good-bye. We sang "For ever with the Lord," and "Peace, perfect peace," with trembling voices.

Then, after bidding us farewell, Ryder asked for Alabi. He took the lad's hand in his and kissed it, saying, "Oda! Oda!" (i.e. "It is good—you have done well"). Then he smiled and said, "Sai gobi" (i.e. the Hausa for "Until to-morrow")

Bishop Tugwell's letters at this juncture have not yet come to hand, but the following is dated June 5th, four days later:—

Letters are going down to Lokoja to-morrow. I wrote to you this morning *via* Jebba. Colonel Kemball's visit to Zaria was, I believe, in every way satisfactory. At first the king refused to come out of the city and salute him, but eventually he acceded and came out. The Colonel pointed out that he represented the Queen of England; that he was not there on sufferance, but as the Queen's messenger; that the kingdom of Zaria is a province of the Queen's dominions, and therefore it was necessary to insist upon the king's coming out to salute him. He further pointed out that slave-raiding must be discontinued. He also spoke of our mission, and pointed out that we were here with the knowledge and approval of the High Commissioner, General Lugard. In reply to the last statement, the king repeated his reply to us, "that he could not invite us to sit down in the country without the consent of the Sultan of Sokoto." In an interview with Mr. Bako, who went to Zaria at the same time, the king said we could sit down here, and, if we wished to do so, we could build houses outside the town, but that he could not "open his mouth to ask us to sit down." In speaking to the Colonel, he said we "could sit down here for the present." At this point I was interrupted by the

—the to-morrow of the next world). The boy fell on his knees and muttered some incoherent sentences, meant only for God's ears—a heathen prayer.

The first streaks of dawn were just visible in the eastern sky, and with that earthly dawn came the dawn of eternity to Ryder. That afternoon he was laid by the side of Gowan, the pioneer Hausa missionary who died at Girku. Often Ryder had said, "We must find poor Gowan's grave," but he never went there till borne by those Yoruba soldiers.

As we sang once more, "Jesu, the very thought of Thee," the Moslem song of a woman at her corn-grinding died away—a token of what will soon happen. The songs of Christ must ever drown all other music.

So there are now two graves in that little town of Girku silently calling us to hasten the day when Christ's Name shall be as familiar as that of Mohammed in the vast Hausa State.

arrival of the King of Gierko. I had a most satisfactory interview. He brought twelve men who are to go to Wushishi to-morrow for some of our loads. These men were secured for us by Colonel Lowry Cole. He then emphatically declared that he did not want us to go away, that he would see that we had a good supply of food, and that he would help us to build. He then went out with us, and gave us a piece of land on which we propose to build. It occupies an excellent position, commanding a splendid view. The drawback is its distance from the town gate, but the king has promised to open up an old disused road by which we can get into the back of the town. This is very satisfactory and very encouraging.

I am feeling very much happier as to our prospects. The conviction has steadily grown upon me that we ought to make a stand here, and now apparently there is every prospect of our doing so. There is, of course, the risk of breakdown on the part of one or another, but such a risk we should, I think, be prepared to run. If each is careful and thoughtful we can, I think, safely pass through the rainy season. At all events, in the name of the Lord we intend to stay and hold this place for Christ until we are compelled to evacuate it.

IN MEMORIAM: LIEUT.-COL. T. A. FREEMAN, M.A.

[This short article was sent to us some time ago by the writer, the Rev. T. Davis, of the Western India Mission. As it had appeared in the *Bombay Guardian*, we have been waiting for an independent In Memoriam of Colonel Freeman; but as nothing has reached us, we publish this now, in order that some appreciation of his work should be on record in our pages.—ED.]

THE Church Missionary Society in Western India has lost recently several of its most promising missionaries. It is almost tragical to think that two colleagues—Colonel Freeman and the Rev. W. H. Dixon—who came to India for the purpose of working amongst the educated classes of Bombay should be called home within a few weeks of each other. The Society mourns their loss, and their places in the little band of C.M.S. missionaries in Western India will be hard to fill.

Colonel Freeman joined the C.M.S. as an honorary missionary in 1894, and came to Bombay in November of that year. As his work was in English, he quickly identified himself with the work of the late Mr. Dixon then in progress. Together they laboured amidst many difficulties and discouragements, but their indomitable courage enabled them to perseveringly carry on their most arduous work. They opened the "Church Mission Hall" in Girgaum Road, which was a basis of operations for their work, where lectures were regularly delivered and much conversational work accomplished. This Hall they maintained for over four years at their own private charges.

Instead of this branch of Mission work being better manned and equipped for further extension, to the sorrow of Colonel Freeman, his colleague Mr. Dixon had to be assigned to other work, owing to the pressing exigencies of the Mission. However, the Colonel never lost heart, and for nearly two years worked single-handed, ploddingly, patiently, and perseveringly. He never spared himself, and at all times in an unostentatious way was at his post of duty. From the first he attached great importance to house-to-house visiting, and probably in this branch of work accomplished most good. It must be difficult for us to realize how a soldier missionary, one used to positions of authority, could with zeal and joy undertake as his *chief* work the work which was most obscure and in the eyes of the world insignificant. Yet it speaks volumes for the true humility of the man: nay, here is an instance of real heroism in the self-abnegation of a faithful servant in his sphere of duty by showing true fidelity in obscurity. Would it be believed that Colonel Freeman, in referring to the chequered career of his life, stated that the few years spent in his missionary vocation had been the happiest of his whole life?

Colonel Freeman was a scholar, with a most versatile mind and retentive memory. He was always studious, and his habits of study were continued to the end of his life. It was this power which he wielded with such success in his evangelistic work. He was a born conversationalist, and had a fount of dry humour, which enabled him to make any subject interesting and instructive. Like many scholarly men he was not much of an orator, yet his striking personality, earnest manner, and polished diction caused his speeches to be listened to with respect and attention. Above all, he was an English gentleman. The noblest traits of English character were reflected in him. He never lost the respect of friend or foe. Everything he did was actuated by the highest principles.

His missionary colleagues realized in him a worthy representative of the C.M.S., and his opinions were as readily received as they were thoughtfully expressed. Three times within a period of five years was he unanimously

elected Chairman of the C.M.S. Conference, which office he held at the time of his death. As a member of the local C.M.S. Committee he showed a wonderful grasp of the problems affecting missionary enterprise, and in their consideration he never acted hastily, but always formed his judgment after patient study and careful investigation. There was a deliberateness and thoroughness in all he did.

There are many spheres of work in Bombay where he will be sadly missed. During the last few years, in which Bombay has been visited by a dire disease, Colonel Freeman was a prominent member of the Plague Visiting Committee, and his philanthropic efforts have been much appreciated by many of the poorest classes, to whom his genial personality and consoling messages were a ray of sunshine in the dark hours of sorrow and affliction.

The Tract and Book Society, of which he was the Honorary Secretary, has lost in him a faithful friend and wise counsellor. Undertaking the onerous duties of Secretary at a time when the Society was under a cloud of financial difficulty, he was most assiduous in his duties, and has never spared himself when there has been work to be done.

The Y.M.C.A. is another religious body which now mourns his loss. For three years he was the President of the Association, and in season and out of season he indefatigably laboured for the spiritual, moral, intellectual, and physical welfare of the young men of Bombay. When the Y.M.C.A. elected as their President one who was comparatively little known to them, few could possibly have realized the marvellous quality of the man who undertook that office. Name and position were assured, but the latent forces of a strong and loving personality were to be realized in the later experiences of the Association. As a personal friend to the young men who sought his counsel and help, as a leader of men, as a thorough exponent of the aims and object of the Association, as a sympathetic helper or listener at its meetings, Colonel Freeman proved himself to be the right man in the right place. Under his leadership the Association increased in activity, developed in usefulness, and widened in influence.

And now his place is vacant—yet his work remains. Others will be found to carry on what he so nobly attempted. Such is God's Providence. We mourn with those who mourn his loss, and commit the bereaved ones to the Man of Sorrows, who

“ By weeping consecrated tears
He showed the mourner how to weep.
But yet the tear-filled eye He clears,
Lest sorrow be too long and deep.”

At this sad time the words of a sonnet written a short time ago by Colonel Freeman himself have a peculiar pathos:—

“ Partners in toil, farewell. Those happy days
Are gone, gone like a dream. Our work is done!
That evening-tide, when in the fading sun
We joined in one last act of prayer and praise,
How many memories were stirred! We thought
How oft our hearts had been refreshed with light
Drawn from the fountains of the Infinite;
We dwelt on His surpassing love. Ah! nought
Can e'er bring back those peaceful hours. And yet
We will not grieve, but rather from them find
Strength needful for what yet remains behind.
To other work He calls us. And we wait
For the glad time when on the eternal shore
We hope to meet again, and part no more.”

FAR-EASTERN NOTES.

EUROPE can at last, thank God, breathe freely. The strain of anxiety—the tension of apprehension—is over, at any rate for a while. Those who have for so many weeks been besieged in the Legations at Peking, under circumstances of which we have not yet received any authentic details, have been rescued and are in safety. In due time we shall hear more fully of the patiently-borne sufferings, courageously-endured privations, self-denying heroism, self-sacrificing devotion, and mutual care, consideration, sympathy, and help, manifested during this intensely trying period by our fellow-Christians; but now we join with them in devout thanksgiving to the Almighty Ruler of all for His gracious deliverance, and for the reward which He has so mercifully granted to their brave and persistent endurance!

It is still too early to speak confidently as to the immediate result of the Allied Armies' victorious entry into the Chinese capital. Nor would it be right or wise for us to speculate or prophesy here as to what will be politically the outcome. But, from our point of view, we are confident that the ultimate result will be not only for the furtherance of the Gospel and for a more rapid extension than ever of Christ's Kingdom in China, but also for the giving of a fresh impetus to the progressive movement which has been for the past two years or more working with leaven-like rapidity among the various classes throughout that Empire, and which the strenuous exertions of the "Boxer," anti-foreign, and anti-Christian forces have been intended to eradicate.

Much has been written during the past two months as to where the responsibility should be laid for this apparently sudden, but not altogether unexpected, outbreak of fury against the European Powers. A good deal both of nonsense and of common sense has been put forward with varying degrees of plausibility and truth. It will probably not be wrong to conclude that no *one* special cause can monopolize the honour or dishonour of bringing matters to a crisis. A combination of circumstances, under the control and with the permission of the Omnipotent Lord of Hosts, has brought it about; and no thoughtful, prayerful, devout believer can doubt that, whatever mistakes or practical errors, whether of policy, method, or judgment, governments, politicians, missionaries (Romanists or Protestants), or other foreign residents, may have made, God is working out His purposes of wisdom, love, and grace, and the ultimate issue can only be for His glory and the real, temporal, and spiritual welfare of China's millions.

One thing is quite certain, viz. whatever happens, the missionaries of the Cross of Christ will not change their policy, or abate one iota of their aggressive efforts, because of this outbreak of fanaticism. That *some* individuals, even among the Protestant heralds of glad tidings, have at times exhibited more or less imprudence or want of tact in carrying on their Master's work, may be admitted, and may have given some colour of justification to the wholesale laying of the blame upon the Missionary Societies which is otherwise so unwarrantably apparent in some quarters. But, in the full conscientious conviction that it is that blessed Master's Will that China should be evangelized, those Societies will not be intimidated by any bugbear of difficulties, or by

faithless anticipations of danger, from going boldly forward to fulfil their Lord's command.

Doubtless, ordinary prudence and practical common sense will dictate a policy of caution in avoiding *just at a time like this* any action which would be likely to aggravate the danger, or to imperil the safety either of our missionaries (especially the ladies and children) or of our native converts. But it must be very clearly recognized by outsiders that all such precautions are only temporary and from the standpoint of expediency, and do not in any way denote change or modification in the aggressive policy of evangelization.

It is satisfactory to note the unstinted praise which is being bestowed alike by all classes of observers on the behaviour of the Japanese in connexion with this crisis. They have, however, only publicly confirmed the opinion which those who know them well have for long entertained as to their reliability in emergencies, the thoroughness of their organization, the promptitude of their action, and their sincere desire to do all in their power to further the extension of Western Civilization and Progress in the Far East. Christian observers will not fail to see in this an incentive to greater effort for the speedy evangelization of a race so evidently destined in God's Providence to be a power and influence either for good or evil in those regions of the world.

The following paragraph from the *Nineteenth Century* for August, under the heading "The Newspapers," touching the great assembly of "Christian Endeavourers" in London, deserves quotation here as giving special significance to a similar Conference, though of course on a much smaller scale, held in Fuh-chow in April last:—"To most of us, it is to be feared, the Christian Endeavour Society is a name and nothing more. But we have had evidence this week (July 20th) that it is a real power in the world. . . . The Christian Endeavourers are not fashionable either in their dress or their modes. They are simple, middle-class people, who have banded themselves together for the advancement of Christian living and of a purer morality than that of the day. . . . Though amid the clash of arms and the wild disputing of the politicians the Christian Endeavour Convention has attracted but little notice at the hands of our public men, it may yet mark the beginning of a movement destined to have far-reaching consequences." The Fuh-chow Conference was attended by 1150 Endeavourers besides many of a sister organization, the Epworth League. The *Chinese Recorder* for May, 1900, in its editorial comment, says: "Considering the difficulties of travel in China, that is a surprisingly large number to be got together for such meetings, and would seem to show that Christian Endeavour has well rooted itself in China, with blessings for the Chinese as for other lands." As a matter of fact, we are told, over 1100 of the Endeavourers present at Fuh-chow were of the Fuh-Kien Province—the great difficulty of dialect keeping many away who would gladly otherwise have gone. Those from other provinces who knew no English could get very little from the meetings, though they felt the spirit and enthusiasm of members. A Society of such influence cannot fail to be of incalculable benefit to the cause of true religion in every land or district, so long as its aims are to increase reverence for the Bible, to arouse practical interest in Christian work, to promote mutual love, and to improve personal and home religious training.

G. H. P.

LETTERS AND TELEGRAMS FROM CHINA.

THE "Editorial Notes" for last month mentioned all the telegrams and letters bearing on the crisis in China which had been received up to the time of going to press. Doubtless it will interest all our friends to know what news has been received since then. Last month only telegrams could be referred to; this month our news is derived both from letters and telegrams.

"One fact," writes the Rev. A. Elwin (who is at home just now), "is noticeable with regard to all disturbances in China. They nearly always happen suddenly. There is often very little warning that a disturbance will take place, and certainly no time to escape when once it has begun. The C.M.S. missionaries in the Mid China Mission all live inside cities, the gates of which are shut every evening at dusk. It is quite impossible to leave these cities except through the gates. If the missionaries are to be recalled at all, it must be before the riot begins. Some have said, 'Ought not the missionaries to remain with the Christians?' Generally it would certainly be kinder to leave than to stay. The very presence of the foreigner would often only excite the Heathen against the Chinese Christians, and certainly it could not help them in any way."

The first letter from the field which we have to notice is one dated Shanghai, July 4th, from one of our lady missionaries. She writes:—

So far we have had no trouble here, and Shanghai, except for rumours, many and strange, has been as quiet as usual. These rumours have greatly disturbed the Natives here, and they have gone off to Ningpo and elsewhere by thousands.

There certainly has been every precaution taken in case of trouble. Besides the regular volunteers, the Custom House people and the Japanese have also formed corps, and to-night there were said to be about one thousand volunteers in all at the parade. There are special places assigned to the different districts to which to fly for protection if the alarm bell should ring the eight strokes agreed upon in case of trouble. Some ladies I know have had little bags packed ready in case of emergency, and others have slept in their clothes.

The dear Native Christians have been very nice through it all. At the Wednesday afternoon prayer-meeting the prayers have been so earnest, beseeching

On July 24th came the sad news by telegram that our Mission station at Chu-ki (Chu-chee) had been destroyed. So late as June 25th Bishop Moule had written as follows:—

The enclosed [a letter from the Native pastor at Chu-ki] reached me yesterday, and as I recognized the hand my heart misgave me that it perhaps contained word of fresh trouble at the Chu-ki Mission Station, where a mischievous

God to keep them quite faithful if severe testing time came, and I am sure He will do so. Mrs. Dzing quite broke down one afternoon. Trouble here would mean so much more for them than it would for the foreigner. Even now I think they have to put up with a good many remarks of an unkind nature. But all this, under God, will be for their strengthening and establishing. I know your prayers are already going up to God on their account that God will make them ready to do His will, whatever that may be.

Our work has had to be quite stopped among the Heathen, as it was not considered wise to visit any of them. . . . The school-girls have dwindled down in numbers, many of them having fled with their parents to other places considered foolishly more secure. I am glad to say that so far all the country districts where our missionaries are are so far quite quiet. I refer, of course, to Mid China.

Buddhist monk has lately tried to stir up riots against the missionaries. When on opening it I found no word of alarm, but the plain, simple statement of a pastoral missionary's joy in some encouraging symptoms I thanked God,

and read it out at our prayer-meeting, and resolved to send it to you as a glimpse for your readers also, of a pastoral missionary's joy in his work.

The following is the letter, written by one of our most earnest Chinese pastors, which, coming from a station since destroyed, we are sure will be read with interest:—

A letter from Pastor Nyi Liang-ping, of Western Chu-ki.

To the Right Rev. the Bishop with all respect. Last Sunday visiting the 19th Tu (Division) to celebrate the Holy Communion at Ts'ing-k'ou in the 14th Tu, I met upwards of twenty inquirers. Besides these there were two men, who, after a year or more as inquirers, got their catechumens' tickets upwards of three months ago. They are living respectable lives and have some knowledge of the truth, being also head-men of their village. I propose to baptize them on my next visit in the eighth moon (September). There is also an old woman named Dzi, eighty-nine years of age. Her sons and grandsons, more than ten of them, are all inquirers, and the daughters and granddaughters-in-law are also willing to join (their husbands) in acceptance of the true doctrine. Last Sunday her sons and grandsons carried her in a sedan-chair to the place of worship to ask for baptism. She said, "I am close on ninety, and the day of my departure is at hand: may I not receive baptism?" I put a few questions to her and found that she knew the difference between the true God and the false gods, and acknowledged Jesus as Saviour. But through her great deafness it is very hard to communicate with

her. She has been taught to pray. I should like to make an exception in her case and grant her baptism. May I do so or not? I beg that you will give me directions in this case and the one above. Further, on the 22nd I went to Ts'ing-k'ou and ascertained that the families of the inquirers had cast away their false gods, and that their wives and daughters were all inclined to the truth. But because (through distance) it was difficult for them (the women) to attend the services they proposed to set up a branch chapel on the spot. A man named Yang, one of the inquirers, has already promised the loan of his chief room for the purpose for five years, and it is proposed to open it on the seventh or eighth month (August or September). Table, chairs, benches, are all to be found by the people on the spot. This is a great joy to me, so I report it at once to you. I beg you will pray to our Lord to send down His grace that it may be (a case of) "gold, silver, precious stones," and not of "wood, hay, stubble."

[After referring to a matter of business he concludes]

Your disciple's Nyi Liang-ping's
obeisance.

Fifth moon, 26th day (June 22nd).

It will be noticed that there is not a word about the disturbances in this letter from Pastor Nyi, although later news would seem to show that the Buddhist monk mentioned in Bishop Moule's letter succeeded in stirring up the people against the missionaries and destroying the Mission premises. However, on July 4th, the missionaries at Chu-ki, the Rev. H. and Mrs. Barton and Misses Onyon and Riddall, received instructions from Bishop Moule to leave at once and come to Hang-chow. Thence they proceeded to Shanghai; and Mr. Barton writes on July 11th as follows, mentioning the riot that had occurred at Chu-ki after they left:—

On June 30th, I first noticed a change in the attitude of the people by the insolent behaviour of some visitors in the compound, evidently due to knowledge of affairs in Peking and Tientsin.

On Sunday (July 1st) a crowd of about fifty collected near one of our entrances and threw stones at the door, and also into the girls' school, trying to knock

down a wall later in the day. This was repeated again on Tuesday. Rumours of the destruction of the Mission property and murder of the foreigners were extremely prevalent in the district, and Christians frequently came to our house to see whether it were true or not.

On Wednesday (4th), about midday, a special messenger arrived from Hang-

chow, sent by Bishop Moule, to call us to Hang-chow, and thence to Shanghai.

By four o'clock on Wednesday afternoon we had called boats and had left Chu-ki, having been hooted down to the boats, but suffering no actual violence.

We reached Hang-chow the next forenoon, very anxious indeed as to the state of the city, and were greatly relieved on arriving at the Bishop's house to find that the situation was not so

The Rev. C. J. F. Symons also wrote on the same date from Shanghai :—

Until last week the whole of the Mid China stations had been enjoying peace and quietness, almost as though no tragedy was being enacted at Peking. All places were full of the gravest rumours, but no serious notice was taken of them. Shanghai, perhaps, should have taken fright at the great exodus of Natives to Ningpo and other places, the steamers leaving daily with every available space occupied with some fugitive and his baggage, and some days seeing no less than three overcrowded steamers leaving, one, whose usual compliment is about 500, taking 1900. But great precautions having been taken by the local volunteers, assisted by the Municipal police, backed by the presence of some naval help, warded off all trouble.

The news of the troubles at Peking, as it began to filter through to the country near Chu-ki, seems to have stirred up the local people to molest the foreigner. An urgent letter from the Bishop arriving at this juncture, advising Mr. Barton and the ladies to leave the place, precipitated matters, for as soon as they found the house vacated by its tenants they looted it.

This letter from the Bishop was

We have since heard that the mission-house, after being looted was burnt.

From Hang-chow itself the Rev. G. W. Coultas wrote on July 7th :—

There has naturally been a deal of ferment amongst the people since they found the "Boxers" were nearing Peking, that the Empress Dowager was encouraging them, and that it had been felt necessary to send a force under Admiral Seymour to rescue the poor people shut up in Peking. People's minds were much divided. They all disliked the Empress Dowager for deposing the Emperor, but a section were willing to condone that and side with her in trying to turn out the foreigners.

serious as we had anticipated. How thankful we were to our Heavenly Father for His gracious guidance and preservation vouchsafed to us.

On Friday (6th), before we left for Shanghai, Bishop Moule received a letter from the ordained catechist in Chu-ki, stating that on the previous morning (the day following our departure) 300 of the city people broke into the mission-house, destroying furniture and carrying off whatever was portable.

written after the receipt of alarming telegrams from Shanghai, sent, not without foundation, by the other societies having Missions at Hang-chow.

If the matter was precipitated by the leaving of the missionaries, still we are only too thankful they left when they did. It appears now that the house had been watched for days, and that even a "Boxer" placard had been posted up in the city, and by leaving thus suddenly all the plans of those who were going to give trouble, being ill-matured, failed.

That your missionaries, Mr. and Mrs. Barton and their baby, the Misses Onyon and Riddall, have escaped without hurt is a matter of sincere thankfulness to God.

So far no other station has given evidence of immediate trouble. The Shaou-hing missionaries are like the Chu-ki ones here in Shanghai. Their leaving does not seem to have caused trouble, but there had been no appearance of trouble before. Hang-chow is quiet, but we shall be glad if the Bishop and his family and the others can quietly discontinue their work and leave. Mr. Kember finds the hospital patients keep up in number.

The great majority, however, and amongst them the most influential of the people, wanted the "Boxers" to be treated as rebels, but disliked the idea of foreigners being employed to put them down. There was practically no ill-feeling against us in the minds of the Hang-chow people, but there was a dangerous position to reckon with in the fact that the present Provincial Governor, who lives here, might be termed anti-foreign, and all the other high officials with whom he would have

to consult were Manchus, the Empress Dowager having for some time been filling all important civil appointments with Manchus instead of Chinese. This constituted a real danger. But before many days were gone we learnt that all the southern viceroys of influence were strongly opposed to the Empress Dowager's policy, and our minds were relieved as to the line of action our local officials would take; still, we were not quite happy. The people, too, were getting more excited, those ignorant of distance believing the "Boxers" would soon be here; still, there was no anti-foreign feeling in the city, and we went on with work as usual.

On Wednesday, June 27th, we had authentic information that the Governor had received orders from Peking to turn us out, or worse. None of us believed that the command would be obeyed at once; he would have to consult with his colleagues and decide whether to maintain his present *unwilling* pro-foreign attitude or cast in his lot with the Peking usurper. We knew we were in God's hands, and He could restrain the most antagonistic of the officials. So far He has been graciously pleased to do this. A solitary poster had been placed near one of the Missions here—posted upside down—on which were the ominous words, "Uphold the dynasty and exterminate foreigners." This was a feeble attempt to stir up bad feeling, and we treated it with unconcern, though, curiously enough, the date given to exterminate us was the very date on which the official order came to the Governor to do it. Five days after, the opinion amongst the Natives was, "Everything going on well; the city most peaceful; proclamations issued by all the officials warning rumour-mongers, &c." We were all happy.

A new British Consul arrived that day. He was talking over the situation with Bishop Moule, when members of the two American Presbyterian Missions arrived with telegrams addressed to them by members of their Mission in Shanghai, urging *all* missionaries to leave Hang-chow *at once*—not a single word of explanation—sent through the native telegraph office, so that the news would get known in the city very soon, and sent by private individuals from a place where the Consul-General on the spot could at once have communicated

with the newly-arrived Consul if necessary. The whole thing was an enigma. Could the Chinese have intercepted a telegram of warning from the Consul-General in Shanghai? We felt they were quite capable of doing it. The Americans began to pack at once. I contended that our friends in Shanghai had just learnt the contents of the telegram to the Governor of the previous Wednesday, and thinking we were ignorant of it, had sent these urgent messages. All in our Mission inclined to this view, but we felt, in face of the two urgent telegrams, we should prepare to leave and wait till the morrow. At 9.30 that night the Bishop came round with alarming news—no less than that Customs officials in Shanghai had wired to the Commissioner of Customs here, saying that a steam-launch and boats had been sent off to take away the Customs staff and their families. This certainly portended serious danger. We stayed up packing, and then passed a restless night. After breakfast next morning, I went round to the Consul to consult him. He showed me the telegram to the Commissioner of Customs, the last sentence of which was, "Am sending launch to-day." In a few seconds of conversation, to my infinite relief I found out this referred to a launch the Commissioner here had *sent* for, and which he had expected our Consul to bring with him. In view of the two alarmist telegrams received by the American Presbyterians, the telegram to the Commissioner of Customs was felt to be mild in the extreme and very re-assuring. It ran: "Situation graver. Government in Peking opposed to foreigners. Am sending launch to-day." Explain the last sentence and the rest was certainly nothing to scare one. The Consul, however, recommended all ladies who could to leave the city, the closing of the gates at night making the situation more dangerous. So after consulting with the Bishop, I arranged to take to Shanghai my wife and child and as many of the single ladies as could get ready. Eventually Misses Goudge and Frewer left with us, Misses Barnes and Joynt the next day. I returned here at once, arriving on Saturday, and heard about the Chu-ki riot after the departure of the Bartons and Misses Onyon and Riddall.

The city is still quiet, and we trust to

God's goodness to restrain, if He see fit, the malicious designs of the anti-foreign officials. We have made arrangements to escape if necessary. Our presence in the city has been a great stay to the people, who ignorantly think the "Boxers" are coming here. The hospital work and Mrs. Kember's brave

presence have helped the situation considerably. It will not be abandoned until the very last. In-patients are coming in and out-patients are numerous.

I began this letter with the idea of asking the Committee to look ahead and provide for immense developments.

On August 9th a telegram informed us that the Mission staff had left Hang-chow and reached Shanghai in safety. It is a comfort to know that the Hang-chow missionaries are safe, but what led to the sudden departure from Hang-chow we do not know. We must wait for letters. Archdeacon Moule writes from his Dorset parish:—"It is, I think, quite possible that the mandarins at Hang-chow, from real friendliness—and such, thank God, is found again and again in China—recommended a temporary retirement, and guaranteed full care of the Mission premises, churches, hospital, and houses; and that ere long the brethren may go back with joy, and reap with joy after the great sorrows."

Writing from Ningpo on July 8th, the Rev. W. S. Moule says:—

I am anxious to let you know that so far Ningpo and T'ai-chow are peaceful. The large numbers of refugees from Shanghai have, of course, to some extent excited the people, and *rumours* are rife, but the officials are behaving very well; they have all put out quieting proclamations, threatening severe penalties to those who spread idle tales, and they have supplied us with copies to post in the country stations. I think there is no doubt that in this province at least they will follow the lead of the southern viceroys, and repudiate the rebel Emperor. All your missionaries are still at work, except Miss Maddison, who has gone to Hong Kong for her holiday. We broke up the girls' school a month earlier, so as

to give time for the completion of the new wing during the holidays. This work is going on, and it has a good effect on our neighbours. The College is in full swing. We begin our final examinations to-morrow.

We thank God for keeping our native workers steady and trustful, and sticking to their duties. One night the boys and students were moved, but they have gone on splendidly.

Our friends at home need, I think, to pray not only for the immediate sore trouble of China, and the precious lives at stake; but for the Church of Christ in China that it may *forsake its sins*; and for the great settlement that must follow when this outbreak is crushed.

Mr. Moule's father, the Archdeacon, observes:—"The Chinese authorities seem to have been markedly friendly and energetic in promising, and securing up to the date of my son Walter's letter (July 10th), protection and safety, giving proclamations for the country districts as well as for the city; and the students and pupils in the College were quiet and trustful." "God grant," he adds, "that all the dear Christians may be drawn nearer than ever to Him, and may not be offended at anything which may come on them for His Name's sake."

We gather that it had been arranged that Misses Green, Hughes, Goudge, Frewer, Clayton, and Riddall were to spend the summer in Shanghai, and that Misses Barnes, Clarke, Wood, Joynt, Godson, Turnbull and Wells were to go to Japan. Miss Maddison had already gone to Hong Kong. Miss Onyon had intended to go to Ku-liang in Fuh-Kien, but we learn that she remains at Shanghai. Of course, later events may have caused some alteration in the plans of others also.

The first news of the missionaries in the distant Western Province of Si-chuan came on August 14th, in a telegram received from Shanghai by the China Inland Mission as follows:—"Consul has recalled friends from Si-chuan. C.I.M. and C.M.S. missionaries the latest information all well. Twenty have arrived here safely and well the rest are arriving."

On the following day came a telegram dated I-chang, August 14th, addressed to the C.M.S. :—"Wire Shanghai instructions for our movements Phillips." And on August 20th came a telegram from Shanghai :—"West China Mission 23 arrived remainder coming West and Mid China staff, all well." Our friends must not forget to thank God very specially for these telegrams. While it is true that there is danger everywhere in China, those who know the country best always felt that our friends in West China were in special danger. So many things might have happened which would have cut off all possibility of escape to the coast, and left the missionaries entirely in the hands of the Chinese.

So far as regards the Mid China and West China Missions. Coming southward, nothing to cause serious alarm has occurred in the Fuh-Kien and other South China C.M.S. fields. The Bishop of Victoria says :—"What Fuh-Kien will do it is difficult to say. That province has usually been very independent of the others in such matters—peaceful when others have been disturbed, and disturbed when others have been at peace." The remotest stations from the coast are those at Kien-ning and Kien-yang, some 260 and 300 miles respectively up the Min River, but the latter has had no resident European missionary since the Rev. and Mrs. H. S. Phillips came home. On June 15th Mr. Muller, the Hon. Assistant Secretary of the Mission, wrote that the church at Fuh-ang, an out-station in the Fuh-ning district, which is worked by the missionaries supported by the Dublin University Fuh-Kien Mission, had been destroyed. It does not appear that the opposition there had any connexion with the Boxer movement on the north. Happily successive telegrams say, "All quiet," and "Unchanged." The Rev. F. E. Bland writes reassuringly :—"All the ladies in the country districts had been called in before your telegram came, as very many bad rumours were in circulation in Fuh-chow city and neighbourhood. The consensus of opinion in Fuh-chow—whether of consuls, merchants, or missionaries—is that we have nothing to fear from any movement among the rascality or the secret societies so long as the soldiers and Viceroy are loyal to us. There are sufficient (Chinese) soldiers to prevent any such rising." The Rev. Ll. Lloyd writes to the same effect.

Meanwhile, our hearts have been saddened again and again by the accounts of the deaths of the Native Christians and the missionaries in the North. The China Inland Mission alone has heard of the deaths of twenty-one of its missionaries. The American Societies have also suffered severely. Very many Mission stations have been destroyed and the missionaries have had to fly for their lives. In the whole history of modern missionary enterprise there has been nothing quite like it. Whatever may be the mysterious purposes of God in permitting such distressing events, we may be quite sure that they are a test of the faith and courage of all who are engaged in Missions. Precious lives ought not to be wantonly endangered; but precious lives sometimes have to be sacrificed, and ought to be sacrificed, for an object more important than life. At the battle of Colenso, the saving of the guns was regarded as more important than life, and many lives were sacrificed to recapture them; sacrificed, too, as it proved, in vain. And, to the Christian, the saving of souls is infinitely more important than the saving of guns.

With regard to the political situation in the North the daily papers keep us well informed, but what may happen from day to day who can tell? The Lord reigneth, this we know, and we must leave all with Him who never makes a mistake. "What I do thou knowest not now, but thou shalt know hereafter."

THE MISSION - FIELD.

Sierra Leone.

THE Bishop Crowther Memorial Church, at Cline Town, Sierra Leone, was dedicated by Bishop Taylor Smith on June 22nd.

At an ordination at Freetown, on June 10th (Trinity Sunday), the Bishop of Sierra Leone admitted to Priests' Orders the Rev. Charles Nicholas Lewis, of Fourah Bay College.

Uganda.

We wish success to our latest missionary contemporary, *Mengo Notes*, the first number of which, for May, 1900, we have just received. It consists of four large octavo pages of small type, printed by Baganda printers at the C.M.S. Industrial Press, Mengo, and is the outcome of efforts which have been made from time to time to supply missionaries in Uganda and the surrounding countries, as well as friends at home, with information as to the general progress of the C.M.S. work there. It gives an interesting account of the dedication of new churches at Mitiana and Busi. Bishop Tucker also describes them in a very graphic letter sent to us, which we hope will appear in the next *Intelligencer*.

At an ordination held at Mengo on June 10th (Trinity Sunday), Bishop Tucker admitted Messrs. Yosiya Kizito, Yoeri Wamala, and Aloni Muyinda to Deacons' Orders; and the Revs. A. B. Fisher, G. H. Casson, Samwili Kamwakaba, and Ediwedi Bakayana to Priests' Orders.

Persia.

The Rev. C. H. Stileman says there seems to be an increasing spirit of inquiry in Julfa, and scarcely a week passes without some new friend appearing anxious to know more of the Way of Life. In a letter dated May 11th, and published in *The Remembrancer*, the quarterly paper of the Christ Church, Hampstead, Missionary Association, Mr. Stileman gives the following account of two of these inquirers, in the hope of calling forth prayer on their behalf:—

A few weeks ago a well-to-do tradesman came to see me, and told me that he had been seeking the right way for some twenty years, and had gradually become convinced that Mohammedans had not the true knowledge of God. By degrees he had also come to the conclusion that the followers of Christ had really come to know Him whom to know is Life Eternal; and he told me that nothing could satisfy him but this knowledge. In the most earnest manner he besought me to impart to him the knowledge which he believed that I possessed, and adjured me by "the morrow on the Day of Resurrection" that I would keep back nothing from him of what I myself knew to be the truth. He came again and again to hear the Word of God, and seemed to drink in its truths, expressing himself willing to suffer, if necessary, for Christ's sake and the Gospel's, and earnestly pleading for baptism.

About a fortnight ago he had a remarkable dream, in which Christ appeared to him, and seemed to claim him

by laying His right hand on his shoulder to reassure him and remove all his remaining doubts. The one thing that puzzled my friend was that Christ seemed to him very distinctly to have *white hair*; and he could not understand this, as he believed that our Lord was a young man at the time of His crucifixion, and would not therefore be likely to appear with white hair. He came to our Persian service on April 29th (the second Sunday after Easter), and it so happened that I was preaching upon the words of Rev. i. 17, 18:—"And He laid His right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades" (R.V.). The fact that our Lord laid His right hand upon the beloved disciple, saying "Fear not," finally convinced the good man that it was indeed none other than Christ who had claimed him in the dream; and you will notice the very remarkable coincidence, that in the description of our

Lord, in ver. 14, it is written that "His head and His hair were *white as white wool, white as snow.*" I have frequently mentioned the fact that in this country God has, as it seems, used dreams as a means of drawing souls unto Himself, or of deepening spiritual impressions; and you will hardly wonder that the inquirer I am speaking of took this to be a direct message from God to himself. He is now definitely asking for baptism; and the mention of this will, I am sure, be sufficient to call forth your effectual fervent prayers on his behalf.

Another man, who came some months ago to my house with a number of others, who were anxious to engage in argument and controversy, took an opportunity of asking me privately for a Persian Bible, and told me that he had been much struck with the fact that I had invariably attempted to direct their thoughts to the way of Eternal

Life, and the necessity of the New Birth, and had not been content with merely discussing supposed difficulties about the genealogies in the Gospels and such like questions, upon which they were eager for controversy. This man mentioned that he was anxious to know the Way of Life, but had altogether failed to find it in his Qurān. He has since been frequently for further teaching, and he also has now asked to be baptized.

I might mention others also who seem to be coming nearer and nearer to the Light of the World. Indeed, the great difficulty is to find time to instruct the individuals who are seeking to know the way of salvation; and had I nothing else to do, I believe that my whole time might be occupied in this work; but each day brings with it a larger number of other duties which cannot be neglected.

We mentioned in our July number (p. 529) that Jalāl u'd Dauleh had been appointed Governor of Yezd, and that he had telegraphed complimentary messages to Dr. White. Shortly after his arrival at Yezd the Prince-Governor visited the Mission hospital, and from an account of the occasion sent home by the Rev. Napier Malcolm we extract the following:—

Turning from other parts of the Mohammedan field, it is pleasant to notice the reception that Dr. Henry White's work has been given in Yezd. The most cordial relations are at present existing between the doctor and all classes of the Native community. Indeed there seems to be no section of the community with whom he is not on intimate terms. This is certainly the case as regards the official class, the principal mujtahids, the leading Mussulman merchants, the Parsis, and the Jewish mullahs. The present Prince-Governor learnt to value the medical work of the Society on the occasion of Dr. Carr's visit to Yezd during his former residence here, and he has obviously returned with the intention of putting that appreciation into a very practical and agreeable form. He has inaugurated his renewed governorship by a most handsome donation to the new hospital of two thousand krans, that is to say, about forty pounds of English money. The late Governor of Yezd, the Sahm ul Mulk, was on equally cordial terms with the Medical Mission and showed great appreciation of its work in Yezd. The leading mujtahids of the town have during late years been always dis-

tinguished by an absence of that intolerance which has often been in other Mohammedan cities and countries so great a stain upon the influence of the mullah class. Their example is naturally not without its effect upon the leading members of the Mussulman community, who are, almost without exception, personal friends of the doctor. The site of the hospital itself was the gift of Gudarz Mihriban, one of the most respected members of the Parsi community, who is also a citizen of Bombay. To attempt in any detail to describe the causes which have led to this satisfactory state of things would be unwise and ungracious. That circumstances in Yezd have been favourable it would be impossible to deny, but the main factors must certainly be acknowledged to have been, on the one hand the personality of the doctor and the other members of his staff, not forgetting the Armenians, and on the other hand the high character of the Yezd people, to which testimony has been for some time borne by the whole body of the European residents. The work done by the ladies of the Mission, Mrs. White, Miss Latham, Miss Bird, and Miss Brighty, has been also especially productive of cordial rela-

tions. In discussing the problem of women's work in Mohammedan lands that are not under the control of the British Government, there is a secondary consideration that is sometimes not sufficiently taken into account. The prejudice of the people to missionary work is frequently founded on a sincere belief that its object is to give rise to British acquisition of territory. There is, however, no doubt that an intelligent community, given the opportunity of observing European habits of thought and life, soon come to the conclusion that the presence of ladies in a Mission throws considerable doubt on the truth of such suspicions. That some such reasoning has taken place amongst the prominent members of the Yezd community seems to me, if not proved, at least exceedingly probable.

Meanwhile the work grows and prospers. The out-patient statistics of the hospital give an average of over two thousand a month. The rooms for in-patients are gradually filling. It is a satisfactory thought that in the old caravanserai buildings that form the hospital site there is room for considerable extension at a comparatively trifling cost. Patients come from a hundred and fifty miles away, and sometimes from the northern territories of the Amir. Dr. Latham, as head of the medical work among the women, will soon be in possession of a completely separated although conveniently

adjoining set of buildings. Nothing could be more satisfactory than the itinerations lately made in the outlying village districts. To pass on to other sides of the work, service is held twice every Sunday in the doctor's house, which forms a convenient rallying place for ladies, hospital patients, and for others who might have difficulty in attending a separate place of worship.

The prospects for educational work in the town are most reassuring. I have already got together a small class of boys who wish to learn English, and a smaller men's class is in process of formation. This, with the receiving of visitors who come to me in large numbers—although the necessity for return visits is in my case much smaller in proportion,—amply fills up all the time that I can spare from language study. Clerical work in Persia is of a peculiar kind. The most satisfactory form of it seems to be this receiving of visitors, who call in a half-social fashion. In fact, this in Persia takes almost the place in a clergyman's time and thoughts that house-to-house visiting usually occupies when one is engaged in English parish work.

Altogether we have in Yezd much for which it is most incumbent upon us to be thankful; and, humanly speaking, under the strong and enlightened government of the Jalal u'd Dauleh, in spite of the absence of the Shah in Europe, there seems small fear of any severe check or disturbance in the near future.

The news from Kirman was for a time less favourable. On June 1st, the Rev. A. R. Blackett returned thither, and found that the Governor had complained to the British Consul of his preaching and teaching, and had talked of ordering him to leave. However, after some communications with Teheran, it appeared that Mr. Blackett's work would not be interfered with if his services were held in his own house.

North-West Provinces.

From an official notice issued concerning the famine we learn that a very decided improvement has taken place, through the sudden opportune renewed advance of the monsoon. The rain which has fallen is ample for present agricultural requirements in Gujarat, also in the greater part of Rajputana and Central India. Sowings are being actively prosecuted so far as the scarcity of plough-bullocks permit. If the present favourable conditions continue, the autumn crops will be secured and the tension will relax.

A pathetic but interesting letter from the Rev. A. Outram is printed in the *C.M. Gleaner* for this month, describing the work of Famine Relief in and around Kherwara. We give a short extract from it here, in order to show the horrible sights the missionaries engaged in such work have to witness:—

There is no need to refer again to the awful mortality. Simply to give you an idea of the daily scenes which we witness, I will mention three which

occurred yesterday. In the morning when we awoke—my wife and I sleep outside in the verandah—within four yards of our beds lay the corpse of a child (already half eaten by dogs). The poor little thing must have crept up there in the night and laid itself down only to die. Later in the day at one of our centres, Kagelar, Mr. Westcott found a woman whose head was cut open by stones thrown by another

woman who wanted to kill her for the sake of the little clothing she still possessed. On the way home he came upon a man lying upon the road with his head terribly cut about, and it is doubtful whether he will live. He was carrying a little grain, for the sake of which he was attacked. Mercifully one gets wonderfully injured to these and similar scenes of daily occurrence.

We learn with much regret that Miss Eleanor Buchanan, of the C.E.Z.M.S., succumbed to an attack of cholera at Murwara on June 26th. Miss Buchanan, who went out as an honorary missionary in 1897, had taken charge of the Famine Orphanage during the absence of Miss L. Dæuble.

On Sunday, May 13th, six souls were added to the fold of Christ in St. John's Church, Agra. Concerning two of them a writer in the North India *Gleaner* says as follows:—

One of the above-mentioned six, attracting the attention of the lookers-on by his long black garment and pink turban, was a young Mohammedan of a respectable family residing in the Punjab. His father, who is dead, was a jailor in Agra, and his brother is occupying a very high position in Riyasat, Nabha. His name was changed from Qamar-Ussalam (The Moon of Islam) to Qamar-ul-Masih (The Moon of Christ). His wife, in order to receive instruction, has been committed to the care of Miss Fallon, the well-known missionary lady, whose

Christian influence shall indubitably prove beneficial to her. Another young man, Thakur Istiphan by name, was specially observed in having his sacred *choti* cropped while kneeling ready to receive baptism, which was an outward manifestation of putting off "the old man" with all its associations. God grant that these new converts may show forth by their deeds and lives the glory of our Lord and Master, and that the refulgent spiritual light be diffused with more celestial radiance in this dark city of Heathendom.

St. John's College, Agra, was established in 1850, with the object of providing a college for the education of the higher classes of Indian youths upon Christian principles. In more recent years, owing to the rapid increase in the Indian Christian community, the object of the institution has become somewhat changed. Whilst welcoming, as before, all Hindus and Mohammedans desirous of receiving a liberal education under Christian influences, the College has become recognized as an institution where the education of Indian Christian youths is also made a matter of primary importance. The various High Schools of the C.M.S. in the N.-W. Provinces, Oudh, Central Provinces, and to some extent also in Bengal, the Punjab, and Bombay, from time to time pass on their successful students to St. John's College, in order that they may continue their higher studies under the same religious influences to which they have been accustomed. Within the last few years, the buildings have been considerably enlarged and improved, and every effort is made to place St. John's College on a footing with the best colleges in the N.-W. Provinces, and to provide for the Indian Christian Community those educational advantages and appliances which other communities have been enabled to obtain. The first Principal of the College was the Rev. T. Valpy French, afterwards Bishop of Lahore. Since 1890, the Rev. J. P. Haythornthwaite, has been Principal. He is assisted by the Rev. H. W. V. Birney (Vice-Principal and superintendent of the Christian Hostel), the Rev. H. B. Durrant, and a number of native Professors, most of whom are graduates of Calcutta and Allahabad Universities. The College consists of an unaided College Department with

classes in Arts and Science, and a School Department which receives a grant-in-aid of Rs. 400 per month from Government. In the year 1899—1900 the students numbered 115. These included sixteen Christians, fourteen Mohammedans, and eighty-four Hindus. Since 1893, nine students have passed the LL.B. examination, and fifty-six the B.A. of Allahabad University; nine of the students have also taken the M.A. degree. The four branch schools (including the Collegiate School) connected with St. John's College, had the names of 610 boys on their rolls during the year 1899—1900. Of these sixty-six were Christians, 135 Mohammedans, and 409 Hindus.

We deeply regret the receipt of a telegram as we go to press, informing us of the death, from peritonitis, of Miss E. M. Beyts, of Meerut.

Punjab and Sindh.

A telegram was received on August 7th from Dera Ghazi Khan, conveying the sad news—"Smit bathing sank"; and a letter-telegram dispatched by the Rev. P. Ireland Jones from Simla on August 3rd, received on August 20th, confirmed the same in the following words:—"Deeply regret, Adams wires Fort Monro, August second, Smit swimming lake, fainted, sank at once." Dr. H. A. Smit, who is thus removed to a higher service, was accepted in 1892, but subsequently withdrew. In 1897, however, he re-offered, and sailed in December of that year for Bannu. He was transferred from Bannu to Dera Ghazi Khan in 1899, where he has been associated with Dr. W. F. Adams.

The Rev. E. Guildford, writing from Tarn Taran in July, says:—

We had some heavy showers of rain here last week, amounting in all to 2.32 inches of rain. Thirty-six hours before the rain fell we held a remarkable prayer-meeting for rain on the open place in front of the C.M.S. house. We numbered about 500 in all, comprising Christians, Hindus, Sikhs, Moslems, and Chuhras, and a representative from each of the first four mentioned religions offered prayer, all being extempore prayer except the Sikhs, which had been written for the occasion.

The whole crowd listened very attentively to the address which I gave at the beginning of the meeting, and then repeated after me, sentence by sentence, the first six verses of Ps. cxxx. and the first eight verses of Ps. cxliii.

It was a remarkable meeting, and the people were much astonished at the speedy answer which we have received to our united prayer, for at the time the heavens were as brass, as they had been for many weary months before.

The news of the health of the Rev. J. A. Wood continues to be satisfactory. Writing from Simla on July 26th, the Rev. P. Ireland Jones says that he is progressing quietly.

The Mission High School in Amritsar has passed all the ten candidates sent up for the Entrance Examination of the Punjab University.

The Rev. D. J. McKenzie, of Amritsar, has been gazetted to officiate temporarily as chaplain of Amritsar.

Western India.

The Governor of Bombay has issued a notice regarding the famine in which he says that "cultivation is active and sowings going forward generally in North Gujarat and Kathiawar, where plentiful rain has fallen. Crop prospects continue favourable in the remainder of the affected tracts. Numbers on relief works decreasing; numbers on gratuitous relief increasing."

South India.

We regret to announce the death, at Palamcotta on July 11th, of the Rev. V. Sargunam, who was admitted to Deacon's Orders in 1883 by Bishop Sargent. For a short time Mr. Sargunam was in charge of Tureiyur, in the Pannikulam district, whence he was transferred to Palamcotta.

The following comparative table is from the report of the C.M.S. Tinnevely District Church Council for 1899 :—

	1849.	1899.
Mission Districts or Circles	10	15
European Missionaries	22	10
Native Clergymen	3	50
Other Agents	412	690
Villages containing Christians	421	1,034
Baptized members	11,600	49,020
Catechumens	13,900	3,925
Communicants	2,621	12,886
Schools	218	450
Pupils	5,600	13,052
Pakkah Churches	10	138
Prayer Houses	264	620

The report gives the present staff of Council agents as follows :—

Pastors	48
Catechists and Special Fund Agents	150
Evangelists	34
Schoolmasters	391
Schoolmistresses and Bible-women	169

The Christian adherents at the end of the year numbered 52,964 (an increase of 1169 on the previous year); baptized Christians, 49,088 (an increase of 863); communicants, 12,904 (an increase of 189). On the other hand, the number of school children, 13,052, shows a decrease of 495, in consequence of some of the schools being closed for want of qualified teachers.

At an ordination at Ootacamund on May 24th, the Bishop of Madras admitted to Priest's Orders the Rev. W. J. Williamson, of Dummagudem (Koi Mission).

Mauritius.

On June 10th (Trinity Sunday), at St. James' Cathedral, Port Louis, the Bishop of Mauritius admitted Mr. S. Tooley, catechist at Port Louis to Deacon's Orders.

South China.

All information about our missionaries and the present troubles will be found under "Letters and Telegrams from China," on p. 694.

Writing from Fuh-chow on July 5th, the Rev. L. Lloyd mentions a serious flood which had submerged the whole of the Fuh-chow plain, partially destroying the rice crop, almost ready for the sickle. Many lives have been lost and many houses collapsed, burying the occupants in their ruins. A relief fund started by the foreign community had, at the time of writing, reached \$5000. Mr. Lloyd, in company with Mr. Muller and two or three Natives, was looking forward to distributing relief in the most needy districts. The Chinese officials, Mr. Lloyd adds, are behaving exceedingly well, giving away large quantities of rice, and doing all they can to avoid trouble.

Miss E. M. Sears, of the Victoria C.M. Association, who has just been re-transferred from the C.E.Z.M.S. staff to that of the C.M.S. at the request of the Zenana Society's Committee, who wish to concentrate their work more in Kien-ning, wrote from Kien-yang on February 3rd :—

We had four baptisms on Sunday week—one, a woman who lives opposite to us, who kept firm all the time we were away. Her husband is friendly now, and comes to worship, so we are thankful for that. Their idols were taken down before the new year.

One man who was baptized is a living monument of what our God can, and does do. I wish those who "do not believe in Missions" could see him. He is a great broad-shouldered man, far taller than the average Chinese. When I first saw him on my arrival

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here, he was a miserable-looking object, and even then was a great deal better, they said, than he had been. He had just come back from the Kien-ning Hospital (or rather Seven Stars Bridge) where he had been treated on giving up opium.

Formerly, he was one of the most degraded opium-eaters in the place; he had been a victim for over twenty years, and was a most miserable wretch. At his baptism his face absolutely shone, and he was tested just before it too, for he was sent away on business with over forty dollars (about

41.) in his pocket. After he had started, Satan tried to make us doubt, but home he came safely with the business satisfactorily concluded.

The other two were also men who had been coming to worship for some time. One, a countryman, who has just seemed to go slowly and steadily on—the other, a man in the city who has had a great deal of trouble: his only child dying just a week or so before his baptism, but he seems, we are glad to say, really drawn closer to the Lord lately.

In our July number (p. 536) we referred to a visit paid to Fuh-chow by the Rev. F. E. Clark, the founder of the Christian Endeavour Movement, and mentioned the meetings held in the city for the Endeavourers. The June issue of the *Chinese Recorder*, recently to hand, contains the papers and addresses read and delivered at the fifth Convention, held at Fuh-chow from April 6th to 9th. The Rev. F. E. Clark gave the opening address, speaking on "World-Wide Endeavour," and other papers were given as follows:—"The Early History of Christian Endeavour in Fuh-chow," by Miss E. J. Newton, connected with one of the American Missions; "The Origin and Growth of Christian Endeavour in connexion with the Fuh-Kien Anglican Mission," by Miss F. E. Oatway, a member of our own staff; "History of Christian Endeavour in Kucheng," by Miss F. Codrington, of the C.E.Z.M.S., who, it will be remembered, so narrowly escaped massacre in 1895; and "How to Study the Bible," by the Rev. D. Willard Lyons. Dr. Clark also spoke on the subjects of "The Quiet Hour with God"; "Systematic Giving"; "The Christian Endeavour Pledge"; and "The Work of the Committees." Interesting presentations were also made to Dr. Clark at a large gathering of members in the Methodist Episcopal Church at Fuh-chow. Miss Kirkby, of the Canada C.M. Association, reports on a "Woman's Consecration Service" held on the closing day of the Convention, presided over by Mrs. G. Hubbard, of the A.B.C.F.M., and Mrs. Chit Nio-ling, whose name is familiar as that of the widow of one of the earlier native clergy. From a report presented at the close of the proceedings it appears that there are 142 branches of the Society with 4823 members. The whole tone of the Convention appears to have been a high one, "Praise" being the keynote of all the gatherings. There seems a very hopeful outlook for this method of reaching children and young people in China.

Japan.

During a series of "special mission" services held in the Ginza Mission-room at Tokio, in the month of May, 160 people signed a declaration of belief in the One true God, and recognition of their sinfulness before Him, and their decision to seek salvation through the merits of Jesus Christ, the Son of God, and asking to become catechumens. The Rev. W. P. Buncombe wrote on June 1st:—

You will, I am sure, praise God with us for this, and pray that they may continue in the faith. Doubtless there are among them some of each of the

classes of hearers described by our Lord in the Parable of the Sower, but we trust that a large proportion will be found in the fruitful class.

NOTES ON OTHER MISSIONS.

THE country of Dahomey has for some years been occupied by WESLEYAN METHODIST missionaries, but now that it is French territory English influence is objected to. The Mission has, therefore, been entrusted to the care of a French Methodist minister. French Roman Catholics are also at work there.

The *Free Church of Scotland Monthly* states that the Government of India, with the Queen's approval, has decorated the Rev. A. Campbell with the new Kaiser-i-Hind, or Empress of India medal, for his services during the famine of 1897, and his labours amongst the Santals, extending over a period of thirty years.

Considerable anxiety has been and yet is felt concerning the safety of the missionaries of the LONDON MISSIONARY SOCIETY in China. Those stationed in the north of the Empire, some in Tien-tsin and others in Mongolia, have been obliged to escape to various places of comparative safety, and certain of their colleagues in Central China have for a time at least been in some danger. The gravest fears are of course entertained for the three ordained men, two of them with families, and the three women missionaries who had Peking as their sphere of labour. But the prevailing darkness in China is relieved by some bright gleams from the long-closed Province of Hu-nan, in which a station, Yo-chow, has at length been occupied by foreign missionaries. Dr. Griffith John, who visited the town in May, found that the services were well attended, that the officials were friendly, and that no ill-feeling had been shown by the populace.

So much has been said, unhappily with truth, of the ill-behaviour of the Boers, that it is cheering to read the testimony of the Rev. J. Brown, of the L.M.S., that during the six months of the Boer occupation of Taungs, where he was working, no case of maltreatment of the Natives or of stealing occurred, and that the missionary party could take no exception to the conduct of the commando.

Soon after the French conquest of Madagascar the missionaries and congregations of the London Missionary Society experienced much opposition, which caused many of the adherents of the Protestant Mission to fall away, some joining the Roman Catholics and others ceasing to attend religious services. It is estimated that not more than one-third of the former number of adherents is now to be found in the churches. More peaceful days have, however, dawned: the opposition and thinly-veiled persecution have come to an end; and it may well be hoped that some of the lost ground will speedily be recovered.

The Society just mentioned enrolled twenty new names on its list of missionaries during the year 1899-1900. The deficit on the year's working amounted to 16,699*l.*, which, added to one of 10,000*l.* from the previous year, left a large adverse balance to be carried forward. The Watchers' Band, which is an organization similar to the Gleaners' Union, has 862 branches and a membership of 25,000.

The inadequacy of the contributions to Foreign Missions of other bodies of Christians besides the Church of England is shown by the statement of the Rev. F. W. Macdonald, that if all large subscriptions to the WESLEYAN MISSIONARY SOCIETY were to disappear, and their place be taken by a contribution of a penny a week from each of the 558,000 persons whose names are on the class-books of Methodism in Great Britain, the income of the Society would increase by 17,000*l.* a year. The Methodists in Fiji have suffered a great loss by the sudden death of their Chairman, the Rev. W. W. Lindsay, a missionary of nearly thirty years' service.

A bright report of the past year comes from the Mission of the METHODIST FREE CHURCH at Wen-Chow. The 91 congregations have a church membership of 1230, with double that number of probationers, 212 having been baptized during the year. The staff of 18 preachers and evangelists is supplemented by 82 local

preachers, who give their services without payment. In the medical department, 256 in-patients and over 11,000 out-patients were treated.

The expenditure of the BAPTIST MISSIONARY SOCIETY for 1899 amounted to 73,716*l.*, forty new missionaries having been added to their staff since their Centenary celebrations. The Society has 347 Mission stations in China, in Shang-Tung, Shen-Si, and Shan-Si: the reports from which speak hopefully of the progress of Christianity and the widespread spirit of inquiry aroused.

In an article entitled "New Developments in China," in the July number of *Our Missions*, the FRIENDS' missionary at Chung-King refers to the religious indifference of the average Chinaman, and emphasizes the fact that the persecutions are the outcome of race hatred, not of religious feeling. The Friends' boys' school in Antananarivo is very popular with the Malagasy, over 700 boys are now in attendance, and many have been turned away for lack of accommodation.

The *Missionary Record* of the UNITED PRESBYTERIAN CHURCH published in July an interesting account of troubles in Manchuria. Persecutions have been instigated there by a sect called Tsai-Li, or Sect of Reason, whose hatred of the foreigner determined them to try to stop the accessions to the Christianity they profess to admire, and to reclaim those who had become converts. The Viceroy, however, interfered, and peace was restored for the time at any rate. In spite of these trials the work prospered, for Manchuria contributed more than two-thirds of a total increase of 3359 in the foreign membership of the Society.

A speaker at the Annual Foreign Missionary Gathering of the Presbyteries of London, held in May, spoke of the missionary zeal of the Native Chinese Church. Two thousand pounds was given last year by Presbyterian converts for the spread of the Gospel. In Canton the Christians have established a book-lending society to try to reach the "Literati."

A list given in the July issue of *Our Sisters in Other Lands* shows that in the Amoy district the schools worked by the London Missionary Society and the American and English Presbyterians contain 722 women and girls, an increase of 162 in twelve months. It is thirty years since the introduction in the district of such an innovation as a girls' school. Many of the old girls are now teachers.

Although the Roman Catholic Missionaries in Turkey not only have the advantage of French support, but far outnumber the Protestants, the people generally show more confidence in the latter, applying to them for medical assistance, and sending their children to the Protestant schools in spite of higher fees.

A remarkable religious awakening took place last March among the students of the North China College of the AMERICAN BOARD OF COMMISSIONERS for Foreign Missions. Numbers were brought under deep conviction of sin, and many young lives were consecrated to God.

Although no very large gatherings have taken place in connexion with the CONGO-BALOLO MISSION, yet the workers have not been altogether without encouragement. Amongst other improvements has been the gradual dying out in Lololand of the custom of drinking poison as a test of innocence or in proof of resentment.

Even non-Christian Hindus appear to appreciate the Medical Mission work carried on in Madura. They have built a new hospital, which is to be entirely under the control of the missionaries of the American Board who are labouring in that district.

The AMERICAN BAPTISTS have now a Gospel ship at work on the inland sea of Japan. The *Baptist Missionary Magazine* for January contained an account of its first voyage and of the commencement of its Mission work.

C. D. S.

EDITORIAL NOTES.

WHEN the last number of the *Intelligencer* went to press, everybody supposed that the dreaded tragedy at Peking had actually come to pass. The *Times* had obituary notices of Sir Claude Macdonald, Sir Robert Hart, and its own very able correspondent, and a Memorial Service at St. Paul's was arranged for. Our Editorial Note reflected the general feeling. It was an intense relief when we found that our mourning had been premature. And now, as we go to press, the civilized world is rejoicing over the arrival of the relief force at Peking, and the deliverance of the Europeans there. But this does not alter the fact that terrible massacres have taken place elsewhere. We are still without definite news of the supposed slaughter at Pao-ting-fu, but at any moment appalling details may arrive. Even as it is, the China Inland Mission has lost twenty-one missionaries, and we most deeply sympathize with the devoted brothers and sisters of that Mission in their heavy bereavement. It is a cause for great thankfulness that so many missionaries have been able to reach the treaty ports and find refuge there or in Japan, or elsewhere. Some details are given on another page (p. 694). Especially do we rejoice that the Si-chuan missionaries have been able to come down to the coast, as announced by a telegram received on August 20th. One result, however, is that the mission-houses of the different societies at the ports are overcrowded. For this reason, among others, the Committee have given instructions that all women missionaries whose furloughs will be due next year are to be sent home at once. It has also been arranged that no reinforcements be sent to China this year, either new recruits or those who would naturally be returning after furlough. The only exception to this arrangement is that Miss Johnstone may return to Hong Kong, which is British territory. Most earnestly do we hope that ere long the door into China may be again open.

We fear that the principal sufferers will prove to have been the Native Christians. According to some of the newspapers, many thousands have already been slaughtered, and it must have been with some compunction that the editors inserted this information after having so often assured the world that there were no Native Christians in China, or that if there were a few, they had only joined for what they could get. The real fact is that few Christian converts in any part of the world are more genuine than those in China, and very many of them have embraced Christ with the full knowledge that it means tribulation and persecution.

It is sometimes the duty of a missionary to remain with the Native Christians for their comfort and strength, though it involve the risk of dying with them. This was frequently urged by Henry Venn and the C.M.S. Committee in the old days of the Indian Mutiny and the troubles at Abeokuta and elsewhere. But it would often in China be a mistake for missionaries to stay at their posts, the Native Christians being safer without them than with them. The question is one that can only be decided upon the spot in each case. For us at home, it is neither our business to encourage the missionaries to desert their posts, nor to blame them if they truly find it wiser in the interests of the Native Church to do so.

PROTESTANT missionaries have forborne at such a time to cast blame on others; but when we extract the following words spoken to a newspaper interviewer by Mrs. Bishop—the most impartial and accurate of observers—

we are only giving currency to what is notorious to all who really know anything of Missions in China :—

“Speaking generally, the Protestant missionaries have been careful to abstain from politics and from interference in Chinese litigation. But the Roman Catholic missionaries have interfered with litigation, and that, perhaps, has done more than anything else to make foreigners detested. Should a Christian Chinaman be at law with a Chinaman not a Christian, the priest would actively side with the former. That kind of interference has had an ill effect on the Chinese mind, making much trouble, as also has the claim of the Roman Catholic missionaries to rank with Chinese officials. Further, it is certainly the case that where Roman Catholic buildings have been destroyed excessive claims have been made for compensation.”

THE *Spectator* makes a novel and sensible suggestion regarding British policy in Asia, viz., that the best protection for Europeans in China—say traders, travellers, and tourists,—or against a dangerous revolt in India, would be the presence of a large Native Christian population. “Ten million of Christian Natives in China or India would be for the white Christians an effective unpaid guard.” This is a new view of the subject, and we commend it to the Foreign Office, where, said Lord Salisbury, “missionaries are not popular.”

A WEEKLY paper called the *Outlook*, in view of current events in China, lately requested various men of light and leading to give their opinion on the question, “Should Missionary Work Cease?” Replies appeared in its pages from Mr. Albert Spicer, M.P., Treasurer of the London Missionary Society, the Rev. Dr. J. Guinness Rogers, Sir John Kennaway, and the Bishop of London. All these four replies were excellent. Our President wrote from the camp on Salisbury Plain, where he was officiating as Colonel of one of the Devonshire Volunteer regiments, and appropriately answered the question by another, viz. “What treatment should I deserve, should I refuse or neglect to carry out the orders of my superior officer?” Our business, he urged, is to obey the command of our Divine Captain. And if the reverses of our army in South Africa last December only led to more resolute efforts on the part of the nation, what should be the effect of a reverse in the missionary campaign? The Bishop of London’s reply was terse and able. It was as follows :—

“Missionary work can never cease. It must always be the chief desire of those who know the supreme Truth about life to pass it on to others.

“How that can be done most wisely is a point always open for consideration. Missionary methods may, and do, need re-adjustment to the general conditions of intercourse between nations which prevail from time to time.

“The present difficulty is that the Christian teacher cannot be clearly distinguished, either by the people amongst whom he works or by his countrymen at home, from other members of his race whose aims are entirely different from his.

“This is the point to which Lord Salisbury called attention, as needing serious consideration. The difficulty may be stated as follows :—A missionary may say that he goes to teach in a foreign country at his own risk; that he seeks no protection from his Government; that he is quite willing to sacrifice his life; that he begs that no retribution should be exacted for his violent death, should that be his fate. The Government answers that an individual Englishman cannot adopt this detached position; that he will inevitably be regarded by the people amongst whom he goes as in some sense a representative of England; that his action will affect all intercourse between Englishmen and that people; that his violent death, if simply ignored, would imperil all his countrymen in that region.

“The question that Lord Salisbury raised was the necessity of harmonizing these two claims.”

THE narratives of our Hausaland party, printed at considerable length in this number, will be read with deep interest. We have met with a distinct

repulse; but it cannot be compared with the disasters and discouragements of the earliest expeditions to Uganda. It will be seen that Bishop Tugwell has no thought of abandoning the project; nor must we have. Let us be content to await God's time, ready to enter whenever He opens the door.

We see that a correspondent of the *Manchester Guardian* charges the *Intelligencer* with advocating a revolution in the Central Soudan. We hope our Manchester friends have challenged that paper to point out chapter and verse. We should be puzzled to find it ourselves.

A NEW and interesting enterprise has lately been undertaken by the C.M.S. at Allahabad. The Society has long been desirous of establishing definite Mission work amongst the many hundreds of students attending the University and educated Indian gentlemen living in the city and Civil Lines and suburbs. At last it has been possible to open a branch of work which will be known as the Students' Mission. The Rev. W. E. S. Holland, M.A., of Magdalen College, Oxford, and late Curate of the Parish Church of Birmingham, has been specially appointed for this work, and has already been in residence for five months. He will be joined in November by the Rev. Philip Armitage, M.A., of Trinity College, Cambridge, who has been engaged in work among undergraduates at Cambridge, and now goes out as an honorary missionary. The Rev. G. T. Manley, M.A., Senior Wrangler in 1893, and Fellow of Christ's College, Cambridge, who also goes to India this year, has been appointed specially for work amongst students, and will have his headquarters at the Students' Mission at Allahabad; but he will also engage in work amongst young men in other large centres, such as Calcutta, Lahore, and Bombay. Owing to family circumstances he is not in a position to remain permanently in India at present; but he hopes that his stay will be for quite eighteen months to begin with.

The first effort of the new Students' Mission is the establishment of the Oxford and Cambridge Hostel for Non-Christian Students at Allahabad. Mr. Holland has already opened it with six students. It is hoped that in course of time the Hostel will be made more attractive by a good reading and recreation room, tennis and Badminton courts, a series of lectures on various subjects, debates, and friendly intercourse with the European missionaries in charge, who will try to place themselves as much as possible at the disposal of the students.

We hear from Mr. Gill, the C.M.S. Secretary for the N.-W. Provinces, that the opening of this Students' Mission is particularly opportune in view of the rapid extension of Muir College by the enlargement of the Science and Law Departments and by the establishment of the Teachers' Training College. We are thankful to hear that the opening of the new Hostel has received the approval of the authorities of Muir College.

On another page will be found the Committee's minute on the death of Canon D. D. Stewart. No man was more valued in the Committee-Room, and we only wish that he had been able to attend more constantly. Since the deaths of Bishop Perry, Canon Hoare, and Dr. Boulton, no member had been more revered. The *Intelligencer* may well mourn his loss, remembering the beauty and value of his occasional contributions in past years. His father, James Haldane Stewart, was an ardent friend of the Society in the first half of the century, and often travelled over the country in its interests. It was he who first suggested definite prayer for the Holy Spirit in the first week of the New Year.

At this year's Keswick Convention the missionary enterprise was again in a prominent position. It is curious to look back to the days when the

leaders of the Convention declined to allow Missions to be introduced into the proceedings, and we truly thank God for the great change in the last few years. The Keswick Mission Fund, which supports several missionaries in the field belonging to various Societies, and also from time to time sends missionaries to hold special meetings in different parts of the world, has an afternoon in the Convention to itself, and this year the Rev. C. Inwood gave a deeply-interesting account of his campaign a year and a half ago among missionaries and Native Christians in China. Then the daily missionary prayer-meeting, at which there is no speaking, but only prayer and singing, was attended by hundreds of people, and was rendered especially solemn by the events in China. Twice during the week did Mr. Sloan, the Secretary of the China Inland Mission, receive telegrams announcing the slaughter of its missionaries. The informal Thursday afternoon meeting on St. Herbert's Island was attended by an immense multitude, boats going backwards and forwards several times to convey the people. Among the speakers were Mr. Blackledge of Uganda, and Mr. Price of the Gond Mission, who gave a short but thrilling account of the famine in Central India. The great Saturday meeting was as full and as impressive as ever. China was represented among the speakers by Mr. Horsburgh, Mr. Stanley Smith, and Mrs. Howard Taylor; and among other speakers were Mr. Donald Fraser, the former valued President of the Student Volunteer Missionary Union, who is now a missionary on Lake Nyasa, the Rev. J. M. Challis of the C.M.S. Mission at Agra, Miss Bailey of the London Jews' Society in Persia, and the Rev. A. Ewbank of the South American Missionary Society. A solemn closing address was given by Prebendary Webb-Peploe. At the usual meeting for candidates on Sunday afternoon, the speakers were the Rev. A. Daintree of Capetown, Miss Vaughan of Hang-chow, and the Rev. F. B. Meyer.

Arrangements were again made this year by kind and self-sacrificing lady friends for the reception of large numbers of missionaries in various lodging-houses, and a great many men and women of the C.M.S. were included in the number.

THE *Spirit of Missions*, the now admirable and attractive organ of the Missionary Society of the sister Church in America, has in its August number a very interesting account of the S.P.G. Bicentenary meetings in London, by Bishop Doane of Albany, who, it will be remembered, crossed the Atlantic expressly for them. The Bishop, it will also be remembered, was received while here by the C.M.S. Committee, and of this interview he gives in the same article the following account:—

"The monthly meeting of the full Committee of C.M.S. was held on June 12th in the large room of their Mission Building in Salisbury Square. I had been kindly asked to be present and receive a welcome from the Committee, as representing our Board of Managers. I went very gladly, and found a goodly gathering of clergy and laymen, with Sir John Kennaway in the chair. It was a pleasant reminder of the meetings of our own Board, and the subjects under discussion had a very familiar sound. The chairman welcomed me in a cordial and earnest speech, to which I was glad to make reply in words of sincere sympathy. I confess that I was deeply impressed by the tone of the men and of the meeting. Differing from the tastes and training of my own religious experience, it was perhaps all the more striking to me in the simple reality and directness of their manner of addressing God in their prayers for us, for the martyrs in China, for our country and Church, and their own; pouring into God's ear the thoughts and feelings of the moment and the whole circumstance and personality of the occasion."

WE are very glad to report that Livingstone College has "lengthened its cords and strengthened its stakes" by moving to new premises. It now

occupies the large house called Knott's Green at Leyton, the residence of the late Mr. Barclay. This is a very important move, and speaks much for the progress of the College. Our friend, Dr. Harford-Battersby, has worked with extraordinary energy, and we rejoice that his efforts should be proving so successful.

THE *Monthly Reporter* of the Bible Society for August contains the brilliant paper read by Canon Edmonds at the New York Conference. It should on no account be missed. It is a delightful historical study, showing that Bible translation began with the Early Church, and was always acknowledged to be a primary duty, even in the Middle Ages, and down to the Reformation epoch, when the Council of Trent, for the first time, formally condemned the reading of the Word of God. The whole story of Bible translation is one which Gleaners' gatherings and Missionary Bands should take up. Most graphic are some of the Bible Society's publications, and emphatically so is Canon Edmonds' paper.

THE Publication Sub-Committee presents each year in the summer a report for the year ending March 31st, and the one before us, which the General Committee adopted, is a closely-printed eight-page folio document. The total issue, not reckoning the *Annual Report*, or *Story of the Year*, or the *General Review* of the year, was 7,789,795 copies. These included 1,500,000 Centenary publications. The Books, Pamphlets, and Papers of various kinds advance year by year at a striking rate. Most of the minor papers are of course for free distribution, but the Books are an increasing source of profit. The monthly Magazines also show a profit, but the progress under this head is disappointing. After the Centenary year the hope was entertained that the demand for our periodicals would show a marked increase. The *Gleaner* and *Awake* do, we are glad to say, both show a growth of about 4 per cent. on the sales of the previous year, and the issue of *Mercy and Truth*, the organ of the Medical Auxiliary, has leaped forward by about 17 per cent. The *Intelligencer* sales are very slightly in excess of those of the previous year.

Our Frontispiece.—The four portraits of the Bishops of the Church of England in China, which we present this month, speak for themselves. Three of the Bishops, certainly, have been in real danger lately, and it is a matter for profound thankfulness that all four are safe and well.

P.S.—As we go to press, we have received a letter from Mr. Cleaver, of the Egypt Mission Band, regarding the article in the *Nineteenth Century* on which we have commented at page 660. It is too late now to say more than that the story about the wrappers is without foundation. Mr. Cleaver states that no wrappers at all were used. The tract was simply folded, addressed, and stamped with the name of the Mission in Arabic. Mr. Arnold Ward owes Mr. Cleaver an apology.

THE WEEKS OF PRAYER.

IT is hoped that friends when making arrangements to take part in this world-wide season of Intercession will select that time within the three weeks (November 25th—December 16th) which may prove most convenient. There is no intention at headquarters of interfering with what may prove most convenient locally. It is suggested, to secure as far as possible united action, and to make largest use of the help of those who promise their aid, that the week November 25th—December 2nd should be for London and the twelve-mile radius, the week December 2nd—December 9th should be for the Province of York, the week December 9th—December 16th should be for the Province of Canterbury, exclusive of London, &c., as above.

W. E. B.

HOME DEPARTMENT.

Notes and Comments.

IT is just a year since a Special Committee was appointed to deal with the C.M.S. work among the young in Gloucester, and the list of meetings which have been held under their auspices shows that real and good work has been accomplished. In addition to the annual meeting of the Central Junior Association, a special children's gathering was held at the time of the Gloucester anniversary, and a number of missionary services for the young also took place. Arrangements have been made to have the Monthly Missionary Letter to Sunday-schools read in different parishes, and three drawing-room meetings and two garden meetings for children of the upper classes have been successfully organized by the Committee. This record should encourage others. Difficulties, of course, have been met with, but they may be expected in connexion with every good work.

Two objections are often urged when an attempt is made to increase zeal and effort in behalf of Foreign Missions. The one is that "All Societies come here," and the other that "There will be difficulties." In reply to the first objection it may be said that Foreign Missions are a Cause, and something more than a Society, and that many places in which advance has nevertheless proved to be possible have had a similar experience; and to the second that no good is ever accomplished without difficulty.

The Annual Report of the Nottingham Junior Association tells of two working parties which have been set on foot, and of a third about to be commenced. They are intended primarily for elder girls, and are held in the new Church Missionary House, which is evidently already justifying its existence as a centre of C.M.S. effort in the town.

In a striking paper read some time ago by the Rev. J. Justice Norris before the Shrewsbury Ruridecanal Chapter, it was stated that there were 21,000 clergy engaged in parochial work in England and Wales; 400 benefices of less than 50*l.* a year; 3600 of less than 150*l.* a year; 7000 curates with an average income of 130*l.* and no house; and 7000 other clergy with varying incomes of about 150*l.* So that it appears that 18,000 clergy out of 21,000 have incomes of 150*l.* and under, even this provision coming mainly from past generations, and not from the people to whom they minister. These figures are quoted here because of the following remarkable and suggestive passage at the close of the paper, in which Mr. Norris expressed an idea which occurred to him, though he hesitated to term it a definite conclusion. He wrote:—

"May not all this be the finger of God leading up to a great and long-neglected work—the vast mission-field? It is a law of the dispensation under which we live, nay, a part of our very marching orders, that if we are not received in one place we are to go to another. The first Apostles held the world as their parish, and humanity as the limit of their responsibility. Before our view there stretches out two-thirds of the human race who know not the name of Him who has redeemed them. In almost every part of the mission-field there is to-day what we call an 'open door,' and from not a few there is the voice heard by St. Paul from the man of Macedonia, 'Come over and help us,' and it may be that we are to blame in not doing as St. Paul did. The funds that are coming in for Mission work are but as a drop in the ocean; the greater need is men. Here we are a body of men who are not valued at the price of our daily bread. We are celebrating the Holy Communion for a mere fragment of our parishes, and are reading

our daily services for a handful of females; but what a power might we not be, if all of us who can afford to go at our own charges were to pour our forces into the mission-field! It may be that the Spirit of the living God is withholding His blessing on our work until we see the finger of God pointing us to the place where He would have us to be. Here we are in our comfortable homes (I speak of those who can afford to go at their own charges), and our Church is rent by divisions, by party spirit and by narrow-mindedness. Here we are quarrelling over things which after all are alien to the essentials of salvation, while our only claim as a Church to an existence at all—the evangelization of the world—is watered down to an annual offertory and a few subscriptions and missionary-boxes. I say it may be that the refusal of the laity to supply the *means* may be the way in which the Lord of the Harvest is bringing it home to us as a priesthood to supply the *men*."

Amongst the various kinds of missionary meetings mentioned in an American contemporary, *The Gospel in all Lands*, are the following:—A Patience Meeting, at which stories are told of prominent mission-fields in which the workers have toiled for long with but little apparent result of their labours, but have afterwards reaped a rich harvest; a Missionary Trial, at which the relative value of various agencies, such as educational institutions, medical missions, &c., in a given country is debated; a Missionary Congress, where three persons describe, say, the heathen religion of a field, the condition of women under Heathenism, and missionary effort; a Native Heroism Meeting; a Statistics Meeting; and a Missionary Newspaper evening. In the last named, different members (let us say, of the band, or Gleaners' Union branch) arrange to watch various newspapers, and on the appointed evening to mention all facts bearing, however indirectly, on missionary work, which have been recorded. Such incidents as the overthrow of the Khalifa, the War in South Africa, the Plague in East Africa, the Famine in India, journeys of exploration and discovery, &c., all have some relation not very obscure to the Evangelization of the World.

The Rev. W. S. Walsh, of Fuh-chow, many of whose suggestions about home work for Foreign Missions have appeared in these columns in past years, writes as follows:—"Could not missionary screens for hospital rooms, &c., be made? Each leaf might be devoted to one country. Old papers could be cut up, and extracts be pasted under them. This would give 'non-needle' Gleaners something to keep them out of mischief at working meetings." If any secretaries detect a tendency on the part of any of their members to get into mischief on such occasions, they may well give a trial to Mr. Walsh's suggestion.

Younger Clergy Union.

THE Newcastle and District C.M.S. Younger Clergy Union has arranged to hold a Breakfast during the Church Congress week, for C.M.S. friends (clergy and laymen). The date fixed is Wednesday, September 26th, at 8.15 a.m. The Breakfast will be held in the Jesmond Parochial Hall, situated a few minutes' distance from the Congress Hall. Tickets at 1s. 6d. each may be had from the Association Secretaries, Secretaries of the Younger Clergy Unions, or from the Rev. T. Sherwood Jones, 30, Ashfield Terrace West, Newcastle-upon-Tyne. Proceeds to be devoted to C.M.S. Funds.

Local Associations and Unions.

ON July 7th the annual summer united meeting of the Bristol Gleaners' and Lay Workers' Unions was held, by the kind invitation of the Rev. and Mrs. G. F. Whidborne, at the Priory, Westbury-on-Trym. After tea seats were arranged in the open and the meeting was addressed by the Rev. G. F. Whidborne,

the Rev. L. H. F. Star, of the Fuh-Kien Mission, and the Rev. W. E. Burroughs, Central Secretary. Mr. Whidborne said how very glad he and Mrs. Whidborne were to welcome a larger number than ever before of Gleaners and Lay Workers, and that he rejoiced to hear of an increase in the number of Gleaners, because it meant an increase in the number of earnest workers in the great missionary cause. The Rev. L. H. F. Star, one of our Bristol missionaries, said it was difficult to speak to Gleaners, because they already knew so much; he would therefore only say of the Fuh-Kien field generally that there is a wonderful work going on in it, and would pass on to tell them about their "Own Missionary," Miss Thomas, who, as they know, is stationed at Fuh-ning, the station of which he has had charge. Details of the various branches of work carried on at Fuh-ning were given. Had he not been assured of it, said Mr. Burroughs, he could hardly have believed that the great gathering before him consisted almost entirely of Gleaners; and then proceeded, after a little catechizing, to say that the C.M.S. was stronger and firmer at the beginning of its new century than ever, and that there was very good reason for more of real work and liberal giving.

The annual meeting of the East Herts Association was held in the library at Woodhall Park on July 23rd, Mr. A. H. Smith presiding. In presenting the annual report and statement of accounts, the Rev. P. E. S. Holland referred to the Centenary Celebrations which had been such a prominent feature in the past year's work. From their own Association a sum of 747*l.* had been raised, in addition to large sums sent up by private individuals. There was a great need for increased effort in view of the increased opportunities. The chairman in introducing the Deputation expressed regret at the absence of several of their oldest and best friends, and followed up the remarks of the Hon. Secretary on the need for increased effort. Mr. H. E. Thornton, of Nottingham, also spoke, and an earnest closing address was given by the Rev. W. E. Burroughs.

In connexion with the Worcester County Union, a meeting was held at Malvern on July 27th. The Rev. Canon Newton presided, and brought before the members the possibilities of extended usefulness of the Union. Though they had a good year's work to look back upon, he was persuaded that there was room for yet further extension. He was followed by the Rev. W. E. Burroughs, who also dealt with the scope and work of such a band of workers, and laid before them the claims of the heathen world. Mr. Burroughs graphically pointed out the openings now existent, which years ago hardly seemed possible, and pleaded for more earnest, definite efforts.

Sermons were preached in several of the churches at Weston-super-Mare on July 8th, there being a considerable interchange of pulpits, in addition to the services rendered by the Deputation. Presiding at the annual meeting on the following day, the chairman (the Rev. J. Dawson) spoke with thankfulness of the increased contributions for the year, a total sum of 1389*l.* having been remitted. The advance was most noticeable, especially in view of the numerous extra claims upon the sympathies of the Christian people. In referring to affairs in China, the chairman said that he thought the doings in that country ought to stimulate in every one an increase of interest, an increase of contributions, and an increase of prayer. The Rev. W. E. Burroughs spoke with thankfulness of the financial efforts of the Association, and pleaded in the light of the present needs and opportunities for still further efforts. Following Mr. Burroughs, the Rev. J. Martin gave an interesting account of the work in Fuh-Kien, describing more especially the causes of the present trouble. The Rev. Colin Campbell presided over the evening meeting, when Mr. Martin and Mr. Burroughs again spoke.

In connexion with the 73rd anniversary of the Fisherton Association, sermons were preached on July 29th, by the Rev. T. Harding, the Rev. J. Martin, and the Rev. J. Stone. On the morning of the following day the Rev. E. N. Thwaites presided over a gathering in the Maundrell Hall, to consider the question of "The Present Crisis of the C.M.S., and how it is to be dealt with." The Rev. J. G. Watson opened the subject and a brisk discussion ensued. The Dean of Salisbury

presided over the afternoon gathering, and in an earnest address spoke of the present difficulties in China. He also referred to the need of more earnest, whole-hearted prayer. Addresses were given by the Rev. J. Martin, of Fuh-Kien, and the Rev. T. Harding, of the Yoruba Country. An evening meeting was also held, with Mr. J. T. Woolley in the chair, when the Rev. J. Stone and the Rev. J. Martin again spoke.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 17th, 1900.—On the recommendation of the Ladies' Candidates Committee, Miss Violet Constance Saunders was accepted as an Honorary Missionary of the Society.

On the recommendation of the Islington College Visitors, Mr. Alfred Ernest Ball was accepted as a Missionary of the Society, and located to work on the Niger. Mr. Ball was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied was commended in prayer to God by the Rev. Canon Trotter.

The Committee accepted an offer of service as a Missionary of the Society from the Rev. Henry John Smith, B.A. Durham, Curate of St. George's, Newcastle-under-Lyme. An offer of service as Accountant and Business Agent in the Uganda Mission from Mr. Charles James Phillips, a member of the staff of the Church Missionary House, was also accepted. Messrs. Smith and Phillips were introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied were commended in prayer to God by the Rev. F. H. Roughton.

It was resolved to receive back again to the C.M.S. staff Miss E. M. Sears, of the Victoria C.M. Association, who was originally sent out to China with a view to joining the Society's staff in Fuh-Kien, but was transferred to the C.E.Z.M.S.

On a letter from the Bishop of Athabasca the Rev. A. S. White was accepted as a Missionary in local connexion.

The Secretaries reported the receipt of a telegram from Bishop Tugwell, dispatched from Lokoja on June 24th, announcing the death of the Rev. J. C. Dudley Ryder. The following Resolution was adopted:—

“That the Committee have heard with deep distress of the death, from dysentery, of the Rev. John Claud Dudley Ryder, on June 1st, 1900, at Gierko, Hausaland. Their sorrow is increased by their knowledge of the fresh obstacle thus met with in the project of starting a Central Soudan Mission, since the death of Mr. Ryder and the invaliding to England of Mr. Richardson—two of the three members of the party who could speak the Hausa language—must apparently involve the remaining three members of the party in serious difficulties. The Committee feel that both for consolation for the bereaved relatives of Mr. Ryder and for guidance for themselves in the new circumstances of the much-tried Soudan Mission, they are thrown wholly upon the mercy and love of God, to whom they pray that He will make His grace sufficient for their need at this time. The Committee desire an expression of their deep sympathy to be conveyed to Mr. Ryder's relatives, with an expression of their high appreciation of the devotion and faithfulness manifested by Mr. Ryder in his short period of connexion with the Society.”

The Committee had an interview with the Rev. E. Corfield (Punjab) and the Rev. N. T. Hamlyn (Yoruba) on their return from the mission-field.

Mr. Corfield spoke of his work as Principal of the Christian Boys' Boarding-school, Batala, and sketched in outline the progress of the school during the fifteen years he had been in charge of it, and gave illustrations of the way in which its influence has made itself felt. He emphasized the fact of the higher education of Christians in order that there might always be a supply of educated thoughtful men being sent forth to serve God in the ministry of His Church in the Punjab, and also in various Government offices of importance.

Mr. Hamlyn spoke of hopeful classes in the Sunday-school at Christ Church, Lagos, of recently confirmed young people, of a class of seven adults recently baptized, and a class of women of influence in the congregation. Visits to out-stations have been much appreciated. The young, often very young, agents planted out among the Heathen have great need of the Committee's sympathy and prayer.

The Committee also had an interview with the Rev. T. Bird Holland, who is on a visit to this country from Montreal before proceeding to Moose Fort, where he is engaged to labour as a Missionary supported by the Moosonee Diocesan Fund.

A proposal of the Keawick Mission Council to appoint the Rev. B. F. Buxton as an Honorary Missioner for the purpose of conducting Missions in Japan for the promotion of spiritual life was cordially agreed to.

In view of the present crisis in China it was resolved to send the following telegram to the Secretaries of the Missions in Fuh-chow, Shanghai, and Hong Kong:—"Secure ladies' safety: Japan, if necessary"; and that communication be made with the China Inland Mission and other Societies to ascertain what steps should be taken with regard to the Missions in Si-chuan.

On the recommendation of the Committees in charge of the Missions in Western Equatorial Africa, Uganda, Palestine, Persia, Turkish Arabia, Bengal, N.-W. Provinces, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid China, West China, Japan, N.-W. Canada, and British Columbia, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 31st.—An offer of service from Mr. John W. Lloyd as a Missionary of the Society was accepted.

The Secretaries reported the death, on July 22nd, of the Rev. H. Sharpe, a member of this Committee. The following Resolution was adopted:—

"That the Committee have heard with deep regret of the removal of their beloved friend and fellow-worker, the Rev. H. Sharpe. They gratefully remember his constant attendance at Committee as well as his earnest sympathy with the work of the Society manifested in his parochial and other ministrations. His prudent counsels and his deep spiritual tone were a strength and an inspiration to all with whom he came in contact. The Committee are especially touched by his last message to them, and earnestly pray that his widow and family may be comforted both in the memory of all their brother was, and of the rich reward which will follow his labours, and they offer this expression of their respectful sympathy with them in their bereavement."

The Committee sanctioned the retirement of the Rev. E. T. Higgens, after a period of forty-nine years of service in connexion with the Society in the Ceylon Mission and at home. They placed on record their warm appreciation of Mr. Higgens' devoted service in making known the Gospel of Christ, first in the Kandyan Itinerancy, and in recent years in the city of Colombo.

The Committee had an interview with the Rev. A. E. Richardson, recently returned invalided from Hausaland. He told the Committee of the experiences of the party in their efforts to get a footing in Kano and subsequently in Zaria, in both instances without success, though with much more friendliness on the part of the King of Zaria. He also explained the circumstances under which the members of the party left in Hausaland were remaining at Gierko in the hope of gaining an entrance before long into Zaria.

General Committee, August 14th.—The Secretaries reported the death of the Rev. Canon Stewart, D.D., Hon. Life Governor of the Society. The following Resolution was adopted:—

"The Committee learn with sorrow of the death of the Rev. Canon D. D. Stewart, Hon. Governor for Life, at the ripe age of eighty-two. Throughout a long ministry at Liverpool, Croydon, Maidstone, and Coulsdon, he was an earnest supporter of the Society's cause, and was, while he resided within reach of London, and his health permitted his attending, a valued member of the Committee, and particularly so when questions affecting ecclesiastical order were under consideration. His ripe judgment, his whole-hearted devotion to the Evangelical principles and traditions of the Society, the charm of his personal bearing, and the courtesy that never failed, were qualities that endeared him to the Committee and make his loss sorely felt. After his retirement from the living of Coulsdon he returned to reside at Limpsfield, his father, the Rev. J. Haldane Stewart, having been Rector of the parish, and there he manifested great interest in the Children's Home."

The Committee took into consideration the question of detaining at home, owing to the state of unrest prevailing in that country, the Missionaries proposing to proceed to China this autumn. Letters were read giving the opinions of experienced Missionaries, and it was decided to keep back all recruits, including *fiancées* of Missionaries, until January next, and also the Missionaries who were to have returned, with the exception of the Rev. J. Martin and Miss M. Johnstone.

The Committee further instructed that a telegram be sent authorizing the return home at once of the lady Missionaries whose furloughs are due in the course of a few months.

In response to a request from the Executive of the S.V.M.U., it was agreed to sanction Mr. T. Jays, of the Yoruba Mission, acting as Travelling Secretary to that organization for a period of twelve months.

In our issue of last month, we referred under "Selections," page 636, to the retirement of the Rev. Dr. Dyson, Vice-Principal of Islington College. The Committee's Minute thereon was as follows:—

"That the Committee receive the resignation of the Rev. S. Dyson, D.D., with great regret, and place on record their cordial appreciation of the constant and valued services which he has rendered to the Society since he went to India in the year 1855. After twenty-five years of labour in that country, during which he occupied the important posts of Professor and afterwards Principal of the Cathedral Mission College at Calcutta, he returned to England, and, first as Senior Tutor and then as Vice-Principal of the Society's College, brought his great experience and ability to the training of the students there prepared for the Mission-field. His success has been not less marked in the personal influence and the affectionate respect which he has received from all who have come under his tuition, than in the sound and skilful methods of instruction by which he has taught them the doctrines of Truth and the Scriptural principles of the Church of England. The Committee take leave of Dr. Dyson as an official of the Society with the earnest prayer and hope that he may long be spared to enjoy a well-earned leisure, and still find in that leisure a continuance of those interests to which he has devoted his life."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the growth of the Native Christian community in India. (Pp. 641—650.)

Prayer for the pioneer party in Hausaland: that they may be guided aright in all their plans. (Pp. 675—689, 710.)

Thanksgiving for the protection vouchsafed to our missionaries in China. (Pp. 694—699, 709.)

Prayer for the Chinese Native Christians: that they may be strengthened in the hour of trial. (Pp. 694—699, 709.)

Prayer for the newly-ordained deacons in Uganda. (P. 700.)

Prayer that God will over-rule all the troubles in China to the advancement of His Kingdom. (P. 709.)

Thanksgiving for the hopeful prospects of the work at Julfa and Yezd. (Pp. 700, 701.)

Prayer for the work and workers at Kirman. (P. 702.)

Continued prayer, with thanksgiving, for the famine-stricken districts of India. (Pp. 703, 704.)

Prayer for those mourning the loss of loved ones. (Pp. 703, 704, 709.)

VALEDICTORY DISMISSAL OF MISSIONARIES.

THE arrangements for the Valedictory Meeting are as follows:—
Tuesday, October 2nd.—Public meeting at Exeter Hall at 7 p.m., to take leave of the missionaries proceeding to West and East Africa, Egypt, Palestine, Persia, Bengal, N.-W. Provinces, Punjab and Sindh, Western and South India, Travancore and Cochin, Ceylon, Mauritius, and Japan.

Wednesday, October 3rd.—Holy Communion at St. Bride's Church, Fleet Street, E.C., at 11.30 a.m.

NOTES OF THE MONTH.

ORDINATIONS.

Uganda.—On Trinity Sunday (June 10), at Mengo, by Bishop Tucker, Yosiya Kizito, Yoeri Wamala, and Aloni Muyinda, to Deacons' Orders; and the Revs. A. B. Fisher, G. H. Casson, Samwili Kamwakaba, and Ediwedi Bakayana, to Priests' Orders.

Western India.—On June 17, at St. Mary's, Poona, by the Bishop of Bombay, the Rev. L. B. Butcher to Priest's Orders.

Mauritius.—At St. James' Cathedral, Port Louis, on Trinity Sunday (June 10), by the Bishop of Mauritius, Mr. S. Tooley to Deacon's Orders.

DEPARTURES.

Yoruba.—Bishop and Mrs. J. Johnson left Liverpool for Lagos on July 20.
North-West Provinces.—The Rev. and Mrs. E. S. Bennertz left London for Bombay on July 23.
Japan.—The Misses H. S. Cockram, E. A. P. Sells, and B. J. Allen left Liverpool for Nagasaki on Aug. 16.
North-West Canada.—Archdeacon and Mrs. Phair left Liverpool for Montreal on July 31.

ARRIVALS.

Niger.—Mr. F. Webber left Onitsha on May 16, and arrived at Plymouth on June 22.—The Rev. A. E. Richardson left Gierko (Hausaland) on June 6, and arrived at Plymouth on July 19.—Miss M. Hamlin and Miss S. A. Hopkins left Brass on June 8, and arrived at Liverpool on July 21.
Eastern Equatorial Africa.—The Rev. E. H. Fincher left Zanzibar on June 12, and arrived at Southampton on Aug. 2nd.
Egypt.—The Rev. and Mrs. F. F. Adeney left Alexandria on July 6, and arrived in London on July 12.
Palestine.—The Rev. J. H. Sedgwick left Jerusalem on June 26, and arrived in Paris on July 6.
N.-W. Provinces.—Mrs. Waller left Bombay on May 6, and arrived in England on May 21.
South China.—Dr. J. Rigg left Fuh-chow on June 10, and arrived in London on July 14.

BIRTHS.

Niger.—On Aug. 5, at Ramsgate, the wife of Mr. J. R. Burgin, of a daughter.
Mid China.—On April 18, at Hang-chow, the wife of the Rev. G. W. Coultas, of a son.

MARRIAGES.

Uganda.—At the Cathedral, Mengo, by Bishop Tucker, on March 20, Dr. Albert Buskin Cook to Miss Katherine Timpson.
North-West Provinces.—On June 12, at Bedford, the Rev. R. S. Bennertz to Elinor Lydia Proby.

DEATHS.

Punjab and Sindh.—On Aug. 2, Dr. H. A. Smit, of Dera Ghazi Khan.
South India.—On July 11, the Rev. V. Sargunam, Native Pastor of Palamcottta.

PUBLICATION NOTICES.

Monthly Magazines. Any friends who may be willing to assist in increasing the circulation of the Magazines can obtain copies for distribution on application by post-card to the Lay Secretary, C.M. House, Salisbury Square. It will be of great help in such cases if the number of copies required can be stated. The current year's numbers will be supplied in all cases.

Extracts from Annual Letters of Missionaries for 1899. The following additional Parts are now ready:—Part XIV., containing Letters from Sierra Leone, Yoruba, and Niger (part) Missions, 48 pp., price 3d., post free; Part XV., containing Letters from the Niger (completion) and Palestine Missions, 32 pp., price 2d., post free; Part XVI., containing Letters from the North-West Provinces of India Mission, 48 pp., price 3d., post free.

The Church Missionary Society: What is it? And why should we help it? By the late Rev. A. H. Arden. This is one of the best papers issued by the Society to explain its aim and objects, and why it should be supported. It has just been revised, and re-set in new type, and friends are invited to send for copies with a view to circulating the paper widely.

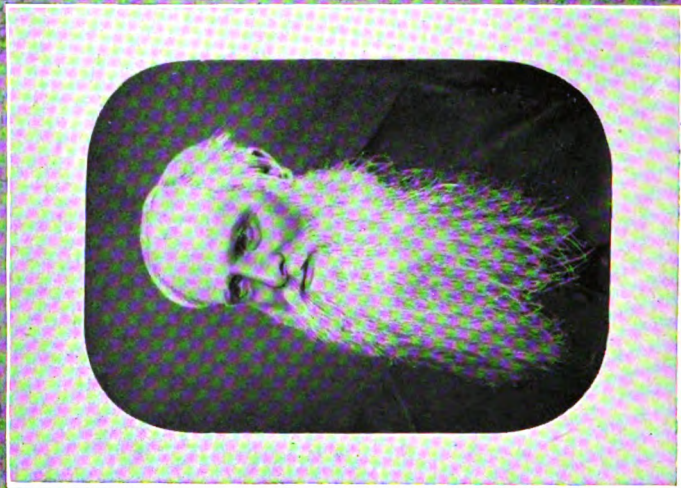
An excellent little book on child-life in an Indian home, entitled *Little Wheel*, has just been added to the stock of other publishers' books kept by the Publishing Department, Salisbury Square. It is written by a lady of the L.M.S., but can be used equally well by C.M.S. friends. In cloth covers, price 6d., post free. It is very suitable for interesting children in Missionary Work.

Will friends kindly note that the Memoir of the late Rev. J. Callis, of Uganda, entitled *In Uganda for Christ*, can still be obtained from the Publishing Department, C.M. House? Published at 3s.; supplied to friends for 2s. 6d., post free.

All orders for books, magazines, and papers should be addressed to
 THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.



The Rev. H. B. Perkins.



The Rev. R. Clark.

TWO VETERANS OF THE PUNJAB.

(See pages 715—750.)

THE
CHURCH MISSIONARY INTELLIGENCER.

CHRIST IS ALL, AND IN ALL.*

By the Rev. G. E. F. F.

WHEN we gather together for study and for the pursuit of general education, what can satisfy us but the knowledge and contemplation of Him who is the Christ of all, the God of all, the Father of all, the all-gatherer, lovely One? When we yearn to know the truth, to know the laws of truth and to be taught deeper lessons, why then do we not learn to do better, then try to get nearer to Him, to get into the fountain of all the treasures of wisdom and knowledge?

Have you ever caught the significance of the words, "to learn Christ"? Not so much to learn of *Christ*, as to learn *Him*—to get more intimately acquainted with His Character and Person—to arrive at that "fulfillment of the law of God," which is one of the aims which our Father in Heaven has in view, separating us from the world and putting us into His Kingdom, His Christ, our Head.

Now, in putting a few thoughts before you for our reading to-morrow, my aim is to endeavour to lead you to recognize Him truly and unreservedly. It is true that *Christ is in the Sun of the Universe*; that, whether in Nature or in Grace, whether in Creation or in the Church, HE is the keystone of the arch, the corner stone of the building. The Epistle to the Colossians aims particularly to impress this great truth upon the Christian's conscience—"Christ as the first-born of all Creation," and He is also "the Head of the Church, the Church." "All things have been created through Him and unto Him; He is before all things, and in Him all things consist."

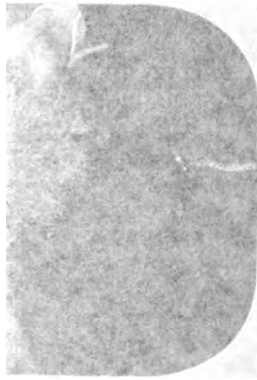
In other words:—Take Christ away from the universe, and you have chaos. Remove Christ from Christianity, and you have nothing. Put Christ in His right place in Nature, and it becomes Science; if He *is* Science, recognize Christ in His true signification in Christianity, and it becomes the King of religions—the queen of sciences—the very crown of all sciences.

It is, however, obvious that I cannot touch this subject cursorily with so great a theme in one discourse. I would have shown you something of how "Christ is All" in Nature, and how "All" in His nature and significance even in the material universe, the *cosmos*, the power, energy, and life. "Time which has been made manifest" is a reading of St. John i. 3, 4, which has commanded the universe, and if genuine, it is instinctive with a meaning, which is everything now existing in the physical system, and the Eternal *Logos* as a form of Him, *Logos*—Christ, the Source of all that is. But I must not attempt to do more.

* The substance of a Sermon preached at a Missionary.



Dr. John R. Cook



Dr. John H. Cook

THE
CHURCH MISSIONARY INTELLIGENCER.

“CHRIST IS ALL, AND IN ALL.”*

By the Rev. G. H. POLE.

WHEN we gather together for spiritual nourishment and mutual edification, what can satisfy us but a close contemplation of Him who is the Chiefest among ten thousand and the altogether lovely One? When we wish to be led to higher views of truth and to be taught deeper lessons of faith or duty, what can we do better than try to get nearer to Him in whom are hid all the treasures of wisdom and knowledge?

Have you ever caught the significance of the Apostle's pithy phrase, “to learn Christ”? Not so much to learn of, or about, or from Him, as to learn *Him*—to get more intimately acquainted with all the details of His Character and Person—to arrive at that “full knowledge of the Son of God,” which is one of the aims which our Father has had in view in separating us from the world and uniting us unto Himself, in Jesus Christ our Head.

Now, in putting a few thoughts before you for our meditation this morning, my aim is to endeavour to lead you to recognize how fully and unreservedly it is true that *Christ Jesus is the Sun of the whole Universe*; that, whether in Nature or in Grace, whether in Creation or in the Church, HE is the keystone of the arch, the corner-stone of the building. The Epistle to the Colossians aims particularly to impress this great truth upon the Christian conscience. Christ is the “First-born of all Creation,” and He is also “the Head of the Body, the Church.” “All things have been created through Him and unto Him; He is before all things, and in Him all things consist.”

In other words:—Take Christ away from the universe, and we have chaos. Remove Christ from Christianity, and we have confusion. Put Christ in His right place in Nature, and it becomes a beautiful *kosmos*; recognize Christ in His true significance in Christianity, and it becomes the king of religions—the queen of philosophies—nay, the very crown of all sciences.

It is, however, obvious that I cannot hope to deal even cursorily with so great a theme in one discourse. I would fain have shown you something of how “*Christ is all*” in Nature, and how everything of importance and significance even in the material universe is permeated by His power, energy, and life. “That which has been made was Life in Him” is a reading of St. John i. 3, 4, which has commended itself to many; and, if genuine, it is instinctive with deep meaning. It implies that everything now existing in the physical creation originally existed in the Eternal *Logos* as a form of life, i.e. that Christ is the ultimate Source of all that is. But I must not attempt to do more now than deal

* The substance of a Sermon preached at a Missionary Conference in Japan.

with the fact that "*Christ is all, and in all*" in Grace, in the Church, in Christianity, in our religious experiences. And even here, I can only very briefly indicate some lines of reflection, leaving you to work them out, as you may be inclined, at your leisure. May the Spirit of Truth and Wisdom bless my feeble words, and get glory to our blessed Redeemer through my inadequate efforts!

First, then, "*Christ is all*" to us human beings in our relationship with the spirit-world. Being endowed with natures wherein the spiritual element blends with the material, we naturally crave for some Centre, some Goal, some Sun, where round, where to, and where from our religious instincts may find scope for their energies. This Centre Christ supplies—and He alone in the universe. This Goal Christ is—and none else seriously disputes the honour with Him. This Sun Christ manifests—and all other spiritual lights are but as darkness in comparison with Him.

Let us consider that "*Christ is all*" to us as we have learned Him in our past and present experiences, and as we hope to know Him in the future.

In the first place, what was He to us while we were in *our natural state*, in our condition as hopelessly lost sinners, with ruin and destruction staring us in the face? In a word, He was our ALL.

Has He not become our *Hope*, the only Anchor strong in itself and securely fixed on the immutable counsels of God, whereto we cling as we face the storms of eternity; our *Harbour of Refuge*, whereto we have fled for security from the wrath to come; our *Door* into the sheepfold; our *Way* unto the Father; our *Redemption*, having ransomed us with the price of His own life-blood; our *Deliverer*, having effectually rescued us from the thralldom of Satan; our *Atoning Sacrifice*, the Lamb upon whose head we have laid our hands and whom we have appropriated as a substitute for our very selves; our *Propitiation*, by the merits of whose bloodshedding the Divine wrath has been appeased and turned away from us; our *Peace*, through whom we have become reconciled to our Father; our *Right-ousness*, by imputation of which we have become freely justified and made acceptable to our God; our *High Priest*, through whom we have obtained access to the throne of grace; our *Faith*, in so far as He is both its Source and its Object, its Author and its Perfecter?

Brethren! Has Christ been—is He still—all this to us? Take Him away from our experiences of the past, and what is left for us to satisfy our souls' cravings with? Oh! that we would contemplate Him more closely in these glorious attributes of saving grace and redeeming love! "Blessed Jesus! Thou wast ALL to me for the bringing about of my salvation!"

But, secondly, what is Christ to us while in *our pilgrim state*—as sons of God, heirs of heaven, it is true, but—travelling for a season here below through the wilderness unto the Land of Promise? In a word again, He is ALL.

Is He not our *Physician*, ready and able to heal and restore our souls; our *Shepherd*, leading us beside the still waters and gently carrying us on His bosom; our *Food* and *Drink*, nourishing and refresh-

ing our souls; "our never-failing *Treasury*, filled with boundless stores of grace"; our *Leader, Guide, and Forerunner*, marking out our path, removing obstacles and opening the gates; our *Captain*, directing, ordering, controlling all our movements; our *Friend*, counselling, warning, helping; our *Paraclete and Comforter*; our *Elder Brother*, upon whose strong arm and loving sympathy we can at all times depend; our *Lover*, whose tenderness and devotion know no bounds; our *Husband*, who unites us to Himself in an indissoluble bond, who has pledged Himself to be ours for ever; our *Rest*, upon whose bosom we may at any time pillow our aching, sorrow-laden heads?

Friends! Can you think of anything more? Is not this enough? Is not this ALL? Can we miss the perfect satisfaction of all our desires, the full fruition of all our hopes, if Christ is in reality *all this* to us? "Blessed Jesus, Thou art ALL to me for the safe accomplishment of my pilgrimage to Zion!"

Thirdly, what is Christ to us in our *citizen state*, our condition, i.e. as members of the eternal commonwealth, as subjects of the Heavenly Kingdom? Once again, He is ALL.

Is He not our *Prophet*, who reveals to us the Divine Mind and Will, the royal law of the Kingdom; our *Pattern*, who shows us how we may carry out that Mind and Will, and fulfil the requirements of that Holy Law; our *Head*, whereinto we are all to grow up and whence we are to derive all our inspirations and ideas; our *Master*, to whom we are to yield ourselves as willing slaves; our *Lord*, for whose slightest beck and call we are to hold ourselves in readiness; our *King*, to whom our whole-hearted allegiance is to be sworn?

Is He all this to you, my brother, my sister? Can you say with me again, "Blessed Jesus! Thou art ALL to me for the fulfilment of the duties of my citizenship!" If so, are you not satisfied? Perhaps not yet, for there is another category still left—in some respects, the brightest and most brilliant of them all.

What is Christ—what will He be—to us in our *sainthood state*—in respect to our condition as partakers of the inheritance of the saints in light? Again, He is ALL, and nothing less than ALL!

He is our *Rock*, our *Fortress*, our *Shield*, our firm *Foundation*, our secure *Citadel*, our protecting *Panoply*. He is our *Power*, our *Strength*, our *Might*, whereby we can become "more than conquerors," and in whom we "can do and dare and suffer all things." He is our *Sanctification*, perfected and completed once for all to be appropriated experimentally by faith, and applied practically by the Holy Spirit's operation. He is our *Life*, permeating and saturating every faculty of our natures with His own energy and powers. He is our *Light*, teaching us the truth and showing us how to walk in it; our *Wisdom*, enlightening our understanding and making us wise to win souls; our *Joy* and *Delight*, through whom we are cheered and sustained now, and in whom we shall rejoice with joy unspeakable in the ages to come. And, lastly, He is our *Resurrection*, and He will eternally be our *Glory*, our *Crown*, the Object of our endless praise and adoration in the world to come. Let us say then to Him once more, "Blessed Jesus! Thou art ALL to me for obtaining possession of my inheritance!"

Such, then, is Christ to us in our spiritual experiences. At least, such He ought to be, such He wishes to be, such He might be. Again I ask, Is not this ALL? Can you wish for or conceive anything else? If so, He is just that; He fulfils that desire. Oh! beloved friends, let us try to worship and adore Him more sincerely; let us be more fully devoted to His service; as we contemplate that He really is ALL THIS to us!

But, why is Christ thus *all*? Simply because He is, in absolute perfection, both Divine and Human. There is no other explanation conceivable. If He were only either the one or the other, He could not by any possibility be ALL. Because He—the eternal Divine *Logos*—condescended to become a human being—to partake of perfect human nature—to be the Christ—He has thus become ALL. I say it in holy reverence, neither God the Father nor God the Spirit can ever be ALL to us, poor, frail human beings. So far as we are concerned, the God-Man Christ Jesus, and He alone in the universe, is *All, and in All*.

I have thus tried very cursorily to indicate how Christ occupies the central place—how He is everything—in our religious life. Each one of these points might well occupy a sermon in itself. I heartily commend such subjects as these to those who may feel at a loss, at times, for matter for addresses, Bible-classes, and preachings to the Heathen or to believers. There will be no complaints that our sermons are dry, our efforts fruitless, if they are thus occupied with Christ as their all.

But I have now to change the key of my melody, to strike a fresh chord. Hitherto I have tried to remind you how "Christ is all" to us in religious matters—that everything of value and importance in spiritual things is wrapped up in Him. If we have Him, we have everything. If we have not Him, we have nothing worth having. Now, however, I wish to indicate very briefly the fact that "*Christ is in all*" our religion—that Christianity as a system of Theology is saturated through and through with the influence and principles involved in the character and person of our Lord. In other words, Christ is the Key which unlocks all the mysteries, and solves all the problems, in the wondrous Revelation of the Eternal Jehovah which has reached us in the form of Christianity. This is, of course, only one side-line of the grand truth of my text that "*Christ is in all*," but I have no time to deal with more than this to day.

It is usual, sometimes, to depreciate the doctrinal or theological aspect of our Religion by comparison with its moral and ethical aspect. Greater stress is frequently laid on the practical maxims of benevolence and noble morality apparent, for instance, in the Sermon on the Mount, or manifested in the holy, pure, devoted, self-sacrificing, loveful life of Jesus, than on the deeply significant, dogmatic truths so simply inculcated, for example, in the fourth Gospel.

I have no great fault to find with this, provided that the other side is not gradually ignored altogether and quietly swept aside by over-emphasis being laid on the ethical aspect. But I do feel that there is a great danger in some quarters of forgetting that Christian morality is the outcome of Christian doctrine, and that Christ was the noble

character that we all acknowledge Him to be, because He was the personification of Truth. His *conduct* was the result of His *teaching*. We need to understand a little more clearly than we do, what a noble, transcendental, scientific philosophy our Religion is.

It is infinitely more than a beautiful code of morality. It is a consistent, self-adjusting system of Theology or Divinity, bound together and logically explainable by one grand pervading life-giving principle, or law, which we find continually concentrated upon, and finding its sole solution in, the Unique Person of our Lord and Saviour Jesus Christ. He is latent in all and every detail of the Christian scientific system. And the high ideal of morality manifested and attained to in our Faith is the necessary result of the theological basis on which it is built.

Once more, I am quite unable to deal adequately or exhaustively with my theme. I can only claim your indulgence while I suggest *one* of the many lines of thought by which such a conclusion may be attained.

Who, then, I would ask, is Christ? He is, of course, a mysterious Unique Personage, whose true essence it is well-nigh impossible for our finite intellects to grasp or explain. But, however unfathomable the mystery, it is not difficult for us to comprehend the *fundamental principle* which lies at the root of the Doctrine of His Person, as it is revealed to us in Scripture.

Is it not a *mysterious and perfect union* in one absolute and Eternal Being, without confusion, of *two entirely separate and distinct natures*—the Godhead and the manhood?

By the wondrous miracle of the Incarnation we obtain two distinct, and (to our minds) even antagonistic natures, Divine and human, each perfect and sufficiently intelligible in itself, combined truly, perfectly, unchangeably, unconfusedly, and inseparably in one Unique Person—the Lord Jesus Christ. A strange, inexplicable union of the Divine and human in one Individual, in such a way, however, that both the Divine and the human remain perfect, free, and unfettered, and cooperate and react, the one with and upon the other, while the personality remains absolutely one. Such is the main principle involved in the person of Christ.

Now, if we analyze the characteristic doctrines of Christianity, we shall find exactly this one and the same mysterious principle underlying and latent in every one of them. In other words, "*Christ is in all*" of them. And, only by the recognition of Him in them can we adequately appreciate and understand them.

Let us test a few of the leading ones. First, let us take the doctrine of the Trinity in Unity. Here, obviously, there is an utter absence of the human element. In this case there is no union of the Divine with the human. All is purely Divine. Yet still, what is its fundamental idea? Surely nothing but a mysterious, incomprehensible union in the *one absolute Eternal Unity of the Godhead*, of *three entirely separate and distinct personalities*, which we call, for want of better terms, Father, Son, and Spirit. Its underlying principle is a perfect union (but neither fusion nor mixture) of separate subsistences in one substance. To our minds such a union is well-nigh incon-

ceivable, absolutely incomprehensible, utterly mysterious. Yet it differs nothing *in kind* from the principle underlying the mystery of the person of our Lord. Accept the doctrine of Christ's person, and the acceptance of the doctrine of the Trinity-in-Unity is a necessary corollary. "Christ is in it." The only difference is that in Christ's Person we have *two* in one, while in the Trinity we have *three* in one.

In tracing very briefly this strange fundamental mystery of *distinct plurality in one harmonious co-operating unity*, as underlying every important and characteristic doctrine of our Faith, I wish to show that this is the *keystone of Christianity*. "Upon this Rock will I build my Church." The historical fact of the mysterious Person of our Lord will thus be seen to be both the foundation-stone on which all our other doctrines are based, and also the key to the solution of every perplexity connected with the Revelation of God to man.

What, then, are our cardinal doctrines? The inspiration of Scripture, the Atonement; the Sacraments of Baptism and the Lord's Supper; Justification by Faith; Regeneration; Sanctification; and God's sovereign electing Grace. I can in a few words, and without, I trust, wearying you, show how the fundamental law of our Lord's Person lies at the root of each and all of these doctrines.

It needs no persuasion to win your consent to the statement that Holy Scripture—the Written Word of God—is a perfect Mirror of the Holy Saviour—the Personal Word of God. Truly, "*Christ is in all*" the Bible. However impossible the task may be of explaining *how* it is so, one fact cannot be disputed, viz. that in the Bible we have another perplexing example of this mysterious union of two elements—the Divine and the human. God certainly did not send us His Revelation ready made from heaven, as He might well have done had He so thought fit. He was willing to produce for us a Bible in which real Divine inspiration and authority should be wrapped up in equally real human literary style and composition. The authorship of our Scriptures is an insolvable mystery, but it is a mystery exactly similar *in kind* to that underlying the Incarnate Son of God. It is the product of an incomprehensible union and co-operation of apparently ununitable and clearly distinguishable elements.

The doctrine of the *Atonement*, or propitiatory sacrifice for sin, too, loses all its significance unless we firmly grasp the fundamental fact that it combines the mysteriously united actions of both man and God in the one Person, Jesus Christ. Unless it be regarded as a dual act both of man and God its efficacy is altogether paralyzed. And it is important to observe that the recognition of this mysterious union alone prevents the hideous caricatures into which some minds have distorted this grand doctrine. Both the sacrificial victim and the sacrificing priest must equally share in the dual nature of this propitiatory operation. Both sides must be clearly kept in view throughout the transaction, as harmoniously co-operating to produce the satisfactory reconciliation of man and God.

Again, in the *Sacraments*, as means of grace, we can readily distinguish one and the same fundamental principle. The *outward and visible sign* is one clearly appreciable material element, and the *inward*

and invisible grace is another plain and distinct element, albeit spiritual instead of material; but, for the effectual operation of either of the two holy rites, it has pleased God to decree that a mysterious *Union of the two elements* is essentially necessary. It may be, it is indeed, strange to us that so it should be, and it is quite inexplicable how it is so; yet so it is. And further, the benefit will not be obtained in either Sacrament without a mysterious combined action of a Divine operation by the Holy Ghost with the faith of the human recipient. One alone of either of these without the other could never, according to God's purpose, accomplish the desired result and convey the blessing. Truly, "*Christ is in all*" this.

Take next the cardinal doctrine of *Justification by Faith*. It is unquestionably true that God justifies the sinner fully and freely, without any deserving on man's part, solely on the merits of the finished work of Jesus. This is simple enough, it is a pure act of Divine grace. And yet, on the other hand, the very term "*justification by faith*" implies the acceptance, on the believer's side, of this justification, through an *exercise of faith* in Him by whose merits he is justified. This act of faith, too, is simple and intelligible enough. But the desired result is produced by the union of the two acts—Divine and human—in one mysterious and effectual operation, which defies definition. One of them alone would never be efficacious to justify a single soul. Unless a man believes, the merits of Jesus will avail him nothing. Surely, "*Christ is in all*" this.

Once more; consider the doctrine of *Conversion* or the *New Birth*. This, too, has, like all the others, two sides or aspects. Regeneration and repentance are but co-operating acts in the one great operation of converting souls. "Repent ye" is only another way of putting the phrase "Be ye converted." By repentance, of course, I mean not mere sorrow for sin (which is only one of the fruits of repentance), but that radical change of principle—the deliberate turning round—the reversal of one's mind and attitude—which is so well expressed by the Greek word *μετανοία*, which we translate "*repentance*." This is, no doubt, on the one hand, like faith, a gift of God. The will and power to believe or to repent truly must be bestowed by the Spirit of God. And yet, on the other hand, what can the numerous passages mean which urge and exhort the sinner to "return to the Lord"—"Turn ye, turn ye, why will ye die?" "Repent and be baptized,"—unless a conscious and deliberate human act is also necessary—a *response*, at any rate, to the converting grace—a *welcoming* of the regenerating power—of God? There must be an effort, an exertion put forth on man's part, a deliberate surrender of the human will in repentance, to be influenced by the Divine Spirit in Regeneration. Here again, "*Christ is in all*."

The same mysterious fundamental principle is involved also in the doctrine of *Sanctification* and the indwelling of the Holy Spirit in the believer. The repeated exhortation, "Be ye holy as I am holy," plainly lays down the necessity for our *striving after* holiness of life and conversation. Yet we know that true sanctification can only spring from the grace of the Divine Spirit applying Christ as sanctification to us and carrying on His operation within us. Still, unless we yield ourselves

consciously to His direction, following as He leads, acting as He prompts, the desired result cannot be attained. It is possible for us to hinder and hamper His work, to grieve Him and drive Him away. Mysterious and incomprehensible though it is, it is clear that somehow the co-operation or combination in one of both Divine and human action is essentially necessary. Once again, therefore, "*Christ is in all.*"

Lastly, I must refer to that bugbear of the controversialists, Election, or Predestination—wherein we have presented to us a perplexing mystery of the union of two such conflicting and apparently irreconcilable elements as God's sovereign choice and grace, and man's responsibility and free will. And here I cannot do better than quote the words of that noble father of Evangelical truth, Charles Simeon: "Calvinists," he says, "affirm the doctrine of free election, apart from any excellence in man—of utter helplessness in our nature—of salvation entirely by faith and *that* not of ourselves. This is all right and scriptural. On the other hand, the Arminians affirm that we shall be saved according as we do good or evil,—that man is a free agent, that he is wholly responsible for his actions,—that he must work out his own salvation. This also is right and scriptural. But," Simeon proceeds, "as soon as either party makes use of its own half of these doctrines to disprove those of its opponents, it is wrong. What though these doctrines are irreconcilable to us? Does God require us to reconcile them?"

No, dear friends. We can no more explain the apparent contradiction of the two sides of this truth than we can explain the mystery of the Unity of the two natures in our Lord's Person, or the Unity of the Trinity in the ever-blessed Godhead. The one task is just as impossible as the other. The one great dilemma is, "How can these things be?"

I have now, I trust, said enough to show you the line of thought running in my mind. The principle involved in the Person of our Lord pervades the whole of the Christian system of theology. "The Christ is in all" of it. Of course, I do not know how this rapid review of the truths of our religion affects the minds of my hearers. But, to my own mind, this wonderful consistency, this marvellous unity of design and plan, this clear revolving of all our great doctrines round the fundamental mystery of the Person of our Lord Jesus,—all this undesigned coincidence of keynote underlying the whole scheme of the Gospel, is to me one of the clearest proofs that I know of the absolute truth of our religion. "*Christ is in all.*"

And more. All this gives to Christianity the right to stand on an equal footing with—nay, on a much higher footing than—any other scientific or philosophical system in the universe.

Christian theology is a noble, glorious, compact, consistent system. Where is the miscellaneous conglomeration of fables and fallacies, mistakes and follies, absurdities and inconsistencies, which some would wish us to see in our religion? I see but one unique, universal mystery, viz. the wondrous condescending love of the Holy and Eternal God in deigning to unite Himself in intimate fellowship with finite man and with the affairs of this sinful and perishing world. Yet when I see the definite historic instance of the Incarnate Son of God as an experimental

fact to start from, I humbly bow before Him, adore while I do not comprehend, and with childlike simplicity trust where I cannot trace. It is true that the human in all these great facts and verities is, for the most part, confined to simple trust, absolute surrender of the will, and yielding to Divine action; but nevertheless, the co-operating human act is absolutely necessary for the bringing about of the result.

Equally convincing to my own mind of the truth of this fundamental principle "the God-man Christ is IN ALL," is the undeniable fact that all errors, disputes, and controversies, whether doctrinal or practical, which have sprung up so often and so deplorably in the Church from time to time, are clearly traceable to a non-recognition of this law of the mysterious union and co-operation of the Divine with the human in all our chief doctrines. Some people lay too much stress on the one side, depreciating or ignoring the other. Some pretend to be able to define *how much* of one or the other element is sufficient; others attempt to explain *how* and *why* this or that fact is so—and thus fall into heresy, or obtain perverted views of truth, with a resulting low standard of morality. It must always be kept steadily in mind that the two sides or aspects undoubtedly exist, and there must be no endeavour to answer the question, "*How can these things be?*"

Christ, then, is all and in all. The blessed Lord and great God our Saviour Jesus Christ is the pivot round which the whole of Christianity turns—the Rock Foundation on which the whole Edifice rests—He is the Centre towards which every doctrine radiates—He is the Key which unlocks every mystery, although He is an insolvable mystery Himself.

Nay, more. He is the Centre of History—the Focus of everything. His Gospel is the topstone of Science. He is the Sun of the Universe.

THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY:—A RETROSPECT.

IN the year 1867, when I had reached the age of forty-six, and had the certainty of holding posts of distinction, as a member of Her Majesty's Civil Service in British India, before me,—which were more especially grateful because my old and beloved master for twenty years, John Lawrence, had become Viceroy, and to serve him was a delight,—a heavy domestic calamity fell upon me, and I was constrained unwillingly to resign the Service before my full term was completed, to forfeit my pension and turn my back on India and the official honours, and, what I valued more, usefulness. I weighed the matter well. Are not all these things, the account of the bitter struggle, the protestations of beloved friends, including Lord Lawrence, the terrors of an idle and useless future, described in my *Reminiscences of a Septuagenarian* (1899)?

Thirty years have passed away. As I compiled the Memoirs, I found that I asked myself, Where shall I find consolation and comfort, and employment for the gifts which God had lent to me for His service, talents, industry, and unbroken health? Shall I hide them in a napkin,

and stoop to a degraded, idle life in this country? Where shall I find peace of mind, a new field, new fellow-labourers in some other service of my Master and for the welfare of my fellow-creatures?

“ Lord! why is this? ” I trembling cried:
 “ Wilt Thou pursue Thy worm to death? ”
 “ This is the way,” the Lord replied;
 “ I answer prayers for Grace and Faith.”

So it came about: after a year of darkness a great calm fell upon me; I came out of my strong city, and chose my vocation at the mature age of fifty. I declined the offer of a Secretaryship in the India Office made by the Duke of Argyll. My genius must be free; I longed for freedom of choice, and my desire was granted, and I record this for the comfort and guidance of some shipwrecked brother who may come after me and fall in the same manner.

I chose my secular employments, but in the religious field a great many openings presented themselves. First there was the British and Foreign Bible Society, the Religious Tract Society, the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society. There were a great many smaller, but not less interesting, Associations for particular evangelistic purposes acting in different parts of the world.

In 1814, when I was quite ignorant of the objects and methods of Missionary Societies, my honoured friend Bishop Daniel Wilson taught me in Calcutta the importance of Missions, and I never forgot his lessons; and the visiting and taking an interest in Missions had during my Indian career become the joy of my life. So it naturally came about that I joined at once all the five great Associations and took an interest in their proceedings. Year by year I was drawn into several of the smaller Societies, which presented special attractions. I have in other periodicals described the Committees of the Bible Society, and the work of the Society for Promoting Christian Knowledge, and I now propose to write a “Retrospect of the Church Missionary Committee” since 1878, when I joined it. The task, which I have accomplished for one *Alma Mater*, I gladly undertake for the other. If the Bible Society is indeed the King’s Daughter all glorious within, the Church Missionary Society is one of the virgins who bear her company. If in the storehouse of the Bible Society are piled up copies of the Scriptures in several hundred languages ready for distribution, from the neighbouring halls of the Church Missionary Society sally out the preachers, the living voices crying out in the wilderness, “Repent, believe, and accept the good tidings of our Salvation through One who is powerful to save.” The two operations are part and parcel of one and the same work. “Something for Christ, who has done so much for you—something for your fellow-creatures.” “Fulfil the Lord’s parting command.” “Contribute to the everlasting welfare of unborn millions.”

My first visit to the rooms of the C.M.S. was to see the far-famed Committee as an outsider. The Rev. Alfred Strawbridge, my dear friend at Amritsar, introduced me, and I sat down at the long table between my old friend and subordinate in the Panjab, General Edward Lake, and the Rev. J. Barton, whom I had known in India. My next

appearance at Salisbury Square was to give a lecture on the expediency of opening Missions among the Non-Aryan Races of India. This was in 1877. I was much impressed by what I saw at this meeting, presided over by General Sir W. Hill, while my life friend Sir William Muir joined in the debate. I used to see a great deal of General and Mrs. Lake, and, when he died, I felt the duty incumbent on me to take up the mantle dropped by my old friend of thirty years, and I was elected on the Correspondence Committee. It so happened that I joined the Committee of the British and Foreign Bible Society in the same year.

I had been a subscriber to the C.M.S. since 1844, and I knew all the missionaries in North India, men like Weitbrecht the elder, Smith and Leupolt of Banáras; the men stationed in the Panjab, and I, took part in starting the Peshawar Mission. The high Officers of the Panjab, thanks to the example of James Thomason, a pupil of Simeon's, were all devoted to the Evangelization of the Heathen, so I knew the subject in the Field better than most; but it was an additional burden on the camel's back to join the Committee, as I was already Justice of the Peace of the Metropolitan County of London, a Guardian of the Poor, in charge of Prisons and Lunatic Asylums, a member of Licensing Committees for Theatres and Public-houses, a member of Hospital Committees, a member of the Council of the Royal Geographical Society, and Honorary Secretary of the Royal Asiatic Society; besides I was compiling for publication volumes on the languages of India and Africa, and contributing to about a dozen periodicals. Still there was room, and the memory of my two dead friends Sir Herbert Edwardes and Edward Lake, who died under fifty, kept me up to the mark: it was a kind of duty imposed on me, the survivor of three friends, to discharge the services which want of power, not want of will, had prevented them from fulfilling. Looking calmly back, how much happiness, positive happiness, those men lose, who do not take a share in Missionary Committees! *There*, indeed, is found the feast of reason and the flow of soul, hard work without the sordid feeling that you are paid for doing it, like a committee-man at a hospital; genial companionship with men, whom you only know in the committee-room, and of the most varied antecedents, but fellow-labourers in the great cause of saving souls.

I had known Mr. Venn, the Honorary Secretary, previously, for by appointment in the house of my cousin, Dr. Goode, Dean of Ripon, I had had an interview with him on the subject of the Mission in the Panjab; but he had died before I joined the Committee.

I found the Rev. Henry Wright in office, when I took my seat and surveyed the scene. The old arrangement prevailed, and the Chairman sat with his back to the windows looking into the Square; on the opposite side to my seat was a row of excellent men, all of whom have gone home since that date. Bishop Perry, whom I had known at Cambridge in 1840, when I entered under him as my tutor in Trinity College. Neither India nor Australia had flashed on either of our minds at that time. Seated next to him was Canon Auriol; next to him my dear, dear friend Alexander Beattie; and next to him Col.

Channer. Further on were Sir William Hill, Capt. Maude, the Rev. R. C. Billing, Joseph Hoare and his brother Canon Hoare—*par nobile fratrum*,—Bishop Alford, Canon Miller of Greenwich, Canon Money, Canon Tristram, the Rev. Sydney Gedge, and his son Sydney Gedge, old James Long the missionary, General Alexander, and Sir John Kennaway, and many others unknown previously but well known afterwards, and I felt honoured by their acquaintance. In the chair presided one of the noblest and most charming of men, the Earl of Chichester, who had presided fifty years, and whom it was an honour to converse with, only equalled by the honour of conversing with the Earl of Shaftesbury in the Bible House.

Many of the Secretaries were efficient and amiable men. I mention C. C. Fenn, W. Gray, Edward Hutchinson, and S. Hasell; and, afterwards, the Rev. F. E. Wigram. There was, indeed, in the mode of conducting business, much to be desired, much of which has been conceded. A great deal of the success of administration of British India arises from the fact, that no high Official retains the same Office for more than five or six years, and Secretaries understand their position to be silent, and carry out orders. *O! si sic omnes!*

But I must not forget those of my fellow-labourers who joined the Committee somewhat earlier or a little later than myself, some of whom I should never have known but for this link, and great would have been my loss not to have known men like Henry Morris, General Bruce, Philip Vernon Smith, Col. Robert Williams, Sir Douglas Fox, Sir Mark Stewart, Dr. Chaplin (whose acquaintance I had made at Jerusalem), General Brownlow, Colonel Touch, and a greater company of old Indian friends, General Crofton, Philip Melvill, dear good George Hutchinson, Charles Chapman, Robert Maclagan, and many others.

I mention by name only the laymen, but the number of clergy whose acquaintance I was privileged to make was very large indeed, and most valuable, among whom my dear friends Prebendary Barlow, Prebendary Webb-Peploe, and Mr. Whiting are conspicuous.

To have lived twenty-five years in London and *not* to have known many of these men, whose names I have enumerated, would have been to me a spiritual misfortune and an intellectual loss, and I stretch out my hands to the Committee to express a deep debt of gratitude.

Mindful of the past, I must not omit to record the names of friends who are living. How much I have profited from the acquaintance, formed in the Committee Room, of such friends still living as Henry Fox, Eugene Stock, Henry Sutton, and a great many of the District Secretaries, such as Edward Lombe, by whose side I have stood on Deputation platforms in many parts of the Kingdom!

And a word for the great Translators, as they take their seats in the Committee: Bruce, who has rendered the Bible into the Persian language in all the perfection of its limpid beauty, and Weitbrecht, and Perkins, whose translations into the great vernacular of North India, the Urdu or Hindustani, cannot be surpassed. The Committee of the Bible Society prints, sells, and distributes such wares; the *Committee of the Church Missionary Society creates them.*

Then the character of members of the Committee varied much. The astute lawyer, the cautious banker, the retired missionary, the returned bishop from the Colonies or India, the thoughtful, well-read man, who had studied the subject, had their own special value; so also the retired Anglo-Indians, military and civil Officials, had a knowledge of men and places and previous history which could not be overlooked. There were also always one or two uncontrollable members, who seemed to speak on every subject; and a body of rural clergy, who were prompt to resist and outvote any measure of reform of what they deemed the perfect system of the great Director-in-Chief, Mr. Venn, which was meant to last for ever.

Then in the debates there was too much egotism and laudation of the Society and its system; too much unnecessary quotation of Holy Scripture, supposed to suit the subject and place; too ready a recurrence to the arm of the flesh; rooted, unreasonable prejudices against certain native customs. It was deemed shocking to think of an Indian Christian or a heathen Chinese smoking opium, but quite reasonable that a European Christian, even a member of the Committee, should drink wine and smoke tobacco.

Some speakers seemed, like Mr. Kruger of the Transvaal, to claim a monopoly of God's guidance and assistance, though humbler Christians recognize the hand of God in our misfortunes as well as our blessings, with a deep conviction, that He rules the affairs of *all* men, not only of one particular self-satisfied Society of well-intentioned and holy men; and that it is not wise to speak in Committee in a peculiar dialect and patois, savouring of egoism and presumption.

Sometimes, like a fresh breeze from the Orient, men of mark in the Field used to walk in—dear Bishop Gobat of Jerusalem, whom I had the privilege of accompanying from Jerusalem to Hebron in 1851, when we stood together under Abraham's tree; or Bishop Sargent from South India, who had made up his mind to die among his people, and was blessed in doing so. No sneaking home with a sick wife to some comfortable parsonage suited such devoted men as Bishop Sargent or Robert Clark, the veteran of the Panjab, who was at Amritsar before the Mutiny in 1857, and has only been called away this year, and is buried among his people and converts. Or we could welcome bishops from North America, or dear good Bishop Crowther of West Africa, or tried men from the extreme Orient in China and Japan; a multitude from East and West Equatorial Africa, men who had suffered hardship like good soldiers, and whose reward would follow them and whose names are recorded in tablets of brass in the Committee Room. Now if the spirit of evangelization had done nothing else, it had evoked the flame of noble "self-sacrifice" for the welfare of others; it had developed hidden capacities, moral, intellectual, and spiritual. Young men are roused to think that they have received many things: shall they not try to make some return to their Lord and Master, the precious service of a simple heart, the devotion of talents and even of life? This is part of the great Philosophy of Missions and the characteristics of an Imperial nation.

One solemn and impressive duty of the Committee was the Dismissal

of Missionaries, some who had come home for a season, and some who were starting out on their Life's Warfare. Impressive words fell on such occasions from lips, such as those of Alexander Beattie, which are now silent; and those of us, who thought deeply, went back to the time of our Lord in Galilee, when He sent forth His disciples two and two to suffer hardships in His name. When I looked on the young aspirants, male and female, it was with the same feeling with which the Lord looked on the young men, feelings of love, and a fond wish that in my youth I had done what they were now doing—giving up all for Christ.

But there is still one thing wanting to the Committee, a blessing not yet appropriated, though within their grasp. After-ages will wonder that men of the nineteenth century should have been so narrow-minded and short-sighted; it was not so in the first century. Among the companions of our Lord during His ministry, at Calvary, and at the sepulchre, at the Mount of Olives, were holy women. Paul enumerates among his friends Tryphena, Tryphosa, the beloved Persis, and Syntyche, and others who laboured much in the Lord. When Apollos had to be fully instructed in the new Dispensation, Priscilla, as well as Aquila, was charged with the duty, and twice we find her name placed before that of her husband, a silent token, that she was the better man. In the Church men and women meet together, not separated as in Oriental Churches. In school, in meetings for prayer, in hospitals, as in all secular Associations for purposes of charity, there is no distinction of sex. In rural districts, but for the exertion of women, there would be scant attendance at meetings. Some of the Sub-Committees consist entirely of women. Independent female Associations are found to be wisely and efficiently conducted; and yet by the votes of old clergy, who know little about the Philosophy of Missions, the name of no female is allowed even to be proposed for election. Of course it rests with the voters to elect individual nominees or reject them. At my last attendance at the dear Committee in 1892, I proposed that they should be eligible, and an old clergyman moved the previous question, which was accepted, showing clearly that there was a good deal of the "old woman" still in the Committee.

Part of the fixed policy of my youth has been realized in the institution of female evangelists. In my lonely camp-life, far from Europeans, I used to watch the women moving about, but shunning the face of man. As I passed through the streets on foot, they would slink down lanes, or turn their faces to the wall. How shall these simple souls be brought to Christ? I wondered then, but I have lived to see the experiment tried and succeed. I quote words which I wrote in the *Intelligencer* of 1885:—

"To the village women, the appearance of a female evangelist must be, as it were, the vision of an angel from heaven: to their untutored eyes she appears taller in stature, fairer in face, softer in speech than anything mortal which they had dreamt of before. Bold and fearless without immodesty, pure in word and action, and yet with features unveiled; wise, yet condescending to talk to the ignorant and to little children; prudent and self-constrained, *yet still a woman, loving and tender*. Such as they never appeared to the sight of a poor village

woman before, even in their dreams, when suddenly their eyes, their ears, their hearts seem to realize faintly and confusedly the beauty of holiness. This day has Salvation come to this Indian village."

Lifting up our eyes to the walls of the room, in which we are assembled, they fall upon the pictures which decorate the walls—not sufficiently numerous indeed, for there ought, in such a great centre as a Mission House, to be a limit to size of a picture so as to admit many: then came the feeling how a succession of good and earnest men must have followed each in the seats round this long table; they were sweet and amiable men, and their memory lives after them. Among the Vice-Presidents were rulers of Provinces like Sir W. Muir, my life friend; and Lord Lawrence and Sir Robert Montgomery, my two masters; who felt that they owed something to the Lord, who had done so much for them, in the way of personal service and practical advice. Most of them have gone before—they compose that part of the host which has crossed the flood; I and my contemporaries compose the other part, who are preparing to cross, as our work is nearly accomplished.

But I am carried away into dreamland—a vision passes before my eyes, regardless of time, place, and circumstance. Some of those in the Committee Room know only the work of evangelization from the reports of others. Many of the Members have seen the reality. A vision rises before my eyes as I write, not one of sentimental fancy or poetic imagination, but the record of sights seen in a distant country many years ago. I see the gathering of a crowd in the streets of a great city, such as Banáras, or Amritsar, and men, well known to some of us, William Smith and Leupolt of Banáras, and Robert Clark and Strawbridge of Amritsar, are coming down to take their stand at some convenient spot, and address the gathering of women and children. They speak in the language of the country, and their words are as familiar to me, the white ruler of the district, as to the people themselves. Their argument is very simple: the Old, Old Story is set out, the precious promises are revealed, and the aid of the Holy Spirit is solicited to bring home their simple words to the souls of the hearers. I used to envy these good men their holy duty, so infinitely more to my taste than the painful task of ruling men. Pass on thence to the schools, where the young are being initiated into the great truths, and thence enter the humble native church, and take your seat in the midst and look round at the native congregation of men, women, and children; but these things I have described in separate publications, and will say no more.

Waking up from my dream I survey the Field: the World is our Field, with peoples differing in language, custom, religion, colour, physical conformation of the body, but all equally calling out for intellectual and spiritual guidance, all endued with the same eternal soul, the same tendency to evil, the same readiness to seek after righteousness if only taught the way, the same invincible stupidity; we are all cut out of the same block.

We see it in our Committee, as well as in a gathering of savages. Some cling to the husk of an idea; they cannot grasp the absolute truth; they believe the right thing for the wrong reason. Nothing so simple as the Gospel which was promulgated in the reign of the Emperor

Tiberius in Galilee, and yet men go talking about the words of Tertullian or Augustine, or divines of the last two centuries, when the "teaching of Jesus" is sufficient for all.

Still in spite of so much time wasted, *tantula sapientia*, so little wisdom, and so much perversion of knowledge, the Holy Spirit is with us, and overrules the foolishness of men. The work is good, whatever may be some of the methods.

The record of missionaries who died at their posts is a grand and elevating one: there were amongst them not many wise, not many eloquent, *but all good*; not seeking honour or wealth for themselves or their families, as the way of men is in this evil generation, but dying for the purpose of bringing Everlasting Life to others who were lying in darkness.

Much room as there is for improvement in our Annual Reports, yet in spite of the peculiar dialect of the English language which is adopted, how fascinating they are! What light they unconsciously let into the social and family life of nations! To the labour of missionaries what a debt is owed by the student of anthropology, language, native customs, ethnology, and Religious Conceptions! The proper study of mankind is man, and behind the veil we get insight into the conscience and soul of uncivilized man, and we find traces of God everywhere, much more than we can find in the so-called civilized race, where convention and human customs have shrouded the natural man as with a mask.

What a joy to our generation to have been privileged to take a share in this great tournament, in this display of modern Chivalry, not fighting to free the tomb of the Crucified Saviour, but to gather round the throne of the Risen Saviour millions of redeemed souls. One man in ancient Roman history is handed down to eternal fame, who leaped into a yawning chasm to save his country: one Jewish woman, Judith, went down alone to the camp of the enemy to liberate her country: hundreds of young men and women are found now willing to accept the palm of self-sacrifice, and step down to possible or probable death for a great cause, in obedience to a great Covenant; and it is the privilege of this Committee to order the goings of these holy enthusiasts, and to divide the World among them.

It is sad to think how many pass through life without giving a thought or a shilling to the most wonderful enterprise of the age. Perhaps some day they may regret it, but those, who have given more than half a century to the subject, may well desire that no other Inscription should be placed on their tomb but these simple words—

"He did what he could out of love to his Lord."

What boots it to have won great victories, ruled great nations, erected great buildings, piled up great fortunes, founded great families, if in the day of judgment the Recording Angel reports, that you have not contributed one thought, one prayer, one effort, or a single shilling to the saving, or the attempt to save, one precious soul?

July 30th, 1900.

ROBERT N. CUST
(in his eightieth year).

WORK FOR THE FAMINE-STRICKEN IN INDIA.

THERE is a common impression, we fear, that the famine in North-Western India is over, and with it the need of help. This is far from being the case. By the time that this number of the *Intelligencer* appears the new harvest should be gathered in; but it must necessarily be a small one in many districts, on account of the paucity of labourers and bullocks to cultivate the land. Furthermore, vast numbers of famine victims will need treatment for some time to come, while thousands of children, left orphaned and destitute through the famine, must be sheltered and tended until they are of age to earn their own living.

The Rev. C. H. Gill, our Secretary at Allahabad, sums up the situation thus:—

We shall have to continue our feeding operations for at least a month longer than was anticipated. Moreover, there is considerable doubt whether, even then, the harvest will be of such a kind as to give all the people,

or even half of them, enough food in their own houses. The more one ponders the situation, the more likely it appears that we shall have to continue our relief kitchens for *months to come, and possibly for more than a year.*

The famine touched our Society's fields most severely at two points, the Bhil Mission, and at Aurungabad in the Nizam's Territory. In addition to these, the scarcity and consequent dearness of food has been felt throughout Western and Central India.

We take up the story of the famine where our previous reports left it.* It will be remembered that on the death of our devoted missionary, Charles Stewart Thompson, of the Bhil Mission, the Rev. E. P. Herbert and Mr. J. C. Harrison, of the Gond Mission, volunteered to take up the terrible task of famine relief, which was undoubtedly the ultimate cause of Mr. Thompson's death. Mr. Herbert had previously assisted in the Bhil Mission, so that he was not entering upon perfectly strange work. The two brethren arrived during the first week in June, and had their hands full in keeping up Mr. Thompson's famine kitchens on the Gujerat side of the Bhil Mission: the Udaipur or Rajputana division was ably administered by the Rev. A. Outram, who, we regret to say, has also now broken down, and has been ordered home.

About the end of May the C.M.S. missionaries in the Punjab formed a Punjab Mission Famine Relief Committee, under the presidency of the Bishop of Lahore. They have done good work in disseminating information and in raising supplies. Part of the information we print below is from this source.

Monetary assistance came from several quarters. Mr. Gill says:—

Our funds are supplied from England and India, as well as from America and Australia. Our Parent Committee are remitting what they can from Famine Funds placed at their disposal. The *Christian Herald* Famine Relief Committee have given us 100 tons of American maize and 1000 blankets. The Americo-Indian Famine Relief Committee (separate from the above) have sent us Rs. 3000. The Treasurer of the Friends' Foreign Mission Association has given us Rs. 1000, though

they have famine in their own districts. The Rev. J. M. Alexander, of Fatehpur, has sent Rs. 1000 from famine funds at his disposal. Similarly help has also come from the Metropolitan of India, the Bishops of Lucknow and Bombay, Dr. C. Valentine, of Agra, and many others, including the many friends of the Rev. A. Outram. We offer all these friends, in the name of the helpless sufferers we are privileged to minister to, warm thanks for their Christian charity.

* Our two last references to the subject were in our August number, pp. 613-14, and September, pp. 702-3.

Though the help has been generous, it has hardly come up to the extent of the needs. To quote Mr. Gill again:—

Our expenditure is very heavy. At present, for the whole Mission, it cannot be less than about Rs. 25,000 (or 1670*l.*) per month. And this may have to go on for months to come. To meet this expenditure we have, it is true, a certain amount in hand, through the kindness of the above-mentioned friends and others. This may carry us on to the middle of September, if our numbers on relief do not materially increase. But it now seems certain that help will be required till the middle or end of October; and even then, supposing that a fair crop has been reaped, a large number of helpless women and children will still be left on our hands. Therefore I feel it is no over-statement of our needs to say that we require at least Rs. 45,000 (or 3000*l.*) if we are to fulfil the sacred trust committed to us until the people can return to their homes again. This statement is based

on the hope of immediate and plentiful rain. But if the rain fails altogether, then the figure above indicated will be far short of requirements indeed. These figures may seem large. But we are keeping a whole country-side alive, or rather what is left of it. Great is the charge committed to us over and above the primary duty of telling them about the Saviour who loves them.

We have no doubt whatever our God will supply our need. It is wonderful how He is opening the hearts of people all over the world to give. The toiling denizens of our English cities, who attend the meetings of the Church Army, have sent us 120*l.* through their Treasurer, Mr. E. Clifford. So we feel confident in leaving this matter to the prayers and labours of our friends wherever this news may penetrate. May they, one and all, do what they can, and get their friends to help!

Such is a general view of the position of affairs. The reports of the workers in the several areas give us a series of painfully vivid pictures of the scenes they have witnessed.

The Bhil Mission: On the Rajputana Side.

In the early part of June the Rev. Foss Westcott, of the S.P.G. Mission at Cawnpore, one of the sons of the Bishop of Durham, paid a visit of six weeks to the Rev. A. Outram at Kherwara, to help him in his famine relief work. He returned at the end of July, and issued an account of his experiences, which we subjoin:—

Cawnpore, July 25th, 1900.

Having just returned from a stay of six weeks with the Rev. A. Outram at Kherwara, I have been asked to write down some impressions of the work at present being undertaken there. What I here write describes things as they exist in the Kherwara district, though the conditions of the country and methods of relief are, I believe, much the same in other parts of the Bhil Mission, but they did not come under my own observation.

I had seen a good deal of famine relief in this district, and in Bundelkhand during the 1897 Famine, but one soon saw in journeying from Oodeypur to Kherwara that the distress was far more acute than anything that had been experienced then.

The country itself consists of low, rocky hills, with little valleys between divided up into stone-covered fields. The ground looks terribly barren, and

you wonder how crops would ever be grown. There is not a blade of grass to be seen, the trees on the hill side are mostly leafless, though in some more sheltered valleys you may see a few mango, date-palm, or *mahua* trees covered with foliage. Many of the date-palms have been cut down and the softer inner fibrous wood extracted, to be ground up and used as food by the starving people. Water is scarce, many wells have run dry, and those that are still in use have been deepened till they now go down below the water-bearing strata. With no fodder and water scarce you will naturally expect to hear that the cattle are almost exterminated, the peasants who have been able to save them being fortunate indeed.

But though the elements of distress are so in evidence, the same cannot be said of the efforts to relieve it. No one could say, as can be truly said at present in British territory, that no

one need starve, for there is work for all who have the strength to work, and the rest will be cared for in poor-houses. There is only one relief-work of any dimensions some six miles away, and a poor-house in Kherwara, and but for the Mission relief kitchens in the different *pals* (or villages) the people would have indeed fared badly.

But the number of these relief kitchens has been limited, for the difficulties to be overcome have been great. All the grain has to be brought fifty miles along a *kuchcha* road before it reaches the headquarters at Kherwara, and from there it has to be distributed to the different kitchens in places which can be reached only by cross-country tracks. At times the transport has been so limited that to the labour of actual relief has been added the far more wearing anxiety as to the sufficiency of supplies. Then among a half-wild and ignorant people it is very hard to find men capable of superintending a relief kitchen, and not more than four or five Christian workers are available for this duty. This is a great drawback to the Mission relief, for not only does it mean that Mr. Outram has few men on whom he can rely, but that there are so few who can help him to use the opportunity which the relief kitchens give of teaching the elementary truths of our Christian Faith.

I have spoken of these relief kitchens; let us visit one and see what goes on. We will go to Kagdar, where perhaps the distress is most acute. As you turn off the road on to the side of the stony slope on which it is situated above the usually dry bed of the Sone River, you see an ordinary Bhil house and three long sheds. The former has been given by the people of the *pal* for this work, and in it is the grain store, the kitchen, the room for the grinders, and the superintendent's quarters. The sheds have been erected by those receiving food, with materials taken from deserted houses which have been bought for one or two rupees. The space in front of these sheds has been cleaned up by the children.

Soon after our arrival some 150 or 200 persons, whose names have not yet been entered on the list, are drawn up in lines ready for inspection. As you look down the lines I think two things will strike you, the preponderating

number of women, and the scarcity of clothing. The men, they say, live by looting, and those who come are generally those whom sickness or accident has incapacitated. The women in the majority of cases have but the scantiest rags, and children up to twelve, or even older, have none.

The selection is no easy matter. On the one hand you do not wish to pass over any who really need the food, and on the other you have no desire to encourage the laziness so characteristic of the Bhils. If there had been more relief-works, you would have been saved this difficulty, but the Mission itself has not the staff to superintend them. So in their absence you have to exercise a wise discretion, and only write down the names of those who show signs of actual want. This done, the calling of the roll commences, and as each name is called, the children, women, and men each take up their places in the different sheds. Before the food is distributed a few simple words are spoken and a grace said, and soon the only sound is that of eating, except when some child's cry warns you that probably part of its food has been surreptitiously stolen by one of its neighbours.

The meal finished, patients will come to you for treatment; guinea-worm, fever, and diarrhoea are the chief complaints.

Then there may be some orphans to look at, as all the girls are to be sent to Kherwara to the Girls' Orphanage there, while the boys are being gathered at Bilaria. Those who are too small or sickly to walk are placed in baskets on men's heads and the procession starts off.

At Kherwara the children are carefully tended by Mrs. Outram, who has now two Hindustani Christian women to help her. All who are strong enough have two hours' lessons and a similar period of out-door work, but many are so weak that even with all the care bestowed on them, and the invalid foods so liberally supplied from home, they succumb. Famine diarrhoea and scurvy are the commonest ailments among them.

But one of the most important forms of relief is the distribution of seed grain. The importance of it lies in the fact that if they do not receive it from the Mission, the only alternative is to go to the Bunnias (or merchants) who

demand *three-quarters of the crop in repayment of the seed supplied*. Already Mr. Outram has distributed a first supply in all the *pals* where the kitchens are placed, and a further supply will be given when it is seen that this has been sown and not eaten, and that they have prepared with their axes more ground for sowing. This distribution will be extended as far as possible to all the neighbouring *pals*.

Any one who has seen the Bhils must like them in spite of some unpleasing features in their character. But these features can be eliminated, as the Resident remarked when he saw the bright Bhili youths in charge of the kitchen at Pipli: "That shows you what can be made of a Bhil when he is properly cared for." As yet he has but little respect for human life, and a murder which would bring prompt retribution on the perpetrator here, excites no comment among them. Returning from Kagdar one day

It should be stated that Mr. Outram was feeding about 3500 persons in six centres—Pipli, Ubri, Kagdar, Mandwa, Bokla, and Kanbai, in addition to the Girls' Orphanage and station work at Kherwara.

We are pleased to hear that Mr. George Tyndale-Biscoe, who has been helping in the great Mission-school at Srinagar (where he is affectionately known as "Jog Sahib" by the boys), landed in Bombay, volunteered, and has gone to help Mr. Outram.

The Bhil Mission: On the Gujerat Side.

Mr. Herbert and Mr. Harrison soon found the relief work growing beyond their powers, and appealed for further help. Accordingly Dr. and Mrs. A. H. Browne, of our Amritsar Hospital, and the Rev. E. Rhodes, of Kangra, who volunteered along with others, were sent to join them. Other missionaries undertook the work they had temporarily relinquished during their absence. The Rev. A. E. Day was to have gone, but was prevented by a sprained ankle, and did not join them till later. It is touching to learn that Dr. Smit, of Dera Ghazi Khan, who was drowned while bathing, was one of the first to volunteer, and was much disappointed when the Committee considered that the work at Dera Ghazi Khan was too important for him to leave.

The new helpers arrived on July 14th at Ahmedabad, where there is a huge Government poor-house for 3200 famine people. They were received by the members of the Irish Presbyterian Mission, and went on the Parantij, finally arriving at Baulia, in the C.M.S. Bhil district, on July 22nd. They stayed for two days at Parantij, to help the Rev. J. S. Stevenson, of the Presbyterian Mission, with his orphanage.

The Rev. P. Ireland Jones gives the following notes of their experiences:—

Dr. Browne's first work was to separate the sick, diseased, and dying from the healthy children. The very delicate ones have to be fed on Benger's food, and are so weak that it is no easy task. Throughout July 20th,

by a pathway, I found a man mortally wounded by the path-side, not three miles from Kherwara. He had been assaulted for the sake of the few seers of grain he was taking home. Such incidents are common.

One thing the people have learnt, and constantly repeat, that the Mission has cared for and is caring for them in their distress. Their goodwill has been gained. And when with more workers and the present distress past, evangelistic work is carried on with renewed vigour, I believe, in God's goodness, the turning-point in the Mission history may come. Meanwhile our duty is clear, to help to the uttermost those who are engaged in the work of relief, remembering that the function of the missionaries among the Bhils is not merely, as with those in British territory, to "supplement the work of Government," but largely to do the very initial work of saving life.

for instance, all struggled to keep alive "eight little ones, but to no use; in the evening they all died."

The work of cleansing the children, when they are brought in, is terribly repulsive, such is their filthy state; and

it is only the grace of our Lord Jesus, and the thought of what He has done for us, that is enabling our fellow-missionaries gladly and willingly to take up the unattractive task.

Till the arrival of assistance, Mr. Stevenson had only taken boys into his Orphanage, and passed the girls on to Ahmedabad. Since Mrs. Browne's arrival he has taken in girls and infants. She writes: 'Yesterday twelve girl babies were brought to Mr. Steven-

Mr. Ireland Jones mentions, as an the country, that no runners could Parantij and Mr. Herbert's station, murdered. Dr. Browne has written a vivid account, which we give at nearly full length:—

*Bilaria, fifty miles from Parantij,
Viâ Ahmedabad,
Aug. 6th, 1900.*

Our C.M.S. Mission works among the Bhils in Udaipur State and in Idar and Vijenagar States. The Udaipur division is in charge of the Rev. Arthur Outram, who lives in Kherwara. Since the death of the Rev. C. S. Thompson from cholera in this district, the Rev. E. P. Herbert was brought from the Gond Mission and placed in charge, for the present, of the Gujerat section of the Mission, i.e. the portion that is in Idar and Vijenagar States.

The two divisions of Bhil Mission are for all practical purposes quite distinct from one another; they are in different States and have different men in charge.

I am now writing simply about the Gujerat section of the Mission—situated in the Native States of Idar and of Vijenagar. We have six stations:—

Lusaria, where about 700 persons are being fed twice daily.

Baulia,	1100	”
Bilaria,	1800	”
Chitaria,	1300	”
Ghoradar,	1000	”
Sarsan,	500	”

Total 6400, but to these figures another 700 meals twice daily have to be added for the native workers, making in all about 14,200 meals daily.

In the whole of the districts in which our feeding-places are situated the only native or other help I can hear of is that of the Rao of Vijenagar, who feeds at Ghoradar fifty persons daily.

The Maharaja of Idar is doing a great deal, I believe, but in quite another part of Idar State. Without the C.M.S.

son's door, and he said to me, "I don't think we can refuse them." I at once ordered a big bucket of water and it took me three hours to scrub the dirt off them; but, poor little souls, they did look so pretty afterwards in their little yellow coats. You can't make enough food for these children, they are so hungry. All these little babies have to be fed five times a day, so I am kept busy."

illustration of the melancholy state of be found to carry letters between because they were afraid of being a vivid account, which we give at

Mission relief I do not see how our 6400 persons could possibly be living now, for in this country there is nothing but desolation and destitution. If more helpers had arrived earlier on the scene, and more liberal monetary support had been forthcoming, we could have extended our relief centres and doubtless many now dead would have been saved. Whole districts outside the influence of our food centres are reported to be devastated by death; but, much as we longed to push forward, our hands were tied by the vast amount of work to be done here by our meagre staff, and the scarcity of money.

For the last fortnight we have been obtaining precious rain and already the face of the country is beginning to look different, but the advent of the rains has nearly *quadrupled our death-rate*. This is hardly to be wondered at when one sees the condition of the people on relief; a large number is composed of living skeletons of women, girls, boys, and—comparatively speaking—a few men.

Give one of these a slight touch and down the person goes; then it is piteous to see him trying to get up again. With the hands one leg is bent and then the other; afterwards by turning the body he gets on to the knees and rests the weight of the trunk on both hands, the arms being straightened. From this position many can get no further without help, and at last when the erect position is totteringly gained you see a gaunt figure just composed of bones covered with loose skin. From their hips to the feet there is no change in thickness—just long straight bones covered with skin; the abdomen in many cases can be encircled by my two hands;

the ribs stand out, and long trench-like depressions of the skin mark plainly the spaces between the ribs; the condition of the arms is something like that of the legs; the cheek-bones are very prominent through sinking in of the cheeks, and the eyes are unduly large, or, to use the loose expression, appear to be starting out of their sockets.

Many of these whose state I have faintly endeavoured to describe are people who have been holding on in their homes and villages, refusing to come for relief until the very last moment, and now they come, but many have left it too late to preserve life.

There is a family less than three miles from here, consisting of a mother, son about nineteen years old, and three younger children; all along assistance has been absolutely refused, and although the members are now mere skeletons they still persist in declining any help.

As for clothing, generally speaking, very many of the women and elder girls have dirty shreds of rags hanging around their loins, in quantity not sufficient for young children; some are a little better off and have old pieces of coloured cloth over their chests (*saris*). Younger girls, boys of nearly all ages, and often the men too have nothing but a small strip of cloth about the loins. At night-time the poor creatures have to lie on the bare ground; those women who possess remnants of *saris* or *chaddars* carefully spread them on the ground and lie on top, thus having something between the damp, cold earth and their skins, but there is no covering for the body.

Is it to be wondered at that many die through the night, and that if there has been any rain the number of deaths is greater?

About three or four times a day I go round about the jungle near our Mission compound to see if any corpses are to be met with. Two mornings ago ten were picked up lying in one place or another under the trees, and six were taken out of my little hospital. The same afternoon, while I was feeding the hospital patients, three died before my eyes, and four more during the afternoon died outside. At night-time, as usual, I went round to see that all was right and to try and find if any corpses were lying about, so as to have them protected from dogs and other animals till the body-burners came on duty at daylight; I found the body of one

woman, beside which three or four children were sitting.

Yesterday morning I went out soon after six o'clock prowling about; seven bodies were found lying in one place or another, and four came from the hospital. Up to 2 p.m. six more corpses were picked up and a few more came from hospital. At night-time I only found one body, a boy about twelve years old, and this was removed and put in charge of the *chaukidars* till morning.

This morning one of the bodies I met with outside the Mission grounds was that of a boy about fourteen years old. The fire where the corpses of the previous day had been burnt was still warm when I visited the place before the day's work began. The boy (with a bit of a loin-rag only) had evidently been sitting in front of the embers for warmth and there he died where I found him, long before the body-burners began their work.

And so it goes on day by day—death, disease, and famine-stricken all around one.

We are losing by death from about eighteen to twenty-five persons daily: up to 9 a.m. to-day eleven deaths were reported and there were then a number just at their last gasp.

And this happens at Bilaria, probably the best organized and managed station in the district. At Lusaria during the ten days preceding rain, 112 died: I have not heard the death-rate since then. At Baulia three days ago nineteen persons died in one day.

The same story of death and misery meets one on our visits from one station to another. Skulls, skeletons, recently dead bodies (generally partly eaten by dogs, jackals, &c.), and a little older corpses have been more or less met with in all the journeys I have taken. One soon tires of counting skulls without skeletons and skeletons with skulls, and the only comments corpses met with on the road elicit is how to arrange to get them disposed of.

The day Mr. Herbert arrived at Baulia he had thirty-five bodies picked up and burnt; they were lying in the jungle around the Mission compound.

One day last week along an unusual route I was going, I counted seventeen bodies during my journey in the jungle; some were partially dried and others were fresher, and the stench from these decomposing masses of human tissue was horrible.

It has become a habit with me now to go to any person whom I notice lying stretched on the ground to ascertain if life is present or not; usually life is there, but perhaps on an average I find four or five dead persons daily this way.

It is needful to give continual supervision to everything and to everyone about the place. The men cannot even be trusted to dispose of the corpses properly, and now and then a surprise visit is paid to the fire (which is burning most of the day) to count the bodies thus disposed of.

And my little hospital, too, grieves me to the heart—a little shed (bought from a Native) with a tile roof, three sides partially closed with bamboo matting covered with a layer of mud to lessen the draughts, and one side is quite open. The place is large enough for about twelve or fourteen adults and I rarely have less than seventy in it, although of these perhaps thirty are

We note that boy orphans are already being drafted, after being medically treated, to Clarkabad, while Miss Hewlett, of the C.E.Z.M.S., Amritsar, is taking care of orphan girls.

In the Deccan.

The operations which the Rev. W. C. Whiteside has been conducting in and round Aurungabad are on a smaller scale than in the Bhil country, and are rather different, inasmuch as the district is a civilized one and means of communication are plentiful. Mr. T. A. Bailey, of the Americo-Indian Relief Committee, visited the district, and reports as follows:—

At Badnapur, a distance of twenty-seven miles from Aurungabad, taking two and a half hours to get there by train, I found that the Rev. W. C. Whiteside, of the C.M.S., is doing a good work to help the famine-stricken round about. Once a day about 300 of the most destitute are fed by Mission agents. I had no idea until this visit that famine had reached the acute

Not to needlessly multiply painful descriptions, we confine ourselves in this case to the accounts of the varied forms of relief works which Mr. Whiteside has set on foot. An anonymous article in the *Bombay Church Missionary Gleaner*, which seems to have come from his pen, runs thus:—

The work being done is full of variety. Here a cemetery is being enclosed with an aloe hedge which will be profitable to Christian people in years to come; there Christian compounds are being enclosed, roads made and improved, and wells which fail in dry seasons deepened. These are minor efforts. In one station there is brick-making; 50,000 bricks were most successfully made and baked,

children. Very many others ought to be in it, but are not, for want of accommodation; and added to other diseases, I have now lung complaints to treat, but there is no place in which to shelter the patients.

The hospital patients are like the other people as regards paucity of clothing, &c., but we have managed to put empty grain-sacks under the children, and some of them are also partially covered with old sacks. The rest lie on the bare ground with what clothes or rags they possess.

We have 202 boy orphans crowded into a little shed; there are scores and scores of other waifs wanting to be taken in, but we have no room. And lots of young widows and elder girls are going about destitute.

Both my colleagues—the Rev. E. P. Herbert and Mr. Harrison—are suffering from the great strain of work thrown upon them, but I hope to keep them above-board while the stress lasts.

stage it has in these districts. The poor people I saw fed in this place included many cases as bad as could be found elsewhere. In fact, the wonder was how some of them could still be living in the emaciated condition in which I saw them, and it is too awful to contemplate the condition of things were it not for this timely aid.

so much so that the whole could have been sold at *twice* the market rate had we cared to sell, but they were intended for other purposes, viz. to build again a place of worship which had fallen down, and to line the walls of a well sunk too by famine labour in the field of a Christian farmer. This well has been a notable success; so much water was tapped that two leather buckets and

eight bullocks working day and night are scarce able to keep it clear for building. No rock was met with in sinking, so that it was most cheaply done.

At almost all the centres of work the small raw lime nodules found scattered in fields and bared in water-courses are gathered and burnt into quicklime. Stones lying useless and in the way of labour on hill-sides and in waste places are borne to the place where needed, and made ready for building; trees are bought (not from famine money) and sawn, while carpenters, of whom we have a fair number, find their trade useful in making window and door frames, and doors for the houses which are to be erected, or are in process of being erected.

We have in this district, I am glad to say, a number of Christian farmers, who necessarily lost almost all with the failure of their crops. Such were helped with rent which Government required on pain of their losing their means of livelihood—the farm. Bullocks, too, were kept alive by fodder, and when in spite of every effort the sowing season came and many were without (the animals having died), we were able to

give them pairs of bullocks until the price became prohibitive. Those farmers who have not been so fortunate as to have bullocks are given men to dig their fields with English digging-forks, which the native farmers are beginning to greatly appreciate. Thus we trust our Christian farmers will be prepared for the bountiful rain which has fallen. The pity is that at no time have I had funds available to help Hindus and others in like manner.

Another form of relief is the food kitchen which has been established at Badnapur, a market village on the railway, where over 300 are fed daily, and the number is slowly increasing, despite the very extensive similar work of the Free Church Mission at Jalna, only some thirteen miles away.

While scenes such as are here described are in the villages, there are large relief camps here and there, and Aurungabad has its poor-house with some 5000 inmates. The sight of the young girls and children struck one with especial pity, so deadly thin and weak, with faces weary and aged as though years of woe were pressed into the attenuated bodies.

The co-operation of the Bishop of Calcutta has been both material and sympathetic. We cannot more fitly close our series of extracts than by quoting an admirable circular letter which he has issued:—

Dr. Welldon's Circular Letter.

To the Missionaries and other Christian Workers in the Famine-stricken Regions of India:

MY FRIENDS AND FELLOW-LABOURERS,—I do not think that any one can justly find fault with me if I try in this dark hour by some few words to strengthen your hands and encourage your hearts in your sacred ministry after the long months of unceasing warfare against poverty, hunger, disease, and all the sorrows of India. And I would address my words, if you permit me, not to any one religious body only, although it be my own, but to all the ministers and members of Christ's Church who have "spent and been spent" in many different parts of India for the saving of human life, and the solace and relief of human suffering. It may be that words of sympathy, even from a stranger, will prove helpful, where other help can seldom come, to some poor lonely servant of Christ, who has well-nigh

lost heart in his or her daily contact with misery.

Many missionaries, as I know, have endured much deprivation for their suffering people's sake in the recent grave distress; some have even laid down their lives. Such lives and such deaths become rich treasures in the moral and spiritual sanctuary of India.

The Government of India has not been slow to recognize the service of the missionaries as well as of its own accredited agents and representatives to the cause of humanity. But it is another thought that I would respectfully offer you. For to Christian hearts there is not, nor can there be, any motive so potent as the promise which the Saviour of the world held out before all who should realize His Divine law of charity, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Great and terrible then as has been

the tragedy of life in India during the famine, yet it has not been altogether without its blessing.

It has drawn Christians nearer to each other. It has made us think little for the time of our speculative differences. It has made us think much of our common faith and duty. We have almost forgotten that we belong to this or that denomination. We have remembered that we are "all one in Christ Jesus." Half the money which I have been permitted to collect for distribution through the missionaries in the famine-stricken regions has come to me from persons who are not members of the Church of England. May the "love of the brethren" which has been thus quickened by mutual charity grow deeper and holier year by year!

Yet again the suffering in India has, I think, drawn non-Christians nearer to Christ. While we have watched with admiring sympathy the patient endurance of the people of India in their long and painful affliction, they too have learnt something, that they knew not before, of the beauty and

sanctity of our faith as inspiring Christian men and women in the love of Christ to make great sacrifices, and, if need be, to lay down their lives for those who in race and religion and in moral ideas and social custom are widely separated from themselves. When the famine is past the tie of sympathy will remain. The ministers and recipients of philanthropic aid cannot be strangers, still less can they be enemies any more.

Let us then one and all take heart again. We know that our "labour is not in vain in the Lord." We are impelled by the highest of all motives to the surest and most sublime of all duties. The issue is in God's hand; it cannot fail. But we will go on our way in faith and charity, with the earnest prayer that God may reveal to the people of India the Gospel of His Son our Lord in its saving power, but if it be not so, at least in our day, with the strong resolve that we will at all costs claim the privilege of bearing, as far as we may, the heavy burden of the people, and so of fulfilling Christ's law.

IN MEMORIAM—HENRY E. PERKINS.

I.

THE Rev. Henry Edmund Perkins, whose loss is deeply lamented by a large circle of friends, was closely connected with the C.M.S. for many years. As a Punjab civilian he served on the Lahore Corresponding Committee and contributed generously to the funds of the Society. After his retirement from the Public Service, he laboured with success as an honorary missionary at Bahrwal-Atari, and on his eventual return to England he gave valuable help and counsel as member of the Home Committee. For a time, too, he served on the staff of the Secretariat, and up to the last he contributed the "Indian Notes" to the *Intelligencer*. Mr. Perkins's ministry in the Church, at Tunbridge Wells, Sydenham, and latterly at St. Leonard's, was a constant witness to the vital truths of Evangelical religion, and the duty incumbent on all true members of Christ's Church to "spread the fellowship" in all regions of the earth.

The son of a devoted missionary of the S.P.G., our brother was born at Cawnpore, sixty-four years ago, and remained in India somewhat beyond the age at which children of English parentage are usually brought to this country. This, added to natural ability, explains the remarkable facility with which in later years Mr. Perkins spoke and read the vernaculars of North India, and his linguistic proficiency enabled him to render most valuable services in the work of translating the Scriptures into Urdu—indeed he was thus engaged almost till the date of his death.

His career in the Public Service was a distinguished one. He came out among the first of the Competition *walas*, being a contemporary of Aitchison,

Thornton, Cordery, and others who have left a name in the annals of modern India. He served first in Oudh in 1858-59, under Sir R. Montgomery. He then came to the Punjab, and serving again under Sir Robert, and afterwards under Sir Donald McLeod, he graduated in the best school of Indian Administration. Throughout his official career he was distinguished for hard work, ability, and sympathy with the people of his district, while evil-doers feared him as a keen and impartial magistrate. He attained the rank of Commissioner before retirement.

Giving up the Rawalpindi Commissionership in 1886, he resolved to devote himself to the people as a missionary, and, after deliberation, chose as the scene of his work the village of Bahrwal, some three miles from Atari, halfway between Lahore and Amritsar. Here he and Mrs. Perkins laboured with devotion and success for several years, gathering a promising congregation of converts round him, and assisted by beloved Indian helpers, till failing health compelled a return to England. His warm interest in the welfare of Bahrwal, now carried on by Indian workers, however, continued unabated till his death, while his ripe experience and knowledge of Indian life and habits were used with great advantage in the wider sphere of the Committee work in Salisbury Square. His end, though he suffered at times great pain, was calm and peaceful, and the loving messages sent to different friends showed that the power of his Lord, which had been so abundantly manifested in his life, was strong with him even when he came to pass through the gate of death. His memory will be a help to many.

C. E. CHAPMAN.
R. MACONACHIE.

II.

Meetings of friends in India, unless they happen to be at work in the same place, must necessarily be brief and not very frequent, but I can recall several occasions on which I enjoyed happy intercourse with our late friend. One of these, I think the first, was at Christmas, 1878, when a sympathetic group of friends gathered at Kapurthala, at the invitation of Mr. Mackworth Young, then Superintendent of the State. Mr. Perkins, Mr. Bateman, and myself went out for a morning's duck-shooting, and I well remember the anxiety with which Mr. P. watched the impetuous pursuit of a wounded bird by Mr. Bateman, who, *suo more*, insisted on wading up to his middle to secure the game, and was disgusted at finding it "only a coot after all." Mr. Bateman was chaplain of the party, and preached our Christmas sermon from Canticles i. 8.

From time to time I met H. E. P. on the Corresponding Committee of the Punjab, where his vote and opinion were always of great value. We shared a labour of love in attending to the affairs of the Christian village of Clarkabad, and we have been together at the Baring High School at Batala on Founder's Day. But one of the pleasantest and most vivid memories abiding in my mind is that of a Christmas treat given to the Christian children (and grown-up people too) at Bahrwal-Atari. Presents were being distributed in honour of the season, and it was an added delight to the young recipients that they came, or seemed to come, in carefully made-up parcels from the post-office, a branch of which had apparently been opened in Mr. Perkins's drawing-room for the evening. There, in a properly set-apart compartment, surrounded by heaps of packages of toys and presents, sat an elderly Babu, well dressed in *pagu* and *choga*, and voluble in benevolent spectacles—none other than H. E. P., who showed considerable humour and raciness in dealing out the various parcels to their addressees, talking all the while an admirable Punjabi patois, quite a treat

in itself to hear. Keen brain, nimble tongue, kind heart—all busy in the service of his Master. And now he is at rest in the Presence.

“ Nothing is here for tears, nothing to wail,
 . . . Nothing but well and fair,
 And what may quiet us in a death so noble.”

R. M.

III.

When I took charge of the office of Commissioner of Lahore in 1858, at the close of the Indian Mutiny, I made the acquaintance of two of my assistants, the first specimens of the competition system for the Civil Service—C. Aitchison and Henry Perkins. The former attained, and deserved, every honour of the Service, and passed away in 1896, and, as he was a staunch friend of the Society, I recorded an obituary notice of him in the *Intelligencer* of April, 1896. And now I am requested to discharge the same sad duty for the other: both were my staunch friends through life to their last hours, and I loved them. The poet Horace recorded in a memorable line that one of the penalties of extreme old age is to witness

“ *Crebra suorum funera* ”—

the constant death of friends. Such is my fate, and though I might have fairly hoped that either of my young friends, who were sixteen years my juniors, might have kindly indited my obituary notice when my turn came, I am called upon to pay that honour to them. A Greek line comes to my recollection:—

“ Those whom God loves, die early.”

Henry Perkins died, aged sixty-four, at St. Leonards-on-Sea on September 5th. His friends had remarked a failing of power for some time previously. His was a unique career. He was son of a worthy father, a missionary of the Society for the Propagation of the Gospel, and in the Mission compound at Cawnpore he attained that remarkable knowledge of the Urdu language, its idioms and pronunciation, which distinguished him. He did not leave India till he had passed into boyhood, and he obtained by competition an appointment in the Civil Service, and passed with credit and usefulness into the higher grades of the service, and when entitled to the usual retiring pension, instead of coming home to England, he volunteered as a missionary of the Church Missionary Society, received Orders as a clergyman of the Church of England from the hands of the Bishop of Lahore, and devoted himself to the spiritual welfare of the people whom he loved so well, setting an example which will not soon be forgotten. Some of us in our old age may have wished that a similar grace had been given us; but the Lord orders our particular portion of His service to each of us, only let us discharge it to the best of our ability, whatever it may be.

On his final return to England, a new and special honour fell to his lot. To him and his colleague, H. U. Weitbrecht, was entrusted the duty of revising the translation of the Scriptures in the Urdu language. Both these good and able men were sons of missionaries. Perkins was a member of the Committee of the Church Missionary Society and of the British and Foreign Bible Society, and at my recommendation was elected a member of the Translation Committee of the Society for Promoting Christian Knowledge.

Many of those who knew him in private life, or in the Committee Room, will deeply regret his loss as a friend, and wish that his valuable life had been spared for another decade.

R. N. CUST.

DR. IMAD-UD-DIN ON ROBERT CLARK.

[This interesting and touching article by the Rev. Dr. Imad-ud-din, printed in the *Punjab Mission News*, comes to us almost simultaneously with the news of the writer's home-call. The baptized and the baptizer, fellow-workers for over thirty years, have entered the eternal world nearly together.—ED.]

THE passing away of this dearly-loved Prince in Israel is for us a sorrow full of comfort. Of sorrow in that a wondrous gift of God has been taken from us, and of comfort that, having nearly completed seventy-five years of life ere the infirmities of age had begun to press heavily upon him, he has been delivered from the pains and sorrows of earth and has entered into eternal rest, and his works do follow him.

Inasmuch as I was his fellow-worker for thirty-four years, I write a few facts concerning him. Mr. Clark was permanently appointed to Amritsar in 1862, and from that date till his death Amritsar was his home. In this time, by the blessing of God upon the efforts of our beloved and revered friend, many mighty works have been done. For some of them money was required, and through him very large sums were collected. God caused money from everywhere to pour in upon him. The large City Mission House, now occupied by the Zenana lady workers, was the work of his hands. He built it that the missionary in charge of Amritsar should dwell in it, for he said, "The pastor ought to live among his flock," and, as long as he was in pastoral and evangelistic charge of Amritsar, it was his home. He built a good native pastors' house, now occupied by the Amritsar Medical Mission, so that the native pastor might always live there among his people, and, in front of the parsonage, he built a serai, so that Christians from a distance, inquirers into the faith, and guests of the Mission might have a place in which they might be housed and be easily accessible; and that serai to this day fulfils these functions. Then at the Ghee Mandi Gate he secured a cemetery for Native Christians. This was consecrated by Bishop Milman. He erected the noble pile of the Alexandra School. There were detractors who said, "Why spend so much upon native girls, and spoil them by giving them such a magnificent building to live in?" To such Mr. Clark's reply was, "The time is at hand when there will be Native Christians of high degree and good position, and their daughters will need good schools, and their sons well educated and accomplished wives. It is for such that I am providing the school. When boys and girls are well brought up with large ideals they are large hearted, and if they are brought up meanly and straightly they have but a narrow horizon. This school is for a special class. There are other schools in plenty for more ordinary needs."

Then the Divinity College at Lahore is another building which we owe to his creative genius. I remember when Mr. Clark was at home, Mr. French came to Lahore and started the Divinity School in a hired house, where they were subject to many inconveniences. One day a number of missionaries sat consulting with Mr. French how to make the Mahan Singh Bagh, which had been purchased, fit for human habitation. It was a tremendous undertaking and involved great expense, and all were at their wits' end what to do. Then said they, "Let us pray; for it belongs to God to give guidance and means"; and as they resumed their seats after prayer there came a knock at the door, and Mr. French on going to it was handed a telegram from the Parent Committee of the C.M.S., to the effect "not to trouble about money or buildings; we are sending you Mr. Robert Clark, and he will do all that is necessary." Then did they all rejoice and laugh with a great joy, for said they, "This is God's answer to our prayer." So

Mr. Clark came and took up his residence in Lahore, and having demolished the old buildings created the new.

The Punjab Religious Book Society was also the inception of this mighty man of God. He conceived the idea, and stirred up the spirit of the leading servants of the Lord, who joined him, and sustained him, and established the Society. What a grand work it has done! It has spread books on all sides, and caused the Light of Life to shine and influence the minds of men even unto Cabul.

This beloved father in God founded the village of Clarkabad. His intention was that it should be a place where poor Native Christians should dwell and earn their bread from the soil, and call upon the Name of Christ. The name, as I well remember, was not of his choice. He consented to it at the desire of the Church Council, who so wished to name it.

He was the first in the Punjab to commence the work of the Native Church Council in connexion with the C.M.S., and for twenty years he laboured mightily to make it a success; and this work was the greatest proof of his love for the Native Church. His mind was set upon the very great blessing which would flow to the Native Church from the Church Council; but we Natives have not fully understood the problem, and we became discouraged and have made it manifest that we are not worthy, and that God will raise up others in our place who will fulfil the work, and in this world be crowned with this crown of blessing—that they will, in their own land, by ordering their own religious affairs, by self-support, self-government, and self-extension, show forth to all that they have realized the worth and value of the faith of Christ. I believe that Mr. Clark has taken with him something of the sorrow produced by the comparative failure of the Church Council, but I have faith in God that in the fulness of time this work too will attain its fruition.

In conjunction with me, our honoured head was the author of four books, in which the major portion of the work is his. The writing was done by me, and here and there I made suggestions which are incorporated in the works, but the labour of research into the works of the masters of the past, and the composition, were his. Some thirty commentaries were consulted, and other books were thoroughly read before these four books were written. The Commentaries on Matthew, John, and the Acts of the Apostles, and the Key to the Old Testament, were written by us in order that the babes in Christ, who are being born in this land, may thoroughly know the Lord and be His disciples, blessed and steadfast in the faith. Our beloved friend has gone hence rejoicing in that in his lifetime he saw his heart's desire abundantly fulfilled in many souls. Another intention we had in these books was to place a consensus of the opinion of the Church before the people of this land, to be handy for reference and a help for preachers.

These things which I have written about our revered leader are more or less known to all. Other matters there are which will only unfold themselves gradually.

In addition to the learning which comes as a result of education, a very precious and God-given gift which Mr. Clark possessed was the spirit of Christ, and of service in a special degree. He was a lion-hearted, valiant man, and the reason, I discovered, was this, that his faith was large and he trusted God and His promises with his whole heart. In his sermons and in his talks in the quiet of his own study the teaching that he gave was ever this: Trust God more and more, and by obedience to Him receive into yourself the saving health and strength of Christ. His manner to all was that of love, and he was the well-beloved of every heart. He loved and helped all, and never from his mouth did I hear disparagement of another,

and if any ever complained to him, concerning another, he used to say, "Walk thou thyself in love." His patience was marvellous. In the midst of opposition, distress, and strife his eye was ever fixed on God, and with one or two quiet words he would at once quench the fire, which had leaped into flame. He loved us Native Christians with a very great love, and he spent all his life for our welfare, and the things that I write are well known to all and are as I have written them. Nay! There be more which my pen has not recorded. Often did he say to me, "I greatly love the people of this country, and so I always go to their church, and I desire that after death my bones may be laid by theirs, that at the Coming of the Lord Christ I and the Native Christians may rise together." When the late Mr. Rodgers was laid to rest in the English cemetery, after he had finished the service, Mr. Clark came to me and said, "When I die, bury me in our own cemetery"; and so it has been, for he was laid to rest in our new God's acre with great honour and reverence.

And now in conclusion, we have many missionaries, and more will come, and they are all good men and servants of God, but this was a unique man whom God gave to the Punjab, and it can be truly said concerning him that he was one among thousands: Europeans and Indians alike are full of his praise. He was the father of C.M.S. Missions in the Punjab. It is as if a prophet of God had gone from our midst, and now we say unto God, "Make up our loss, and let Thy grace be upon us, that we may not forget his noble example, and may hold fast the confidence and rejoicing of the hope, firm unto the end, even as we have seen this saint of God do perfectly."

NOTE.—We take this opportunity to publish as a Frontispiece to this number, portraits of the Rev. H. E. Perkins and his old friend and brother-missionary in the Punjab, the Rev. Robert Clark. It is interesting to recall the fact that when the latter's career on earth was closed in May last, the former contributed to our pages a brief review of his life and work.

CHINA: FURTHER LETTERS AND TELEGRAMS.

IT is with deep thankfulness that we review another month's news from China, so far as our own Missions are concerned; but when we take a larger survey, and see the terrible sufferings of other brethren and sisters, profoundest distress and sympathy are indeed called for. In this place, however, we only summarize the information received at the C.M. House regarding C.M.S. work and workers.

We were able last month to announce the safety of the West China or Si-chuan party, about whom there was naturally special anxiety. On August 25th, two days after we went to press, a telegram from Shanghai brought the welcome news that all had arrived there, and that both they and the Che-kiang missionaries were well. On September 5th, another telegram announced the arrival there of Bishop Cassels, and again stated that all the staff were well. We have now received letters regarding the departure of the Si-chuan brethren and sisters. Mr. Phillips wrote from Mien-cheo on July 26th, just before they left, as follows:—

On Saturday last we received news from Cheng-tu, the capital of the province, as to the decisions arrived at by the members of the various Missions at work in that city. They had met in conference several times, and the British subjects had wired to the Consul at Chung-king asking if in the ten days that had elapsed since his order was issued the condition of things had not altered for the better. His reply was, "My decided opinions not changed

by ephemeral local conditions." The members of the Canadian Mission communicated with the Secretary of their Mission, Dr. Hart, asking for his instructions. They received reply that they should do as the Consul orders. Another special messenger from Dr. Hart arrived at Cheng-tu on Sunday last, emphasizing his previous instructions. The Americans in Cheng-tu at first received a letter from Mr. Lewis, the Superintendent of their Mission, who is also Acting-Consul for the United States at Chung-king. He thought the step that the British Consul had taken was unwise and not called for by the circumstances, and likely to produce trouble, yet he gave permission for members of that Mission to leave. Since then Mr. Lewis has wired to Cheng-tu reluctantly but decidedly endorsing Consul Fraser's orders. This decided the action of the Americans and they are leaving. The C.I.M. missionaries wired to headquarters for instructions, but had not received a reply and were waiting. The missionary in charge at the C.I.M., however, took a serious view of the situation, and was prepared to take upon himself the responsibility of sending some of their number away at once. Consequently the Canadian and American, and probably some of the C.I.M. were to leave Cheng-tu at day-break on Tuesday. There have been riots in several places around Cheng-tu, and in this district generally the wild talk on the streets has been very threatening. In our own city of Mien-chuh during the last few days there has been a lot of excitement, and placards have been posted up announcing the intention of attacking our premises. . . . Both officials and people have fears that greater troubles are coming.

Taking all things carefully into consideration, I decided to call all our missionaries to Mien-cheo, with the intention that if we all were agreed, and if nothing came to hand to alter the aspect of affairs favourably, we should all go down the river, at least as far as Chung-king.

A special providence seems to have prospered our gathering together, and we take it as one token that we are acting according to the will of God. We had a prolonged time of prayer and conference this morning, and the opinion was quite unanimous that we are doing the right thing in preparing to depart

at once. The main points that have weighed with us are:—

(1) The repeated warning from the British Consul.

(2) The delayed but subsequently decided warning from Mr. Lewis, whom we all esteem to be a man of cool judgment, and who is a missionary of much experience and devotion to his work.

(3) The opinion of Dr. Hart.

(4) The apparently widespread apprehension among officials and people that matters are going to get worse.

(5) The assurance that the Parent Committee would expect us to give heed to these warnings and to run no preventable risks with so large a party of missionaries.

We are aware that it is likely that the danger in going down river at this time may be greater than stopping here, but we feel that the reverse may be the case in a few days. Further down river the people may be more fully instructed as to the nature of the disturbance in the North, and may therefore be more anti-foreign. But while their feelings towards us are not likely to improve, the popular feeling here will meanwhile probably get stronger and more dangerous. Just now we can count on official escort and protection at any rate as far as Chung-king, but we know not how long this may be available.

It is a most serious matter to move all the members of the Mission away from the district, and we cannot tell how far we may have to go or what we shall do when we get there. We must just take a step at a time, and the Lord will direct. Did we follow our own inclinations we should most of us, perhaps all, remain at our stations. But we realize that they cease to be posts of duty when the Lord calls us elsewhere. We trust that the crisis will quickly pass and that we may soon return. I do not think that the converts are likely to suffer hardships on account of our absence; perhaps, on the contrary, it may be easier for them. Though we deeply regret the fact that we shall not be at hand to help them with spiritual instruction, we can but leave them in the Lord's keeping, and hope that our absence may lead them to look away to Him more than hitherto.

We were thankful to receive a wire from Shanghai expressing the Society's sympathy, with directions to act promptly in emergency. That has helped us in coming to our decision.

The letters from Mid China received in the early part of September gave further particulars of the destruction of the station at Chu-ki after the departure of Mr. Barton and the lady missionaries, as mentioned last month. The accounts from Mr. Barton himself and Bishop Moule are printed in this month's *Gleaner*. On September 3rd came another letter from Bishop Moule, enclosing a letter from the Rev. W. E. Godson, which gives a graphic but painful narrative of his being seized and ill-treated by a band of Chinese brigands (on July 13th), and of his providential rescue. This also is given at length in the *Gleaner*. The incident is important, as illustrating the difficulties caused by the action of the Roman Catholics. A French priest named Lepers had indulged in very high-handed conduct, protecting from punishment certain brigands who had become nominal Romanists, and procuring the execution of a Chinese official who had resisted him (see Bishop Moule's letters in the *Intelligencer* of October and March last); the result being much public indignation against Lepers. Now Mr. Godson was taken for M. Lepers, and had to suffer accordingly. But the narrative, like so many others, also illustrates the excellent attitude and behaviour of not a few of the Chinese magistrates. Bishop Moule, in forwarding it on July 27th, dwells upon another feature, viz. the fact that one of the Anglican Church members, who interfered in Mr. Godson's behalf, seems to have become the head of an association, formed to resist the aggressions of the Romanists, which might easily grow into a rival company of banditti :—

A very notable feature in the narrative is the disastrous fact that the lawlessness of the general character of the people, aggravated by long-continued extortions of the Romanists, shielded by their priests and bishops, has led to an organization, ostensibly for protection against the latter, but which cannot help tending to become merely a rival banditti to the Roman. 'Ô Ky'ing-fu is a baptized member of our Church, formerly much wronged by the Romanists. On applying for admission to our body, I directed him to be kept three years on probation in the hope that we might be assured of his *bonâ fides* as a catechumen. In the newspaper correspondence of last year, when he was charged by the French bishop with being a party to the death of a nominal Roman Catholic who was

killed in the course of the faction fighting excited by their extortions, I claimed him as a Christian, a literary graduate, and a man of respectability, for whose innocence of any such cruelty (as had been used in the treatment of the victim) I would answer.

I gather that now, at any rate, he is an influential leader in an association which, whatever its object and excuse, cannot but become virtually a banditti.

If it please God that I live to leave this place, and again take part in the superintendence of this district, it must be my care to inquire fully into Mr. Ô's and similar cases, and, if possible, purge the Church of so serious an evil. The poor people are in a great strait, and call for all our sympathy; but such a remedy is worse than the disease.

Among other letters, the following, from Miss E. Green, dated Ningpo, July 4th, is especially interesting; and it is good to have our attention a little diverted, even from the question of the safety of our English brethren, to the condition of the Native Christians :—

The Natives are very frightened; thousands have left Shanghai and gone to their homes. The wild rumours that get about among them are awful. Some of the Heathen are more to be pitied than the Christians, for they have no Rock of refuge. They believe that the Boxers act under mesmeric influence, and that they are invulnerable—possessed, in fact, of evil spirits.

Of course, we do all we can to contradict false rumours. We spent Sunday at Tsong-gyiao. The usual number of men were there; the women were very few. We had a nice little time before afternoon service with a few who came. Also went to see a dear old Christian who cannot walk to church. Living alone in the midst of Heathen she is calm and happy. She

said, "I am not afraid; I will willingly die if it should come to that." One old man of seventy, I am sorry to say, has shown himself in a very poor light, wanted his name rubbed out of the book where the Christians' names were written, lest he should be known as a Christian. The officials have stuck up notices warning people against burning churches, &c. The police force in the settlement is to be increased.

There was a very nice meeting on Sunday night at the College of the catechists. It is a monthly missionary meeting, but this time, instead of the usual accounts of work, four spoke on a given subject, viz., What should be the attitude of the Christians in the present crisis? Mr. Moule gave a brief account of the S.P.G. work in the North, mentioning those who had been martyred lately. Then the Rev. Sing gave a short address on, "Who, then, is that faithful and wise steward?" He spoke so solemnly and practically, telling the young schoolboys that each one as a disciple of Christ had his work to do faithfully, and that even the stupid ones might be wise in knowing and loving and fearing God. Very solemnly he spoke to those of us who were present and have anything to do with teaching and feeding Christ's flock. Then four men spoke on the subject.

Mr. and Mrs. Walter Moule, Mr. and Mrs. Thompson, Mr. Godson, and Mr. W. H. Elwin, were still at Ningpo on August 8th, and no later news by telegraph indicates any change there; while the telegram received on September 5th, and already mentioned, implies their being safe and well there at that date. Up to the end of July Mr. and Mrs. Thompson had remained at T'ai-chow; but a letter from Mr. Symons (the Secretary at Shanghai), dated August 8th, and received September 14th, mentions their being at Ningpo, whither they must have felt it right to retreat. We stated last month that Bishop Moule and the other brethren at Hang-chow had been obliged to come to Shanghai. To this it now appears that there was one exception. Dr. Kember, though he had left Hang-chow city, remained with the British Consul in the Settlement outside. He, and the Ningpo brethren and sisters mentioned above, were, on August 8th, the only members of the Mid China Mission who were not either at Shanghai or (some of the ladies) gone to Japan.

It was evidently with great reluctance that Bishop Moule left Hang-chow. His settling there with his family in 1865 was actually the first instance of an English missionary taking up his permanent residence in an interior Chinese city; so his enforced withdrawal now, in the thirty-sixth year of his labours there, the forty-third of his missionary career, and the seventy-third of his age, is a saddening event indeed. He writes from Shanghai under date August 9th:—

This is just to intimate that I, with all remaining missionaries, have retired from Hang-chow city.

They were brief and calm and good, especially the third master in the College, a very young man. He said that during the past week he had been searching his Bible for something to comfort himself, and at last had found the passage in St. Luke where our Lord tells us to "lift up your heads, for your redemption draweth nigh." He felt sure our Lord's coming was near, and how happy Christians were to know from the Bible what some of the signs of the times meant. As to the duty of Christians, "Let your loins be girded about, and your lights burning, and you yourselves like men that wait for their Lord."

The Christians are having a hard time of it now, the Heathen are taunting them so; but it will do good. The churches here need purifying—others more than our own, yet ours are not quite free from sins that, if not cast out, will ruin her. Thank God we have so many true men really led by the Spirit and ready to fight for the faith unto death.

The young inquirer in North Gate Street, Mrs. Wo, is not frightened I am thankful to say; indeed, she is more earnest. I had feared her head only was touched, but now I have great hopes. She asked me yesterday about prayer, private prayer, so earnestly.

Dr. Kember remains *pro tem.* with H.M. Consul, Mr. King (who was his guest at his mission-house) for the

present, guests of Mr. Montgomery, the Commissioner of Customs at the Settlement, two miles outside the walls.

The Consul remains, *inter alia*, to prosecute the inquiry through the Governor into the murders of our friends (of the C.I.M.) at K'ü-chow (col. K'ü-cheo), 200 miles up the river from Hang-chow.

There is, we fear, no doubt whatever that Mr. and Mrs. Thomson and two little children, Miss Sherwood, Miss Manchester, Miss Desmond, and a Mr. and Mrs. Ward—all but the last our dear Christian friends—met a terrible death on 21st ult. The deaths of five have been acknowledged by the Governor. His last rescript to Mr. King said he could not yet trace the whereabouts of three or four other missionaries believed to be near the city. I fear there is no doubt they walked into the terrible crisis of anti-mandarin and anti-foreign movements and were killed. "The voice from heaven says, They rest and are blessed," but it is terribly hard to acquiesce in such an exit for such gentle souls as, e.g., Miss Sherwood and her colleagues. Lord, increase our faith!

I arrived with Mr. Coultas and my son Chris on Tuesday night to find my wife established in this old mission-house, fitted up economically but sufficiently for us with Mr. Symons' help. Our daughter, our son H. and his dear wife, and the youngest son just mentioned, all here, and we can take in a few more. We now hear the Si-chuan C.M.S. are coming down. To-morrow we propose to meet in Committee on the subject. I fear the Society's funds will be asked not only to meet extra

expenses of missionaries, but also of refugee Native Christians, chiefly women and children. Families of eleven agents (including three sub-pastors) and three or four non-official Christians have all come hither, helped partly by me personally, partly by Mr. Coultas and Mr. Symons in the name of C.M.S. We shall report to you and ask your justification or condemnation if we have done wrong.

I grieve to have had to come, not wholly unselfishly, since I had to leave my house nearly as it was. Books, &c., &c., accumulations of forty years in China, and some of them heirlooms from my old Fordington home, could not be packed and removed, partly for lack of leisure, partly for fear of aggravating panic. So they await the wreckers who, there is too much reason to fear, will before long wreak their malice on my possessions since I am not there myself to suffer.

I earnestly pray that the dear old home of thirty-six years, but still more the church, hospital, &c., which have gradually risen round it during those years, may yet be spared. The mandarins promise protection, but their word is not much of a bond, and they may be, after all, as powerless to resist the tornado of rebellion as the unhappy K'ü-chow magistrate was.

I say nothing of general politics. You will know more than I know from the telegrams. I fear European Governments do not yet understand—notably our own—what a gigantic task they have entered on. May God—not for our sakes, but His glory—nevertheless grant victory and vindication at Peking!

We may now go south to the Fuh-Kien Province.

Further particulars are to hand regarding the great floods of June, said to be the largest on the Min River for one hundred years. The Rev. T. de C. Studdert says "a date was fixed for a general massacre, but that day some three or four thousand people were drowned in Fuh-chow." Whole streets were wrecked, and the bridge of "Ten Thousand Ages" broken, thereby separating the island on which the foreign residences are from the city proper. "Whole rows of houses came down like packs of cards," the Rev. F. F. Bland writes, "and hundreds were drowned." At Kien-ning the men's hospital was swept away and the city itself was nearly flat, only two out of every five houses remaining standing." Two hundred people fled to a temple for safety, and it came down over their heads. Both sides of the river were lined with the *débris* of houses, temples, boats, and broken idols. The "Community" at Fuh-chow subscribed \$3000, the missionaries a few hundreds, and the Chinese officials and gentry a large sum for flood relief. The sufferings of the people are described as appalling.

Mr. Lloyd has sent the desired weekly telegrams, and they have been received with much thankfulness. On August 23rd came the single word, "Quiet"; on August 30th, "Unaltered"; on September 6th, "Unaltered"; on September 14th, "Unaltered"; on September 20th, "Unchanged." It is admitted that at Fuh-chow everything, under God, depends upon the attitude of the Chinese Viceroy; but the letters generally express a fair amount of confidence in at least his good intentions. Mr. Lloyd wrote on July 14th that an excellent proclamation had been issued by him, and added, "I trust friends at home will not be alarmed for our safety." This, it will be remembered, was just at the worst time of our national anxieties about Peking. Archdeacon Wolfe wrote about the same time as follows:—

We are kept so far in perfect safety. The people most decidedly seem friendly disposed, and the local government appears to be doing its utmost to preserve the peace and protect foreigners and Church property; but of course one can never tell how long this local government may be able to restrain the evil-minded, of whom there are plenty in this miserable and impoverished city of Fuh-chow. The danger, if danger should come, will arise from this class, which is ever ready when opportunity offers to murder and plunder, not only foreigners, but the rich native gentry and well-to-do shopkeepers. As long as this class is not recruited from outside by some of the many secret societies which abound in China, the authorities may, no doubt would, be able to keep down violence and prevent any serious outbreak. It is not certain, however, how long or how far these Chinese authorities can be *trusted*; or if loyal themselves and anxious to keep their promises to protect foreigners, how far they are able to keep their wild "Hunan braves" in order when once a rising would take place.

I have not the least doubt but that the gentry and all the better class of the people who have anything to lose, are as anxious as we are that there shall be no trouble or up-rising of the evil-disposed in this province.

At the present moment, notwithstanding the state of feeling which I have described, I do not think there is any real danger, but we never can tell for certain, and it behoves us to keep a careful look-out, and on the first appearance of real danger to send all our ladies

away. It would be most injudicious and unwise to send our ladies away at present, as it would make matters worse for our dear native brethren and sisters.

I pray and trust that affairs in the north may soon, in the good providence of God, be settled, so that we may be able to carry on our work in this province. Should the Boxers and Prince Tuan have their own way much longer, our fears here would certainly be realized and there would be a rising against all foreigners and Native Christians. On the contrary, if the Boxers in the north meet with defeat, then we need have no fear here. But, after all, our hope and trust are in God, and He has never failed those who put their trust in Him.

We are encouraged to know that much prayer is being offered up for China and for the missionaries and Native Christians at this time. We are believers in the power of earnest prayer, and we know what wonders it has wrought in the past. I hope you will not be too anxious about us, but pray, pray, pray on. This is our sore need just now.

Poor China! what is to happen to her? God knows. But I believe great things are in store for her, and when this trouble is over wonderful opportunities will be opened up to the Church of Christ in this wonderful country, and I do hope our own Evangelical Churches of England and Ireland, and the Church Missionary Society especially, will not be backward in taking advantage of this opportunity.

The British Consul at Fuh-chow, however, had already desired that all the missionaries be brought in to the capital; and almost all had come accordingly, several being at the neighbouring health-resorts at Kuliang and Sharp Peak, and some ladies having been sent to Japan. The Consul, however, at the earnest request of Dr. Sampson and Mr. Nightingale, gave leave to those two brethren to remain at the inland city of Hing-hwa; and

a letter from Dr. Sampson, dated July 15th, is one of the brightest communications received for some time :—

The Christians, being uneasy and fearing that the opportunity might be taken by their heathen neighbours to attack them, have been coming in to the city from time to time to see if we were still here, and were much comforted and encouraged at finding that we were. Our staying on has also had a steadying effect upon the Heathen and dissipated many rumours.

It has been touching to hear of Christians in Sin-tu district coming from distant villages, walking many miles into the city to see if their pastor, Mr. Deng, was still there and was safe, and being much rejoiced to find him working amongst them as usual.

It is good to be able to reassure our Chinese brothers and sisters, surrounded as they are by rumours of the wildest description. In Ging Deong the Heathen have been telling them that whoever will not worship their ancestors will shortly be seized by the officials and have their property confiscated and be severely beaten. We were able to tell them that this was not the case, and exhort them at the same time, whatever happens, to remain true to the Lord who bought them. The faith of many has been strengthened in the face of risks.

It is strange that with all this going on outside I do not remember since I have been in Hing-hwa seeing such a time of blessing as God has been graciously giving us in the hospital. It is harvest time, and, of course, the numbers are fewer than usual, but the Lord has been blessing both Christian workers and patients, and giving *us* a harvest time.

Last Sunday evening ten or twelve stood up to testify their faith in Christ, and that they had thrown in their lot with God and His people. There is a spirit of inquiry amongst them. There is a Buddhist monk who seems to be earnestly seeking after the truth, and has bought a Testament and is reading it. He acknowledges that Buddhism does not, cannot, satisfy. He comes to all the meetings and listens eagerly, and has expressed his intention of giving up his occupation as a monk and allowing his hair to grow. This will be a great step for him. I pray that he may have the courage to take it and leave all to follow Jesus— for it will mean leaving all to him.

Another man from Sin-tu city—a tradesman there—came to me the other night for a last talk over the Word and prayer before going home. He prayed himself most touchingly that God would keep him faithful and save him from sinning and going back from Christ. This man also reads his Testament diligently and speaks for Christ to others. Three short weeks ago this man was an idolater who knew nothing of the Gospel. Two more, who testified most brightly Sunday before last at our Sunday evening meeting, went back to their homes on the Gai Gua Peninsula, twenty-five miles from here, last week. We can only pray that God will keep them true. One chair-coolie from Dang Seng, where the C.E.Z.M.S. have work, went home too, trusting brightly in Christ and desiring baptism.

Our hearts are full of praise for what the Lord is doing. I might mention that those I have mentioned could all repeat the Creed and Ten Commandments and the Lord's Prayer, and answer questions on the way of salvation. All this is more wonderful, as now, if ever, it means slander and persecution to be a Christian.

Just now a good many of the Fuh-Kien missionaries are at Kuliang, and have a daily prayer-meeting there, so we decided to start one here at six every morning. We have ten minutes' address from one or other of the workers or myself. We have had some searching addresses, and helpful, too, especially those of Dr. U, our head-doctor, and Mr. Tah, my teacher (three years ago a proud Confucianist scholar, now a baptized follower of Jesus of Nazareth). This prayer-meeting has been attended by all the workers in the hospital, students, servants, and those patients who are themselves glad to come of their own accord, which means the majority. I believe there has been deep conviction of heart-sin and a desire awakened in many hearts for the filling of the Spirit.

Although rumours of all descriptions have been rife, and threats to attack the Mission have come to our ears, only two instances of rudeness have come directly to our notice. This, too, was some days ago. Now the Viceroy's proclamations have been posted up everywhere, and the people are perfectly quiet.

The tone of the people is very friendly. Our banker, the head of the tax collectors in the city, tells us that the people would never allow the hospital to be injured; it is valued too highly. Thank God for this witness to

the hold it has gained. May it be used for His glory only!

Mr. Nightingale and I intend to stay on here until we have *got* to go. I don't think there is any fear of trouble here.

On July 24th, the Standing Sub-Committee at Fuh-chow, which is the administrative body for the Mission, anticipated the resolution of our August General Committee by deciding to send home any missionaries whose furloughs would naturally be due next spring. They regretted, however, the positive orders which had been sent out by the C.E.Z.M.S. to withdraw its ladies entirely, and preferred the discretion confidently left to them by the C.M.S. Committee. A sentence in a letter from Mr. Muller, dated August 1st, illustrates the fact that there are two sides to the question whether the presence or absence of the missionaries tends to the safety of the Native Christians. He says, "The poor Native Christians dread our going; their safety is in our remaining." This remark is certainly not of universal application; but neither is the opposite opinion. With regard to the withdrawal of missionaries from Fuh-chow itself, urged by some, a sentence in another letter from Mr. Muller is important: "Not one of the Community is thinking of leaving." The "Community" is the British mercantile community, a numerous body at Fuh-chow. Miss Codrington and Miss Johnson, of the C.E.Z.M.S., who have just arrived in England, confirm the statement that even the ladies of the Community were staying on. They say that the real peril would be if several English people left at once. The departure of a band of American missionaries caused some excitement, because the people took it as a sign that bad news had come from the North. Any rumour that the European Allies had been defeated would encourage the unruly among the Chinese, and make it difficult for the Fuh-chow Viceroy to control them.

From Hong Kong, on August 27th, Mr. Banister telegraphed, "South quiet send missionaries." Whether the word "South" included Fuh-Kien, or referred only to Kwan-tung, we are not sure; but either way the request to "send missionaries" is notable. As mentioned last month, Miss Johnstone (late of the F.E.S.) is going back to her school at Hong Kong.

Kuei-lin, the recently-occupied station in the province of Kwang-si, is near the southern boundary of Hunan. It is between 200 and 300 miles from Wu-chow, and the Rev. L. Byrde's first journey up occupied thirty-seven days, owing to the constant succession of rapids. The down journey was made in marvellously quick time. Mr. Byrde wrote from Hong Kong on July 21st:—

On June 22nd we (i.e. the Alliance men and ourselves) received a telegram telling us of the war, and urging immediate departure. It was a great shock to us, for we had heard practically nothing except of the Boxers' earlier doings. We wired to know if it was at the Consul's orders, but our message was misunderstood, and only a repetition of the first came back. These messages were in code, and therefore informed no one. We then tried to wire in English, but the office would not receive it.

In the meantime we had been packing up everything, and had secured a

boat, a wonderful provision of the Lord, for it was ready to start at short notice. Arrangements were made about servants and the house. And in less than twenty-four hours after the first message we were safely on board. This was Saturday evening. As all was quiet, we stopped over Sunday on the river, and no further message having come, we started at 8 a.m. on Monday. We left a Christian servant to engage another boat and try to bring the rest of our things, our boat being small, and the five of us and a servant filled it. We, however, left all our furniture as a pledge of return.

Every one thought we were off to a wedding. The two Alliance men were going to leave the next month for their Conference and a wedding, and so it was assumed this was to take place earlier.

The trip down was also wonderfully hastened: a flood arose, and we simply sped along, one day covering seventy-five miles. In four days and a half we reached Wu-chow. There we learnt the news, for you can imagine the

speculations that filled our minds. It was fairly quiet there, though there had been threatenings; and after three more days on our boat we took steamer for Hong Kong. My wife was much upset by the trip, not being able to eat through sea-sickness; but once we got on the steamer she picked up marvellously, and is now flourishing.

We do thank God for having worked out all things so well. Our baggage arrived in due course.

Continuing the journey, Hong Kong was reached on July 5th. Mr. Byrde says the real element of unrest in Kuei-lin when he left was the fact that the students had begun to arrive, and the subjects for the examination in September had not been sent from Peking, and were nearly a month over-due. He and Mrs. Byrde have since gone to Japan.

Lastly we come to Pakhoi, in Western Kwan-tung, where were Bishop Burdon, Dr. and Mrs. Horder, Mr. and Mrs. Beauchamp, and Misses Bolton, Havers, and Storr. Some of these were coming to Hong Kong when the last mail left that port (August 17th), but it was not known why. It is a pleasure to finish our extracts with the following from a private letter from Miss Havers:—

It seems hardly possible that we are in the same country, we feel so secure here, and the people are so friendly that, as far as we can see, there is not the slightest danger in the little place of Pak-hoi. I do hope you are not the least bit anxious about us, for we are in a mighty Heavenly Father's keeping, and *nothing* can come but what He permits; and all is so quiet and peaceful, we go to bed and to sleep as soundly as though we were in dear old England.

We are constantly praying that God will overrule everything for the extension of His Kingdom and the glory of His own Name. He knows best, and *we can* trust Him to do His own Will, which is PERFECT. We hear nothing from the North, so trust God is answering all our prayers and sending peace, and we are quite happy in Him. "Trust in the Lord with *all* thine heart."

This extract, let us add, is sent to us by Miss Havers's mother, in thankful confidence. Yet Pakhoi is in China, after all, and an out-of-the-way place. "He that trusteth in the Lord, mercy shall compass him about."

CHINA: PAPERS FOR REFERENCE.

WE print here together, for the convenience of our readers, the following papers:—(1) The Statement put forth by certain Protestant Missionary Societies working in China, which appeared in the *Times* of August 24th, and in other papers about the same time. It was signed by Mr. Wardlaw Thompson for the L.M.S., Mr. Fox for the C.M.S., and Mr. A. Connell for the English Presbyterian Mission; in behalf also of the C.E.Z.M.S., the China Inland Mission, the Baptist, Wesleyan, United Methodist, Methodist New Connexion, and Friends' Missions, and the Religious Tract Society. The S.P.G., although invited, did not send a representative to the meeting at which the position in China was considered; hence the absence of a signature on its behalf. (2) A letter from the President of C.M.S. which appeared in the *Times* of August 23rd. (3) A letter from a C.I.M. missionary which appeared in the *Times* of August 24th, and which seems to us to state the real facts more boldly and plainly than anything else that has been published.

(4) An extract from a remarkable series of articles contributed to the *Daily News* of August 29th, 30th, and 31st, by "A Resident in China for Eighteen Years," which gives important information concerning recent Roman Catholic policy and practice in China. (5) A letter just received from the Rev. W. Banister, of Hong Kong. (6) We also append a summary of the latest statistics of China Missions, derived partly from figures lately published by Dr. Dennis of America, who is now the highest authority on missionary statistics, and partly from a table in the September number of the *Missionary Review of the World*.

I. Statement by Protestant Missionary Societies.

The very serious and violent outbreak of hostility to Christianity and to foreigners in North China, which has called for so remarkable a demonstration of force by the combined Powers of Europe, the United States of America, and Japan, is by no means the first that has happened since the first treaty ports were opened in 1842. It has attracted special attention on account of its extent and the peril to which the Ambassadors of all the Powers and many other Europeans have been exposed, and also on account of the apparent danger that it would spread throughout the Empire.

A careful consideration of the causes which have produced such a state of feeling is of the utmost importance, in order that, if possible, they may be removed, and that the feeling of indignation against the perpetrators of a cruel wrong against thousands of native converts to Christianity, and of the murder of many missionaries and other foreigners may not degenerate into an un-Christian cry for vengeance.

There seems to be a disposition to make the labours of Christian missionaries responsible for the violent hostility expressed by the Chinese against foreigners. They have been seriously cautioned and counselled by Her Majesty's Secretary of State for Foreign Affairs. The newspaper and periodical Press have pointed out in varying terms their power for mischief and the perils which constantly threaten all foreigners in consequence of their action. Irresponsible and anonymous officials and others have expressed their opinion that the missionaries are the cause of all the trouble. It has even been urged that the missionaries should be excluded from China in future. Such statements, widely circulated as they have been, cannot fail to have prejudicial influence on the minds of many who read them. How far are they true, and, if true, how far are the missionaries blameworthy?

In regard to the complaint that missionaries by their enterprise and indiscretion involve themselves in difficulty and then appeal to their own Government for protection and vindication, it may with truth be said that the cases in which this has happened, at least in Protestant Missions, have been so rare and exceptional that no general complaint against Missions can fairly be based upon them. The missionary societies have at no time asked for the intervention of gunboats to afford protection to their missionaries or to avenge them when they have fallen victims to mob violence. It must, however, be remembered that while missionaries are pursuing their lawful calling they have an equal right with all others to claim the protection of their Government, and that in many cases failure to protect the missionary involves serious risk of injury to other subjects of the country which has allowed dishonour to its name and people to pass unnoticed.

It is further complained that missionaries have excited against themselves the hostility of the official classes in China by their habit of interfering in the law suits of their converts, the just administration of the law being constantly prevented by the powerful pressure of the foreigner's influence. A distinction ought to be drawn in regard to this complaint between the Roman Catholic and the Protestant Missions. The former appear to act on the principle that it is the duty of the Church to act as the protector of its members, and its priests have become conspicuous by their vigorous and general action as advocates of the causes of their converts. The Protestant missionaries, on the other hand, have thought that to adopt this course would not only arouse the hostility of the magistrates, but would be a strong temptation to unworthy persons to profess

themselves converts to Christianity for the purpose of obtaining the help of the missionary in law suits. As a rule, therefore, they have steadfastly, and often to their own disadvantage, declined to interfere. Yet the Chinese administration of justice is admittedly so venal and corrupt that it is often exceedingly difficult for the missionaries to stand passively by and see their converts suffering from the grossest injustice without making an effort to help them. We believe it will be found on candid examination that in regard to Protestant missionaries, at any rate, these popular grounds of complaint have no real justification in fact.

The missionaries are, however, unavoidably connected with these troubles in two ways. Their presence in every part of China is a constant witness to that intrusion of the foreigner on the sacred soil of the Middle Kingdom which is so hateful to the exclusive and conservative spirit of China; and, secondly, their labours have already proved so successful that their Christian teaching and their Christian literature are now known in the remotest parts of the Empire, and are exerting a profound influence on multitudes.

There is no evidence that the persecution of the Christians and the attacks on missionaries, which have been so painful a feature of the present and of many previous outbreaks of fanaticism in China, have any religious basis such as was so prominent a feature in the Indian Mutiny. The Chinese are not conspicuous for their religiousness, and they are quite accustomed to differences of religious opinion, the country being filled with religious sects. It is a striking evidence that the hostility is not to Christianity in itself, that all the Missions have been most successful in the country districts and among the rural population who might be expected to be most conservative and most sensitive about anything that attacked a faith to which they were really attached. The Christians in country places, providing as a rule their own places of worship, and in many cases supporting their own preachers, have usually been able to live at peace with their neighbours, save as trouble has been stirred up by the officials or the literary class. The complaint against Christianity has been mainly that it was a foreign superstition. The Christians have been persecuted because they had adopted a faith which came from foreigners. The missionaries have been the objects of attack because they were foreigners.

China is a huge anachronism. For centuries a fourth of the population of the world have rigidly cut themselves off from all connexion with the rest of the race. They have grown strong and haughty in their isolation, and have looked with supercilious contempt on the foreign barbarian. The gates of their exclusiveness were shattered and forced open by cannon to compel them to receive a commerce they did not want, and to share in an intercourse they despised. Little by little the masterful spirit of Western commerce has pushed on to fresh advantages. There is no great market in China in which anti-opium pills are not offered for sale under the title "cure for the foreign poison." Tens of thousands of acres of the richest land in China have in recent years been devoted to the cultivation of the poppy in successful competition with the foreign drug, and tens of thousands of Chinamen have become the slaves of the "foreign poison," which all true patriots in China regard as the greatest curse of the country. Lately the nations who have forced their unwelcome presence and their unsought trade on China have been openly indicating in their newspapers their ideas as to the partition of China. Under such circumstances it seems scarcely necessary to saddle on the Christian Missions the responsibility of anti-foreign feeling among the Chinese. The Chinese have never lost their repugnance to foreigners, and they have had good cause for maintaining that repugnance. China cannot shut out the tide of the world's life, however much she may desire to do so. The only hope of the great old-world kingdom retaining its place in modern life will be by such a process of reform and readjustment as will enable it freely to adapt itself to new conditions. Notwithstanding all the folly and cruelty of the present wild revolt against circumstances, the Empire claims the sympathy and patient help of the Christian Powers. The best thing Europe and America can do for China at the present crisis is to give it the Gospel of Jesus Christ more freely.

II. Letter from the President of C.M.S.

TO THE EDITOR OF THE "TIMES."

SIR,—It is easy for those who dislike Missions and missionaries to attribute to them all the present troubles in China, and seize the opportunity to ask that

they should be suppressed, or, at least, "deprived of the power to create class hatreds."

I take leave to doubt if the country is prepared to endorse such a policy. I think, moreover, that if the opinion of the mass of the Chinese themselves could be taken it would lead to a different conclusion.

As a rule, except under sudden impulses of fanatical movement here and there, or where, as in the case of some Roman Catholic Missions, there has been systematic attempt to interfere with and usurp functions of local government, the relations of missionaries with the Natives have been on the most friendly footing, and especially the benefits conferred by missionary hospitals have been greatly appreciated.

We must look beyond the missionaries and recall England's long and too successful attempt, only recently abandoned, to force, by gunboats and otherwise, Indian opium into China. The fruits of this remain in the widespread habit of opium-smoking, and, in spite of edicts to the contrary, the cultivation of the poppy over large districts in the country. This is a memory which, according to well-authenticated testimony, rankles in the minds of the more enlightened Chinese, and makes them curse the foreigner who has brought such evil upon their country.

The recent policy of grab, so unblushingly entered upon on behalf of trade interests, has much to answer for. The pretensions of so-called civilized nations of Europe to carve out for themselves vast provinces from an Empire civilized thousands of years before they themselves had emerged from barbarism must have created strongest anti-foreign feeling.

I will not trespass further upon your space; but, as President of the Church Missionary Society, and in the name of a large number of Protestant missionaries labouring in China, I cannot allow the question to go by default against us.

Escot, August 22nd.

I am, Sir, yours,

JOHN H. KENNAWAY.

P.S.—If proof were needed of the results of missionary effort, it will surely be found in the steadfastness of thousands of Chinese converts under persecution, torture, and death.

III. Mr. Thompson's Letter to the "Times."

SIR,—There has been much said and many foolish things written on the above subject. Most people write assuming that the missionaries are fanatics, who go through China and upset every cherished tradition and custom of the Chinese. Writers also make no distinction between Protestant and Catholic Missions, or if they do the distinction is always in favour of the latter. Another assumption is that the ordinary European, because he is not religious, is wise, broad-minded, tolerant, and so never offends the Chinese. Therefore, the missionary should be restricted, and the merchant unrestricted, in his intercourse with the Chinese.

Allow me, through your influential columns, to state my experience after eight years, some of them spent far from other Europeans in the West of China. Take the first assumption. Most missionaries who live in the interior are so far from offending every prejudice of the Chinese that they make a special study of their habits and customs, and, in the case of some Missions, adopt the dress and every custom that is not harmful or sinful, as are foot-binding and opium-smoking. Never have I heard a missionary state that "Confucius is in hell" (a charge constantly made by people who imagine that such things must be said, and therefore they are said); nor have I heard rash statements about the fate of the ancestors of the Chinese. On the other hand, I have heard the Confucian classics extensively quoted, its morality extolled, and the fact deplored that its moral teachings are constantly or wholly ignored.

In regard to the lack of distinction made between Protestant and Roman Catholic Missions, the Protestant missionary does not enter into lawsuits with the Chinese, nor does he use his influence as a European to obtain even justice for his converts. This is practically the rule, with few exceptions. The Roman Catholics, on the other hand, use their political influence for the propagation of their religion, and are constantly in contact with the Chinese officials, and in certain cases the local mandarins have sometimes resigned their authority to the priest.

This is harmful, and it seems to me a mistake; but it is not the cause of the present trouble. The last point. The merchant and official classes number

among them some very fine men, but it is the lives and actions of the population of the Treaty ports that are the great cause of the hatred of Chinese for foreigners. The Chinese are a proud race, and they resent the necessary regulations, often carried out with unnecessary harshness. Take Han-kau, for instance, which has a walk along its river frontage reserved exclusively for Europeans. Constantly every day Chinese—both gentlemen and coolies—unwittingly trespass on this sacred walk and are driven off with blows and curses, as though the Thames Embankment were reserved for Chinese and English were kicked off by Chinese police. The drunken sailors and others who constantly assault and ill-treat the Chinese; the great immorality of all classes which makes the name of foreigner stink in the nostrils of the comparatively pure Chinese; the foolishness of travellers who ill-treat the Chinese: these are things that cause the hatred for foreigners, and because they cannot touch the foreigner in the Treaty ports they wreak their vengeance on the isolated missionary, who is, forsooth, the cause of all the trouble. A case in point is that of the three cyclists who went through China a few years ago. They bravely knocked down and brandished revolvers in the faces of unoffending Chinese, in places where missionaries had lived for years and had found no need to do either, and in one place they visited some lady missionaries were violently assaulted as a revenge for treatment received the preceding day from the travellers. This is the case in a nutshell. As a matter of fact, the missionary is hated wherever he goes because he is a foreigner, but when he has been for some time in a place he is loved because his life is so different to what they expect, and his conformity to their customs so at variance with what they have heard. So far from Missions being a hindrance, it would pay even the ungodly to subsidize them heavily, if only to continue the good work of breaking down prejudice and hatred. The causes of this present outbreak lie deeper than the foolishness of missionaries or the wisdom of the ungodly individual. May not the policy of grab—Kiao-chau, Port Arthur, and Wei-hai-wei—as well as the opium traffic have something to do with it?

China Inland Mission.

W. LEONARD THOMPSON.

IV. The Romanists in China.

FROM THE "DAILY NEWS."

(By "A Resident in China for Eighteen Years.")

Upon Missions has been frequently laid the responsibility for the Boxer rising. Now writers on China, when speaking of Missions, seldom discriminate between the different Churches and their methods of work. But it behoves Englishmen to bear carefully in mind that there are two Churches at work in China, on two entirely different lines. The Protestant Church knows but one object, the preaching of a spiritual Kingdom, and in China it is free from all temporal aggrandizement. The methods of some Protestant missionaries may at times be open to criticism; so are all methods of all classes of men at home and abroad. But the points such missionaries leave open for reasonable attack are few and of no serious import. Missionaries claim to be nothing more than honest, fallible men who are faithfully endeavouring to nullify the Yellow Peril by destroying the Heathenism which constitutes the Peril. At any rate, every Protestant missionary in China—English, American, Teuton, or Scandinavian—works for one object only, the conversion of men, not to a nominal creed, but to a purified moral and spiritual life; and so strict is the oversight in this respect that immoral men, or men with impure motives, cannot long remain connected with the Church.

One recent instance will show the sincerity of the aims and methods of the Protestant Church in China. In the spring of 1899 the Chinese Government, weakly yielding to long-continued pressure on the part of the French Minister, the recognized protector of the Roman Catholic Church, at last gave way and published a decree granting to the priests of that Church official status throughout the country. Bishops were appointed to rank with Viceroy and Governors, ordinary priests with Taotais whose jurisdiction reaches over two or more large counties. The position thus conferred upon the priesthood enabled them to display a retinue and a pomp greatly enhancing their power in the eyes of the people. For ages the priests had claimed this status, and for ages the Chinese Government had refused to grant it. At last the pressure became too strong,

and the status was permitted. But, knowing well the character of the priesthood, and its political aims, the Government at the same time voluntarily offered similar privileges to the Protestant missionaries. A difference of opinion immediately arose amongst the latter as to the wisdom of accepting. So arrogant has the Roman Catholic Church become in China, and of late so oppressive even towards the Native Protestant Christians, that many missionaries felt it would safeguard Protestant interests and be for the well-being of the country generally if the status were accepted. By rejecting they would enhance the position of the priests, and place themselves on a lower level, with all its concomitant snubbing and loss of influence. But to the honour of Protestant Missions be it said that in all parts of the field resolutions were passed absolutely declining to accept any political status. "My Kingdom is not of this world." The four Bishops of the Church of England met and earnestly discussed the subject, and unanimously resolved that the Church of England could not accept the offer of the Chinese Government. It was noble self-denial on the part of all these men, for to have accepted would have given them much influence in the Yamens, and consequently with the people. The Government would have preferred that their offer be accepted; and, had it been aware beforehand of such strong support from the Protestant Church, its hands would have been strengthened in resisting the French demands.

Now it is a fact that the priests in China, who are almost solely French, Italians, Spanish, or Portuguese, make their converts largely by the use of their influence in the Yamens. To understand how this can be, it is necessary to understand something of Chinese life. China is a most litigious country. Bribery and corruption, bullying and oppression are rife. "The big fish eat the little fish, the little fish the shrimps, and the shrimps mud," is one of their proverbs. And yet this very bribery and corruption, strangely enough, has a remarkably equalizing influence between the rich and the poor. If a rich man wrongs a poor man, the poor man, if of determined character, at once takes his case to the Yamens—not for trial, at least not yet by any means, the Yamen runners see to that. They are only too glad to get a rich man into their clutches to harry and fleece for months before bringing on the case for trial, and even then the rich man must heavily bribe the judge if he is to obtain a verdict in his favour. Here is where the opportunity of the priest comes in. The rich man finds it cheaper to join the Church, give a liberal sum to its funds, and get the priest to take up his case as that of a persecuted Christian. He rapidly learns a short catechism, is baptized, can still, if he wish, continue to worship idols, smoke opium, and live as easily as before, and need only go to church once or twice a year to be assured of further protection whenever necessary. Thousands of such cases have occurred in China during the last few years.

Transpose the case, and let it be a village rough who has charge upon charge against him in the Courts. He becomes a Roman Catholic, still pursues his old conduct, but no one dare touch him, because he is under the priests' protection. Last year, at T'ai-chow, in the Che-kiang province, the burden of Roman Catholicism became intolerable. The people rose against them, and though not a Protestant Christian was touched, the Roman Catholic Church was destroyed, many Catholic homes demolished, and the people banded themselves together to resist the re-establishment of Romanism. The result was that at the priests' instigation thousands of Chinese troops were drafted into the neighbourhood, the resistance was crushed, and the leaders arrested and executed. The principal leader was a man much respected in the district; he had no connexion with the original outbreak, but he stood out against the oppression of the priests. Bishop Moule, of the Church of England, who was brought into contact with this man, begged him to desist from his hopeless opposition. The man had no objection whatever to Christianity, but Bishop Moule appealed in vain to the priests to extend mercy and compromise the matter.

Case after case of this kind and worse could be given. The native Catholics throughout China take advantage of the Yamen influence of the French and Italian priests to overawe their neighbours, and it is not surprising that at times the people are goaded thereby to exasperation. During the last three or four years, the priests in China have been striving tooth and nail to obtain adherents, without any attempt at conversion to a holier and a better life.

The *North China Daily News*, with its weekly edition, the *North China Herald*, is the best informed and most influential paper in the Far East. It has correspondents in every province of China, and its editor, Mr. R. W. Little, is a far-seeing man well acquainted with the country. It has no religious predilections, and has always taken a generous attitude towards Roman Catholicism; but even this paper felt called upon last year to issue several strong articles warning the priests against their line of conduct. What the Continental priesthood has done in South America, in the Philippines, in Southern Europe, it is striving to do in China to-day. . . .

The writer cannot withhold his tribute of admiration for the devotion and self-sacrifice of many Roman Catholic priests, some of whom he has the pleasure of knowing. They think they are doing God service by their methods. Would that they could recognize that Christ's Kingdom is a spiritual kingdom, and that the only way to change the kingdoms of this world into the Kingdom of our Lord and of His Christ is to transform the moral and spiritual nature of every individual admitted to the Church. Let no one think we are laying the whole burden of the present war on the Continental priests in China. The very fact that the Empress-Dowager and the Government in Peking have taken such violent action is proof that foreign aggression is their chief *casus belli*. But the particular movement of which the Government took advantage—the Boxer insurrection—had its root in opposition to Roman Catholicism, and whether merely coincidental or not, it is a noteworthy fact that the outbreak immediately followed the grant of official status to Roman Catholic missionaries. In the interests of good government, in the interests of the people, in the interests of pure religion and undefiled in any settlement of the Chinese question, this status ought to be withdrawn.

V. The Causes of the Outbreak.

LETTER FROM THE REV. W. BANISTER.

Hong Kong, Aug. 17th, 1900.

The home papers show that much discussion is taking place as to the cause of this sudden and terrible outburst of Oriental fanaticism and passion.

Nothing can be further from the truth than to say that Missions and missionaries and Christianity are at the bottom of it. Any one who is familiar with the history of European intercourse with China knows that the milestones of the century are written in blood, shed through Chinese hatred of the foreigner. Missions are certainly responsible for the introduction of new forces into the social fabric of Chinese society. They are now so widespread that they touch the Empire at every point, and the increasing success and progress of Protestant Missions have compelled the proud *literati* of this proud Empire to feel that they must deal with the new forces that are moving the people. Unhappily, just now, the most powerful faction amongst China's rulers have seized upon an ancient weapon, used before in the history of China, viz. extermination, root and branch, of the offending force. Buddhism was once threatened in the same way; Nestorian and Catholic Missions, and even the

learning of the sacred books of China, have all felt the power of this weapon of extermination. It will fail in its object now, as it has failed in the past.

Christian Missions are responsible for so much, and we cannot, nor do we wish to shrink from a fair share of responsibility. I do not think it is true that the political ascendancy and methods of the Roman Missions are altogether responsible either. Doubtless they have used this lever too much, and in many instances have compelled the French consuls to back up their claims, to the great annoyance of the Heathen.

A much more potent factor in producing the present situation has been the political engineering which has been going on in China since the Japanese war. Concessions for railways and mines have been forced from an unwilling and powerless Government; spheres of influence have been assigned to different countries; schemes of partition have been universally advocated in reviews, newspapers, and magazines, and the world-wide cry in every European language has been, "Down with China." The rulers of China have not been ignorant of all this, and the world ought not to be surprised if the angry rulers led by the

Dowager and followed by Tuan and other foreign-haters, should join hands with a popular movement which has for its war-cry, "Exterminate the foreigners and kill the Christians."

The cupidity of diplomacy which has made North China the scene of interference with the vested interests of the people in land and property, on behalf of mines and railways, has made it the storm-centre of the whole Empire. Attempts are being made to shift the whole responsibility upon Missions and missionaries, and all kinds of ancient

legends and stories are being used again to direct attention to the so-called un-wisdom and folly of the missionaries.

Missions and missionaries in China have little to fear from investigation; their record in every department—philanthropic, literary, and evangelistic—is one of which they need not be ashamed. The long roll of martyrs has been increased by many a humble Chinese peasant and farmer, as well as by the cultured European worker; and who shall say that their deaths have been in vain?

VI. Statistics of Protestant Missions in China.

(1) The total number of Protestant missionaries in China is, according to Dr. Dennis, a little over 2500. The table in the *Missionary Review of the World* gives 527 "ordained," 519 "lay," 675 wives, and 724 single women; total (with a few unspecified) 2461. Of these, British Societies (exclusive of the C.I.M.) are credited with 174, 85, 166, 183, under the same heads—total (with a few unspecified) 625; American Societies, with 276, 126, 310, 256—total (as given) 967; Continental Societies, with 52, 28, 32, 33—total 145; International Societies, with 33, 297, 179, 274—total 783. But these last include the China Inland Mission, with 776 out of the 783. This method of enumerating is inevitable, because the C.I.M. comprises missionaries of several nationalities; but the great majority are British, and ought properly to augment the British totals. Apart from the C.I.M., the American Presbyterian Board (North) stands first, with 184 missionaries; then the C.M.S., with 166; then the American Episcopal Methodists, with 152. The S.P.G. has 17; the C.E.Z.M.S. 37.

(2) The same table gives the "communicants" as 80,682. This term is an elastic one, and is not used in the same way by all Societies. In some Missions, every baptized person is counted as a communicant. Church of England Missions always suffer in statistics by the fact of their communicants being an inner circle. However, taking the figures as we find them, the American Methodist Episcopal Church stands first, with one-fourth of the whole number, 20,326; then the American Presbyterian Board (North), with 8317; then the China Inland Mission, with 7147; then the L.M.S., with 7097; then the Scotch U.P. Mission, with 5783; then the C.M.S., with 4911. The S.P.G. is credited with 400.

(3) The Native Workers are put down as 5071; the American Episcopal Methodists having 695, the C.I.M. 605, the American Presbyterians (North) 527, the C.M.S. 510.

(4) Dr. Dennis reckons the "higher educational institutions" as 281, viz. Universities and Colleges, 12; Theological and Training Schools, 66; Boarding Schools, Seminaries, and High Schools, 166; Industrial Training Institutions, 7; Schools or Classes for teaching Medicine and Nursing, 30. These institutions have 9964 pupils. There are also, according to the table, 1766 day-schools, with 30,000 scholars.

(5) Dr. Dennis states that 23 Mission publishing-houses and printing-presses issue annually 2,640,000 "volumes." The Bible (or parts of it?) is translated into 24 distinct languages and dialects in the empire.

(6) The same compiler counts 144 Mission Hospitals and 271 Dispensaries; 9 Orphanages and Foundling Asylums; 11 Leper Asylums; 10 Schools for the Blind; 61 Opium Refuges; 47 Branches of the Y.M.C.A.

FAR-EASTERN NOTES.

IT is becoming more certain every day, and the proofs are accumulating with irresistible force, that the Empress Dowager and her anti-foreign subordinates are directly responsible for the attacks, both on the Legations and on the missionaries and Native Christians, which have so shocked the civilized world. The shameless claim of Yu Hsien, the Governor of Shan-Si, for instance, to Government reward for executing, in a treacherous and cold-blooded manner, fifty-one foreign missionaries, would be ample evidence, even if none other were forthcoming, of the guilt, both moral and actual, of the Peking Government authorities, and of the necessity for visiting them with condign and exemplary punishment. Fortunately, in this case, the peril has menaced not the missionaries alone (who, however, with the native converts, have for the most part been the victims of the massacres), but all foreigners in China alike. So that the retribution which will assuredly follow cannot be attributed, even by the most unfriendly critic of Missions, to the wishes or demands of any missionary bodies. It is deplorable that so many valuable and innocent lives should have been sacrificed, and such horrors perpetrated as we are now beginning to get the details of; and our hearts bleed in sympathy with those who are suffering and sorrowing from the diabolical measures apparently authorized by the Chinese Court. But, as so often before in the history of Missions, the blood of the martyrs will prove to be the seed of the Church, and the Dowager Empress will be found to have been only furthering instead of hindering the cause she desires to harm. May the Lord in His mercy guide, control, bless, and comfort in accordance with His purposes of Wisdom and Love!

We should not, however, forget to record and honour the heroic exertions and self-sacrificing valour of those who have been called upon to suffer and die, at the call of duty, in connexion with the relief expeditions. The soldiers, sailors, and other officials of the Allied Powers, who have faced pain and privations, dangers and death, and the many relatives who have followed their proceedings with anxiety and grief (not unmixed, we hope, at times with pride and satisfaction), deserve and have our sympathy and gratitude. God only knows the extent of the sufferings bravely endured, and to Him who is best able to reward and console we affectionately commend all sorrowing and heavy-laden hearts.

As was to be expected, the missionaries at Chinese ports and in Japan have organized committees for the reception and accommodation of the many refugees from the interior during this critical and anxious period. All is being done that can be done for alleviating the distress and for providing house-accommodation and all necessary supplies. We know how self-denyingly and ungrudgingly the friends of missionaries will exert themselves, at such a crisis as this, to do all in their power to show the unfortunate refugees every possible attention, and to provide them with as comfortable a welcome as the distressing circumstances will permit.

One of the most unmistakable indications of the increasing influence of the Gospel in China is to be found in the rapidly developing circulation of the Holy Scriptures in that Empire, and especially in the central provinces. We gather the following information on this point from the *Chinese Recorder* for July last:—

“Throughout the whole of Central China the provinces have been and are now being sown broadcast with the precious seed-corn of the Kingdom. It is also

encouraging to know that these millions of people, devoted to learning and aided by the wonderful means of communication in unity of language, even though bewildered by the confused mythic meanings of Buddhistic, Confucianistic, and Taoistic imaginations, are more ready than ever to search our 'classics' if haply they might find the truth. . . . It is already evident that in China the twilight is giving place to a new dawn. It is the *entrance* of the Word which has given light and hope. If, in these early days, the diffusive rays of truth, revealing to millions of opened minds, forgiveness, reconciliation, and translation into a new state, are so sublime, what shall we not hope to see when the Word of God, like the sun in its splendour, shall touch with the glow of its glory the hills and valleys, plains and cities, of the mighty Chinese Empire?"

One million fifty-nine thousand one hundred and sixty-five volumes were printed during the year 1899, while *over one million books were issued*, and the circulation amounted to 856,156 volumes, an increase of 127,440 on the previous year's record. Notwithstanding the anti-reform wave, whatever the effect on other classes of literature, the Bible keeps on increasing its circulation.

We notice that a scheme has been prepared by three gentlemen, at the expenditure of much time and pains, for the education of Chinese children within the Foreign Settlement of Shanghai, and with the aid of municipal funds. This is a praiseworthy effort, and, so far as it has already gone, promises to be a step in the right direction. The *Shanghai Recorder*, from which we get our information, gives the following interesting particulars:—

"Some of the more influential Chinese have promised to raise the sum of thirty thousand taels for the purposes of buildings, &c., and the Municipal Council proposes to ask the ratepayers to approve of a grant of three thousand taels at present, and five thousand later on, to secure foreign instructors, &c. The scheme as now proposed only provides for five hundred youths, whereas we are told 'several tens of thousands' of children require providing for before adequate school-accommodation will be secured. This is only one of the many indications to be carefully noted of the growing desire of intelligent Chinese for the educating of their sons on foreign principles, in Western ideas, and after modern methods. The result of all such movements, however inadequate and modest in themselves, can only be for the ultimate benefit of the race; and will assuredly help forward the Gospel and Kingdom of our Lord Jesus."

"A triumph of American inventive skill" is announced in the production of a typewriting wheel for four thousand Chinese characters. The answer to the occasionally repeated question, "Why should there not be a typewriter for the Chinese language?" has generally been, "Impossible! for Chinese has thousands of characters, and a keyboard of that size would be too intricate for practical use." But the impossible, we are assured in the *Review of Missions* for July last, has been accomplished, and a missionary has done it; and now the foreigners in China who speak and read the language of that country have a means by which they can write it as well. The Rev. Dr. Z. Sheffield, of the American Board Mission, has invented and perfected a remarkable machine which bids fair, we are told, to revolutionize the writing of Chinese, especially for foreigners. Although the language consists of at least fifty thousand characters, yet a careful analysis of the classical works has shown that not more than five thousand are in general use, while four thousand are ample for almost every purpose. Dr. Sheffield's typewriter writes this number, and it is expected that a great amount of both time and labour will be saved, while uniformity, accuracy, exact spacing, and neat work will be secured by those who are patient and persevering enough to get to use it with facility.

"The chief event of public interest during the past quarter in Japan,"

says the *C.M.S. Japan Quarterly* for July last, "was the marriage of the Crown Prince on May 10th. That and the succeeding three days were kept as high holiday in all parts of Japan. At many of the churches there was a special service on the morning of the wedding-day to pray for the welfare of those who, we hope, will live to become the Emperor and Empress of this great Empire." The bride is Princess Sada, a daughter of Prince Kujo, and we are informed that she has been for some time past accessible to Christian influences, which we hope may bear fruit, directly or indirectly, in her future spheres of usefulness and responsibility. The day was fortunately a lovely one, and crowds of people from the city and country were out to celebrate the auspicious event. Both Prince and Princess were dressed, the *Japan Evangelist* for June tells us, in elegant Western costume, that of the former being the uniform of a major. They rode together in a magnificent gold-lacquered carriage, and acknowledged with bows the loyal salutes of the spectators. Among the many gifts distributed on the occasion was a present of 5000*l.* to Mr. Fukuzawa, the great scholar, educator, and editor, which sum he has handed over to his famous school. The cities of Tokyo and Kyoto were also the recipients of sums of money for educational purposes. It was in every way a time of great rejoicing. A native daily newspaper in Tokyo writes: "The Crown Prince has set a good example to the Japanese people at large by conducting the marriage ceremony in a most solemn and legitimate way. . . . Not doubting that it will have a most salutary effect on the idea of the Japanese concerning marriages, we hope that all who are loyal subjects of our Empire will speedily follow the example."

The difficulties and anxieties introduced into the Mission-schools in Japan by the formal prohibition of religious instruction in all schools desiring Government recognition or holding the Government license, seem gradually being solved. It looks as if a *modus vivendi* had been discovered by which things remain at present in many of the schools very much *in statu quo ante*. But there has been, we are informed, a large falling-off in the number of pupils; and what the final outcome will be is apparently still uncertain. It is hardly possible that matters can continue for long as they are now. It seems certain that, as the public sentiment of the nation as a whole, in addition to the protests of the missionaries and Native Christians, is so strongly in favour of toleration and liberty, the regulations will in time be modified or revoked. The Rev. H. Loomis, a careful observer and trustworthy guide in such matters, assures us that it is generally expected that those now holding positions in the Cabinet who are responsible for this action will soon be replaced by others who more fully represent the opinion of the people, and who will favour a broader and more liberal policy.

We have noticed in several quarters lately allusions to the fact that the Government's public recognition of Christianity as a *religio licita* in Japan has caused much feeling and anxiety on the part of some of the Buddhists who have (as Mr. Loomis reminds us in an article in the *Chinese Recorder* for March, 1900) "hitherto enjoyed, to some extent, Government patronage and the advantage that comes from being recognized and sustained by those who occupied positions of rank and influence." A branch of one of the most powerful of the Buddhist sects has been, we hear, making an effort to have the regulations of Religion that are recommended by the Cabinet either changed or disapproved of by the Diet. At first it was proposed to attempt to get Buddhism made the state religion, and as such

accorded special privileges. But it has become evident that it is hopeless to expect such action on the part of the Government or the Diet, and the agitation has subsided for the present.

It is somewhat amusing to notice the disappointment in many quarters in Japan that the operation of the revised treaties has not created any marked difference in the condition of foreign residents. It was expected and anticipated by some enthusiasts that there would be such a rush of people from other lands into all parts of the interior of the country as to interfere with the business now carried on by the Natives. But we are told in the *Chinese Recorder* for April that "to the astonishment of all there has been no perceptible increase in the number of persons seeking a residence in Japan." In fact, things are going on very much as before. "As a rule, the officials have been especially anxious that the new condition of affairs should be as free from inconvenience and as pleasant as possible. Considering the lack of experience on the part of so many in authority, it is very creditable to the Japanese that there has been so little friction arising from the new state of affairs. As time goes on it is probable that the relations of the people and foreigners will become more and more intimate and friendly. Such a condition of things is already noticeable in all places in the country where missionaries reside. Almost without exception the officials are asking to be taught English, and are ready to make any concession if they can only secure the services of a missionary as teacher. In most of the classes that have been formed the Bible is made one of the text-books, and is studied with interest and profit. The coming into such close contact with the best and ruling class cannot but be helpful to the missionaries and the cause."

A non-Christian Japanese, named Uyeda, has lately written a "Life of Jesus" which deserves notice for the peculiar circumstances in which it has been compiled. The author is a graduate of the Imperial University, and had previously published similar Lives of Confucius and Buddha; and in composing this third volume of the series he has *confined himself to the Gospel narrative*. In the preface he makes the following remarkable confession:—

"The author of this book is not either in family, education, or experience a Christian. He fears, therefore, lest from his ignorance of Christian doctrine and want of acquaintance with the Christian spirit he may have failed to grasp the real import of Christianity. There have been from time to time in Western countries critics who have treated in a sceptical spirit of the Founder of the Christian faith, but they have, through the circumstances of their birth, been brought under Christian influences; while the author, having no connexion of any kind with Christianity, must be at a great disadvantage as compared even with them in his presumptuous attempt at a consideration of it. He has been, as was the ancient Roman, astonished at the teaching of Jesus, so different from that of other religions. But we cannot beg our sight by asking with Pilate, 'What is truth?' The author then, knowing how narrow is the range of his knowledge, and how his youth disqualifies him from speaking of the deep things of religion, has made no attempt at criticism, nor any affirmation that it is true or false, but has simply followed what has been handed down concerning the Founder of Christianity. In the matter of chronology he is indebted to the well-known English work of Farrar, as well as to other sources of information."

There is no doubt that the work will be read by many who would not think of reading the Bible itself; and thus it is to be hoped that God's own Word will have free course and be glorified through the ability and impartiality of this Japanese. May we not also hope to hear, some day,

that this very study and literary effort has been blessed of God to his own conversion and eternal welfare?

A recently-published book entitled *Japan in Transition* endeavours to show that Christianity has made little or no impression upon the hearts of the people, and especially among the educated or higher class of Japanese. Mr. Loomis, however (in the article quoted from above), reminds us of the following facts which point entirely in the opposite direction:—A judge of the Supreme Court, regarded as one of the ablest and most learned men who have ever occupied that important position, died in Tokyo a few months ago as a devoted Christian. Two battleships of the first class in the Japanese Navy are commanded by Christian captains. The honoured President of the Lower House is a very devoted member and elder in the Presbyterian Church; and there are thirteen or fourteen other Christians in the present Diet. The Minister of Foreign Affairs and the Secretary of the Prime Minister are Christians. There are three Christian professors and upwards of sixty members of the Young Men's Christian Association in the Imperial University of Tokyo. There are thirty Christian associations among the students in Japan and a total membership of 850. The sale of Scriptures in 1899 was 77,203 volumes, and the receipts from such sales over 700*l*. A writer in one of the Tokyo *secular* papers thus sums up the reasons for encouragement on the part of Christians as to the results of the past year:—"The rapid strides made by Japanese Christians in educational work in Korea, the launching of a Gospel ship for Mission work in the Inland Sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the young men's reform association—are all events of such importance that they deserve our careful consideration."

A good deal has been written and said during the past ten years as to the growth and increasing influence of *Unitarian* opinions among the Native Christians of Japan. We are indebted also to Mr. Loomis for some information which seems effectually to set at rest any uneasiness which may have been felt on this score. An effort has, it seems, been made during the past few years to ascertain the result of the work of the Unitarian Mission. At one time the existence of one church was reported, but no intimation was given as to the number of its members. Of late they report no churches, no members, and no contributions. The Unitarian Board is about to withdraw from Japan its only foreign representative and leave its work henceforward entirely in the hands of the Japanese; the object in view having been (so, at least, they affirm) not to make converts from the followers of the religious systems prevalent in Japan, but simply to let their religious views be known, and then leave them to be taken for what they were worth.

The second General Conference of Protestant Missionaries is to be held in Tokyo this autumn. The *C.M.S. Japan Quarterly* tells us that a good deal of time and prayerful thought has been spent in preparation. A programme, which promises to be both interesting and profitable, has been arranged, and the Conference is to last for seven days (October 24th to 30th). One of the last things the late Archdeacon Warren did for the Missions in Japan was to take part in drawing up the programme, and his hand and thought can be traced in the choice and arrangement of the subjects. The first General Conference in March, 1883, was the beginning of a great revival; and we trust that this one too will be similarly blest. G. H. P.

THE EXPEDITION TO HAUSALAND.

LETTERS FROM BISHOP TUGWELL.

[We continue below the extracts from Bishop Tugwell's journal-letters. It will be seen that the party is still at Gierko, the small town to the south-east of Zaria. The early extracts were written, as the Bishop says, "while passing through deep waters," but the later show improved health and brighter prospects.—ED.]

Gierko, June 26th, 1900.

ON June 7th, Miller and I failed in the evening with fever. For twelve days Burgin nursed us with great devotion; he then failed with the same low remittent fever. Our temperatures did not rise above 103°, but we became extremely weak. Miller on one occasion being at death's door. Yesterday I was enabled to shake off the fever, and to-day I am still normal. Miller was much better and sat up, his temperature ranging from normal to 99°, but to-day he is not so well and is again in bed. He causes me the greatest anxiety, but I endeavour to cast my burden upon the Lord. Burgin's temperature does not rise above 100·2° and yet he is compelled to keep his bed and has become much weaker.

We are living under very trying and unhealthy conditions. Our house is of grass; it was built for Colonel Willcocks. It is a good house of its kind, but the position is not good, and as the rains increase we become aware that we are on the verge of what will be more or less a swamp.

The king has built us some houses on a good site on a hill near: if only we could remove into these houses we should do better; but we cannot, I fear, attempt it for a day or two, the floors of the new houses not being sufficiently dry and hard. Our troubles have been increased by the removal of the Fulanis with their herds of cattle: we are therefore dependent upon our reserve supply of tin milk. I have ordered more from Lokoja, but it cannot be here for two or three weeks.

Then, again, I sent twenty men to Wushishi for stores we left there; they left on June 6th and ought to have been here some days ago, but I can get no tidings of them; nor has a messenger I sent to Colonel Kemball ten days ago returned yet.

Our mail-man, who left us at Zaria for Jebba on May 12th, has not returned. Our latest news from England is dated March 19th. For some days these matters weighed very heavily upon me and I became almost delirious; but in

answer to prayer God gave me peace and I have since been able to rest in Him.

7.30 p.m.—The day has passed quietly, but I am not able to report any definite improvement in the condition of the patients. . . . We have just had delightful communion in prayer: we have sought to claim victory (1) over the fever, (2) over the kingdom of Satan. I have never realized more definitely the awful power of Satan: we are in direct and fierce conflict with him.

The people around us are showing signs of sympathy and friendship. The king has sent word to say that he is doing his utmost to induce the Fulanis to return with some of their cattle. We have obtained 78,000 cowries in exchange for nineteen dollars—a very great help to us.

June 27th, 3.30 p.m.—The patients are about the same; Miller is still very weak. We have just heard that the British force has withdrawn to Gitata. This will render communication very difficult, and you may not receive this for many weeks or months. We have just sung together, "Stand up, stand up for Jesus." I am thankful to say that in spite of our somewhat depressing surroundings and the weakening effects of the fever, we are kept in much peace and quietness. I never enjoyed closer communion with God. We know not in the least what awaits us, whether we are to live or die here, but we know that we are here in Christ's Name and that suffices us. We have had no tidings of the outside world for some time. We know that Lord Roberts was in Bloemfontein and concentrating his forces there, but what has transpired since is unknown to us. Nor do we know what is transpiring on the Gold Coast.

June 28th, 9 p.m.—Three soldiers arrived this morning with a letter from Colonel Kemball. [The letter advised the Bishop, if he could not get houses built at Gierko, and if he could get carriers, to take his party to Wushishi.] They return to Katchia to-morrow morning.

Think of us as those who are in God's keeping and are happy and confident. We are rejoicing in Christ Jesus and are quite prepared to seal our testimony in any way the Lord may appoint. We are reading the Book of the Revelation together and are greatly helped and strengthened thereby. A chief of a neighbouring village came to me this afternoon to state that their villages are being raided. With great sorrow I had to tell him we are not soldiers and could render no help. May God speedily deliver this sorely oppressed land!

June 30th.—We most earnestly desire to make a stand here, whilst to proceed to Wushishi would be to abandon our Mission. Moreover, Wushishi is probably less healthy than this place is. We are 2000 feet above sea-level here. We moved to-day into a house on a hill commanding a lovely view. It is a good house, light and dry, built by the king. He has also built four other houses for our boys, &c.

Miller's temperature has gone up; this is probably due to the excitement attending our removal and the arrival of the messengers, stores, &c. He is a very bad sleeper. If he slept better he would soon recover, I think. He absolutely refuses to consent to be removed: and he earnestly desires that all should remain here.

P.S.—The Colonel sent a box containing all kinds of medical comforts, which I know he could ill spare. They spare no pains to render us help, and at a time when they are tired with long and trying journeys, in wet weather and heavy rains.

I cannot speak too strongly of their kindness. We have to-day received the necessary parts of the bicycles. We hope now, after the rains, to cycle into Zaria and see the king. He is very anxious to have an opportunity of seeing the "iron horse." If the Lord raises dear Miller up again, we shall triumph gloriously here. I am certain of it.

The soldiers and carriers require a rest badly; they have been marching for months and are showing signs of giving out, and will have to be nursed a bit.

July 24th.

We are all well, thank God, and believe this to be a healthy spot. Our appetites are enormous. We receive

presents of food from the people every day—rice, onions, corn (maize), fowls, bananas, &c. Burgin shoots a good many partridges and guinea-fowls, and we have a good reserve of European or English stores.

Miller is now in his dispensary and is hard at work. To-morrow we propose to build a hospital. The people are coming in increasing numbers, and the need of a hospital is now imperative.

To-morrow morning we go into the town for four or five hours. The king has placed a *zauri* [guest-chamber] at our disposal every Wednesday for medical purposes. We shall go in at 8 a.m. and probably remain until 1 or 2 p.m.

Yesterday thirty patients attended the dispensary: many, if not all, are doing well, and most are very grateful for the help they receive. We begin with a short service on the days set apart for dispensary work. No opposition has been offered; nor do the people resent the constant reference to and teaching concerning Jesus Christ.

On Sunday morning some eight or ten attended a Hausa service we hold at 9 a.m. We are exceedingly happy in our work.

I do not anticipate any serious obstacle being placed in our way, after the rains, if we desire to remain here. The king of Zaria is *apparently* opposed to our remaining; but the people here are determined to keep us if they can. They say we are a great blessing to them.

I am now convinced that if we can remain after the rains *we ought* to do so. God is greatly prospering us in many ways. If we were to leave even for a few months, it would very seriously upset the work, if it did not break it up altogether. God will direct us aright. He has wrought wondrously on our behalf, giving us victory after victory.

The rains so far have not been as heavy as I had anticipated, or as heavy as we were told they would be. But all agree in saying that the month of August is *the* month for rains; but, however heavy they may be, I think we are well prepared for them. Although of grass, our houses are strong, and the fly-sheets of our tents render them practically weather-proof. Miller has quite regained his strength and is very bright and happy.

THE MISSION - FIELD.

Sierra Leone.

AN attempt is being made to evangelize the Limbahs, who are described as the most degraded among the tribes in the Hinterland of Sierra Leone. The Rev. C. G. Hensley and Mr. T. Caldwell, who have undertaken this new venture, reached Katimbo on July 11th. The news from the party is very encouraging. They saw the Limbah king, Suluku, at Bumban, and exchanged presents. The king then spoke to the chief at Katimbo, and he placed three houses at their disposal. Mr. Caldwell describes the country, which is in the north-west of the Protectorate, as very unlike the Temne country, being very hilly and mountainous, and consequently much more healthy. The people live in huts composed of a number of sticks stuck in the ground in a circle about an inch apart, one big stick in the centre rising above the others and joined to them by other sticks, and a grass roof placed on the top. These huts are quite unfit for a European to live in, as if it is light inside one could see between the sticks, and there is no protection from the wind.

On June 23rd, in the Bishop Crowther Memorial Church, Cline Town, the Bishop of Sierra Leone admitted to priest's orders the Rev. D. A. Davies (Native), of Sherbro.

Western Equatorial Africa.

We are sorry to hear that the Rev. F. Melville Jones, Principal of the Training Institution, Oyo, has had a bad attack of blackwater fever. He was taken seriously ill on July 5th. Mr. McKay, of Ibadan, who has had experience in nursing, went to Oyo and took the case in hand. Our latest direct news is dated August 10th, when Mr. Melville Jones was able to be out of bed and to write; and we hear indirectly that he was subsequently able to proceed to Lagos. Sickness has been very prevalent this last wet season, and Miss Grover, of Ibadan, has been ill with rheumatic fever.

The latest news from Bishop Tugwell will be found on the preceding page. In correction of a previous notice, we are asked to announce that letters for the Hausaland party should be addressed "c/o The Niger Company, Lokoja, Northern Nigeria, West Africa."

Of the work in Northern Nigeria, the Rev. E. F. Wilson-Hill wrote from Lokoja on August 9th:—

The work here is distinctly prospering, for which we thank God and are encouraged. The attendance at church is good, the classes for confirmation and baptism are well attended, and the day-school has increased in numbers.

One great drawback to our work for the past year has been the influence of the El Sanusi sect. This man who has such an immense influence in North Africa has sent his emissaries all over this part of Nigeria, and his power is already felt in Southern Nigeria. Many members of our congregation have been in a kind of panic, imagining that if they did not become Mohammedans they would be very soon put to death when the massacre of the Christians should begin.

God has enabled us, through the preaching of His Word, to give renewed

vitality to the weak members of the Church. We have strongly and emphatically pointed out to them that Christ, not Mohammed, is to be the Great Ruler, and that every day brings Him increase of power as He receives the adoration of new subjects. I have preached twice on the text, "Christ must reign till He hath put all enemies under His feet," and the agitation is considerably lessened.

There is the Basa work to speak of, but of this one cannot give such a good account. The Basas for months past have been almost neglected. We have visited them as often as we could, but it does need a missionary residing there. Our forces are so small that we have to be careful to dispose of them to the best effect. One of our oldest native workers has been

sent to live at Akabe, and we are hoping that he will do much good there. In Kpata, the other Basa Mission station, the work is difficult and disappointing. We are beginning to understand the Basas now, and we find that they are not the peaceful, hard-working people we imagined them to be. Speaking now, with an accurate knowledge of

many other tribes, it is my opinion that the Basas are the worst of all, the meanest and most cruel. Yet how pleasing it is to know that God has already used us in bringing some of these people to a knowledge of His Son! No, we must not allow ourselves to be downcast about the work!

Eastern Equatorial Africa.

Bishop Peel, who has completed a visitation of all the stations in his diocese, hoped to start for England on September 24th. He wrote from Frere Town on July 19th:—

I shall return to England with a glad heart regarding Frere Town, the place concerning which I had heard so much that was unfavourable, for I maintain, in spite of some still unfriendly, but now unfounded, local criticism, that there is a decided and growing improvement in the whole Settlement. God alone knows fully what you owe to some of your faithful servants, men and women, who have battled here against great odds and much discouragement caused even by fellow-workers; but I, a new-comer, who have for months been accumulating information, stimulated by a sense of my episcopal responsibility, am able to testify that the good fruits of ministerial and other labours are becoming very apparent. Lately I called for a roll of all the unmarried girls in Frere Town who are of an age to be married, and was thankful to discover that out of thirty-five there were only two or three who had grievously erred; these, however, having repented and recovered lost ground.

The pastor, his wife, and his grown-up children have the enviable reputation of being without reproach, living blameless lives. God be praised! The pastor in Rabai is a great credit to Frere Town, of which he was a member until he was ordained, his life and learning being well reported of. A layman of Frere Town, now in Zanzibar as a dispenser in the Government hospital, is conducting himself worthily. But, best of all, it is the conviction of those of us who are on the spot that the people of the Settlement have risen higher than they were. Drunkenness is very much less. Immorality has greatly decreased.

In a postscript to his letter, dated July 22nd, the Bishop wrote:—

This morning I had the joy of admitting twenty-four men and women from the inquirers' class into that for

There is one sad side, though, to our rapidly brightening Frere Town life. Employment for our young men is not to be found in the Settlement, hence fathers are growing old and sons are not in their homes to fill their places, having gone into the wide world to seek a living, and, alas! in many instances, to fall into the vices of the profligate. The elders this morning expressed their opinion that this evil was fatal to the interests of the town which they now love and call their own. There is a remedy. God give us friends who will apply it in the belief that the African can be raised! I mean the remedy of industries. All is in initial stages in British East Africa. All is development, development. Now is the hour for the starting of industries with the aid of those who renounce the view that any scheme for the improvement of the African is doomed to failure.

You have heard disheartening accounts about the Christians in Mombasa. Let me tell you that I have gone into the matter with the superintending missionary there, and have found in his congregation only one or two cases needing any discipline. The "fallen" ones who have come to the coast from various villages, C.M.S. and other than C.M.S. people, are not in Mombasa as members of our flock, but as those who have been sucked into the vortex of sensual and illicit pleasures of sin, out of which we shall try to rescue them. This we have in all the big cities, and especially in seaport towns, of *Christian* England, and can hardly expect Africa, as yet, to rise higher than our native land!

catechumens. It was at once a solemn and a joyous occasion when, in the presence of a large congregation, all

the said persons, ranged in line before me after the reading of the second lesson, answered all my questions touching renunciation of idolatry, re-

pentance towards God, and faith in our Lord Jesus Christ. We have twenty-four still in the inquirers' class in Frere Town.

The Bishop had paid a second visit to Kikuyu and to Machako's, and had no hesitation in stating that Mission stations should be begun at once in both places, and that the sanatorium should be in Kikuyu (Fort Smith locality). Both stations are very healthy, and both have numbers of unevangelized people. For Kikuyu a medical man, a good clerical linguist, and a capable layman are urgently required.

Mr. and Mrs. W. E. Parker, of Mombasa, left the coast on August 13th to return to England on furlough. After a delay in the hospital at Aden, owing to fever, they arrived in England on September 12th.

We are glad to hear that Mr. A. W. McGregor, of Taveta, has quite recovered from the injuries he received in the encounter with a leopard related in our June number (p. 452), and has been enabled to resume his work. Referring to our account of the incident, Mr. McGregor says that it does not do full justice to the bravery and devotion of two of the Native Christian adherents. After he had shot the leopard and it sprang upon him, no shots were fired. Help came at the hands of a Taveta man, who wounded it with a poisoned arrow, and then at the hands of a Masai lad, who pierced it through with a spear, causing it to leave Mr. McGregor and go into the thicket and die. "Their bravery and devotion in remaining and succouring me," he says, "at the risk of their own lives, deserves to be recorded."

Dr. Baxter returned to his work in the Usagara Mission in September. His headquarters will in future be at Mamboia instead of Kisokwe. A German doctor is now stationed at Mpwapwa, which is only six miles from the latter place, but fifty from Mamboia.

Uganda.

Including those ordained on Trinity Sunday, mentioned in our last number, the body of Native clergy in Uganda now numbers twenty-four—nine priests and fifteen deacons. Bishop Tucker writes: "With the increase of the flock God has given an increase of the pastorate. I ask for earnest prayer on behalf of both pastors and flock."

On Sunday, June 17th, the Bishop held a confirmation at Nakanonyi (Bukoba), when 209 candidates (121 men and 88 women) were presented. At the administration of the sacrament of the Lord's Supper there were 332 communicants.

Dr. A. R. Cook has had a severe attack of fever, but according to last mail he was improving.

Misses Furley, Pilgrim, Bird, and Thomsett left Mengo on furlough on June 5th, escorted by Mr. A. Wilson, of Busoga. They were detained for some three weeks owing to the disturbed state of the Nandi country, but reached Mombasa on July 23rd. The party arrived in England on August 21st and 22nd.

The first converts in Toro were baptized by Bishop Tucker on May 3rd, 1896. At the present time the number of baptized Christians is about 545, while a number of converts are under instruction for baptism. There are three big central churches—Mboga, Butiti, Bamutenda—and about forty out-stations. Each centre is commanded by a leader, and the little out-stations have each their own native teacher, who preaches and teaches, and lives the Word daily. On Sunday, July 1st, there were seventy communicants at Bamutenda, not counting those at the out-stations. At the same church, on the 8th, the Rev. A. B. Fisher baptized forty-nine converts, and he hoped to baptize twenty more on the following Sunday. All have been well tested and taught.

Mr. Fisher writes: "Great things lie before us, and I believe God is going to bless us as never before."

Bishop Tucker has sent us one of his graphic letters containing an account of an Easter confirmation tour, and the opening of new churches at Busi and Mitiana, which we hope to publish next month, together with other items of interest.

Turkish Arabia.

The Rev. J. T. Parfit has sent home a report of his first three months (April to June) at Mosul. The work has been full of encouragement, far beyond expectations. He writes: "I could not have wished for better opportunities for converse with Moslems, and I am delighted to have found some who seem to be earnest seekers after God." There is a magnificent sphere of work in the Moslem villages in the neighbourhood of Mosul, many of which tradition declares were at one time Christian. Mr. Parfit has commenced work on a small scale in behalf of the young, a school of forty boys and twenty girls having been taken over. Another larger school has been offered, but neither teachers nor funds are available.

Bengal.

Over Rs. 1500 has been sent to the Metropolitan for distribution in famine relief through the missionaries in the famine districts by the Episcopal Church of America, through Miss Marston, of Calcutta.

The Bishop of Calcutta has appointed to Honorary Canonries in St. Paul's Cathedral, Calcutta, the Rev. W. H. Ball, a C.M.S. missionary in Calcutta, now at home on furlough, and the Rev. F. T. Cole, senior missionary of the Santal Mission, Chairman of the Native Church Council, and author of a Grammar of the Santali language.

The work in the large and important district of Burdwan is at present considerably crippled from lack of missionaries; "still," the Rev. E. Cannon writes, "there are signs of progress and abundance of opportunities by God's mercy." Of one such opportunity he gives the following account:—

Last Friday, June 29th, we had a large *rath jatra* at Kanchranaggur, about two miles from Burdwan; there were probably over 10,000 people present from all parts, and two large Juggernath cars were the attraction. One of these was quite new, and looked very gaudy in its fresh paint and gilt. It was probably fifty feet high, and, I understand, cost the Maharajah Rs. 10,000. The other car was slightly smaller, but freshly done up for the occasion.

My four Babus and I were soon at work amongst this great crowd of people, and we had a good preaching, singing, talking to individuals of the

love of Christ, scattering the good seed of the Kingdom of Christ. We did well at bookselling, as we disposed of about 220 Gospels, hymn-books, and portions in the five hours that the *mela* lasted. On the ground, under special booths, were some of the Hindu gods and goddesses from the Maharajah's Thakurbari, viz. Ram and Sita, Krishna and Radha, and before these senseless bits of dressed-up wood these poor people were continually doing *puja*. What terrible darkness and Heathenism there is amongst these people, and the sad fact remains that large numbers of educated Hindus were present who approved of it all.

The Rev. Canon Cole gives in the North India *Gleaner* some notes of his work in Santalia, from which we extract a few paragraphs:—

A sad event has lately taken place in the Rajmahal Hills—the murder of a Pahari Christian named Rupa, whose body was discovered thrown into a ravine in the jungle. At present there are only suspicions as to the culprits, but not sufficient evidence to bring them to justice. The man Rupa was

the headman of a village, and was baptized about twenty years ago. For several years he was employed by us as a schoolmaster. Some two or three years ago he went altogether to the bad, and became the leader in the evil practice of illicit distillery in their hill forests and resisted all our efforts to

reclaim him. An evil spirit seemed to have possessed him—perhaps we may truthfully say seven evil spirits had entered into him, and the last state of the man was worse than the first, when he was a Heathen. He neglected his wife and family, even tried to marry a heathen woman, and his own wife died eventually of neglect. To our great surprise, about four months ago, Rupa seemed to have come to himself, and he began to try to amend the evil of his doings, forbidding his *ryots* to have anything more to do with distilling spirits. In consequence of this three families left the village, and more were intending to do so. One of these men, a renegade Christian and a boon companion of Rupa in wickedness, confessed that he had offered Rs. 20 to any one who would poison Rupa.

On the Saturday before his death, the latter told one of the Christians of the next village that he had many enemies in consequence of his having forbidden drinking-bouts in his village, and said he was in great fear lest they should murder him. From the day of the change coming over him, which was about three months before his death, he came most regularly to church, and his hymn-book and other books were found in his coat-pocket when the body was discovered. The latter end of this man has been a lesson to us. He is, as it were, the Manasseh of the Pahari. Himself sinning against light and truth, and causing others to sin, and yet found by that very Spirit to whom he had

done despite. Then, after reforming his own conduct, he tried to stem the flood of sin that he had himself set going, with the result recorded above. Sad as his history was, there was brightness in his sunset. It teaches us that whilst there is life there is hope; and that the power of God's Spirit can reach the heart, even of such a Manasseh as this Rupa appeared to be.

On a recent Sunday I had the joy of baptizing fourteen persons—three families, among them six adults. One of these lost his wife and child from cholera about two years ago; their death was the cause of his seeking life for himself and the rest of his family. Two of the party, a man and his wife, live a long way off from the other Christians, but they seem to have counted the cost.

Another of them was the headman of a village. He was baptized, together with his wife and children. While under instruction for baptism, his wife has learnt to read, a remarkable thing for a Santal woman of middle age to do. An interesting fact connected with this man is that thirty-four years ago his grandfather, then headman of the same village, embraced the truth, but died soon afterwards. From that time till now the light seemed to have died out in the village, but the seed sown only lay dormant, and now, after many years, it has again sprung up. May it be the first-fruits of an abundant harvest to His praise and glory!

North-West Provinces.

In an out-station of the Muttra district, the catechist related the following story to the Rev. P. M. Zenker. A Government land agent visited the village on business. He came in contact with the catechist and took an interest in him, the reason being that the land agent had been educated at a Mission school, and had taken his B.A. He was still a Heathen, yet remembered his Bible lessons, and proceeded to test the knowledge of the catechist's son from memory. In the evening he called all the villagers together. At first they discussed the land question, but he afterwards turned the discussion round to Christianity. The life and works of Christ were talked over in quite a friendly spirit. He was puzzled over the question, How can one man atone for the sins of another?

It is very touching to read of the self-denial of the Gond orphans and Christians of Patpara—the orphans who were rescued in the famine of 1896-97. On the Sunday previous to Good Friday the Rev. H. J. Molony gave notice that on that day a collection in aid of the Bishop of Calcutta's Famine Fund would be made. The gifts consisted of rice and other kinds of corn, hens, eggs, money, &c. The orphans, who get their day's allowance each morning, had fasted on the Thursday in order to give their portion of rice as a thankoffering for their own rescue from famine, and for the relief of the poor and suffering Bhils of whom they had been

told. The lepers in a similar way denied themselves and brought their gifts to the church door. Altogether the sum realized was Rs. 49:14:11. Mr. E. Walker says: "As I stood and watched those people present their gifts I was put to shame by their zeal. . . . These unlearned and ignorant people displayed a practical knowledge of the true spirit of Christianity. . . . What a rebuke to us who give only what we can spare!"

Punjab and Sindh.

Dr. Wilhelmina Eger, of Multan, writes that the hospital buildings are now complete. They consist of three blocks, one for assistants, another for out-patients, but also containing operation-room and special ward for operation cases, and the third for wards only. A Mohammedan woman has recently asked for baptism, and this has led to a good deal of opposition to the work.

The Native Christians of Dera Ghazi Khan contributed Rs. 90 towards the Amritsar Famine Relief Fund, and the Native Church at Fort Munro Rs. 25.

Western India.

A public meeting of the friends of the late Col. T. A. Freeman (honorary C.M.S. missionary in Bombay) was held at the Wilson College Hall, Bombay, on March 13th, under the chairmanship of the Bishop of Bombay, when a representative committee was appointed for the purpose of getting subscriptions to raise a memorial to perpetuate the memory of the late Colonel. It has been decided that the memorial shall take the form of a Scholarship tenable by an Indian Christian who has passed the Matriculation examination of the Bombay University, or, if funds are not sufficient to create a Scholarship, then the amount received should be offered to the Students' Branch of the Bombay Y.M.C.A. as a contribution to a library in the proposed central building, to be called "The Freeman Library." We are asked to mention that Mr. H. S. Phipps, 17, Talgarth Road, London, W., will act as treasurer for the Committee in England.

On June 17th, at St. Mary's Church, Poona, the Bishop of Bombay admitted the Rev. L. B. Butcher to Priest's Orders.

South India.

Bishop Morley, of Tinnevely and Madura, has been a member of the Madras Corresponding Committee of the C.M.S. for more than twenty years. By some unexplained error his name was omitted from the list of members given on page 292 of the C.M.S. Annual Report for this year.

The Report of the Sarah Tucker College, Palamcotta, for the year ending March 31st, is full of interesting and stimulating facts. The College, which is under the superintendence of Miss A. J. Askwith, of the C.E.Z.M.S., has more than 400 pupils on its rolls, including the training section and the blind section, which contains twenty boys as well. Three village boarding-schools and fifty branch schools are affiliated to the College. "The result of the public examinations," Miss Askwith says, "can only be said to be fair." Four out of eight students passed the Matriculation, seven out of twenty-eight the Lower Secondary, and about twenty the Primary Examination. All the twenty-nine who appeared for the Peter Cator passed. The total cost of the College is some Rs. 25,000 annually: the Government grants, the S.P.C.K. scholarships, the C.M.S. allotments, and the school fees amount to about Rs. 20,000, leaving the remainder to be made up by donations and subscriptions.

By permission of the C.M.S. Committee, the deaf and dumb children and the girls of the Industrial Class have been removed from the Sarah Tucker College, and Miss Swainson and Miss Doxey have taken two bungalows in the town for

their accommodation. Of the special work of educating these afflicted children, the *Indian Churchman* says :—

The C.M.S., through Miss Florence Swainson, is doing much valuable work at Palamcotta in educating deaf-mutes. From a recent report to hand we learn that Miss Swainson has herself invented the method by natural signs and pantomime to interest them. She began with a girl, then others came in, and now she has more than a score of children under her tuition, assisted by her teachers whom she has initiated in

her mode of teaching. Recently she has been to England appealing for funds to establish large schools for this unfortunate class, male and female, and has returned with 1000*l.* and promises of more to start her work. There are, in the whole of India, some 350,000 deaf-mutes of all ages. There is a school at Calcutta for such managed by Babus, and one in Bombay conducted by the Roman Catholics.

In spite of the partial failure of both monsoons, and the loss of property and money in some Circles during the Maravar riots, the contributions of the people to the Native Church Fund in the Tinnevely District last year showed an increase of Rs. 800 over those of the previous year.

The Rev. Vednayam Sargunam, Chairman of the Circle Committee of the Tinnevely District Church Council, and pastor of Palamcotta, whose death was announced last month, was the second son of a C.M.S. Inspecting Schoolmaster, named Vedanayagam, of nearly fifty years' service. Mr. Sargunam was educated at Bishop Corrie's Grammar School in Madras and at the Training Institution at Palamcotta. From 1861 till 1881 he was engaged in educational work. Then he assisted the Rev. V. Vedhanayagam, of Sachiapuram, in purely evangelistic work, and was ordained by Bishop Sargent in 1883. Two years afterwards he took priest's orders, and was in charge of Tureiyur. In 1886 he was moved to Palamcotta, and, on the death of the Rev. Jesudasen John in the year following, he was put in charge of Trinity Church. The day of his death was "Sangam Day," when missionaries, pastors, and Mission agents assemble from different parts of Tinnevely, so there was a large number of fellow-Christians at the funeral. Bishop Morley, the Rev. T. Kember, and the Rev. Isaac Gurubadham took part in the service.

Bishop Morley presided at a meeting in Palamcotta on July 11th, at which it was resolved to raise a fund to perpetuate the memory of the late Rev. S. Paul, "Rao Sahib," of Sachiapuram.

The *Friend of India* of July 19th (apparently quoting from the *Madras Mail*) gives the following account of an outrage on C.M.S. missionaries, of which we have not directly received any particulars :—

Several letters have recently appeared in our columns about dacoities in the Tinnevely district, the miscreants getting off scot-free, and now we have news of an attack made on the 5th instant upon three missionaries by a gang of fifteen men within half a mile of a police-station. While the Rev. and Mrs. Carr and the Rev. T. Walker were

returning from a harvest festival at Nallur and Surandei, they were set upon by Dacoits only half a mile from the Aulankulam police-station, their bullock-coaches were overturned, and Mr. Carr, who pluckily resisted the *budmases* [disreputable persons], was rather severely injured.

Japan.

The graduation ceremony at the Osaka Divinity School took place on April 16th. The four graduates were addressed by Bishop Awdry and the Rev. S. M. Koba. Mr. Watanabe, who took first place in the examination, has gone to Kagoshima, Mr. Nakano to Hakata, Mr. Ogawa to Otaru, and Mr. Sueyashi to Tokushima. Six new students have entered the school. Two from the Hakodate Theological Class have entered as second-year students. Of the rest,

one is from Osaka, one from the Momoyama School, and one from Kiu-shiu. One other candidate failed in the entrance examination.

Bishop Evington, on June 8th, confirmed four women and two men in the Alpha Church, Fukuoka, and on the 9th one man and one woman at Kurume. The latter was the wife of a police magistrate, who, with her husband, had been baptized by Bishop Foss five years ago at Kobe.

Of the Church in Fukuoka and the district the Rev. A. B. Hutchinson writes thus in the *Japan Quarterly* for April:—

Sixteen years ago there were, as far as the C.M.S. was concerned, with the exception of ten Christians at Saga, no Christians connected with the C.M.S. in the whole district, stretching from Saga to Shimonoeki and from Hakata to Kurume.

Fifteen years since, that district was opened, and in 1888 became the Fukuoka station. By God's good blessing upon the labours of His servants, during that period some 800 persons have been baptized and fifty received from other parts of Japan; so that altogether 850 have been enrolled in connexion with the Fukuoka station, in the sixteen years. A very few of these were baptized by the late Archdeacon Maundrell, and a few of the children by the late Mr. Watanabe, several, both of adults and children, by the Rev. J. Hind, but to the great majority it has been my happy privilege to administer baptism.

Now concerning these 850 Christians, of whom over 200 were children, what is our report to-day? Just one half, i.e. 426, are on our books in the Fukuoka and Kokura districts, living members of the professing Church of Christ, while sixty-two have fallen asleep in Jesus; and 140 still retaining their membership in the Church of Japan, have removed to other districts, or in a few cases joined other Christian bodies; and thus 600, or over two-thirds are satisfactorily accounted for. It is when we come to the remaining 250 that we learn something of the reason why the work of evangelizing Japan is so disappointing and moves so slowly,

In the same magazine the Rev. W. E. Rowlands, of Kagoshima, gives the subjoined story as "one more testimony of our prayer-answering God":—

In February, Mr. Matsuoka (our catechist) and I went to the little town of Ijuin (about ten miles from here), which we are hoping to visit regularly every month. It was a Thursday, a pouring wet day and not at all hopeful for a meeting. We went at once to call on our one Christian, an old lady, Togo by name, who lives with a son, a

in comparison with that of some other countries less promising at the outset. We have to write off ninety as missing, that is Christians who have removed to other parts, often to obscure country places out of reach of the means of grace, and who have left no clue as to their present address; they may be still believers, but we cannot say for certain that they are. Then saddest of all there are some 100 adults with seventy-four children, who have entirely given up all profession of Christianity and, in some cases, even returned to idols. The greater number of these belong to Oyamada, where special influences were at work tending to sad apostasy. But it seems impossible to prevent a small percentage of backsliders, of whom we once hoped better things, apparently with good ground for doing so. It is very difficult to account for the fact that several, after having been apparently earnest Christians for five or six years, suddenly grow cold and careless, and then disappear from the Christian community.

The net result is that I have still under my care 229 Christians, of whom 125 are communicants. The rest are in the newly-formed district of Kokura under Mr. Hind.

Whilst then there is much to sadden there has been also much to cheer and encourage, and abundant cause for thanksgiving to our loving, merciful Father in Heaven. May we have grace to be more faithful, more dependent on the promise, "Whatsoever ye shall ask believing in My Name, ye shall receive."

policeman, who is not yet a Christian, though exceedingly friendly. A month or so previously, Miss Keen and the Bible-woman held a magic-lantern meeting in their house, which was filled to overflowing, a couple of Buddhist priests being amongst the audience. It seems that afterwards the owner of the house raised objections, and there-

fore they were not able to lend the house again for a meeting. Giving up the idea of a meeting for that evening, we called at three houses where the people were thought to have some interest in Christianity (it must be remembered that this is the beginning of the work in Ijuin). Mr. Matsuoka had very interesting talks at two of the houses. The latter was that of the superintendent of police. He asked many questions, though without any apparent seriousness, and was very sceptical in reference to Scripture teaching about the future state. He calls himself a Shintoist (which means that he has no religion properly so called), but almost the entire population of the place belongs to the Shin sect of Buddhism. Both he and Mr. Togo thought it very improbable that we should be able to get a preaching-place in the town, and were very emphatic that it was quite out of the question even to ask for a room at our inn, as the people are earnest Buddhists and agents for the local temple. It was late when we got to the inn, but next morning we began with earnest prayer for guidance and blessing during the day, and especially that the Lord would give us an opening in the inn. As soon as we had finished praying, Mr. Matsuoka, with many apologies, asked if the landlord would be so good as to come to our apartment as he had something to say to him. He began by telling him who we were; why we had come; that we would like to hear what he believed, as we had heard that he was an earnest Buddhist; and to tell

him what we believe; ending by asking if we might hold a preaching in the house. He not only willingly consented, but promised to make the meeting known. A little later in the morning he came in again, and Mr. Matsuoka had two hours' talk with him, asking him questions about Shinshu (Buddhism) and telling him our belief on the corresponding points. Here was indeed an answer to prayer and a glorious victory! About 6 p.m. I went out into the one street of the little town with my concertina and announced the meeting at most of the houses. When the time of the meeting arrived, the place was packed—at least fifty men besides women and children,—amongst them being the Buddhist priest himself.

The next day, Saturday, we returned to Kagoshima with thankful hearts. On the Sunday, in the course of his sermon, Mr. Matsuoka spoke of our visit and especially of the striking answer to prayer. He spoke very strongly. I hadn't realized before that it had made such an impression on him; but he evidently recognized that "this is the hand of God." For some time we have been praying that our Christians might learn that Christianity is a supernatural thing, and that our God does things that are impossible for men. This was certainly an answer to our prayer. I would ask you to pray that we may learn more truly how to pray—to deny ourselves in order that we may pray; that God will root out from our minds the idea, so fast embedded, that we have not time to spend hours each day in prayer.

New Zealand.

At an ordination on Trinity Sunday (June 10th) the Bishop of Auckland admitted the Rev. Hector Alfred Hawkins, of Gisborne, to priest's orders.

North-West Canada.

The Bishop of Moosonee, in a letter from York Factory, dated April 12th, gives the following graphic account of his journeyings:—

I have been a great wanderer since last June, and the end is not yet, for I do not expect to reach my home and headquarters till next September. I travelled about 500 miles by canoe in June and July, then about 2000 miles by train and steamboat; and after attending the session of the Provincial Synod in Winnipeg, I had to travel some 900 miles by canoe and open boat, landing the last day of September, after many days of what might have been real winter. Then a pause of three months at little, out-of-the-way,

desolate Churchill, and then a rather hard walk on snowshoes of 200 miles to York Factory. But to you who travel by road, rail, or steamboat, the mileage hardly conveys the real amount of travel. Let me, then, put it in days. Six weeks' travel in June and July, another six weeks and a half in August and September, and a week in January.

In our journey in open boat in September, along the bleak and barren shores to Churchill (I had a lady, Mrs. Chapman, and two children with me, who bore the trial bravely and cheer-

fully), we had quite wintry weather—hard frosts, snowstorms, and gales of wind—quite suited to the Polar bears we saw on different days, but not suited to us. For we could have no fire on the boat to warm us; only a few sticks now and then to boil our kettle. Nor could we have even a cotton tent every night. I was very glad indeed to land my charges at Churchill in good health and spirits, after such a rough experience for their first outset in missionary life.

Of course, in my seven days' walk in January we had no tent, but slept in the open air, the thermometer registering sixty degrees of frost. I had rather pictured to myself a blazing fire all night and my feet and back roasting, while the rest of me froze. That was the state of things while we supped and sat over the fire. But when we rolled ourselves in our blankets, and covered up head and all so as not to lose nose or ears, the fire for the sake of safety was allowed to go out; and bitter must have been the man's work in turning out and starting it in the morning, for I found it bitter even when the fire had begun to burn up.

No, I do not admire such a life; it is romantic at first, and there is a certain sort of pleasure in the novelty of the thing. We had tremendous appetites, and managed to keep up an air of jollity, and I am glad to have had the experience. But it is more or less physical misery most of the time. Twenty-five to thirty-five miles a day on snowshoes, at a brisk walk when you are not running, tends to snowshoe cramp, sorely blistered feet, and general fatigue when you reach camp. Meals, when knives and forks at 40 deg. below zero freeze your fingers and almost skin your lips, and getting your frozen food out of your bag is painful to the fingers, and your cooked and scorched meat freezes on your plate before you have finished—such meals are not luxurious. Scorching your face and eyes over a fire, and blinding yourself with smoke while your back is freezing, is not comfort; and alternate spells of shivering and shaking and of short naps are not sleep. However, barring the loss of a good deal of the epidermis of my soles from blisters, and of my face from frost-bites, I was in no way the worse, but perhaps the better, for the jaunt.

I propose, all being well, to leave this about May 20th, taking my canoe, provisions, and baggage on sleds drawn by dogs, and thus to travel about six days up the river before the ice finally breaks up. Then we (the Rev. R. Faries and I) shall go into camp for ten days or so, waiting for the ice to go out and the first strong rush of the freshets to pass, after which I shall continue my journey by canoe. I am taking this plan partly to save time, as the ice lingers long here, and partly that the Rev. R. Faries and I may have a period for work among a band of about seventy Indians, who will be camped there, of whom otherwise we should not see very much. Besides the daily services, religious instruction, and teaching the children to read, there will probably be marriages and baptisms to be administered, and very possibly a few prepared for confirmation.

Thence I continue a rather hard journey, with many bad, swampy portages, to Trout Lake, where I hope to spend a week with the Rev. W. Dick (native) and his larger Indian flock. Then on again to visit for the first time God's Lake, where we hope to start a work among Indians who have scarcely seen a missionary or heard of the Gospel, and in time to make it really true to its name, "God's Lake."

Thence I travel in the same way to Winnipeg, *via* Oxford House and Norway House, at which places I have no definite work, as they are in the Methodist field. I hope to reach Moose Factory by the middle of September, taking with me wife and children. I shall then have been almost constantly on the travel for nearly four months, excepting for two or three weeks which I hope to spend in Winnipeg and Montreal, &c., and shall have been away from my headquarters for fifteen and a half months, travelling about nearly eight months of that time. But I am thankful to say that I have never suffered a serious accident or delay, that my health is uniformly good, and that in fact I seem to thrive on such a life; that I enjoy it, and that I have been much cheered and encouraged by what I have seen of the results of the diligent labours of the self-denying missionaries, under God's blessing.

NOTICES OF BOOKS.

JOURNALS AND PAPERS OF CHAUNCY MAPLES, D.D., F.R.G.S. *Edited by ELLEN MAPLES. London: Longmans, Green and Co.*

MISS MAPLES, in the preface to the *Life and Letters* of her brother, the late Bishop of Likoma, promised to publish subsequently some of his Journals and Papers, and this book is the fulfilment of that promise. The Journals were written in the course of two itinerations, one in 1881 to the Meto Country, the Bishop being the first European in modern times to visit it; and the other in 1887 to Magwangwara, the country on the east of the northern part of Lake Nyasa. The Papers were written at different times, between 1885 and 1891, and some of them have been published before, either in *Central Africa*, the Universities' Mission magazine, or in the journals of Geographical Societies, or in *Nyasa News*—a quarterly paper started by the Bishop's brother in 1893. Both Journals and Papers are excellent reading. In the former we see the Bishop as a simple evangelist, such expressions as the following: "All thanks to God for His mercies to us to-day, and for opportunities given for making known to a newly-found people the Name of His Beloved Son," and, "I preached for three-quarters of an hour on God's hatred of sin and love for sinners to a most attentive audience," manifesting the one absorbing motive and aim of the Bishop's ministry. Two somewhat longer quotations may be permitted as illustrating the Bishop's views and practice in regard to some of the phenomena of missionary work:—

"July 10th, 1881.—Matins at 7.30, followed by a long preaching through our Makua interpreter to about fifty people assembled to watch us at prayers. I must freely confess that never yet in Africa when or after preaching have I noticed anything beyond idle curiosity stirred up by any words I have spoken or any truths I have declared. Matola at Newala is the only man who, to my thinking, has shown anything like a *continuous* and *lively* interest in the news of the life to come and the redemption of man by the precious Blood. I feel forced to say this, admitting that what I have never noticed may yet have been there, and knowing that seeming African indifference cannot change the fact that makes us missionaries, which is—that God wills to have every man saved and to come to the knowledge of the truth. The Holy Spirit alone knows who are the Lord's, and we know, too, that only those come to Christ whom the Father draws; our work is not the discovering of the elect of God, but the preaching to the masses of 'righteousness, temperance, and judgment to come,' that from them may be drawn those who are fore-determined of God as inheritors of life everlasting."

And again on July 18th of the same year he wrote:—

"We are all determined that the great part of our work in this country must be *preaching*. We do not think that it will be given to us to make many converts; we do not think the country is ripe for conversion in the strict sense of the word. We deal with men dead in trespasses and sins, wholly indifferent to a hereafter, completely given up to material things, with intellects scarcely capable as yet of taking in spiritual notions. Thus we have all been led to believe that our work will be, for years to come mainly that of arousing dormant consciences and training them; Dr. Duff would have said, actually 'creating' them. The question—When ought a catechumen to be baptized? is often discussed in England, and I have seen it asserted in answer, 'It is sufficient for him to know the meaning of, and to be able to say with his understanding and heart, "I believe in Jesus Christ, who died to save me from my sins."' I, too, think this sufficient, but let those who know something of the Fall as it is shown in African races declare the years and years that in most cases must elapse before one of these men will with understanding and heart—especially '*and heart*'—say the seeming simple formula which is sufficient for candidates for baptism."

In the Papers a good deal of useful information on the natural history, &c., of Newala and Likoma is given, and also many thoughtful observations regarding the people and their attitude towards religion. Likoma, which gives its title to the see, is an island of about twelve square miles of area, on Lake Nyasa, and its name, meaning "beautiful" or "desirable," the Bishop ascribes to the fact that it afforded an asylum from the incursions of marauding tribes of the mainland. There is an excellent paper on the "Method of Evangelizing Uncultured Races," in which the Bishop gives expression to experiences and convictions which most missionaries to Africa and to other lands as well will echo. "The predominant feeling one has when one first becomes acquainted with those Heathen to whom we have come to preach, is that of utter puzzlement as to the strange mixture of virtue and vice, the unaccountable contradictions and inconsistencies that seem to make up their character. All that keeps us from utter despondency is the thought that it is the Holy Spirit who works conversion, He alone who can implant vital Christianity, He alone who can guide us out of ignorance into light, and cause the word spoken by our mouths not to be spoken in vain." Replying to the question whether the Humanity of our Lord or His Divinity should be first proclaimed to the uncultured races, the Bishop says:—"The fact is certain that here where I am writing (Masasi) it is the doctrine of Christ the Eternal Son of God, the King of men and angels, together indeed with the central fact of the Incarnation—the Sacrifice of the Cross, that by the grace of the Holy Spirit has proved the attracting power compelling belief in, and attention to, the preaching of Christianity." We are very glad that these Journals and Papers have been brought together and rendered accessible.

God's Word in God's World (British and Foreign Bible Society) is described on the title-page as "A popular illustrated Report." Presumably, therefore, it is intended to do for the Bible Society what the *Story of the Year* does for the C.M.S. But it is a book and not a pamphlet, and it gives a general account of the Society and its work, and not a summary of the progress of the particular year 1899, except that at the end certain statistics, &c., for the year are given. The eight chapters are admirably, we may say eloquently, written by Miss G. B. Stuart, and the illustrations are quite up to the best modern style, which is saying a good deal. We hope the book will have a very wide circulation, and deepen the interest which is already felt, and ought to be much more felt, in the work of Bible translation and circulation.

We have received from Messrs. Swan, Sonnenschein and Co. a *Handbook on British East Africa and Uganda*, by Mr. J. B. Purvis, who is described on the title-page as "late director of technical instruction in Uganda." Mr. Purvis was a young lay missionary who went to Uganda as one of the C.M.S. party in 1895, the party which comprised the first ladies, but he subsequently retired from C.M.S. service. There are passages in his little book which we do not like, and which we feel are not worthy of him, but there is a good deal of useful information packed into a small space, and no doubt many useful hints could be got from it by future travellers, traders, tourists, and missionaries.

From the Fight, by Amy Wilson Carmichael (Marshall Brothers), is not a large book, for it can be read through in about an hour; but if it is read, it will not be easily forgotten. Its five short chapters give a vivid picture of the actualities of female and child life in Southern India which we have scarcely ever seen elsewhere. Miss Carmichael is a missionary of the C.E.Z.M.S., working in the villages of Tinnevely with the Rev. T. Walker; and many are interested in her as the adopted daughter of Mr. Robert Wilson, the venerable chairman of the Keswick Convention. She has rare power with her pen, as readers of her previous book on Japan (*Sunrise Land*) know; and we trust that her burning words in these pages may be used to touch many hearts.

Selections from the Koran; with an Introduction, Copious Explanatory Notes, and

a *Review of the Whole. Compiled from Sale, Wherry, Muir, Hughes, Osborn, Pfander, Palmer, Dods, and other Writers.* (The Christian Literature Society for India.) This little book is anonymous, but no one who is familiar with the publications of Dr. Murdoch can fail to recognize in it the work of that prince of compilers. We can strongly recommend it as an introduction to the study of Mohammedanism. The chapters on the doctrines, duties, and feasts of Islam are chiefly adapted from *The Faith of Islam*, by the Rev. E. Sell, who has also revised the abridgment.

We have also received the following, which we must content ourselves by merely mentioning:—

The Transformation of Hawaii, by Belle M. Brain (London: Oliphant, Anderson, and Ferrier. Price 3s. 6d.) tells the story of the A.B.C.F.M. work in Hawaii—"how fifty years of Mission work gave a Christian nation to the world." It is written for young people. *Broken Purposes, but Answered Prayers*, by Anna Boobbyer. (London: Marshall Bros. Price 2s. 6d.) This is a second edition with a sequel, being the authoress's—an invalid since 1853—"record of the Lord's loving kindnesses and of sweet surprises in His service" up to 1878. *Seed-Time and Harvest*, by A. D. (London: The Christian Literature Society for India), is "a tale of the Punjab"; it is short, well told, and illustrates the Gospel's power.

NOTES ON OTHER MISSIONS.

TWO of the missionaries of the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY have been called to their rest during the last few months—Miss G. Simpson, of Kapasdanga, Bengal, and Miss E. T. Buchanan, of Jabalpur. The latter originally offered her services to the C.M.S., but since she was specially desirous of working in India, she was transferred to the staff of the sister Society.

There is, unhappily, little reason to suppose that the massacre of missionaries in China has finally come to an end, but it may well be hoped that the majority of those in Peking have escaped. Two of the clergy of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL have lately met with a violent death in the Celestial Empire besides the Rev. S. Brooks, viz. the Revs H. V. Norman and C. Robinson, who have been murdered at Yung-ching. The last named had only recently been appointed to that station.

What has been described as the turning-point in the religious history of Mashonaland took place last Christmas, when forty persons, the first-fruits of the Native Church, were baptized. The great majority of them were Matabele.

The *Mission Field* contains a reference by Archdeacon Shaw, of Japan, to the criticism of missionary work in that Empire which was made in the *Spectator* on the strength of some tales in a traveller's book. The Archdeacon points out that the writer of the book in question made absolutely no inquiries as to the work, save from men at the club, and adds that although he himself is Chaplain to the Legation and the senior Church of England missionary in the Empire, only one, or at most two, of the multitude of "book-makers" who have criticized the work have, during more than twenty-five years, addressed a single inquiry to him!

The magazine of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS has unfortunately been obliged to devote much space of late to obituary notices, for not only has the Rev. W. Fleming, the Secretary of the Society, been called to his rest, but also the Rev. A. G. S. Biddulph, who only commenced work at Constantinople in 1898. Another missionary, a Jew, the Rev. M. Wolkenberg, died at Easter, so that the staff of labourers has been sorely depleted. There has, however, been some joy in the midst of the sorrow caused by these bereavements, for the two remaining non-Christians of a Jewish family, consisting of a widow and her four children, were baptized at Rotterdam in May last. Several "old boys" from the Society's Mission-schools in London are serving with the flag in South Africa.

Other societies besides the C.M.S. are experiencing a difficulty in finding the

men required for missionary work. The UNIVERSITIES' MISSION, by the mouth-piece of the Bishop of Likoma, has been obliged to hint at retirement from one of its stations owing to the fewness of the workers; and it is said that the Mission in Zanzibar has only two clergy, one of whom has been out five months, and the other an even shorter period.

The SOUTH AMERICAN MISSIONARY SOCIETY has over 700 children attending its schools in Buenos Aires. It is noteworthy that the Government has expressed its desire that the Scriptures should be taught in all national schools, and that it has further shown how good is the opinion entertained of the missionaries by handing over to them the care and direction of the Indians in Paraguay. In a letter to the *Buenos Aires Standard*, discussing the prospects of cattle-farming in Paraguay, the present safety of white settlers among the Indians is attributed to the influence of the missionaries.

The Coadjutor-Bishop of Capetown has written a letter to the *Foreign Mission Chronicle* dealing with the efforts made by the Dutch Reformed Church in Cape Colony to evangelize the Natives. After remarking that he has personally found the Dutch as ready as the English to evince a practical interest in the missionary work of our own Church, he gives some statistics furnished by the Dutch Reformed Church. Besides their Home Missions, which include the coloured people in Cape Colony, they employ twelve missionaries and fifty-four evangelists for work outside the Colony, contributing about 5000*l.* per annum for their work. Another 3000*l.* is raised for their Nyassa Mission, where they have six stations.

The AMERICAN EPISCOPAL CHURCH has in China, in addition to 41 foreign workers, 18 of whom are ordained, 26 native clergy and 43 native lay helpers. Their sphere is in the important provinces of Hu-Peh, Ngan-Hui, and Kiang-Su. The missionaries stationed along the Yang-Tse River have now been withdrawn to the Treaty ports, but in April the Bishop visited the up-river stations of Han-kow, Wu-chang, Ngan-kin, and Wu-hu. At Wu-chang alone there are two boarding and four day schools. In Han-kow fifty-four persons have been confirmed during this year.

The *Spirit of Missions* for May contains an account of the past and present of a Chinese girls' boarding-school at Shanghai. At "St. Mary's Hall" fifty-eight girls of all ages are receiving a Christian education. The baptism of two of the children this year left only seven non-Christian pupils in the school. Writing on June 28th, the American Bishop at Shanghai says that in spite of the prevailing panic, St. Mary's Hall and St. John's College remain open. Two students of the latter institution have recently been ordained. Bishop Graves appeals for a couple of young laymen to strengthen the college staff.

C. D. S.

LETTER TO THE EDITOR.

EARLY PROTESTANT MISSIONARIES.

SIR,—In the "Diary of William Hedges," edited by the late Colonel Yule (Hakluyt Society, 1889), I have come across the following curious passage (vol. iii. p. 193), occurring in a letter from Thomas Bateman (possibly a pilot in the Government service) to Mr. James Pickering, dated "Hewglee, 14 Oct., 1658":—"Now is the only time for you to commune with your owne heart, and by the publishing of your pious soliloquies there may bee hopes in time you may be preferred to be one of *Mau: Thomson's planters and propogatours of the Gospell in these heathenish parts.*" Does any other record exist of such "planters and propogatours of the Gospell" at this early date (1658)? If so, these must have been surely the earliest Protestant missionaries in India.

ELIOT HOWARD.

Ardmore, Buckhurst Hill, Sept. 14th, 1900.

EDITORIAL NOTES.

THE "Century of Missions" is closing with the most terrible series of massacres of missionaries which the Century has seen. The Kucheng massacre of 1895 was thought to be almost unprecedented. Certainly it sent a thrill of horror through the civilized world, and it was referred to sympathetically in the Queen's Speech to Parliament. But it pales altogether before the terrors of these few months. Early in September, both the American Bishop at Shanghai, Dr. Graves, and the American Consul there, Mr. Goodnow, estimated the number of American and British missionaries either known to be killed, or missing, at about 160; and besides these, an uncertain number of Roman Catholic priests and nuns, French, Italian, and Portuguese, had perished. The deaths absolutely proved include fifty-six British and American; and there is evidence, though not decisive, of the deaths of seventy others. Men, women, and children are included in these appalling figures. Moreover, if the telegrams can be relied upon, the most shocking barbarities were perpetrated on the victims; and many who have been mercifully spared only escaped after suffering inhuman treatment.

And then the Native Christians—what of them? It cannot be doubted that large numbers have been slaughtered. Did they have the option given them of denying their faith, and did they stand firm, and die willing martyrs for Christ? We know not. But the Lord knows. His Eye was upon every persecuted believer, however weak faith might be, and His Hand, we trust, was stretched out to save many, and to strengthen those whom He permitted to die for His Name's sake.

It is a strange circumstance indeed, and one for which thankfulness mingles with our grief, that no C.M.S. missionary, so far, has lost his or her life. Truly we had our share in 1895. Our sorrow, in respect of our own Missions, is for the suspension of work, and the certain sufferings of the converts. The latest information from our fields is given on pages 750—758. We would call special attention to the letters from Fuh-Kien and the South. They show that even in China all is not dark. Dr. Sampson's letter, in particular, breathes the spirit we desire to see in every letter that comes.

It is not worth while to continue in these pages the controversy about China Missions. We are sorry to see by the cuttings that reach us from provincial as well as London papers, that the usual cavils go on as briskly as ever. We have again and again presented abundant evidence how unfounded and unworthy they are; and if they have set any of our friends reading and searching our own pages and those of other properly-informed books and periodicals, they will have done a good work. We do, however, give on pages 758—765 some important recent documents and facts for ready reference.

OUR sympathy at this time may well be extended to our Government. Perhaps there has never been a problem of foreign politics more complicated and more perplexing than the one now awaiting solution in China. South Africa was nothing to it. We had not there to consider the interests and the susceptibilities of Russia, France, Germany, Austria, Italy, the United States, and Japan! It is easy enough to find mistakes in the actions of our rulers. We may wish this or that had been said, or done, or not said, or not done. But if ever allowances should be made, and generous appreciation and support accorded, surely it is here and now. We do not trench upon

politics in saying this. Whatever Ministers were in power, the same feelings should actuate us.

But it is not for missionary societies, or for missionaries, to mark out a policy for Government. Any attempt to do so now would be to throw away—quite uselessly—the high and impregnable position we occupy as engaged in spiritual work which has to be done whatever the political environment may be. There is indeed no reason why missionaries who know China better than almost any other men, and have information of special value, should not impart that information to the Government; and of course they, and the Societies, have a right to express an opinion upon questions in which Missions are directly involved. On September 6th a telegram was received from Bishop Moule, “Inform President premature settlement disastrous.” That was a legitimate and important expression of opinion, by one of the oldest veterans in China, to be communicated to one who is not only our President, but also a public man having personal and political relations with the Government. We are not so sure about a fuller telegram received simultaneously by the Bible Society, the L.M.S., and the Wesleyan Society—“British Missions agree premature settlement fatal. Make every possible effort. Must have better security.” Telegrams to a like effect—we have not the exact words—were received by the China Inland Mission, the Baptists, and the English Presbyterians; and it was arranged that the substance of these simultaneous messages should be sent to Lord Salisbury by the Secretary of the Bible Society. He did so in these words:—“They state that any premature settlement at the present juncture would be fatal. They evidently consider that such a policy would tend greatly to increase the dangers to which Europeans are exposed, and would lead to disastrous consequences.” It was quite right that Lord Salisbury should be informed of the opinion thus expressed; and the opinion itself does not go beyond what is legitimate. But the large body of missionaries assembled just now at Shanghai seem, a day or two later, to have gone further. The various telegrams were sent off on September 5th. The public meeting attended by 400 representatives, described in a telegram published in the *Times* of September 11th, was held on the 7th. “Resolutions,” says the *Times* correspondent at Shanghai, “were adopted appealing to the home Governments to secure an adequate and permanent settlement of the present crisis”; and the following conditions were urged:—

- (1) The restoration of the Emperor to full power.
- (2) Guarantees that China will hereafter fulfil her treaty obligations towards Missions.
- (3) That official protection be extended to native law-abiding Christians, who should be exempted from the observance of the customs of any other religion than their own.
- (4) The prompt and adequate punishment of all official instigators of outrages, from the Empress downwards.
- (5) That a proclamation embodying the terms of the settlement be posted for two years throughout the Empire.

It does seem desirable, however excellent these suggestions may be, that the Church Missionary Society should disclaim any right, as a Society, to press Nos. 1 and 4 (at least) upon the Government. No. 1 is purely political. No. 4 is not only political, but contrary to our repeated declarations. Punishment of crime by the criminal's own Government is *punishment*, and is just. Punishment of crime by the forces of another nation is *vengeance*, and, however just in itself, is not a measure to be urged by

missionary societies. Who is to punish "from the Empress downwards"? By all means let the Powers do it themselves, or insist upon the *de facto* Chinese Government—whenever there is one—doing it, if our statesmen think it right and necessary, on account of the outrages on the Ministers at Peking. But if those resolutions are endorsed by the missionary societies, how can the societies ever again say that they have not sought for "vengeance" for their murdered missionaries?

We confess to being grieved and perplexed. It is a hard thing to criticize brethren in such a position as those in China at the present time, with all their feelings deeply stirred. Moreover we do not know what missionaries took part, or whether the resolutions were adopted unanimously. But it is better to give utterance to our convictions now, while our ignorance on these points prevents such utterance involving criticism of particular societies or individuals.

ALTHOUGH the Society has so far been mercifully spared losses in China, it has been suffering losses at home. The death of the Rev. Henry Sharpe, for many years one of the most regular of the clerical members of the Committee, has been followed by the death of a still more regular lay member—though not for so long a period—Mr. F. Peterson Ward, who first joined in 1884. He was a respected member of Canon Duckworth's congregation at St. Mark's, Hamilton Terrace, and even in his eightieth year was still the untiring treasurer and secretary of the C.M. Association there, which raised last year 256*l.* His was a very familiar figure in the Committee-room, and his absence will leave a blank that will be felt. The Rev. E. Bachelor Russell, whose sad and sudden death by a bicycle accident in Scotland has caused such widespread grief, did not attend the committee-meetings; but he was a hearty friend, and was preparing to push the missionary cause in his new parish of Leyton. His chief service, however, was as a special missionary in India in 1896-97 and 1897-98, when he worked with earnestness, and with manifest blessing, among the Syrian Christians in Travancore.

BUT the most serious loss is caused by the death of the Rev. H. E. Perkins, who occupied a quite unique position amongst us, by his special gifts and the interest of his career. The son of a highly-respected S.P.G. missionary at Cawnpore, he was himself a distinguished civil servant of the British Government in India, and one of the noble band of Punjab officials who have so fearlessly befriended and supported Missions, being an influential member of the C.M.S. Corresponding Committee at Lahore. After thirty years of Government service, his last appointment being the Commissionership of Rawal Pindi, he retired on his pension, and at once (1886) joined the C.M.S. as an honorary lay missionary. Bishop Matthew of Lahore offered him holy orders, and he was ordained deacon in 1888 and priest in 1890. He started a new station at a village called Bahrwal-Atari, where he and Mrs. Perkins (a sister of Mr. C. E. Chapman, of the C.M.S. Committee) laboured earnestly; and he also did great service in translational work, being a singularly efficient linguist. In 1894 ill-health compelled his return to England; and he at once joined the Committee, and in many ways proved exceptionally valuable. Brief notices of him by old Punjab friends will be found at page 745.

IT is with much concern that we hear of the death of the Rev. Dr. Imad-ud-din, the most distinguished of our converts from Islam. His story is widely known, and we need only on this occasion remind ourselves that he

was converted through reading the New Testament, baptized in 1866, and ordained in 1868. The Rev. P. Ireland Jones, who is Acting-Secretary of the Punjab Mission, writes :—

“The loss to Christ’s cause in India, and the Punjab, is very great. I question 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. Of the number and value of his writings we shall hear more in detail later. He and Safdar Ali of the Central Provinces were both devoted disciples of the famous Maulvi Rahmat Ullah of Agra, at the time of the Mutiny, who escaped from India, and died at Constantinople, a consistently bitter enemy to the British Government, who placed a price upon his head at the Mutiny period. Our brother Imad-ud-din now beholds the true Prophet, the Zinda Rasul, and knows how right was his great venture of faith when he left Islam for Christ. May God raise up men like him !”

The penny pamphlet, *Autobiography of Imad-ud-din*, can still be had at the C.M. House. His remarkable paper sent to the Chicago Parliament of Religions in 1893, appeared in our pages in August of that year, p. 579.

WHAT has become of the Thousand Missionaries? It is just ten years since a number of leading clerical friends of the Society happened to meet at Keswick at the time of the Convention, and sent up to the Committee what came to be known as the “Keswick Letter.” That Letter was published in the September *Intelligencer*. It was the parent of important developments. It led to the arrangements for “Short Course” men at Islington; it led to the opening of the Highbury Training Home for women missionaries; it led to the adoption of the system of Appropriated Contributions. But the Letter also suggested the sending forth “within a few years” of One Thousand Missionaries. The phrase “within a few years” was variously interpreted. Some said five; some said “before the Centenary” (i.e. eight years and a half); some said ten years. To us *now* there would seem nothing remarkable in sending such a number in ten years, i.e. one hundred per annum on the average; but it seemed something *then*, for in the preceding ten years the number was only about four hundred.

It occurred to us a few days ago, remembering that just ten years had elapsed since the Letter was sent, to make a calculation as to the result. This has to be done carefully, because some names added to the roll within the period ought in fairness not to be counted, as they stand for workers already in the field in other connexions; for instance, the F.E.S. ladies taken on last year, and C.E.Z. ladies who have married C.M.S. missionaries, and existing missionaries like Bishop Cassels. The whole number added to the roll, from August, 1890, to May, 1900 (when the list in the Report was made up), proved to be 1054. The names to be deducted on the grounds just mentioned proved to be 61. That left a nett number of 993. But between May 31st and August 31st of this year, nine names were added to the roll, making *One Thousand and Two* within the ten years.

When we started the calculation, we had no idea what the result would be. Is it not deeply interesting? Is it not a result to praise God for?

THE C.M.S. in England is about to lose, for a time, the services of one of its most valued women workers. Miss S. M. Etches, who has worked for some few years in connexion with the Women’s Department, and who is widely known in addressing meetings all over the country, has accepted an invitation from our friends in Canada to pay a visit to that great Dominion and give temporary help both in connexion with the missionary meetings of the C.C.M.A. and in the Deaconess House, Toronto. While we realize how much Miss Etches will be missed in our British work, we cannot but be glad

that she is going to Canada, because we anticipate that God will use her there as He has used her here, to deepen the missionary purpose in many hearts. We ask on her behalf that during her absence she may ceaselessly be remembered in prayer, and that spiritual and physical strength may be given her in which she can accomplish the purpose of her mission.

It will be remembered that the three brothers Perowne, viz. the Bishop of Worcester, the Master of Corpus, and the Archdeacon of Norwich, presented a pulpit to the new church at Burdwan in memory of their father, who was a C.M.S. missionary there eighty years ago. They have now kindly added to this gift by presenting a brass reading-stand to be placed on the pulpit.

"SHALL C.M.S. RETRENCH?"

WE observe that a discussion has been started in the *Record* on the question, "Shall the C.M.S. retrench?" We are not surprised; nor do we regret it. The Society's financial position is probably more serious just now than it has been for many years, viewed, that is, purely from a human standpoint. It would be quite natural if some little reaction were to be manifest after such a period of advance and activity as the last four years. We therefore entirely agree with the writer of the first letter, who signs himself "Lector," that "we should look the position in the face."

But this means facing *facts*; and "Lector" actually assumes that we are agreed upon certain statements made by him, which are not based on facts at all. First, he speaks of the "constant repetition of heavy deficits," and remarks that "recent efforts to meet them have been unsuccessful." This is quite misleading. There was a "heavy deficit" of 12,000*l.* in 1894, and the effort to meet it was extraordinarily successful, for it was all wiped off on the Anniversary Day, and 4000*l.* carried forward. In 1895 the "deficit" was 1422*l.*, about one-half per cent. on the expenditure. In 1896, the "deficit" was nominally 17,000*l.*, and in 1897 it had risen to 23,000*l.*, no effort having been made to meet it; but a large part was due to greatly increased outlay in China, and the Committee therefore at once applied towards it a China fund in hand which was really applicable to that outlay. The remainder was frankly asked for from our friends, and within a few weeks the whole was contributed. Meanwhile, the Three Years' Enterprise had been launched, with the avowed object of increasing the number of missionaries, and therefore—necessarily—the expenditure; and in April, 1898, it was already two years old. The result was, naturally, that the expenditure of the year ending March 31st, 1898, exceeded the income by 20,000*l.*; but the Committee made no effort, or even appeal, for the special raising of this sum. Why not? Because not only the T.Y.E. funds, but the special Centenary Fund itself, was already started, and was openly and avowedly designed to pay for extension, that is, for increased current expenditure. On the strength of those Funds, therefore, which were already coming in, the Society, openly and publicly, continued to go forward, sending out more and more missionaries, and incurring, of course, corresponding expenditure. In 1899, the "adverse balance" of 20,000*l.*, not having been touched, had risen to 30,000*l.*; and then that sum was, in accordance with the policy avowed all along, charged to the Centenary Fund. In April, 1900, there appeared a further excess of expenditure of 44,000*l.*, again due to the extension for which the Centenary Fund was designed to pay; and the Centenary Fund, again, properly paid it off.

Only twice, therefore, in seven years, did the Committee make any "effort"—"request" would be a better word, for there was no begging—to

meet a deficit, viz. in 1894 and 1897; and both times with immediate and complete success. The other excesses of expenditure over ordinary income have been met from funds (China, T.Y.E., and Centenary) which were expressly applicable to that very purpose.

The total expenditure of the seven years, 1893-94 to 1899-1900 was 2,095,000*l.* Of this sum, 34,000*l.* has been given to meet deficits, nearly half of it without any appeal whatever from the Committee. The whole of the rest has been covered by Ordinary, Appropriated, T.Y.E., and Centenary Funds, all of them expressly applicable to the object. If that is not successful finance, it is hard to know what would be.

Then "Lector" complains of "the swallowing-up of so much of the Centenary Fund in the payment of old debts." Will it be believed that, so far, not one single penny has been used to pay old debts! However, it is true that 5000*l.* is to be so applied, as announced from the first, viz. to clear off the remaining mortgage on the Church Missionary House. Is it this to which "Lector" objects? Or can it be that he has applied the term "old debt" to the increased expenditure incurred within the three years 1897-1900, actually while the T.Y.E. and Centenary Funds were being raised? If so, a more infelicitous phrase could hardly have been chosen.

We would ask, To what objects do "Lector" and any who agree with him think that the Centenary Funds should have been applied? Did they wish them hoarded? Well, in accordance with the Committee's express announcement, about 30,000*l.* was used to raise the Working Capital to a proper and necessary level. To that extent the Funds have been hoarded. How otherwise should they have been used? For Extension? That is exactly what they have been chiefly used for. What else? To cover enlarged expenditure in future years, perhaps? But if in future years, why not in current years? What is the difference between an excess of expenditure in 1899 and an excess of expenditure in (say) 1905? We really are puzzled to know what our friends would wish.

We repeat, therefore, that "facing the position" involves recognition of the actual facts of the case. These facts we have now briefly stated. Then, looking at the future, let one additional fact be clearly perceived. This is, that no retrenchment now could sensibly diminish the expenditure for the current year. The foreign expenditure is going on week by week and month by month upon votes passed in October last year. Even if we recalled missionaries, dismissed catechists, shut up schools, by telegraph, we could lessen the outlay of 1900 by but a few rupees; and scarcely more effective, within the year, would be sudden reductions at home. In point of fact, the Estimates Committee will, this very month, be arranging the rate of expenditure in the various Missions for the year *commencing* next April, so that our local governing bodies may have time to lay their plans accordingly. Let it be clearly understood, then, that a real policy of retrenchment (1) cannot affect the current year, and (2) must be decided on at once if it is to affect the next year, that is, the year that will be reported on, not next May, but in May, 1902. This is "facing the position."

Wherein lies the seriousness of the present position? Simply in this, that the T.Y.E. and Centenary funds having been nearly all used, fresh resources are needed to maintain the labourers and the work which those funds have for the past three or four years helped to maintain. What is called the ordinary or normal income does grow, almost year by year; but it does not keep pace with the normal increase of expenditure. Either, therefore, we must tap fresh sources, or we must retrench.

There is one way, and one only, of real retrenchment on a scale that would in time bring the expenditure within the present normal income.

That is, to send out no new missionaries at all, either to fill vacancies or for fresh or future work, for at least five years; in which time deaths and retirements would naturally reduce the staff to the required point. Probably a few minor economies could be managed otherwise, but they would scarcely affect the general result. A most exhaustive examination of the details of expenditure was made five years ago by Mr. Rundall, one of our most skilful and experienced finance members; and he could scarcely put his finger upon any item that could be reduced without injury to the work. A similar quinquennial examination is now being made, and there is little doubt that the result will be the same. This, again, is "facing the position."

One word on the "policy of faith." Such a policy is presumption, is mockery, if there is no faith. God will honour faith, but He will not honour unbelief as if it were the same thing as faith. It is quite possible that the era of faith is at an end, for the present. Certainly this is so, if faith fails the first time it meets with a really severe test. Peter did walk on the water, and yet he did presently begin to sink. The Church Missionary Society has had an experience in the last fourteen years which in 1887 would have been pronounced absolutely impossible, in the extraordinary increase of men and means: the number of missionaries nearly trebled, and the expenditure for the whole period about a million pounds more than would have been then estimated, *and all covered*. If the Society, "seeing the wind boisterous," and therefore "afraid," now "begins to sink," this will not alter the fact that what then seemed an impossible thing was actually experienced, any more than Peter's failure altered the fact that he actually had "walked on the water." It was good for him to learn his weakness, and it may be that the Lord sees that we need to learn a similar lesson; but if so, it does not alter the fact that a simpler and fuller trust would have obviated the necessity, just as we all know that Peter need not have sunk, and would not have sunk had he shut his eyes and ears to the winds and waves, and looked unflinchingly on his Divine Master.

But of course faith is only reasonable when we feel sure that we are in the line of God's will. Peter did know that, for he had his Master's express command. Do we know it? If there is any doubt on this point, our faith has nothing to rest upon. It would be wrong to charge those who wish to reconsider the position with a lack of faith. They are quite right to ask, Are we in the right path? All we now urge is that the wonderful way in which all need has been met in the fourteen years proves that, *so far, we have been in the right path*. Whether we are still called to walk in the same path is no doubt a subject for reverent and prayerful consideration.

On the suggestion of two of the *Record's* correspondents that the Society is swerving from its spiritual and evangelical principles we decline to comment. The suspicion is unworthy, and totally without foundation.

REFERRING to our paragraph last month about the missionaries at the Keswick Convention, we have to make a correction. It was Mr. Lewin, and not Mr. Blackledge, who spoke at the Island Meeting about Uganda.

THE C.E.Z.M.S. will hold a meeting to take leave of missionaries in the Queen's Hall, Langham Place, W., on October 4th, at 2.30 p.m. Chancellor P. V. Smith will take the chair, and an address will be given by the Bishop of Lucknow.

THE Valedictory Meeting of the Z.B.M.M., to take leave of missionaries, will be held in Exeter Lower Hall on October 9th, at 3 p.m. Sir Charles Elliott, K.C.S.I., will preside.

THE AUTUMN VALEDICTORY MEETING.

A PUBLIC Farewell to Missionaries will be held at Exeter Hall on Tuesday, October 2nd. The President will preside, and missionaries proceeding to West and East Africa, Palestine, Persia, Bengal, N.-W. Provinces, Punjab and Sindh, Western India, South India, Ceylon, China, and Japan, will be taken leave of. The Rev. H. Woffindin, Vicar of Holy Trinity, Tulse Hill, will give the address. A limited number of seats, reserved and numbered, tickets one shilling each (body of Hall and platform tickets free), may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, October 3rd, at 11.30 a.m., for the outgoing missionaries and their friends, with an address by the Rev. H. G. Grey, M.A., Principal of Wycliffe Hall, Oxford.

LIST OF MISSIONARIES GOING OUT (D.V.) WITHIN THE NEXT FEW MONTHS.

Those marked thus (*) are going out for the first time.
The List is liable to some slight alteration.

- | | |
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| <p>SIERRA LEONE—
Miss H. Bisset.</p> <p>YORUBA—
Rev. and Mrs. T. Harding.
Rev. and Mrs. N. T. Hamlyn.
Mrs. H. Tugwell.
Miss H. J. Duncum.
*Miss A. Robinson.</p> <p>NIGER—
Rev. J. D. Aitken.
Dr. A. E. Clayton.
Miss E. A. Warner.
*Rev. G. P. Bargery.
*Mr. A. E. Ball.
*Mr. H. Vischer.</p> <p>EASTERN EQUATORIAL AFRICA—
Mr. and Mrs. E. W. Doulton.
Mr. J. Hesolwood.
Mrs. D. Deekes.
Miss M. A. Ackerman.
Miss E. Lockett.
*Miss A. M. Austin.
*Miss A. M. Barnett.
*Miss H. G. H. Malone.</p> <p>PALESTINE—
Rev. and Mrs. C. T. Wilson.
Miss L. W. Lewis.
Miss F. A. Cooke.
Miss F. L. A. Roberts.
Miss E. A. Lawford.
Miss A. Cooper.
Miss M. B. McConaghy.
*Miss B. S. Brock.
*Miss H. J. Dewe.
*Miss N. K. Fisher.
*Miss E. M. Thorne.</p> <p>PERSIA—
*Rev. W. H. Walker.</p> <p>BENGAL—
Rev. H. M. Moore.
Rev. L. A. McC. Newbery.
*Rev. S. H. Clark.
*Rev. A. F. Ealand.
*Miss E. M. Brown.
Miss V. Macfarlane.</p> <p> Miss E. F. Ellwood, fiancée to the Rev. H. B. Durrant (N.-W. Provinces).</p> | <p>NORTH-WEST PROVINCES—
Rev. R. J. Kennedy.
Rev. and Mrs. J. M. Challis.
Miss K. C. Wright.
Miss A. H. R. Bull.
*Rev. P. Armitage.
*Rev. W. Hodgkinson.
*Rev. G. T. Manley.
*Mr. G. C. Vyse.
*Miss V. Saunders.
*Miss T. G. Stratton.</p> <p>PUNJAB AND SINDH—
Rev. and Mrs. C. H. A. Field.
Rev. A. E. Redman.
Dr. A. Jukes.
Mrs. T. R. Wade.
*Rev. A. H. Abigail.
*Mrs. E. Inglis.</p> <p>WESTERN INDIA—
*Rev. A. D. Henwood.
*Rev. Hector McNeile.
*Rev. H. J. Smith.</p> <p>SOUTH INDIA—
Rev. and Mrs. R. F. Ardell.
Rev. and Mrs. F. W. Breed.
Rev. and Mrs. R. W. Peachey.
Rev. J. C. McL. Hawkins.
Mrs. H. J. Schaffter.
Mrs. H. D. Goldsmith.
*Miss M. L. Pawson.</p> <p>CEYLON—
Miss E. M. Josolyne.
*Mr. G. A. Purser.</p> <p>SOUTH CHINA—
Miss M. Johnston.</p> <p>MID CHINA—
Dr. and Mrs. D. Duncan Main.</p> <p>JAPAN—
Rev. and Mrs. H. G. Warren.
Miss A. C. Bosanquet.
Miss E. S. Fox.
Miss F. M. Fugill.
*Rev. S. Heaslett.
*Rev. G. W. Rawlings.
*Miss J. Mackie.
*Miss E. L. B. Norton.
*Miss G. A. Reid.</p> |
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The following missionaries have already left for their stations since June 1st, or will have left before October 2nd:—

SIERRA LEONE—

*Rev. T. Rowan.

YORUBA—

Bishop and Mrs. Johnson.
Mrs. J. B. Wood.
Miss C. C. Boyton.

NIGER—

Rev. and Mrs. T. J. Dennis.
*Rev. G. T. Basden.
*Miss E. A. Hornby.

EASTERN EQUATORIAL AFRICA—

Rev. H. Cole.
Dr. E. J. Baxter.
Mr. E. Luckcock.
Mr. and Mrs. L. J. Vale.

UGANDA—

Rev. and Mrs. F. Rowling.
Rev. G. E. Blackledge.
Mr. T. B. Fletcher.
Mr. H. B. Lewin.
*Rev. H. T. C. Weatherhead.
*Rev. J. J. Willis.
*Mr. E. C. Davies.
*Mr. A. G. Fraser.

*Mr. A. W. Kemp.

*Mr. C. J. Phillips (Accountant).

PALESTINE—

Miss M. A. Daniels.

BENGAL—

Rev. A. Le Feuvre.
Rev. and Mrs. D. M. Brown.
Rev. and Mrs. H. J. Jackson.

NORTH-WEST PROVINCES—

*Rev. and Mrs. R. S. Bennertz.
*Mr. G. Agnew.

JAPAN—

Miss K. A. S. Tristram.
Miss H. S. Cockram.
Miss E. A. P. Sells.
Miss B. J. Allen.

N.-W. CANADA—

Ven. Archdeacon and Mrs. Phair.
Rev. E. J. Peck.
Rev. and Mrs. J. R. Lucas.
Rev. and Mrs. B. Totty.
Rev. and Mrs. W. G. Walton.

BRITISH COLUMBIA—

Rev. and Mrs. A. J. Hall.

MISSIONARY DEPARTURES DURING OCTOBER.

Pers.s. *Fante*, Oct. 3rd, 1900:—The Rev. J. D. Aitken and Mr. A. E. Ball, for the Niger.
Pers.s. — Oct. 4th:—The Rev. and Mrs. F. F. Adeney and Mrs. Bywater, for Egypt.
Per s.s. *Valetta*, October 5th:—The Rev. and Mrs. C. T. Wilson, Miss B. S. Brock, Miss H. J. Dewe, and Miss N. K. Fisher, for Palestine.
Per s.s. *König Albert*, October 10th:—Miss F. M. Fugill, Miss J. Mackie, and Miss E. L. B. Norton, for Japan.
Per s.s. *Massilia*, Oct. 12th:—Miss E. M. Brown and Miss V. Macfarlane, for Bengal.
Per s.s. *Ormuz*, October 12th:—Miss M. L. Pawson, for South India; and Miss E. M. Josolyne, for Ceylon.
Per s.s. *Australia*, October 19th:—Miss T. G. Stratton, for the N.-W. Provinces; Mrs. E. Inglis, for the Punjab and Sindh; the Rev. H. McNeile and the Rev. A. D. Henwood, for Western India.
Per s.s. *Goorkha*, October 19th:—Mrs. H. D. Goldsmith, for South India.
Per s.s. *Prinz Heinrich*, October 22nd:—Miss M. Johnstone, for South China; the Rev. and Mrs. H. G. Warren, the Rev. S. Heaslett, the Rev. G. W. Rawlings, Miss A. C. Bosanquet, Miss E. S. Fox, and Miss G. A. Reid, for Japan.
Per s.s. *Omrah*, October 26th:—The Rev. and Mrs. F. W. Breed, for South India; Mr. G. A. Purser, for Ceylon.
Per s.s. *Arabia*, October 26th:—The Rev. W. Hodgkinson, the Rev. G. T. Manley, the Rev. R. J. Kennedy, the Rev. J. M. Challis, and Mr. G. C. Vyse, for the N.-W. Provinces; the Rev. A. H. Abigail, for the Punjab and Sindh; and the Rev. H. J. Smith, for Western India.

TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer for the famine-stricken in India; thanksgiving for the self-denying efforts made to relieve the distress. (Pp. 737—745.)

Thanksgiving for the life-long labours of devoted friends of the Society now called to their heavenly rest; prayer that God will raise up many more labourers like those whose loss we mourn. (Pp. 745—750, 789.)

Thanksgiving for the safety of our missionaries in China. (Pp. 750—758, 787.)

Continued prayer for China:—for the Native Christians, that courage and patience may be given to those who are called to suffer for their faith; that the British Government may be guided to a righteous and adequate policy. (Pp. 750—765, 787—789.)

Thanksgiving for the advance year by year in the number of missionaries sent out by the Society; prayer for those sailing this month. (Pp. 794, 795.)

Prayer that the Hausaland party may be specially guided at this juncture. (Pp. 771, 772.)

“MISSIONARIES IN EGYPT.”

A PROPOS of our article on Missionaries in Egypt in the last *Intelligencer*, we append some extracts from an article by the Rev. F. F. Adeney, the Secretary of the C.M.S. Egypt Mission, which appears in the magazine of the Junior Civil Service Christian Union, the *Union Observer*, for September:—

“With regard to religion, I fear that England is doing incalculable harm to Egypt. The majority of Egyptians are Moslems. . . . But not all Egyptians are Moslems. Egypt was once at least nominally Christian. The old Heathenism of Egypt gradually disappeared before the mighty moral force of Christianity, and Egypt, and Nubia (Soudan) to the south of it, became Christian kingdoms. And it was only the corruptions and divisions of the Church of the seventh century which made it possible for the Moslem invaders to conquer the country. Many Egyptian Christians accepted the religion of their conquerors from motives of fear or worldly gain. Many thousands were slain and exiled in the fierce persecution which age after age the Church of Egypt endured, and it is only a marvel that there are any Christians left at all. And yet to-day one-tenth of the population of Egypt is Christian, and to me it seems that the hope of Egypt is in these Coptic Christians. There is much misunderstanding about the Copts in England. A lady said to me the other day, ‘Then you would call the Copts Christians?’ ‘Very much so,’ I replied, ‘for although debased by ignorance and superstition, the Copts are fellow-Christians. They worship the Triune God, they have the same Scriptures as we, and almost the same creed.’

“One would have expected that an Englishman would have tried to help his Egyptian fellow-Christian in every way, and have endeavoured to recommend Christianity, which has made England great and free, to the Moslem. But I am sorry to say that it is the fashion with the Government officials in Egypt to affect to despise the Copts and to consider the Moslem a much finer fellow. And while, of course, the Government does not allow open persecution of the Christians, it is everywhere strengthening Islam and doing nothing to encourage Christianity. . . .

“But still more does this policy injure the Copts morally and spiritually. One would think that Christian Englishmen would at least insist on having Sunday free from work. But no, it is a Moslem Government, and so the English chief and his Coptic clerks must work on Sunday as on other days, although a little moral courage and arrangement would give Christians the opportunity of keeping their holy day as well as the Moslems.

“Again, the Government schools, the nurseries of the next generation, are all arranged to suit the Moslems, and do much to strengthen the hold of Islam on Egypt. The Koran is diligently taught, and though there is a conscience clause. I know that many Coptic fathers do not take the trouble to avail themselves of it. Needless to say, the Bible is not taught, and there are no Government schools specially for Christians. The weekly holiday is on Friday, the Moslem holy day, and if a Christian boy absents himself on Sunday he is handicapped at once in the race with his Moslem school-fellows.

“This policy is, I am sure, terribly short-sighted, and will be disastrous to the progress of Egypt. What is the use of painting the outside of a house, if the inside be left untouched? And what will a veneer of Western manners and education do for the Moslem Egyptian? What did Western civilization do for Ismael Pasha, the man whom every true Egyptian curses as the ruin of his country?

“But, you will ask, are the Copts really better than their Moslem neighbours? And I frankly confess that the unregenerate Copt is often dirtier and more corrupt than the Moslem. But while there is no hope that the Moslem will change so long as he remains a Moslem, there is always hope that a nominal Christian will become a true Christian, and exhibit at last the virtues which are enshrined in Christianity. I have never persuaded a Moslem to confess a sin: I have known a Copt to do so. And that is why I say the hope of Egypt is in the Copts. And I long to see in Egypt, Englishmen who are not ashamed of their Christianity, and who will lend a helping hand to their Coptic brethren, and by life and word recommend to the Moslems who come under their influence the religion of Jesus Christ, the Saviour of the world.”

HOME DEPARTMENT.

Notes and Comments.

IN the July number of *India's Women and China's Daughters* there is given an account of a Hockey Club Zenana Guild which exists in the north of Ireland. Amongst other members of the Hockey Club was a clergyman who eventually led some of his fellow-members to realize the anomaly of being able to meet at least weekly for a game, but unable to meet so as to work for Foreign Missions. Eventually a committee was formed, composed of members of the Hockey Club, through whose efforts subscriptions were collected, and a large box of work sent up to the Annual C.E.Z. Sale held in Dublin. The Guild referred to includes many who do not belong to the Club; it is worked by those who play hockey.

The *Hibernian C.M. Gleaner* aptly calls attention to the fact that in old days there were regular "Military Associations" in connexion with the Hibernian C.M.S., and suggests that an effort should be made by friends living in garrison towns to revive them. It is stated that in 1824 no less than 204*l.* was raised by these associations, the contributions of one regiment amounting to 60*l.*, which was given by 460 subscribers, all but eight of whom belonged to the rank and file. This matter might with advantage engage the attention of friends of the Society in England as well as in Ireland.

C. D. S.

Local Associations and Unions.

SERMONS and meetings in connexion with the Stafford Association were preached and held on September 2nd and 3rd. A largely-attended children's meeting preceded the public gathering, and was addressed by the Rev. W. St. Clair Tisdall. Sir Thos. Salt, who has succeeded the late Earl of Harrowby as President of the Association, presided over the annual meeting, and in his address referred to the late President, whose death they had all so much regretted. Proceeding, he said that men were sometimes heard to say that missionary work should be done at home. If the persons who advanced this theory were extremely active in other charitable sources there would be some weight in the opinion, but such expressions of opinion usually came from those who did no charitable work at all. Two points in missionary work, said the chairman, had always interested him: one was the medical work, and the other the growth of the Native Church, and he was much pleased to hear of the advances made in both these directions. Addresses were also given by the Rev. Percy Wood, and the Rev. W. St. Clair Tisdall, of Persia.

The annual meeting of the Walsall Auxiliary was held on September 10th, the Mayor (Mr. W. J. Pearman-Smith) presiding. Mr. Sydney Gedge spoke at length on the Society's work, and more especially on the recent events in China. It had been said, he remarked, by some who deplored the terrible massacres, that these people had better have stayed at home, lived at peace, and done what good they could; but it was forgotten by such people that "the blood of the martyrs was the seed of the Church." Thousands of lives had been lost in South Africa, but no one suggested that they should have stayed at home. Even had the missionaries and soldiers known what was in store for them, they would, he believed, still have gone forth to their duties. Archdeacon Caley, of the Travancore Mission, also spoke.

The Anniversary meetings of the Shropshire C.M. Association were held in Shrewsbury on September 10th, the Mayor of Shrewsbury presiding. The speakers taking part were the Archdeacon of Salop, the Rev. W. St. Clair Tisdall (of Persia),

the Rev. P. Wood, the Rev. H. S. Mercer, and the Rev. J. J. Norris. The Rev. A. C. Thiselton read the Report. The meetings, especially that of the evening, were more than usually impressive. A. C. T.

Deeply-interesting meetings of the Suffolk C.M. Union were held at Bury St. Edmunds on Friday, September 14th. The morning meeting was fairly attended, and a goodly number were present in the afternoon. The Rev. Canon Sutton gave an interesting and helpful exposition of Acts xiii. 1-4 in the morning, and in the afternoon he drew a comparison between the position of the C.M.S. in 1833 and now, showing the great advance; and also that of almost every Mission doubtless had been cast on the duty of its continuance, grounded on some such reasons as are now alleged for ceasing to work in China. Canon Sutton also brought forward a C.M.S. parish which had recently managed to send more than four times as much to the C.M.S., as an example of what could be done, and of the way he expects the financial crisis of the Society to be overcome. Archdeacon Walker then gave a graphic account of the progress, nature, and spiritual character of the work in Uganda, full of encouragement and hope. He reported also a statement of an officer that but for the missionaries all Europeans in Uganda would have been murdered. Missionaries were the procurers of peace, not the cause of war. No more stimulating meeting has ever been held. W. J. G.

CONFERENCE OF WOMEN OF HIBERNIAN C.M.S.

ARRANGEMENTS are being made to hold a Conference of Women Workers in connexion with the Hibernian C.M.S. in Dublin, from October 23rd to 26th. This Conference promises to be of no little interest and importance, and the hearty response of Irish friends during its initial stages is one more proof of their deep devotion to the cause of Foreign Missions. The Women's Departments in England and Ireland are jointly responsible for organizing the Conference, and they have been able to secure a thoroughly efficient and experienced deputation for the purpose. It is hoped that R. Maconachie, Esq., Miss Mary Maude, Miss C. Storr, and possibly Miss Baring-Gould, will be the speakers. Miss G. A. Gollock, as Chairwoman, and Miss M. C. Gollock, will also take part. The sympathy shown in Ireland is equally satisfactory. Mrs. Peacocke is President of the Conference, and the opening reception is to be held in the Palace, at which the Archbishop is most kindly going to speak. The wives and daughters of Irish bishops are acting as Vice-Presidents, and to Miss Helen Bradshaw falls the onerous duty of being the Conference Secretary. The Rotunda Rooms have been engaged as being the most commodious and central, and the Irish railway companies have consented to give specially reduced fares to all attending the Conference. To bring all the meetings to a fitting conclusion a Holy Communion Service will be held on Friday morning, October 26th. Needless to say, the results of this earnest effort to render still more efficient the help which women do and may give in Foreign Missions, will be watched with prayerful interest.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 11th, 1900.—The Committee took into consideration letters from Bishop Tugwell and Dr. W. R. S. Miller, telling of their serious illness at Gierko. Having reviewed all the circumstances of the Hausaland Mission, it was resolved to send a telegram to Bishop Tugwell in the following words: "All free to return."

It was resolved to request the Society for Promoting Christian Knowledge to undertake the printing and publishing of a Grammar and Vocabulary in the language of Uganda, prepared by the Rev. W. A. Crabtree.

The Secretaries reported the death, on September 5th, of the Rev. H. E. Perkins, Honorary Life Governor. The following Resolution was adopted:—

"That the Committee have sustained a severe loss by the unexpected 'Home Call,' on the 5th instant, of their much-valued colleague, the Rev. H. E. Perkins—a loss which they believe will be felt in India no less than in England. They thank God for

the bright memory and noble example of his faithful Christian life. Serving his country with conspicuous ability during thirty years as an Indian civilian and latterly as a Magistrate and Administrator in the Punjab, he found time to interest himself in the work of the Society, joining in the suggestion of the institution of the Allahabad Conference in 1872, and accepting a seat on the Corresponding Committee formed for the Punjab in 1877. When he retired from the Civil Service in 1886 he joined the Mission staff, at first as a lay Honorary Missionary, afterwards with clerical orders, and laboured among the very people over whom he had been a ruler, till the ill-health of his wife and himself required his return to England in 1894. Since that time he has rendered valuable assistance in the home administration of the Society, twice temporarily in the Secretariat, lately in connexion with the Centenary Review Committee, by articles in the *Intelligencer*, and by regular attendance at the Committees, where, specially as regards Indian affairs, his counsel was most valuable. He was appointed Honorary Life Governor in 1896. While offering their heartfelt sympathy to Mrs. Perkins in this time of sorrow, the Committee rejoice in the assurance that the God who has been her Stay during many years of labour with her departed husband will be her ever-present Support in her great bereavement."

The Secretaries reported the death of the Rev. E. Bachelor Russell, on August 30th, and were instructed to place on record the following Minute:—

"The Committee received with deep regret the announcement of the death by accident on August 30th, 1900, of their esteemed colleague, the Rev. Edward Bachelor Russell, Vicar of Leyton. They gratefully remember the valuable services rendered to the Society by their departed friend during his two visits to India as Missioner during 1895 to 1897, and his earnest promotion of the Society's interests, first in his parish of Appledore, and latterly in that of Leyton, to which he was appointed only last year. They desire to convey their sincere sympathy to Mrs. Bachelor Russell, her family and friends, under this sad and sudden bereavement."

The Secretaries also reported the death, on September 8th, of Mr. F. Peterson Ward, Honorary Life Governor, and the following Resolution was adopted:—

"By the death, on the 8th instant, of Mr. F. Peterson Ward the Committee have lost one of their oldest and most valued colleagues. Mr. Ward became a member of Committee in 1884, and has since been most faithful in attendance and personally interested in the work of various Sub-Committees. In matters of finance his counsel was specially useful, his business experience being most helpful in many details of home administration. He was, besides, most earnest and successful in promoting the Society's interests in the parish of his residence. In recognition of special services he was appointed an Honorary Life Governor at the last Annual Meeting."

NOTES OF THE MONTH.

ORDINATIONS.

Sierra Leone.—On Trinity Sunday, June 10, 1900, at Freetown, by the Bishop of Sierra Leone, the Rev. Paul Augustus Bickersteth to Priest's Orders; and on Saturday, June 23, at the Bishop Crowther Memorial Church, Cline Town, the Rev. Daniel Athanasius Davies to Priest's Orders.

New Zealand.—On Trinity Sunday, June 10, by the Bishop of Auckland, the Rev. Hector Alfred Hawkins to Priest's Orders.

DEPARTURES.

Niger.—The Rev. and Mrs. T. J. Dennis, the Rev. G. T. Basden, and Miss E. A. Hornby left Liverpool for Forcados on Sept. 5.

Eastern Equatorial Africa.—Mr. and Mrs. L. J. Vale left London for Mombasa on Aug. 30.—Mr. E. Luckock left Marseilles for Mombasa on Sept. 6.

Uganda.—The Rev. and Mrs. F. Rowling, the Rev. G. R. Blackledge, Mr. T. B. Fletcher, Mr. H. B. Lewin, the Rev. H. T. C. Weatherhead, the Rev. J. J. Willis, Mr. E. C. Davies, Mr. A. W. Kemp, and Mr. C. J. Phillips left London for Mombasa on Aug. 30.—Mr. A. G. Fraser left Marseilles for Mombasa on Sept. 6.

Palestine.—Miss M. A. Daniels left Marseilles for Port Said on Sept. 15.

Bengal.—The Rev. A. Le Feuvre left London for Bengal on Aug. 31.

North-West Provinces.—Mr. Gerard Agnew left London for the Gond Mission on Aug. 30.

ARRIVALS.

Niger.—The Rev. H. Proctor left Brass on July 31, and arrived at Liverpool on Aug. 31.

Eastern Equatorial Africa.—Mr. and Mrs. W. E. Parker left Mombasa on Aug. 13. and arrived in London on Sept. 12.

Uganda.—Miss E. M. Furley and Miss M. S. Thomsett left Mombasa on Aug. 1, and arrived in London on Aug. 21.—Mr. Allen Wilson, Miss G. E. Bird, and Miss E. L. Pilgrim left Mombasa on Aug. 1, and arrived in London on Aug. 22.

Egypt.—The Rev. and Mrs. W. E. Taylor left Ismailia on Sept. 4, and arrived in London on Sept. 18.

Ceylon.—The Rev. H. P. Napier-Clavering left Colombo on Aug. 3, and arrived in England on Aug. 21.

BIRTHS.

Eastern Equatorial Africa.—At Mochi, on July 25, the wife of Mr. V. V. Verbi, of a son.

Western India.—On Aug. 25, at Nasik, the wife of the Rev. L. B. Butcher, of a son.

West China.—At Chongpa, on July 17, the wife of Mr. W. H. Gill, of a daughter.

Japan.—At Toronto, on Aug. 13, the wife of the Rev. J. Macqueen Baldwin, of a daughter.

DEATHS.

North-West Provinces.—By telegram received Aug. 22, Miss E. M. Beyts.

Punjab and Sindh.—At Amritsar, on Aug. 28, the Rev. Dr. Imad-ud-din.

PUBLICATION NOTICES.

The Church Missionary (Sheet) Almanack, 1901. This is now ready. The arrangement is quite new, designed to make the Almanack more attractive generally. The pictures are:—Buying a Bible in Uganda; A Service in an Eskimo Hut; A Jungle Journey in West Africa; An Afternoon Call in Japan; A Talk with Out-patients in the Punjab. Price 1d. (1½d., post free); 12 copies, 1s., post free; 100 copies, 7s., post free. Further particulars will be supplied on application. The Almanack is also arranged for localizing; a specimen copy, with details of prices, &c., will be sent to possible localizers on receipt of a post-card.

C.M. Pocket Book for 1901 (with Diary) (with Diary), roan gilt edges, 1s. 4d., post free; and the *C.M. Pocket Calendar*, paper covers, 3d. (4d., post free). These will be ready by the end of October or early in November. A further announcement will be made next month.

Extracts from the Annual Letters of Missionaries for 1899. These are approaching completion. Part XVII., containing North-West Provinces (completion) and Central Provinces of India, 48 pp., price 3d., post free; Part XVIII., containing Bengal and New Zealand Missions, 48 pp., price 3d., post free; Part XIX., containing North-West Canada Missions, 48 pp., price 3d., post free; and Part XX., containing West China and British Columbia Missions, 32 pp., price 2d., post free, are now ready. Part XXI. will complete the series, and will be ready early in October; it will contain letters from the Mid China Mission, and an Index to the whole series, 48 pp., price 3d. post free.

C.M.S. Centenary Medals. The Publishing Department has still a supply of these Medals on hand, which it has been decided to offer at the following reduced rates:—*Aluminium*, 6d. per dozen, or 3s. 6d. per 100, post free. *Bronze Medal in case*, 1s. 6d., post free. *Silver Medal in case*, 3s. 6d., post free. It is hoped that, at the reduced rates, many friends may be enabled to become possessed of these interesting souvenirs of the Centenary, who have not hitherto been able to purchase them.

Annual Sermon, preached at St. Bride's Church on April 30th, 1900, by the Right Rev. Bishop Johnson. The Sermon can be obtained in separate form, free of charge for a few copies. It is also bound up with the Annual Report.

Sunday-school Missionary Lesson, No. 6, is now ready. It is entitled, "Made in the Image of God," by the Rev. G. Denyer. These Lessons are supplied on terms already announced. List and further details on application.

Missionary Lotto (2nd Series). This Game has undergone slight revision in order to bring certain of the questions and answers up to date. The revised issue is now on sale, price 1s. 6d., post free.

A friend offers the *C.M.S. Reports* (paper covers) for the past sixteen years to any supporter of the Society who would like to have them, on payment of the carriage. Communications to be addressed to the Lay Secretary, C.M. House.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.



The Willows.



The Olives.



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“BE STILL, AND KNOW THAT I AM GOD.”

(Psalm xlvi. 10.)

An Address at the Communion Service for Departing Missionaries, October 3rd, 1900.

By the Rev. H. G. GREY, M.A.,

Principal of Wycliffe Hall, Oxford.

THESE words, you will remember, were addressed by Jehovah, through the Psalmist, to His people the Jews, in view of a threatening invasion of worldly powers: “The Heathen raged, the kingdoms were moved: He,” Jehovah, “uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the Heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge” (ver. 6-11).

I want to try and suggest a few lessons which, I think, we may learn from this passage.

1. We may learn comfort and courage from them just now. The troubles in China; the sufferings and deaths of missionaries, their wives and little ones, of which we have already heard; the details with horrors which may be awful yet to reach us; the still more numerous massacres of Chinese Christians—all these must not stagger us. “In His hand are all the corners,” recesses, “of the earth.” His never-failing providence holds. Even these tragedies are working out His purposes. “The wrath of man shall praise Thee.”

There may be more and worse in store. There are possibilities of persecutions in Japan, in Africa, in India, as well as in China. Whatever view we may take of the Advent and the signs of the times, it is our Lord Himself who has said that “men’s hearts shall fail them for fear, and for looking after those things that are coming on the earth.” But “Jehovah sitteth above the waterflood, Jehovah sits King for ever.” “Be still, and know that I am God.”

2. We may also learn a principle from these words for our practical work.

When we get back to our posts—some at once, some after a little longer stay in England—we shall begin, I hope, with fresh energy and zeal. But let us remember we shall meet, as before, opposition, sneers, indifference, misrepresentation. We shall come home from our street-preaching and from our village tours again and again discouraged and saddened. Then is the time to listen to this word: “Be still, and know that I am God: I will be exalted among the Heathen, I will be exalted in the earth.” “The children of God which are scattered abroad” shall be gathered in. From among those scoffing interrupters, those

supercilious listeners, God is going to "take out a people for His Name." He will do it. Let us be assured, and be still.

Or, again, we shall, some of us, have to face the constant temptation, in despair of better workers and under invitations from new villages, to employ as agents men and women whom we could not candidly call spiritual—even to use non-Christians to read and teach the Scriptures, because no Christians can be found and the people are asking to be taught. It is a temptation which, I suppose, we have all felt.

God preserve us from yielding to it. He knows the needs and the open doors as well as, and better than, we do; but He never bids us use such means. He would have us betake ourselves more to prayer to the Lord of the Harvest, and to use our own powers and those of our few true helpers to the best advantage;—but then, having done all, to "be still." "Be still, and know that I am God."

Once more, we shall encounter, many of us, another old temptation—to use doubtful measures in receiving inquirers. How tempting it is, when a bright, intelligent boy comes and professes his faith in Christ—or some poor woman whose home-life has been cruelly oppressed—and they tell you, quite truly it may be (though, I fear, we are not seldom deceived in such cases), that they desire only salvation. And they add, graphically, how impossible it is for them to confess Christ in their homes. Why not help them to "come out," as the saying is? Yes, if really necessary, but not if it involves any sort of deceit or breach of filial or marriage duties. "Let every man abide in the same calling wherein he was called." Remember, the word "calling" here means not trade or profession, but relation, position, as of wife or slave. And St. Paul repeats it: "Brethren, let every man, wherein he is called, therein abide with God." Children under age, wives and daughters, surely confess Christ, even without baptism at first, far better by a Christian consistent life in their own homes "with God," than by "coming out" for a premature baptism if it would involve breach of God's primary laws of filial and conjugal obedience.

"Oh, but it is so hard," some one may say. Yes, it is hard, and we should show our sympathy in every legitimate way. It is very hard. But so Christ warned the people who crowded after Him that it would be hard—even unto death. And, after all, is there not here a test of our primary belief in God? "Be still, and know that I am God." "The saints in Cæsar's household" were kept. God can keep His own still. I think we very much need a little wholesome Calvinism in our work; to remember our Lord's words: "All that the Father giveth Me shall come to Me." When His disciples were offended, and many went back and walked no more with Him, though He must have felt inexpressible sorrow, far deeper sorrow than ever we have felt at such disappointments, yet He never relaxed the conditions; on the contrary, He almost sternly repeated the hard saying, "Therefore said I unto you, that no man can come to Me, except it were given him of My Father."

To many other difficulties of the mission-field this same principle applies. When plans are thwarted, when our native brethren go off at a tangent on lines of their own, let us be patient; let us hear it said to us as to one of old: "Should it be according to thy mind?" "Be still,

and know that I am God." When colleagues are removed by illness or death, or, perhaps more trying still, removed because our authorities judge that they are more needed elsewhere than in our corner of the field,—what a help, then, in being loyal to our Master and to our leaders, to hear God's assurance, "Be still, and know that I am God."

3. But besides the comfort to be got from these words in times of persecution, and besides the principle they remind us of for our practical work, there is, I think, a further and personally more vital application of them to ourselves. What is our hope and aim as we go back? We want to bring to our brothers and sisters the *knowledge of God*—so far as we know Him ourselves. We do not profess to know all mysteries; but we believe that in Christ we do have the *expression of God*, the Word of the hidden Father; and we want them—whether they be conscious seekers after Truth or indifferent dormant spirits—we want them to know God with us. How are we going to *express and impress* Him upon them? It can only be in proportion as we ourselves dwell in God. Activity, diligence, zeal, perseverance, plans, methods—all these are right and necessary, but still the main point remains that it is less what we *do* than what we *are* that tells. This is *the* difficulty for each of us, whether at home or abroad—how so to dwell in God that He may be *presented, represented* to those around us. For, as most of us know by experience, our personal temptations do not leave us just because we go out as missionaries. They crop up with equal or greater force out there. A difficulty with our temper, it may be, or indolence, or frivolous gossip. How constantly we fail through disconnexion with Him! How often we have to say to ourselves in our work: "He wished me to let His light shine in my bazaar-preaching to-day by calm, prayerful preparation, readiness, and patience; or before that casual visitor, or that fellow-passenger, or before my own heathen servant; to commend Christ by my tone and conduct to some pupil or inquirer, or even a beggar. But I was ruffled, or purely frivolous, or too lazy and indolent to rouse myself, and the opportunity flitted past me for ever." Why? Just because I was not dwelling in God.

To brood morbidly on the inexpressible sadness of such—our constant—failings is not wise, for there is the constant forgiveness also at hand; but it is well that we should take ourselves often to task, and with holy vengeance set ourselves to learn the secret of success.

It is a secret—an esoteric *μυστήριον*, and yet a *μυστήριον*, as St. Paul loves to use the word—a "secret revealed." It is the inner, quiet, firm reliance upon the living God. "Be still, and know that I am God." He is a reliable quantity, a real factor in all our calculations of forces for and against. Nay, He is ultimately *the* one factor and force to which all means and efforts lead up; just as He is the one goal to which I want to lead both myself and others.

I am going out, whether to crass, heavy, unintelligent savages, or to quick-witted, sophisticated Hindus, to try and tell of God in Christ. I profess by my very going to know God; and God is—what? Love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." If this be so, cannot I, on the one hand, afford to "be still" and free from over-anxiety? Should I not also, on the other hand, be

careful to "keep myself in the love of God"? "Still," because rooted in God's love, persuaded that He is love and has definite purposes of good, not only for me, but also for those to whom I go. "Still," because constrained by love—by Christ's love—to give up myself entirely for them, even though the more I love them the less I be loved. "Still," because walking in love, daily, hourly carrying out God's love in practical life.

In a little pamphlet by Romaine on *Our Daily Walk*, he says:—

"I had observed a great deal of my time was spent, and most of it quite lost: a very, very little was left. I saw the necessity of husbanding it well, and of making the most of it. This led me to settle and determine a fixed rule of living. 'Here is a new day. What lies before me to be done? What do I live for to-day? What am I now to propose to myself as the end and aim of all my actions?' And I was made to see that these, and these only, were the things I was to do:— (1) I was to look to my conscience, that the peace of God might rule in it always and by all means. (2) I was to look to my heart, that it might be happy in the love of God. (3) I was to watch over my temper, my walk, and my conversation."

He sums up his hints by saying, "What I have learnt of Him has been chiefly from this Scripture: '*Walk humbly with thy God.*'"

It has been said that most of God's forces (for they are God's, let us constantly remind ourselves in these days of materialism)—that most of God's forces in nature work quietly. Certain it is that *the* telling force in the spiritual world is a quiet, though active, walk with God. Enoch walked with God. Noah walked with God and was perfect in his generations. You and I are bound to aim at nothing less, though we are equally bound to confess that we constantly fall short. But let us renew our ideal with our new period of service. Well may we be sad at the past! Well may we distrust ourselves! And yet, *there* is the very secret; utter, determined, deliberate distrust of ourselves—of resolutions, of feelings, of powers, of plans—but equally utter, persistent, clinging reliance upon God in Christ.

Lord, perpetually remind us of this in all our temptations which lie before us, personal and ministerial: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

CHINA AND ITS FUTURE.

A SMALL book of 180 pages, well illustrated and got up, with the title *China and its Future*, lies before us.* It is but the precursor of a larger and more pretentious work, as the author tells us; and the fact that it was written before the terrible events which have drawn the anxious and perplexed attention of all Europe to China may detract somewhat from the value of the author's forecasts. But its perusal will be found none the less interesting, valuable, and opportune, as tending to modify and correct the mingled indignation and contempt which have been poured out upon the great Eastern Empire. Indignation—and not without reason, after the recent acts of violence, outrage, and cruelty, in which those in high positions

* *China and its Future. In the Light of the Antecedents of the Empire, its People, and their Institutions.* By James Johnston. London: Elliot Stock.

and those in lower alike have been implicated. Contempt—because to Western ignorance and pride in so many cases this nation of the Far East is supposed to be barbarous, uncivilized, and degraded.

Mr. Johnston's book, though it be but an epitome of a vast subject, is sufficient to show us that indignation with individuals or parties in China does not involve or sanction indignation with the nation at large. High and noble characteristics have marked the Chinese not seldom in the past; and these live on, notwithstanding grave deficiencies and sudden ebullitions of violence, sometimes caused by unjust aggression, sometimes by the mysterious opposition of the powers of spiritual evil in that world unseen, yet so near to us. And contempt is hustled out of our minds very summarily when we read of the existence of the Chinese as a people, and of their intelligent, educated, and civilized existence withal, so many long centuries before our own.

There is another idea largely prevalent with reference to the Chinese in these anxious days. Many think that, setting aside political and commercial considerations, China, so excellent in her past illustrious history, in her high-toned ethical teaching, and in her social life, can afford to be left alone, "to right herself like a lifeboat";—that Christian teaching, though listened to respectfully from time to time by the people, is really only an appendage; one of many possible helps; ancillary, but not to be reigning, supreme, triumphant; helpful, but not of supreme necessity. Recent troubles, they say, are in some cases traceable to Christian Missions—and the terrible murder of nearly 200 missionaries and many thousands of Chinese converts, though a regrettable incident indeed, is hardly the seed and the pledge of a great spiritual uprising, and a widespread glad triumph of the Cross of Christ.

This idea was furthest from Mr. Johnston's mind. He bears glad testimony to the blessing of Christian Missions, to the widening and deepening power of Christianity, and to the character of Chinese Christians. His avowed object in this book is to relieve the Chinese from ignorant and contemptuous misjudgment; and here we are in closest sympathy with him. But there is grave danger of exaggeration on the part of superficial readers; and of fatal misapprehension of the true authority and power and majesty of the Christian faith, which it may be well to emphasize and accentuate further on.

Mr. Johnston modestly and honestly abjures all claim to the power of foretelling the future of China. He supplies us with abundant facts for our own contemplation and conjecture as to their significance. But, nevertheless, he believes that "the destiny of China is committed by a higher Power as a sacred deposit to the keeping of Great Britain." We must come to a friendly understanding with Russia, and in some way co-operate with her in maintaining the integrity of China and developing her resources. But on England chiefly China's hopes must rest. Another dream has entered some minds that the two vast Empires, Russia and China, side by side, whispering together, now at daggers drawn, now in close friendship, may unite and overrun the world. Then the recipe of a Russian newspaper may be applied: proselytizing to cease; missionaries and converts to be transferred to the coast and allowed to live but not to work; converts generally, as the

Paoting-fu proclamation suggested, to recant or lose their lives. We gladly incline rather to Mr. Johnston's hopes and earnest desires. We trust indeed that, through God's great mercy, England may be permitted to be a potent factor in China's reform and awakening, as some compensation for the grave wrongs we have done in the past, and from the pure and noble gladness of benefiting "our brethren within the four seas."

Without prejudice to the commercial rights and aspirations of other powers, France, Germany, the United States, Japan, may we not hope, with true open doors and through every open door, to take a full glad part in blessing the land, while with fair and honest trade, already so largely in England's hands, we ourselves are benefited? But ever above these hopes and anticipations, floats and waves like a celestial pennon the higher and nobler and vaster hope that England may, with ever increasing and deepening faith and love, and only the deeper for temporary opposition and persecution, give to China the Gospel of the Grace of God.

But now coming to the subject-matter of the book before us, we have chapters on the country; on the people and their pursuits; on the position of women and children; on the history, government, and administration of the Chinese; on education and literature; on the religion of China; and on the future of the Empire. Brief as the chapters are, they abound in subjects for thought and debate, and we can select only a few for consideration.

Mr. Johnston's personal acquaintance with China was, we gather, in the southern districts. His description of the flora and fauna of the land, though fairly comprehensive, points rather to southern experience. The royal tiger not only haunts, as he tells us, the mountains round Amoy, and the neighbouring mainland; it has visited three times over in the writer's experience the densely-peopled country round Ningpo, coming within three or four miles of the great city itself with its 400,000 inhabitants. Violets—to change to a gentler subject—not only "hide in the woodlands," they cover with wonderful sheets of beauty whole stretches of the flowery banks of river and canal in the fair spring days; not with the incomparable scent of the secret wild violets at home, but with great loveliness of colour, and a faint sweet scent of their own. Mr. Johnston gives us an exhilarating picture of Chinese scenery—noble hills, but without the lofty and remote snow ranges of the Himalayas and Thibet, from which indeed they spring; great rolling plains, or upland valleys—not desolate and drear, but verdant and fruitful, and cultivated up to the very spring of the hills, and by terrace cultivation far up those hillsides. A fair land, but so vast and varied that you cannot pourtray it in one chapter of a small book, or in one paragraph of a short article. But a land to be glad in when working for God and for the good of the people; with much to delight the eye and ear in flower and leaf and song, amidst all the sorrows and the curse and the desolation which sin has brought with it. And the people who inhabit this great land, with many grave faults, and unloveable traits, and deeds of darkness, are yet truly described by Mr. Johnston as "the last people in the world to be *laughed at*."

They are "a sensible, earnest, industrious, economical, hardworking people. Their numbers, industry, commerce, literature, history, and character, demand the respectful study of every thoughtful student."

By many authorities Chinese history is dated from the year B.C. 781; behind this we have the semi-historical period up to B.C. 1122; and behind this again stretches the legendary up to B.C. 2852; beyond which in the past Chinese authorities themselves account fabulous and mythical. But Mr. Johnston gives reasons for regarding very much in the legendary period as authentic history; and it is hard to imagine the great Yao and Shun, and the indefatigable engineer, "the great Yü who never lost an inch of time," as anything but historical characters. It is difficult to escape from the spell of fascination into sober, practical thought, when one contemplates China as a power settled and civilized and strong 4000 years ago—outliving all antiquities in empire, seeing them dead and buried; outliving all subsequent powers which have waned and fallen; and alive to-day, and strong for good or evil before the upstart empires of modern times.

The objection that this ancient empire has no ancient monuments to point to her antiquity is met uncompromisingly by the assertion that the great proportion of ancient monuments in other lands are the product of slave labour or of superstitious fear; and that from such China has been largely free. Another possible explanation is supplied by our author himself, when he reminds us that the Chinese, originally a nomad race, have retained the memory and liking for tent life, by merely solidifying slightly the tent, putting up "with a tent-like sweep" a framework of wood, ridge-pole, and roof on uprights, and filling in with brick or mud or stone. No wonder, then, that buildings are perishable and pass away. The Chinese *can* build well and solidly, as witness the noble faultless arches and firm masonry of their great bridges on river and canal. God grant that the great spiritual temple now rising in the land, "which is to be, in His mercy, exceeding magnificent," may call forth from us, and from the Chinese, self-denial and self-devotion, from faith and love at least as deep as that which moved many a heart in ancient times when building houses made with hands, yet thinking of other than "perishable homes" for God's glory.

But these long 4000 years of Chinese life have not been a majestic flow of busy, prosperous, peaceful history. The thought of twenty-six successful rebellions and one successful revolution, besides "an unknown number of unsuccessful rebellions," all accompanied, or almost all, with terrible confusion, bloodshed, and ruin, falling on non-combatants as well as on contending armies, is a thought to make us profoundly sad. And we cannot but pray that the country may be spared in its awakening the terrors of the exercise of the "Heaven-given right of rebellion against unjust rulers," by the all-merciful outstretching of God's controlling Hand; the heart of the Emperor, as "the rivers in the south," bent and guided to Him and for Him; just and wide-stretching reforms peaceably introduced and gladly welcomed.

But now the solemn question must be faced whether the Chinese

imperatively need Christianity, or whether in their own ethical literature and in their religious systems they have not the innate power, if properly applied, of reform all round. The question resolves itself into another and a yet deeper one. Do the Chinese need *salvation* in its highest and enduring sense, or do they not?

Mr. Johnston thinks the form of government in China an attempt to continue the obsolete form of patriarchal autocracy, intended in early times only for the family and clan; though much more limited and checked with the Chinese than most people imagine. He thinks further that the only true and recognized religion of China is a survival of the primitive patriarchal religion.

But patriarchal autocracy, either in the empire or clan or family, was never supposed in any true ideal to be irresponsible, but ever limited by the fear and love and sacred will of God. It could never be right for authority to enjoin, or for loyalty to perform, *wrong*. The true limitation and control is not the children's pleasure, or the tribesmen's wish, or the people's will, or the caprice of parent, chief, or king on their side, but the mutual and wholehearted desire to serve God and love and honour Him with due and glad regard to God's own all-wise provision for rule and guidance and leading. But this glad and sure bond of present and abiding union, and assurance of help for this world and the world to come, can be secured only by individual access to Him whom each individual is to love and worship and serve.

Now the patriarchal worship as practised by the Chinese is, as Mr. Johnston points out, fatal in its operation. Assuming that the Chinese have some knowledge of the existence of the one supreme God, yet this religion places in the Emperor's hands alone the permission to pray and sacrifice to the Supreme. That Emperor may be deposed by the decision of the people. But meanwhile they must take refuge in ancestor-worship, and in the Buddhist and Taoist systems, altered far from their founders' imaginations, but great idolatrous systems now, and swaying the minds of the people mightily, apart from their comparative contempt oftentimes for the priesthood.

And neither in the state religion nor in their other refuges is there promise of salvation apart from the sinner's self. Can those who are guilty and deep in debt find a ransom? Can mercy which we imagine, and justice which we know, ever meet in one God? Can righteousness which we know, and peace which we sigh for, ever kiss in One? The high moral tone of so very much of Chinese ethical teaching, and the many noble precepts and thoughts there, we thank God for, and gladly recognize their restraining power. But what God plans and promises, and what China needs, is cure, not some control over the disease. The clear knowledge of right and wrong surely deepens China's need of pardon and change and cure. And here ethical teaching in sadness leaves us alone. God comes, the great Physician who might in justice destroy, but loves to heal and save. His Word deals with man not only as he should be, but as he is by his own sin. The glad original shines for a moment—the revelation of the terrible reality of sin, sharp and piercing, wakes and alarms. But it "washes what it shows." Full and complete salvation and cure is prophesied, promised,

and performed. The glorious restitution shines afar; but its Divine light burns and shines at once in the heart and life of every penitent and true believer. This is unique for man. This is all-sufficient. This is supremely necessary. And this China needs.

It comes through Jesus Christ our Lord and by the power of the Divine Spirit, ever one with Him and with the Eternal Father in the great love of our salvation. He is not only the "Great Teacher" of Galilee, but the Great Saviour of the World. The Son of God, come down from heaven: late, do we think it? nay, in the fulness of time! looked forward to and believed in as coming, but before all watchers and believers. Coming after John, but before him, "above all"; before Mencius and Confucius, and Laotze and Buddha. Before Moses, before Abraham, "I am." Before Yao and Shun and the far-off Foh-hi; before the foundation of the world, loved by the Eternal Father and in glory with Him and the Eternal Spirit: before all things: "Alpha, Omega; I and My Father are one." This Blessed One, the Wisdom of God, came not only to repeat His own Divine teaching, not "anticipated" but taught beforehand; not only to enjoin it with Divine Authority, show its fulness, and perform it with all perfection. He came to take us on Him, and bring us back to God. He came to make us new. He came to live and conquer for us. He came to die in our place, atoning for our sins—the just suffering for the unjust; He rose for our justification; He lives on that eternal life for our eternal salvation, that we dying with Him may be dead henceforth our old selves to sin—alive, risen, new made in Him, and by the Holy Spirit's gracious power; pardoned, justified, accepted, welcomed as God's dear children. Now by His Divine Life in us, and the Eternal Spirit's sacred indwelling, we are saved from wrath, saved from death's reality, because saved from sin for ever. That life of God has come back to us from which we were "alienated" by sin. And we have here by personal faith in a Personal Divine Redeemer, ever living to make intercession for us, at the right hand of God, but with us and in us always, and by the power of the Divine Spirit leading us on to His Home,—we have here the glad secret of salvation and of the joy of willing and doing God's good pleasure. And this brings with it blessing near and far. Love to God; deep, true love to man. And this is what Christianity means, and offers, and, when accepted, effects. Individual conversions, then, are its aim, and not one of its aims. Awakening of thought and enlarging of the mind will surely follow. These may come and the individual not be saved. But the turning of the heart to God comes, and all true wisdom and blessing come with salvation. The great Chinese nation consists of individuals; and each individual brought to God and to His salvation, in His great mercy, and in His loving Hand, carries on and on the Divine plan of salvation.

This being so, we must never as Christians, in our thoughts and work for China, forget, or think but as in the foremost place of, our Christianity. God forbid that we should ever deem Christian facts and doctrines unimportant, and Christian life all; or forget or doubt for a moment but that the belief and reception of Christian truth is the one Divine power and life of Christian practice. Evangelization, teaching

and preaching, Bible distribution and Christian literature, strong and gentle healing of the sick, or relief of need, schemes to meet the growing desire for Western language and learning and science,—whatever our special work may be; in season, out of season; not brusquely or roughly or hastily, but with the calm dignity and power and love of absolute certainty, we must have ever in our hearts and on our lips this word: “The gift of God is eternal life.” “God so loved the world, that He gave His only begotten Son,” to the end “that all that believe in Him should not perish, but have everlasting life.” “Neither is there salvation in any other.” “Through Him we have access by one Spirit to the Father.”

The task of bringing Christianity to such a people as the Chinese, so self-satisfied and yet so needy, is one which Divine wisdom and patience and power given to Christ’s servants alone can accomplish. We do not disguise the difficulties of the great enterprise. We are assured by some candid friends that nothing will be done till the best theologians of Europe with the highest intellectual power have persuaded the Chinese literati to listen to them. We are reminded by Mr. Johnston that the true religion is with all forbearance nobly intolerant. On the one side we remember that the servant of the Lord must not strive, but be patient toward all men, in meekness instructing, apt to teach. Christian life and pure example, in both missionary and convert alike, must ever illustrate and exhibit Christian doctrine and teaching and profession; and it will be found in its glad ideal cementing, not severing sacred ties, by lifting all to God. Gentleness and longsuffering, and active benevolence and self-denying care, with faithful warning and reproof in God’s Name, will mark the missionary’s conversation before men. He will gladly give all his powers to satisfy the mind’s longing for expanding knowledge, and searching out the wonders of nature, the works of God. But when he has persuaded scholar or peasant to listen to him, he has just this one nobly intolerant truth to declare, undisguised, undiluted, unchanged, unchangeable, of God’s mercy, and pardon, and eternal salvation, through the work and Death, even the death of the Cross, and the Rising of His dear Son, and the power of His Holy Spirit. Listen early or listen late, Chinese literati must listen to this, or our persuasion is in vain, our tidings un-Christian. But by the Divine Power of the Spirit of God awakened and shaken out of their self-satisfaction, they will know, and the nation will know, that this intolerance of Christianity is simply the noble intolerance of ruler or parent, who cannot endure anything which threatens with ruin the state or the family, or which keeps from the people or the children their highest and indispensable good.

We cannot prepare and arrange for Chinese intellectual tastes, and Chinese pride of antiquity and civilization, anything wiser than God’s wisdom, however foolish these wise men may deem it; or stronger than God’s strength of salvation, however weak they may call it; or nobler and richer and deeper and higher than the unsearchable riches of Christ.

A. E. MOULE.

BISHOP PEEL IN EAST AFRICA.

Visit to the Usagara Mission.

EXTRACTS FROM THE BISHOP'S JOURNALS.

THIS is the first important account we have been able to publish of the visitation of our Missions in East Africa by the new Bishop of Mombasa. In the earlier days of the Uganda Mission several narratives of journeys between the coast and Ugogo appeared in our pages, and such names as the River Wami, the Ngulu (or Nguru) Mountains, Magubika, Chunyo, &c., became familiar to regular readers. Now we have an entirely fresh account of this interesting country, together with narratives of mountain-climbing of almost Alpine character. Above all, we see what an open door for the Gospel is everywhere presented, and we rejoice in the report which Bishop Peel is able to give of the work done by our little band of missionaries. The Bishop was accompanied from the coast by the Rev. and Mrs. A. North Wood and Miss Colsey, returning to Mambaia after furlough. At that station there were also the Rev. D. J. and Mrs. Rees, Mr. Deekes, and Miss Spriggs; at Mpwapwa, the Rev. E. H. Fincher and Mr. Briggs. Dr. and Mrs. Baxter, Mr. and Mrs. Cole, Mr. and Mrs. Doulton, have gone back since.

From the Coast to Mambaia.

*Camp, Kwa Mawe, Magubika,
March 16th, 1900.*

We left Saadani 148 porters strong, a good number of whom probably have boys and friends helping to carry their private food, cloth, &c. We are quite 160 in all, not reckoning the porters' private folk, for we have our servants and a few Christians who are taking advantage of our *safari* (caravan journey) to go to Mambaia.

Were we in a country where water is plentiful, we should have but little trouble comparatively, but, alas! we have already been in sore straits for it, and yet not forty miles from the coast.

We started gaily at about 7.30 on Tuesday morning, the 13th. The ladies, Miss Colsey and Mrs. Wood, walked some distance before getting into their hammocks. Soon after ten the men refused to go farther. They had come to water, and said they must cook, &c. We yielded, and set to work to get a meal for ourselves.

At 2 p.m. the men began to move off with their loads. Wood and I started about three, the ladies in hammocks later still. By five we were in a good camp where water was supposed to be. Reports were soon rife that there was no water for the 160 souls. We went down into the small ravine to the dry water-course, where a deep hole was. We found one of our men with a tin in

his hand containing black filth which he was trying to drink! This we sternly stopped, and with the aid of four or five men we had the black mud removed as far as possible. Then we waited for the tiny spring to flow into the hole. It was slow work. After a time about three-quarters of a bucket was brought for us. It was like ink and quite thick. Alum wrought wonders, and soon we were drinking delicious coffee, forgetful of the source of our water-supply.

On Wednesday, 14th, we were up at four (our rule is always to feed on porridge before marching in the morning) and were on the march at 5.45. We walked fast for two hours and fifty minutes, then rested and had a little tea and biscuits; on again for one hour and twenty-two minutes. It was very hot. When we arrived at Kwa Mala, faces fell. There was a *small* water-hole out of which one could bale a few large cup-fuls before waiting for more to flow into it. But at some distance from camp the porters found more. By degrees we all got some and were able to cook. Wood looks after the loads, the ladies have the pantry in hand, and I am waterman. For an hour, I should think, in the morning, and again in the afternoon, I sat at the hole waiting my turn, and very often foregoing it that some very thirsty and tired porter might drink, for I wanted a bucketful! The water was like dirty milk, but it became crystal with alum. The spirits of the multitude gradually

revived, but it was not until 9 p.m. that nearly all the porters had come in. We got anxious and held roll-call, only to find that one poor chap had not been seen since the morning; but later came news that he was disabled about one and a half hours away and was safe for the night. We called for five volunteers, and five worthy men came forward, to whom we explained all so that they might start before dawn to rescue the unfortunate.

On Thursday, the 15th, about 8.30 a.m., in came our good volunteers bringing the poor man, whose shoulders were *quite raw*, owing to the heat and his box. His head was too sore for him to carry his load upon it, so he had tried his shoulders. Poor fellow! we put him off the active list, of course, but not out of the caravan. By noon most of the men had left camp for the next stage with much joy, for certainty of abundance of water was theirs. Wood and I started at 1.25 p.m., the ladies at 2.30. The heat was most trying, owing to the closeness which accompanies a thunderstorm. We reached Kwa Mawe, in Magubika district, where we were gladdened by the sight of a swamp with a really plentiful supply of liquid. My tent was not up till about 7 or 7.30, but the moon was nearly full, so all was well and cheerful. By eleven o'clock the rain and thunder were upon us, but by the Lord's goodness we took no hurt and had a good night. We are in camp this morning (Friday, 16th) because they say we have about eight hours' march and *no water* before us; so we are getting well prepared, porters and Europeans, for a night march in the light of full moon; but thunder is going on while I write, and we may have to stop here a bit longer. If we succeed in getting off, we shall carry what water we can, and camp about four and a half hours away from here, and then make a dash early to-morrow to reach water before Sunday.

Soon after leaving Saadani the country became undulating and nicely wooded, the thorn-trees not being very numerous. After six or eight miles we began to climb and descend small hills, well wooded, with a good foot-path running along in places free of jungle, comparatively. The hills are becoming more defined and the pathway much closed in. The "wait-a-bit" has a passion for growing just on the edge of the narrow path, and simply gloats over

your umbrella rags which you leave here and there in little strips.

March 18th (Sunday night).—We have been through some trying experiences since I wrote. To-day has passed quietly and happily. In the morning Wood had a service in Swahili for the porters and gave an address. At 6 p.m. we had a little service in English, and I gave a Bible-reading.

We left Kwa Mawe on Friday afternoon, full of go. After two and a quarter hours we halted at the Tree of the Writing (Mti wa Chapa), where I read, "H. Swann, died 1888," cut deeply into the trunk. Mr. and Mrs. Swann, of the L.M.S., had lost their baby at this spot twelve years before.

By 6.30 we felt ready to face the night, though robbed of the full moon by the thick rain-clouds, and deprived of what moonlight glimmer there was by the trees of the forest, through which we had been passing for miles, and still had interminably stretching before us. It was pretty open forest, with fresh green colour above and below, owing to the plentiful rain. Lanterns did help us, but our steps were very slow, until the cry was raised, "Siafu!" (ants), and then the long train stampeded, hammock-men, bearers, and ourselves, in spite of all the darkness, for these fighting and biting ants are indeed to be dreaded. We were soon out of their track, and quieted down. The *siafu* travel in a line extending several yards. When they have to break rank they go for whatever is treading upon them or in front of them. Where the grass is long, one stands a bad chance, as they run up the stalks and get on your shoulders and bite hard.

We came to a spot where the headmen had placed our tents about eight o'clock, got some food about ten, and were asleep by 11.30.

At 5 a.m. we were astir, and by 6.20 were clean away from the shelter. The poor porters had had no water. We gave them a pailful in the morning, but it was nothing for 150 men. At last the hills, which had become steeper and higher each mile or so, showed signs of a river-bed. We were thankful, though the water was running swiftly and was up to the middles of the men. The ladies had crossed and gone forward. Another half-hour brought us to our present camp, near a small village, about one and a half miles from

the ford of the Mbuluzi River. It was noon as we gleefully watched the kettle boil, and as, not sufficiently heeded by us, the thunder-clouds spread over the sky. We had just drunk a cup each when we had to fly for shelter from torrents of rain. Only one tent was up; Miss Colsey was safely in it, but 200 yards from us, who sat cold but tea-stimulated in a thatched verandah of a mud hut. For more than half an hour the rain fell pitilessly, while load after load came in drenched, and gave us pangs regarding the condition of pillows, blankets, &c. The storm cleared and we pitched the tents very comfortably on a gravel ridge where a good view was obtainable.

19th.—The country we have passed through cannot compare with that which is now in view. The constant climbing and descending of hills covered with forest, and only scrub in many places, has been, of course, accompanied with a gradual rise, and a change of soil more favourable to cultivation. The beautiful mountains which now tower in front of us, the rivers we are to cross, the long swamps which promise us a cold reception, the sugar-cane, oranges, and mangoes which the porters are now eagerly expecting, tell of a complete change of scene, climate to some extent, soil, and watershed.

The villages are numerous, but we hardly see anything of them, for report has it that the villagers have suffered so at the hands of soldiers and caravan people with no scruples, that they have forsaken places once prosperous and most helpful to the traveller. The chances of a favourable reception of the Gospel seem great, to judge from the manner in which it is allowed a footing and a hearing by chiefs and people nowadays, for times and ways have altered for the African tribes.

This morning we were astir at four o'clock and were out of camp by 5.20. For two and a quarter hours all went well, and then I had a new sensation. The heavy rain had done this for us: it had filled pools, nullahs, hollows, and, in some cases, the path with water. The porters had an easy time, for them, and drank their fill the day through. Hitherto we had only had wetness to contend with, but to-day, as I went through one of the ever-recurring grass patches, I heard frogs croaking lustily. This was a hint of what was coming.

In a few yards I was on the brink of water! Robin (the servant) went into it about ankle-deep—with his help I got through this swamp and the next by making a small *détour*, and was quite unprepared for the next one. Well, I passed swiftly down a hillside, and heard a frog concert that gave me my new sensation. The noise was of a jubilant and unrestrained kind—and the reason? The whole space between the hill-bottom on which I stood and the next was a lake hidden by the long grass. It took the bearers twenty minutes to carry me through. Under other circumstances I should have had to walk it. I was on the road for six hours or more, barring rests. For the first time I spotted, twice, the tracks of giraffe. A leopard had travelled on our path for a mile or two, and at one point there were the marks of its catching a small gazelle. The way our dear Lord God takes care of us is truly wonderful!

21st.—The 20th was a most tiring day, owing to having thick mud, or water, or high over-arching grass to contend with. We reached the Wami in about one and a half hours after starting from Kilimanyani, but groaned over the black and tenacious mud in the swamp adjoining it, though thankful that the river had not flooded the swamp. The Wami is a beautiful river, much shut in with jungle and reed growth, and embosomed in tall, thick-leaved trees. It is the home of crocodiles, so we were glad that we only had to skirt it and not cross its swollen waters.

Leaving the Wami on our left we made for the Ngulu Mountains, hoping to reach Kisala, a village of plenty, on the banks of the Livuu. Taller and thicker became the grass. I often could not reach the top with my umbrella held at arm's length, and had much need to take care of my eyes and face. It cuts as the lemon-grass does in India. The sun was so fierce that we had to disappear in the grass and rest. You can imagine how dense it was there, for we were only just off the path, and yet were not visible to the caravan party passing along, nor could we see a vestige of them. The latter part of the march was disagreeable, and I feared there was nothing to be done but to wade along, at intervals up to, and over, the knees with boots and clothes on; otherwise the grass would cut mercilessly.

We purposely slept until five, as we wished to have the sun well up before marching, knowing that much water lay in our path. At 7.15 we were walking unconcernedly, but had not gone fifty or a hundred yards before we plunged into the kind of swamp of which one has so often read. Expecting water we had prepared a fourth hammock, so we all were taken off our feet through the first swamp of the Livue. The grass became taller and coarser. We stopped at the river, much swollen and flowing into the swamps, and now saw God's Hand. Two days ago, a rough African bridge had been finished, making this formidable river simply a very picturesque scene for us. Logs and branches were bound together, resting on logs rammed into the riverbed. A small hand-rail made of a strong creeper was fastened to small upright stakes. It swayed a bit, but was wonderfully well put together, though very rough.

23rd.—The Ngulu Mountains have been left behind and we are well within the Usagara tract. Nothing but hills can one see. Rocky peaks, round-topped and forest-clad summits, and, in the background, a long irregular line of mountains, with spurs running out buttress-fashion, meet my eye now. For miles to-day we plodded through forest, not dense nor imposing with lofty trees, and climbed and descended many times.

At Mamboia.

26th.—The last march was a hilly one, but a fairly good path enabled us to progress quickly. After four hours and ten minutes we arrived at the Valley Mission house of Mamboia, where Mr. Deekes gave us refreshment, rest, and a very brotherly welcome. A heavy downpour of rain delayed my going on to Rees' house, three miles farther and high up on Mamboia Hill. It took me one hour and fifteen minutes to ascend there. Mr. and Mrs. Rees and Miss Spriggs were awaiting me at the top and were most cordial. The fall of the church has given a great shock to the work, the people being so very superstitious; but of course we know our God, and are confident that He will bring great blessing out of the sad event. The Valley Mission is about 3300 feet, the Hill Mission is 3797 feet, and the hill towers up to 5002 feet.

Across a very wide valley, ten miles by

path, rise the Itumba Mountains, the highest peaks of which cannot be less, I imagine, than 6000 feet. They lie south-west of this spot. The scenery is quite grand in two directions. West and north-west we are completely shut in by the hills which rise above the house. Four hundred yards away, on a slightly lower and narrow plateau, stands a substantial stone and mud church built by Mr. Wood years ago. Villages are dotted about, but are now very few on the hill. The people are more in the valley than formerly. In a huge cleft of the hill-top lie the mission-houses. There is much foliage and a great deal of precipitous rock. The valley house is on the side of Mele, a rather imposing hill of mighty proportions. There seems to be no level ground anywhere in this region, nor for miles and miles of country since we passed the Ngulu Mountains.

Visit to Berega.

Mamboia, Usagara, March 30th.

The Berega trip has been safely accomplished, and involved about thirty-three miles of hard walking. Mr. Rees and I started early on Tuesday morning, the 27th, and rapidly descended a steepish side of this Mamboia Hill, on which the Hill Mission houses are situated. For some miles we were somewhat sheltered from the sun by the forest trees (not tall nor densely packed, more of the nature of unbroken woodlands). We saluted three chiefs by the way, with whom we had much to do before our return. The chiefs own villages and *tembes*, and have control over fairly large tracts of country. They have the German flag over their principal *tembe* (a strongly-enclosed collection of huts), wear a certain kind of cap, and hold a document.

After tramping and interviewing for three and three-quarter hours we reached the village of Chipera, where we were treated most kindly by the head-man, who supplied us with milk during our stay and presented me with a fat sheep on my departure. The pitch for our tents was excellent, and commanded a fine stretch of country, in which hills and mountains, forest and cultivated land, figured inspiringly. We had earned a meal and rest, and had both before the excursion which we made to visit two important chiefs, Kilongolo, of Mgugu (such a very nice young fellow, and so nice-mannered and

friendly and intelligent), and Mwingwa, of Bagamoyo (same name as the coast district), who received us with much courtesy and attention. We had to pass through Kilongolo's village to reach Mwingwa's. On our doing so Kilongolo came out with his "cap" on and became our guide to Mwingwa's village. There we all sat down in the *baraza*, or verandah, of a good-sized hut, and Rees interpreted in Swahili to Eleazar, who interpreted in Kimegi (the language of the Wasagara) what I said. It was a slow process, but seeds sown thus may thrive the better. There was much interest manifested in the Gospel message.

We trudged home through very wet and long grass, a heavy shower having fallen while we were having the talk. The tents were a very friendly shelter, and it was not long before we had discussed our evening meal and were quietly asleep under the wings of the Most High amid the dangers of an African night in a wildish place.

On Wednesday (28th) we arose refreshed, and after our quiet time and breakfast (7 a.m.), made for Chambo's village, about two hours distant. Chambo is chief of Mwandli. He was expecting us, and had erected a very cool pavilion in which to give us audience and rest. Leaves of the borassus palm and some strong stakes afforded the pleasant shelter. In and around the leafy pavilion Chambo gathered his men and women for a good talk. Rees again turned my words into Swahili, and an adherent who had accompanied us put the Swahili into Kimegi. Our chief subject was the Resurrection. It was most interesting to hear the remarks of the chiefs—for there was a second chief there who was from a place near Mpwapwa. I asked them certain pointed questions, and elicited the remark that they believed they would see their dead, and would in some way or other know them again. But the resurrection of the body stumbled them. I also told them about God's hearing prayer. They said that they had heard good words, and wanted to hear more. The result of our visit to the chiefs is that we are convinced that all the people in the huge Berega valley are ready to be taught, and are now waiting very expectantly for us to give them systematic instruction.

In a central spot in the valley, in the

village of Chipera, where our camp was, all the six chiefs of the country, with their people, unitedly have built a large and strong church, 45 ft. by 15 ft., and 18 ft. high. The grass for the roof had to be brought miles. This, then, is their invitation to us! Chambo said he must have one in his part of the world too. We shall only have to say the word, and each chief will put up a preaching-place in his principal village or near it. God grant that the Gospel may soon be the daily portion of these purely heathen people. We had a good rest in our tent in the afternoon, and towards evening Messrs. Deekes and Wood arrived, by appointment. In the evening, in the new church, Deekes exhibited magic-lantern views of *Pilgrim's Progress*, and Wood lectured in Kimegi. The building was well filled. We thanked God for this real beginning of the Gospel teaching. Wood and Rees have visited the district and preached here and there, but this meeting was in the church built by the people themselves.

On Thursday, 29th, Deekes, Wood, Rees, and I went again to Kilongolo's, where the ground is high and well drained, and there selected a site for a house in which the missionary appointed to the Berega valley may live. At first a temporary house—mud, wattle, and thatch—will probably be erected, so that the site may be tested with regard to malaria and consequent fever.

In the afternoon we struck tents and made for the hill, passing through the villages of three chiefs on the way. At one of them we sat and were regaled with curds. Before we left the chief gave me a very fine sheep. On we went with our two sheep, and the promise of soup and meat not out of tins. One does get tired of tinned meats, so these presents of animals are very acceptable.

In Tangalarta, two miles or so from home, we visited the church, a nice and commodious mud, stick, and thatch structure, in which about twenty men, women, and children, were being taught by Jeremiah, one of the Mamboia Christians, a valued teacher. The climb up Mamboia Hill from the Tangalarta side was very stiff and took a considerable amount of time.

Mamboia again.

Friday was devoted to a visit to the valley, where I spoke to a large number

of "inquirers" after Rees had taught them. In the afternoon we made the ascent of Mele, the mountain which towers over the Valley Mission house and faces the mission-house on Mamboia Hill. From the top I got a fine view of all the desirable and possible places in and around Mamboia in which we should hasten to establish teachers. On Saturday morning we climbed the Mamboia Hill.

In the afternoon I addressed the Scripture Union members on the hill, after Miss Colsey had given them their lesson. Rees interpreted.

Yesterday (Sunday) I preached to the valley congregation at ten o'clock. In the afternoon went to the Sunday-school at the close. In the evening I took evening prayer in English, and gave an address.

Nyangala, April 7th.

On Tuesday, April 3rd, all the members of the Mamboia Mission met in conference. On Wednesday, Messrs. Fincher and Briggs arrived from Kisokwe and Mwapwa. On Thursday, the 5th, we, ten in all, had our little conference for the deepening of spiritual life, beginning with the Holy Communion at eight. It was a time of much blessing and comfort to us all.

Friday, 6th, was a hard day; nine and a half hours in committees.

To-day (7th), Deekes and I started at 8.45 a.m. for the out-station of Nyangala, and stopped at chief Mwando's, of Mahundiki, on the way. He was expecting us, and had cleared the path for some distance from his village. He has erected a nice church, in which his people are regularly taught at intervals. After passing the village I entered the bosom of lofty hills, Nyangala. The walk took three hours and thirty-five minutes, not including rests. It was 1.30 when we arrived here.

In the evening we went a mile or so from here to see the site for the new house. I was charmed with it—such views all round, and huge mountains filling up a background, to the south-west and west, which was rendered the more effective by the wide and deep valleys of hill succeeding hill in the foreground. Water is good and plentiful. Eastwards and at the back of the site rises mighty Nyangala Mountain, composed chiefly of rock, at the base of which, and running down a wide ravine,

is a large primeval forest in which the tall mfuni-trees, with their staring white trunks rising branchless to a great height, were an arrestive feature. There is a good deal of fever in the swamps here I can easily judge, but the dwelling will be raised far above them.

We are lodging in the rest-house here. The chief manager is very friendly to the C.M.S. He has built a church. This evening we had a talk and prayer with him and his people. Here, and in all the places I have visited in Usagara, the one thing that impresses me is that the chiefs and people are all waiting to hear our teaching, and have readily built places at their own cost, in which the addresses, &c., may be given. Is not this a God-given opportunity? Our walking to-day has been about fifteen miles.

Itumba Mountains,

April 13th (Good Friday).

On Sunday morning (8th) nearly one hundred men, women, and children came to the morning service (at Nyangala), when Deekes spoke in Kimegi and read prayers. We sang several hymns. It was an encouraging sight in the good mud, stick, and thatch "church" which the people had put up. After the service Deekes deplored one sad barrier to our work in Nyangala valley, viz. enmity between Many, the chief, and an influential head-man in one of the villages. In the afternoon we joyfully heard that the two were becoming friends (Deekes had had many a talk with them), and one was taking a "jigger" out of the other's foot.

About three o'clock Deekes and I tramped about three miles up the valley and up a hill to a village never visited by white men before, and declared the Gospel. We met with that welcome which we are receiving everywhere, and were assured that the people of the village were ready to hear "the teaching." Darkness was almost upon us before we reached the rest-house.

The evening meal over, two men were interviewed who came as inquirers to "enter into the teaching." We felt quite satisfied that they were really first-fruits of the Nyangala work, and went to bed rejoicing at (1) the reconciliation, (2) the new village reached, (3) the inquirers. God seemed to be assuring us that He was putting aside

all obstructions to the spread of "the teaching." Deekes said that it was the happiest day he had spent there.

Up Mount Nyangala.

On Monday (9th) we left the house at 6.15 in mist and rain with a dark and threatening sky. Our destination was the top of Nyangala Mountain. Chief Manya volunteered to be our guide, and a man from a neighbouring village joined us. The walk to the base where there was a possibility of ascending took fifty minutes. On three sides the huge mass was rock, with, for a great distance from the top, an almost unbroken front as seen from a long way off. The first part of the climb was normal, steepish and through forest. The second was rock-work, in parts very difficult, but not because of the size of the boulders, for we had to face large surfaces of rock with a dangerous incline. This experience over, the welcome change of a steep slope covered with short grass was ours for a few minutes. Then began the fourth distinct change as we entered denser forest than at the bottom. Here the grass was such as had to be pressed down before us and trodden upon to permit of progress. Our guide with a bill-hook was in front making things fairly easy for us. It took us a long time to accomplish this part of the ascent. Finally we emerged into bracing hill air and trod the shortening grass which bespoke the peak. I had the honour of being up first, so am the first white man who has been up to the top of the mountain. No whites have attempted it before.

It was one o'clock before our rest-house was gained, the trip having consumed six and three-quarter hours, distance about nine miles. The Lord was good to us. He took us up and down in safety, and gave us the pleasure of seeing all the mist roll away before we descended.

At 3.30 we were on the move again in order to preach in the distant village of Makundi, Chief Samwenda's. It was such an up-and-down walk and a long one. Samwenda and his people assured us that they were ready to hear our teaching and to build a church.

To return, a man was lent as guide. He did not know the path, which was a little disastrous for us who had been told we could go back a better way than that

by which we had come. He lost his way in the darkening twilight, but got right again by the help of some wayfarers. Then he left us, fairly near home, but our servants then lost the path and we had to flounder about a bit in a swamp. Happily there was a moon. What was trying us all the time was a promise to the people of Chief Manya's that the magic-lantern should be shown to them, and Wood had walked over from Mamboia (thirteen miles) on purpose! But at last we got home and found Wood. He and Deekes exhibited the magic-lantern in the school-church.

On Tuesday, 10th, Wood, Deekes, and I returned to Mamboia.

In the Itumba Mountains.

On Wednesday (11th) Rees, Wood, Deekes, and I left Mamboia for the Itumba Mountains, Chief Semrope's *tembe*, under the heights of Punello Mountain, being our destination. The walk was for the greater part of the way through wild and silent forest, which gave place to the long grass as we neared the River Tami and after we had crossed it.

Thursday, 12th, will ever be a day to be remembered. In order to get a view of the Itumba heights and valleys, and to judge whether the *tembes* (the villages are *tembe*-fashion there) were numerous and accessible, we had to get out of the huge basin in which Semrope's large *tembe* is situated. The morning was promising. Semrope sent his son to act as guide. A number of men got ready to attend us and carry food, &c. We were "in form" and were to have our climbing and staying powers tested to the utmost before nightfall.

The start was made at 8.35 a.m. After a steep dip to cross the stream, we had to ascend a very uncompromising hill for some 1000 feet. It was very steep, and in places slippery. Then came ordinary hillside work, up and down, before reaching a pass where was a village, where we rested and had some tea to nerve us for the forbidding steep of Punello. After refreshment we wound round the opposite side of a huge projecting rock, a wonderful vantage-ground from which to survey all the country. A little bit of level, a small altercation with the guide taken from the village hard by, who wished to lead us along the side of the mountain

and not up to the peak, or dome more properly called; a sharp turn to the right, and we had begun what proved to be the hardest bit of wood and cliff climbing I have ever attempted. For hundreds and hundreds of feet up we went, clinging to roots and swinging ourselves into standing posture for a moment. Suddenly came a barrier which made Deekes think all had been in vain and that we must turn back. A huge rock like the wall of a house faced us. In it were no footholds, but somehow two or three of the Natives managed to get their toes into cracks and scrambled to the top of it. Then I was shoved below and pulled from above, and disappeared as a sack of flour does into a cart! Next came Rees; Wood and Deekes soon followed. But the triumph was that here and all the way up, one of the men carried our milk in an open jug without losing any and without getting any leaves or dirt into it. Another man got our canteen up. Soon all our toil was momentarily forgotten. We were on, as it were, a large staircase with deep steps. As I neared the top of the staircase I stepped into a large bower where were tree-ferns and ferns and mosses of various kinds, crowning rocks, running up tree-stems, filling nooks and taking possession of the whole place. There was a loud shout when we all got to the giant's top.

The first part of the descent kept me in raptures because of the exquisite ferns and mosses. Afterwards all was ordinary until we had gone right through the forest, and had to go down for well-nigh 1000 feet very gingerly indeed. This over, we had a good feed at a village close by, then rushed on to a hill in front to inspect it with a view to its being chosen, perhaps, as a site for the C.M.S. sanatorium. Alas! from its top we saw a dreadful storm in the distance travelling towards us. Before we had gone a mile it was on us. A cold wind and torrents of rain making us chilly, and ordinary paths impossible to us because of slippery clay and rushing streams of water, did not damp our spirits. It was well, for we had nearly two hours of tedious creeping along hillsides in the dark for a good part of the time, treading in water, slipping over rocks and rocks or down some inevitable slope, and now and again being brushed up to our ears by masses of thick and long

and wet grass. Our clothes were a sight and our boots a foot-bath! We did cheer when, far down the heights, we could see a lantern looking for us. Our shouts led the bearer of it up to us finally, so that for our last mile or so we had much help. Camp did feel nice after all this, and a good meal was such a refresher. How we thanked God then (and since) that no fever or chill had fastened on us, and that no accident had befallen any of the party! We shall ever think of Punello with respect—eleven hours from start to finish.

On Friday, 13th (Good Friday), we had a quiet day, ending with a magic-lantern lecture in Semrope's *tembe*, and address and prayer.

Saturday, 14th, saw us on the tramp again, wending our way to Mamboia Hill, which we reached at 12.15 well and hearty, and found all well.

To-day, 16th, we are preparing for more *safari*, as I start for Mpwapwa. Kisokwe, and Ugogo to-morrow, God willing, with Briggs and Fincher.

I forgot to add, with reference to the Itumba trip, that we found chiefs and people ready to welcome us.

From Mamboia to Mpwapwa.

Mpwapwa, April 20th.

Here we are, all well, thank God. I am sitting in a room which used to be dear Price's "church." He lived in a little house, *tembe*-fashion, adjoining this. Hard by is the room wherein he died, and about forty yards off is his grave, nicely built up with rough stones and crowned with a mass of red and green foliage, out of which stands boldly the pretty headstone with a clear inscription in Kigogo (?).

The march of fifty-five miles from Mamboia has been hard, owing to the many hills which had to be climbed. The first thirteen miles were continuously up and down, with hardly a bit of level. God's goodness was again remarkably manifested. We had arranged to leave Mamboia early on Tuesday morning, 17th inst., but we settled we would go after dinner instead. The night of Monday rain fell more heavily than it had done during my sojourn there, and nearly all the morning it was misty, rainy, and damp. At mid-day the sun came out and dried the pass before we began our march, so in God's goodness we had a dry walk to Kitangi, our first camp—

thirteen miles. The mountain path would have been torrents had it rained. At last, far on a hillside, we espied our camp. The servants had left in the morning, so that all might be in readiness for us on our arrival. But something seemed wrong, for only one tent appeared to have been pitched. On reaching the camp I found to my dismay (it was nearly sundown) that my tent and goods were nowhere to be seen. Then it transpired that my porters had made for Kitangi village, and had pitched my tent there. Alas! it was about three-quarters of a mile off. I was very hot with the exertion, and had to sit wrapped in a rug until about seven o'clock, when the boxes arrived and a change was available.

The march on Wednesday took us up a long hill at first, and then we kept on a table-land from which we saw the immense Masai plain stretching away north, north-west, and north-east. Our other points of the compass had mountains in the near and the far view. The great feature of the tramp was the wealth of flowers on the track. A very interesting sight was a set of, evidently, hay-making ants which were carrying on operations on the path as being a suitable place for them. They had cut grass into lengths and had spread the pieces out to dry. Here and there were little heaps, no doubt being augmented every few minutes, and running into and around the heaps were the busy mites, some of whom were carrying a stalk of grass much longer than their bodies.

Our march led us to a very dangerous spot, where man-eating leopards have been for years the terror of pedestrians, viz. Mlali, some seventeen and a half miles from Kitangi. We arrived there in rather a wretched plight, for a heavy shower of rain fell and soaked the grassy path along which we had to trudge, with the result that nearly up to our thighs we were wet through. The tents up, and our goods stowed, we sent all our porters to sleep in a village for protection. In my tent Mr. Rees' Winchester express rifle was kept in readiness for a night visitor.

Morning found us free from alarms and ready to face the dangerous defiles that lay before us for two hours, where, alas! many a poor porter had been seized and eaten. We marshalled the men in close order. Briggs with his Lee-Metford and I with the Winchester brought up the

rear. We allowed no straggling, for the leopards attack the caravan from behind as a rule. Thick bush was on both sides for some distance, and a highish mountain rose immediately on our left. The most creepy part was a small river-bed which served as the road for some hundreds of yards, where bush shut us in completely. After two hours or so we left our posts of guards to the caravan, as the special need for precaution no longer existed, though, of course, we are always exposed to some risk in the forest.

Inbugwe's was our resting-place for the night, only fourteen miles from Mlali, but we travelled very slowly, being at the heels of our porters, and did not get our dinner until four o'clock, just as on the preceding day: we had had some hot malted milk and biscuits, though. Heavy rain fell after we had safely esconced ourselves on the side of a good high hill: it was a mercy we had not had it before reaching camp.

At 4 a.m. I was up yesterday (Friday, April 20th), and before six Briggs, Fincher, and I moved off to Mpwapwa. We had to ascend the Inbugwe Hill for about half an hour, and then walked leisurely through the copse-like forest, looking for game, and cheered by the pretty effects of sunlight through the trees. The descent, though gradual, was continuous all the way to Mpwapwa.

At Mpwapwa.

The mission-houses (two) are close together, well built of stone and mud, with good floors (lime and sand) and a neat and strong roof of wood and grass. They are on a slope well raised above the plain. There is a good church-school here, supported on six strong wooden centre pillars, grass roof, wattle walls, whitewashed. There were more than 100 at the prayers in church last evening, when Briggs gave a short address.

In the Forest, en route to Ugogo, April 26th.

We have passed mountain after mountain since leaving Mpwapwa, but without having any stiff climbing, for the passes have been low ones; and now I am writing in the midst of this scrub, rather than wood or forest, the silence only broken (8.30 p.m.) by the large green grasshopper which is busy rubbing its sounding-board with its notched jumpers.

In my last letter mention was made of the man-eating leopards at Mlali. Just after I had posted it the Mission mail-runners from Mambaia came in, and brought news that they had been delayed *en route* because they saw one of the leopards and had cut back, and had come the long way round by the plain. Really, the Germans ought to organize an expedition to kill these beasts. If a lion seizes a man it usually grips tight, throws its victim on its back and trots off, but is easily frightened by the yells of the porters who happen to see it, and drops its prey. A leopard bites a man from behind, and gets his neck and twists it, so that even if beaten off he leaves the poor fellow dead.

On Saturday evening, the 21st (at Mpwapwa), the usual prayer-meeting was held. A good many people came. On Sunday morning I preached to a large congregation, Briggs interpreting. In the evening I again preached (Briggs interpreting), on Acts xix. 1—12, explaining how to obtain the help of the third Person of the Holy Trinity in overcoming sin (sensuality is the great snare out here, coupled with drunkenness).

In the afternoon I examined and restored to fellowship three women who had been "suspended" for more than a year. Their repentance seemed quite genuine.

Monday, 23rd, was a most interesting day, and a hard one. Kimugaye was our objective, a district situated some nine miles from Mpwapwa. The road led through corn-fields for the first part of the way; not corn such as you know, but proud stalks of millet or *uweli* of six, eight, and even ten feet (in fertile Ugogo I have found it from twelve to fifteen feet high), but we had the *bara-bara* through it, as the made road is called. The Germans have made one through forest and plain from Dar-es-Salaam to the Lake. The path is broad, not metalled, frequently grass-grown, and straight; so straight that at times you walk about eight or ten miles without bending either to left or right. After "the shambas" came the dense bush, and the winding forest paths as soon as we had to deviate from the *bara-bara*. Climbing was not a feature of the outing. We paced along, and did our nine and a quarter miles in about two and a half hours, though the sun was hot. The first *tembe* reached

was a haven, and the large calabash full of very sour milk—so sour that we had to use a spoon to get it into our mouths—was counted refreshing in the extreme.

After a chat with Chief Nyanhera, we and he went to see another one, Cedego. Then, after some palaver, Nyanhera, Cedego, and we went off to see another chief who ruled the Wahehe there. Then followed a good *shauri*. Nyanhera and Cedego were used to us, and wanted the teaching in Kimugaye; but the third chief, Muhehe Fundi, and his people were quite untaught in things Kizungu (European) and had to be talked round. The upshot was most satisfactory, as the three chiefs and their people agreed to build, at their own expense, a school-church and a teacher's house. Meanwhile, sitting on a stool in the *tembe* I had noticed two odd bristly objects suspended above the doorway. They were tails of elephants hung up for "medicine" by Muhehe Fundi, who is a great hunter, as also is Cedego. I also saw a curious musical instrument, consisting of an ordinary bow and a small calabash. You strike it with a small stick, and also use your knuckles.

The *shauri* over, we sought a baobab-tree and partook of tinned rabbit curry, shared by numerous black ants and a small company of brown beetles, who solemnly collected on the dish, quite regardless of us.

Cedego and Nyanhera (the latter had given me a sheep by this time) then walked about two miles with us to see a large lake. It was an immediate transportation to the English lake scenery, but water was low. We tried long shots at ducks with our rifles, but missed.

Then the trudge home. It was a happy one though, for we felt we had had encouragement, and that the Gospel was really to be planted in a new out-station, and that some of the Wahehe would be reached. The Wahehe have been the Ruga-Ruga (robbers of people and property) in days past, but are now held in restraint by the strong arm of Germany. It is wonderful how well and strong I am by God's gracious care—no chills, no fever, &c., and good appetite. Give Him the praise!

On Tuesday, April 24th, Briggs and I climbed the Mpwapwa hill behind the mission-house, about 1100 feet, and a

stiff ascent at first. The view was charming, and the sphere of the missionary was revealed at a glance. The chief of Mpwapwa called in the morning and promised to get a school-church ready in which we might instruct his people.

Journey into Ugogo.

On Wednesday, 25th, Briggs and I got off at 7.30 for Ugogo, objective Mvumi, fifty miles from Mpwapwa. The road to Kisokwe was *bara-bara*, so we made strides. Fincher joined us at the turning to the chief's *tembe*, having come from the Mission station up the valley, where the C.M.S. house is quite enclosed by mountains on three sides and low hills on one. The chief was indifferent, but we sat in his *tembe* for some hours waiting for the sun to pass the meridian and decline a little. Water was given us by the people which had been fetched from the river (!), but when we began to drink some tea the taste was like the smell of a cowyard—*odious*. It had been fetched from the place where goats, &c., were watered. I shall never forget it. Our porters were despatched for some water from the river, but higher up the stream.

About 2 p.m. we moved on slowly to Chunio, the last village on the Kisokwe side, before our plunge into thirty miles of plain and forest, uninhabited, and waterless but for a few rain-pools, most of which are now dry. Fincher walked with us a few miles. Chunio Hill on the left (must rise over 6000 feet), and Kisokwe Mountains on the right, shut us in a kind of heat-trap until we reached the low pass, where breezes helped us. We camped on the verge of the inhospitable waste, through which the *bara-bara* ran straight as an arrow for eight miles until lost in bush and slopes of hills. Here the chief, usually very friendly, was rather cold. We bought a goat, and tried to get the people to come for a talk, but in vain. No reason was apparent. Chunio should be a health resort, for there is a spring—the only water-supply, except in the rains—which has bitter waters suggestive of sulphate of magnesia. Thirteen miles accomplished out of fifty.

April 26th, Camp Chunio.—For miles in the bush the *bara-bara* was decorated with festoons, clumps and masses of large yellow convolvulus with purple centre, and mauve or white convolvulus. When the bush opened out we could see

that these flowers were profusely and brilliantly lighting up the whole of the forest (low and thick scrub). I cannot describe to you the masses of convolvuli, yellow, white, and mauve, which heavily carpeted the ground, covered bushes, festooned trees, and took possession of miles and miles of the thick scrub, and made our path, narrow and winding in the trees, so beautiful that at last our expressions died down to "Oh!" as we turned a corner and saw in front, to right and to left, Nature's profusion of adornment. We were fairly astounded when, emerging from the bush, we marched through corn-fields bounded by wooded hills which were covered with mauve convolvulus.

27th.—We were up at four (our usual time now, so we get our morning devotions undisturbed) and off about six. We were in camp by ten, and have had a quiet day. Forty-one miles done. To-morrow, God willing, we shall reach Mvumi. The chief here and his people are very friendly as far as we can judge. Under a baobab-tree, about sundown, eighty men and women, perhaps more, assembled to hear our "tidings." Poor things! they seem so "far off"—the Lord was sent for them as for us. One of the teachers spoke, then I followed with simple words containing direct statements of the Gospel, interpreted by Briggs. The Lord save the Wagogo! Dear Price's heart was with them.

28th.—Briggs called me at about four and I dressed. The camp, however, kept so quiet that I looked at my watch several times to see whether Briggs had mistaken the hour. 5.30 came, and yet no sounds of cooking and of porters preparing for their loads. Then my "boy" turned up and said that they had been so bothered by hyenas during the night that the porters had gone to the village to sleep, and that he and the other servants had overslept. The hyena had got some of the porters' food, and had tried hard to get our meat, which was hanging from the ridge-pole of Briggs' tent. Briggs and I had heard the noise made by the creatures. The sun was well up before we moved towards Mvumi for a march which only took two hours and forty minutes, about nine miles.

At Mvumi we encamped on a long knoll, about ninety feet above the plain, where the chief has given the C.M.S. a large piece of ground on which

the temporary mission-house is shortly to be built. The chief, Masenha, and his followers came to see us.

29th (Sunday).—A number of people assembled at 10 a.m. in response to invitations which our teacher had given. We sang hymns and one of our teachers gave an address. Then I talked over with Briggs what I wished to say, in order that he might speak in unbroken sentences to the people, for they were utterly unaccustomed to interpreted addresses.

May 1st.—We were three hours in traversing the plain which lay between us and the pass through a rather high range of hills into Musámalo, another plain, say forty miles by ten miles. a long narrow strip shut in by hills. The air was fresh.

2nd.—We entered Ybwijili district to-day, and are encamped well within its borders. It is a long, undulating plain, shut in by hills and mountains. As far as one can judge the height of the plain we must be nearly 4000 feet above the sea. The journey was quite short to-day, only ten miles, the reason being that we have until Saturday to reach Kisokwe, and also we do not wish to overtax ourselves by doing two shortish marches in one. We are greatly interested in the huge baobab-tree under which our tents are pitched. We have never seen such an immense one. We put string round, but could not reach the thickest part, which we reckoned at least ninety feet by the measure we took below with the tape: sixteen men with arms at full length could only just span the trunk. A small company of sick folk came for medicine this afternoon. I was able to be of some service to them.

We made for the spot where we were when I began this letter, viz. one march from Chunio. Our guide—we were returning by a track unknown to Briggs—led us at the close of our trudge into the bush, where we struggled with thorns, through them, under them, over them, for some hundreds of yards, and whence we emerged, rather wondering where our guide's wits were, but thankful to see our rocky hill and baobab-tree not far in front.

As we had cleared the ground when here on the 26th ult., it was easy work pitching tents and settling down after five hours and ten minutes' walking and covering sixteen miles. The Mvumi trip makes it clear that the C.M.S.

should as early as possible occupy at least four districts in Ugogo. The plains are thickly populated, and there is no bar to the preaching of the Gospel, though, alas! there is the hardness and indifference of human hearts to contend with. As in Berega, in Nyangala, in Itumba, in Mamboia, there is an open door for the missionary and much friendliness, in place of the ignorant and savage behaviour of African chiefs and people not very many years ago.

7th, Mpwapwa.—Have had some long marches. Confirmation and discipline cases at Kisokwe, also discipline cases in Mpwapwa and preparation for *safari* to Mamboia and coast.

Coastward again.

Rubeho Hill (last camp between Mpwapwa and Mamboia),
May 11th.

You will see from the above that my return journey is being accomplished. By God's lovingkindness continually shown to me, I am able to report excellent health as my daily experience, indeed as good health as it has ever been my lot to enjoy. The exercise agrees with me. The dangers God graciously meets. I note daily that the prayers of the known and unknown children of God are having rich fulfilment. I am thankful to have gained such an insight into the whole of the Usagara Mission, and to have had so much personal contact with all the European workers at present in the field. No amount of hearsay can be equivalent to seeing and knowing for one's self.

Mr. Fincher, who is bound for South Africa previous to going to England on furlough, is with me. We started on Wednesday morning, about forty strong as regards the caravan, and had a send-off by Briggs in hearty fashion. Our path has not been the same as that by which we travelled to Mpwapwa from Mamboia, as we both desired to pass through the large Masai Plain (or rather just touch the plain where it approaches the Chiboluyani Mountain-range and the Mlali Mountains), for the abundance of game led us to hope that we might secure some meat for our porters and for ourselves.

After leaving Mpwapwa mission-house the track led us almost at once into the mountains, and we found ourselves being hemmed in completely, while no likely gap as a pass could be

seen. After nearly seven miles, during which we were gradually ascending, we came upon a staircase-like path up the side of one of the highest points of the range. It was 10 a.m., and we wondered where we should find ourselves after the steep ascent. When near the top we saw a little gap through which a breeze came which was as good as a drink of water. Near 1 p.m. we began to descend into a deep valley by a rugged path, which was so steep that now and then I had to go sideways or I should have rolled down. At the bottom was a sound which charms the ear of the wayfarer, viz. the rush of a fair-sized mountain stream, some of the water of which was soon in our kettles. Some of Fincher's men were heavily laden and had not been doing the daily tramping which mine had, so they came into camp very slowly; indeed we had to resume the march without having set eyes on them, but it was imperative that we should push along the mountain track before nightfall, as leopards abound on the slopes of these hills. After climbing about 1000 feet we had a splendid view of hill-crests lighted up with the setting sun's slanting rays, and of steep slopes, covered with trees, already in the shadows of evening. The temptation was to stop and enjoy it all, but down we had to go, for miles as it turned out, before we reached the friendly shelter of Mgomba's *tembe*.

Chief Mgomba came to see us at once, though we were strangers and the moon well up, and called for fresh milk and also curds, which we discussed voraciously, sitting on the tiny African stools which are forthcoming in every village for the arrived traveller. Twenty-one miles had been covered, and some thousands of feet climbed, so that it was no wonder that our porters struggled in by ones and twos up to, say, 11 p.m.!

On May 10th we reached our camp in the Masai Plain early, and soon betook ourselves to hunting for some meat, but without success. We covered about twenty-five miles of ground during the day. It was very cold at night, and no wonder on a plain, such a vast one, 4000 feet above sea-level.

On May 11th we continued our march towards Mamboia. When we reached the Lubeho Hill and the water we camped for the night. From Mamboia to Mpwapwa and from Mpwapwa to Ugogo and back no rain had troubled

us, hence tent-life had been very comfortable and daily progress easy, accompanied, however, with the constant difficulty of obtaining water.

May 12th found us at the dinner-table of Miss Colsey and Miss Spriggs in the new house in "the valley" which Mr. Deekes is building. Two good rooms are available, and the rest of the house will be finished before long.

Mr. and Mrs. Rees had come in from Berega, where they are camping and working. Fincher and I pitched our tents hard by the house.

Sunday, the 13th, was a busy day. I confirmed five men and two women in the afternoon, and gave two addresses, which Rees interpreted. In the evening I gave an address on the Second Coming of our Lord at the evening service held at the mission-house. In the morning Rees and Fincher officiated, and Jeremiah, an earnest teacher, gave a very good address, so I was told. A catechumen of some years' standing was baptized, and two inquirers (one for twenty months and the other for two and a half years) were admitted as catechumens. After our evening meal we sang a good many hymns, chiefly relating to our Lord's blessed return to us.

On Monday, 14th, Rees and I walked to the Hill Church, three miles from the valley and a steep climb, and there dedicated the little cemetery.

On Tuesday, 15th, there was the usual bustle attendant upon a long march by a fairly large caravan—fifty of us at least, all told. Rain came on early, but the sky cleared in the afternoon. About 9 a.m. I dedicated "the valley" cemetery. From ten till twelve Rees and I dealt with discipline cases. Tents were struck at two, and Rees and Deekes set off with us to Magubika, which was to be the first camp, though only seven miles off, the object being that I should visit the chief and have a closer view of the place I had already seen from hill-tops. It was not to be. Heavy rains began before we had gone more than a mile or so. As the grass was high, in some places up to our necks and even over our heads, we were very well soaked indeed. Rees and Deekes were consequently not able to stop for a cup of tea, but had to hurry back in order to stave off a feverish chill. Fincher and I were able to make ourselves snug in the tents. The night was fine. It was

quite a trial to leave the dear fellow-workers in Mamboia. Their devotion to the work, their united manner of dealing with all things relating to the Mission, and their evident union and concord among themselves, made a sojourn among them delightful.

Wednesday, 16th, found us astir at five and on the track at 7.15. It was the "hill march" day, and no level did we find for long. After three and a half hours we came upon water in a hole in a rock, so down we sat, and out came pots and pans and food. The water was queer, to say the least. We "alumped" it, but the dirt, instead of descending to the bottom, came to the top and settled as a sort of scum which we could not successfully remove. Into the kettle went the best we could get, and the tea seemed good in spite of the scum, but it was rather "tasty."

Another spin of nearly two hours brought us to the Mkundi River, which was a bit swollen, though easy to cross.

To-day (19th) we reached the fine Wami River. Our camp is about 400 yards distant from it. The meals are over. Fincher and I have had prayers together, and the men who cared about it have had prayers in Kigogo. I have been feeling keenly the difference between our lot in the Gospel and the lot of so many around us in the caravan. They are merry enough. They do their heavy work uncomplainingly—some with great spirit and keen interest; but, alas! they have the great deficiency in their lives—the lack of Christ. To many of them Fincher cannot speak, as the porters are from so many tribes. The Lord have mercy upon the Church whose duty it is to make all men know the Gospel!

May 23rd will rank as one of my most disagreeable days on *safari* in Africa. To begin with, we had a march of nearly twenty-three or twenty-four miles before us, and there was my poor "boy" at the tent-door hardly able to move. He, however, pluckily said he would travel on slowly. Then, after a brief half-hour in very wet grass we came to the Mbuzini River, about twelve or fifteen yards broad, in flood, deep and swift. Two strong men went in and found fording ground where a man could stand with water not up to the armpits. Then we fastened a rope to the reeds, and Fincher stood on it while our men held it in mid-stream, and several held it near the opposite bank,

in the shallower water. I stood at the top of the steep bank and kept pushing back the foolish porters, who would have crowded down the slippery path and would probably have gone to the bottom of the river with their loads. Two by two, or three by three, according as they were laden, I let them pass. All got over safely, save one man who went under and was greeted with a roar of laughter when he came to the surface again. Happily he had no load. While the caravan was passing thus slowly and safely, the fellows who had got over and could swim had a good bath and played in the water like schoolboys. At last Fincher and I had to cross. The hammock-pole was brought. I wrapped myself round it, so to speak, while the porters and bearers held me at arm's length above their heads and cautiously piloted me across. Fincher was treated likewise. As each of us landed there was a loud cheer, and one of the men came forward with a beaming face and shook hands with us.

We had just concluded our meal when the clouds began their pitiless dealings with us. It was, of course, to be expected that we should enter monsoon area as we neared the coast, the rains being later there than in Mamboia. Every mile was taking us into lower levels, so that stuffiness was an accompaniment of the damp and heat. By the time we had descended into the valley the rain was falling in torrents. Close bush and long grass alternated, so that we had water on us above, below, and at the sides.

After sunset we gathered on the small hill where we were to sleep. My tent was in, but we thought of fire first and some hot tea to keep off a chill. Horror seized us when we took out our matches and found they would not ignite. Each box we could get hold of was too damp to be of use. It was a nice position! We tried to get the tent up in the dark, while a man went off to find a village from which he could bring fire. When he appeared with some glowing embers our hopes revived, and a cup of tea was soon available. Fincher's porters did not come in till about 11 p.m. We had had eight hours and thirty-five minutes of it since leaving camp, not counting delay while resting, but the men with loads were longer on their feet. About twenty-three miles were covered.

We stayed in the camp (Kwa Mawe) until two o'clock yesterday with a view

to drying various garments, &c., but we had not left the ground before rain fell again.

Travelling with us are a number of men who are going to the coast to find employment as porters back to Mamboia. They went off to a village to sleep. During the night a hyena tried to bite off all the toes of the right foot of one of them. The teeth entered deeply into the flesh and have certainly poisoned the wounds. The march from Kwa Mawe to Kwa Mala is ten miles. These men actually limped in great pain. Rain fell at intervals.

We arrived at Kwa Mala, in the forest, about five. My tent was up, Fincher's was just coming in when the rain fell in tropical style. Our fires were put out and no tea could we get until 8 p.m.

To-day (May 25th) rain was falling when we got up, and threatened to keep us in camp, but we decided to

push on. Oh, what a day we have had! We struggled for miles with black and red mud and slippery clay. We had such narrow footway through a good deal of bush that an umbrella could not be held up.

We reached Mkangi, our camping-ground, only to find porters all late because of heavy walking, and to be again pelted with monsoon rain. We built a grass shed over a fire, and tied an umbrella to a stick. Under the umbrella we cautiously opened tea-tin and milk-tin, and made two bowls of delicious liquid. Gradually our men came in, and our tents sheltered us again.

By God's great mercy, Fincher and I are having no fever, nor suffering in any way from the bad experiences we are having. To-morrow we make for Saadani, please God, whence we get to Bagamoyo, Dar es-Salaam, and Zanzibar by steamer.

CHURCH MISSIONS IN THE FAR EAST.*

By Mrs. ISABELLA BISHOP, F.R.G.S., &c.

THE Far East, containing more than a quarter of the population of the world, is represented to us by China, full of "confused noise and garments rolled in blood"; by Japan, whose appearance among Western nations as their equal and fellow is one of the greatest marvels of this closing century; and by Korea, feeble and decayed, which owes her continued existence to the rivalry of Russia and Japan. In all, the Western heaven has worked with more or less of a disintegrating result; in all, Christianity has demanded a hearing; and in all its dawning light has been quenched in the blood of those who received it, and Protestant Missions, though late on the field, have contributed their quota to the "noble army of martyrs."

The beginnings of Church Missions in the Far East were very small. In Japan they were started by the American Episcopal Society in 1859, with one ordained missionary; by the C.M.S. in 1868, by one; and by the S.P.G. in 1873, with two. It was only in the latter year that the edicts prohibiting "the evil sect called Christians" were withdrawn from public places. 1900 sees a native episcopal Church of Japan—the Nippon Sei Ko-Kwai—presided over by six English and American bishops, with forty-three Japanese clergy, and containing 8554 nominal Christians, including children. This Church has its own constitutions and canons, and its own Prayer-book and synodical action, and has Missions of its own in Formosa and Korea. Christianity is not only tolerated, but officially recognized, and church buildings and the ground on which they stand are exempt from taxation.

This Japan, which has risen in the stagnant East like a young phoenix from the ashes of the old order, is, to all seeming, a brilliant and successful empire. My most recent impressions of it are that its population of forty-

* A Paper read at the Church Congress, Newcastle-on-Tyne, September, 1900.

four millions is vehemently patriotic, civilized, independent, educated, ambitious, and free, persevering, tenacious, and possessing a singular secretiveness and powers of assimilation. Law is respected, the social order is remarkable, and a genius for constitutional government pervades all classes. The standard and practice of social and commercial morality are equally low. Shinto and Buddhism, and *Riyobu Shinto*—a combination of both—flourish side by side, and affect chiefly the social and pleasure-loving side of the people. Buddhism, discredited by the ignorance and immorality of her priests, is in the main sunk into a condition of puerile superstition, but the Monto and other reforming sects are showing a revived evangelistic energy under the stimulus of Christianity, and are preaching righteousness as the means of attaining Nirvana, with more or less effect. Agnosticism, the result of secular Western education, has captivated the educated youth, and is spreading enormously. Christianity is regarded by the great majority of the educated as an outworn creed, destitute of practical bearing, except so far as some of its moral teachings may be worthy of incorporation with a national life, out of which any notion of futurity more tangible than the hazy negation of Nirvana has well-nigh disappeared, swept away with a rush in the full tide of militarism, industrialism, and utilitarianism which succeeded the victory over China. The view taken of religion by educated Japanese was lately expressed by her greatest statesman thus:—"I myself regard religion as quite unnecessary for a nation's life. I do not regard Japan's almost universal atheism as a peril to the community. Science is far above superstition, and what is Buddhism or Christianity but a superstition, and therefore a source of weakness rather than of strength to a nation? There is one point in the new civilization, however, on which I have long felt great uneasiness—Japan's chief source of danger—her gloomy outlook for the future is in her rising manhood." Sadly true is the Marquis Ito's verdict. An educated youth, emancipated from the teachings of Confucius and rejecting those of Christ, is a "yellow peril," not to Japan alone, but to the whole Far East.

On comparing the attitude of Japan towards Christianity in 1878 with that which was obvious during my visits in 1897 and the three previous years, I cannot consider the situation hopeful. In 1878, for various reasons, there was a very widespread interest in Christianity. The head of the most important of the Buddhist sects said to me, "If you only sent plenty of teachers, Japan would be Christian in ten years." The teachers were not sent, the door of opportunity, then so widely open, slowly creaked back upon its hinges, and interest has given place to indifference. Is the word to go forth, "Ye cannot enter now"? Singular facilities for Mission work have come into existence under the operation of the revised treaties, but where are the outgoing men and women, our best and ablest? The special difficulties in Japan need these, and none but these. Who are offering themselves for a great crusade, not so much against the Heathenism of Japan, as against its atheism, agnosticism, and indifference? The need for such men and women to create and guide native workers is pressing, if Christianity is to be a growing power in New Japan. One of the painful features of the present is that native assistance is not coming forward. The number of students in the theological schools, according to Bishop McKim, has been decreasing for four years, and native catechists are difficult to obtain, the opportunities of good incomes in official and commercial life, which are now within the reach of intelligent and energetic men, being denied to them as clergymen and catechists.

The material progress of Japan and her political enlightenment claim our admiration, but the empire is reaching towards a finite goal, and is

determining her own limitations. "*Dai Nippon Banzai*"—"Great Japan for ever"—is her motto, and we heartily echo the wish; but it is for Japan great through Christianity, Japan permeated throughout by the Christian faith and the Divine law. Dazzling as her progress is, she is as much in need of the Gospel and Christian teaching as Central Africa is, and possibly more.

The Korean Mission was founded in 1890, when Bishop Corfe landed at Chemulpo with four clergymen and two doctors. The Mission now has eight ordained European clergy, two doctors, and six men lay workers, five sisters, seven lady workers, one lady doctor, three hospitals and dispensaries, one orphanage, and a printing-press. Within the last two years ninety-one Koreans have been baptized, and thirty-eight have become communicants. The Korean population of seventeen millions consists chiefly of demon-worshippers, and is under the sway of male and female sorcerers, who represent a modified *Shamanism*. Buddhism, disestablished and proscribed three centuries ago, is despised generally, and is found chiefly in monastic establishments among the mountains, and a traveller might pass through Korea from north to south without seeing evidences of it, or of any other religion. The official class, from the Emperor down to the lowest *yamen* runner, is corrupt, venal, and destitute of moral sense. The people are false, cunning, drunken, and unreliable, and their public and private morality is as low as is possible. Intellectually, they are alert and receptive. On the whole, Korea may be regarded as a feeble parody on China. But in spite of all drawbacks, no country of Asia offers a more hopeful outlook for the Gospel. Many workers who have long sown in tears are now reaping in joy, and the Korean convert is a living evidence that "if any man be in Christ, he is a new creature."

Church Missions in China began as "a day of small things." The American Church Society in 1836 sent one missionary; the C.M.S., in 1844, two; and the S.P.G., in 1874, two. In 1900 these Missions have 5 bishops, 63 foreign and 49 Chinese clergy, 181 Chinese paid evangelists, 26 Chinese Bible-women, 93 foreign lady missionaries, 7300 communicants, 15,000 baptized persons, 13,000 catechumens, 6000 boys and girls in Christian schools, 17 medical missionary hospitals, 29 missionary doctors, and a sum of \$13,000 contributed last year by Chinese converts for Christian purposes—nearly 3s. 9d. per church member. There are, however, results which cannot be tabulated in the far-reaching influence of the godly lives of the missionaries.

In the course of two years I travelled 8000 miles in inland China, and passed beyond its western official frontier into the mountain region occupied by the tributary Mantze tribes—rigid Buddhists of the Lamaistic type,—and in the course of these journeys visited seventy-three Mission stations. In all, men and women, leading pure and exemplary lives, were striving under enormous difficulties to make known the Gospel. Everywhere an increasing hostility to foreigners was apparent, with causes such as the practical seizure of Chinese territory by certain Western Powers, the disastrous influence of the "Hunan Tracts," the dread of a cataclysm of ancestral wrath following the introduction of railways, and of the overturning by the Christian propaganda of the social order which is the legacy of Confucius; the increasingly vigorous demands of the Roman missionaries for temporal precedence, and their interference with litigation on behalf of converts to such an extent that it is at times impossible for a Heathen to obtain justice in his own courts—and the inarticulate unrest produced by the fermentation of the Western leaven.

Everywhere, small, oftentimes very small, communities of persons had been

formed, who by their abandonment of ancestral worship and idolatrous social customs, were subjected to a social ostracism, and who, partly in consequence, clung together as brethren, with a tenacity similar to that which finds its secular expression in the powerful Chinese organizations known as "guilds." These converts live pure and honest lives, they are teachable, greedy of Bible-knowledge, generous, and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disfigured the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope for the future lies. 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.

The problem of China, religiously as well as politically, is now upon us. Into her archaic and unreformed Orientalism the Western leaven has fallen for good or evil. Western civilization, that strangely mingled cup of blessing and cursing, has been offered to her, and she rejects it. The Gospel has been offered to her in a foreign dress and interwoven with treaty obligations, and it has brought not peace, but a sword. Events call a halt in missionary operations—a halt not to admit defeat, but to bring up overwhelming reinforcements. The plan of campaign may have to be revised. It may be that the methods of approach may be seen not to be in all respects adapted to the storming of the Chinese strongholds. Isolated sharpshooting, bringing down a man here and there, may have to give place to combined and vigorous sieges: woman's work may have to undergo modification; and a higher standard in Chinese may be seen to be essential. British generals and soldiers have learned much in a year of war in South Africa. Are the armies of the Cross to learn and unlearn nothing by forty years of warfare in China? The word "retreat" is now on the lips of many, but the Church of Christ cannot, dare not, retire from the blood-drenched battlefields of the Far East, so long as the Captain of our salvation is in the front, and men and women are ready to fight and die under His banner. But this service requires our best and ablest men, and loving women of discretion and mature judgment.

There is no resurrection power in any of the great religious systems of Asia, but, though "decaying and waxing old," they are too closely interwoven with social order, and the business, pleasures, and relationships of the people, to be ready "to vanish away," and though there are four million more Christians than when the century began, there are two hundred million more Heathen! Is the Church fighting a losing battle for her Lord? At this rate of progress, the coming of the Kingdom may be abandoned as a dream, for all our work has but touched the fringe of the thick darkness of this world, and thirty millions out of the eight hundred millions who have not heard the Gospel pass annually into Christless graves! Far away, on a thousand harvest-fields, for lack of reapers, earth's whitened harvests ungarnered die. Yet the Master's words stand unrecalled: "He that reapeth receiveth wages." Are these wages despised? Do the words fall on unbelieving ears, or is it that in this age of the deification of material good, and of an exaggerated estimate of the value of the things which money can buy, the prizes of the professions and of commercial life outweigh the prize of the high calling of God in Christ Jesus?

The century is closing, and still the Saviour pleads with hands which were pierced for our redemption, pleads by His Agony and Bloody Sweat,

by His Cross and Passion, and by that coming of the Holy Ghost which is the inspiration and strength of Missions, that His Church at last will rise as one man to obey His last command—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own.

THE LATE ROBERT CLARK.

[On receipt of the news of the Rev. R. Clark's death on May 16th, the late Rev. H. E. Perkins, at our request, wrote an In Memoriam, which was inserted in our July number, together with a brief letter from the Rev. T. R. Wade giving an account of Mr. Clark's death and burial. Last month we gave some personal recollections from the pen of his most distinguished Mohammedan convert, the late Rev. Dr. Imad-ud-din; and now we have received from the Rev. Dr. Hooper, of Mussourie (on furlough in New Zealand), an appreciation of some points in the character of the veteran missionary not previously noticed. We take the opportunity of printing two articles from the *Punjab Mission News*, one by the Rev. Dr. Weitbrecht, and the other unsigned.—Ed.]

I.

I HAVE just been reading with deepest interest the two memorial notices of Robert Clark which appear in the July number of your periodical. Though any communication from this distant colony must be very late in reaching you, yet you will not, I hope, deem it too late to add two or three other points in Mr. Clark's missionary character, besides those noticed by Mr. Perkins and Mr. Wade, and which impressed themselves on my mind during the five years (1874—1879) that I was privileged to work in close proximity to him, Lahore being in every practical sense very near Amritsar.

1. Business of various kinds often brought Mr. Clark over to Lahore in those days, and he frequently embraced the opportunity to give addresses to the students at the daily services. Also the Missionary Conferences were held at Lahore in alternate years, and then he would take similar opportunities to address his brethren in English. In all these addresses there was one theme, not indeed wearisomely repeated (which it could hardly be), but manifestly the one ever uppermost in his mind, viz. the sovereignty and rule of Christ now, at the right hand of God in heaven. Of course this article of the Creed was no new thing; but I had never seen it as a blessed, living reality, of intensely practical value in all work for God, in the way that I learned from Mr. Clark to see it; and it has been to me, I can truly say, a *κτῆμα ἐς αἰεί*, a possession never to be lost. Christ reigns; therefore never despond, never be downhearted, but "always abounding in the work of the Lord."

2. I am sure Mr. Clark would be the last to expect or desire a panegyric, but rather as true a picture as possible, if any, of his life. Mr. Perkins remarks that "Mr. Clark, unfortunately, under-estimated the cost of the building" (viz. the Alexandra School). This illustrates a fault which was a very natural excrement of the buoyancy produced by his intense belief in Christ's Kingship. He was apt to plan things as they *ought* to be, rather than go into the dry detail of what they were likely to be. An instance of the kind occurred almost as soon as I reached Lahore in succession to Bishop French (a trying and difficult succession, in which I received the greatest encouragement from Mr. Clark). He wished me to buy a large piece of land contiguous to the Divinity School premises, being assured that the school would before long be so thronged with pupils that it would all be

wanted. I felt sure that Bishop French would say, "First get the students, then buy land and build for them." And the result has much more than justified the caution then exercised. It must be admitted, however, that in the case of the Alexandra School the event has proved him right, and amply repaid all his toil in collecting the large sum of money required.

3. I cannot reckon as a fault what nevertheless caused annoyance to not a few, viz. the wonderful power Mr. Clark had of quietly working for an end he had in view, and almost always gaining that end, leaving others to wonder why they were not equally successful. The fact that the Punjab was for long considered, even if it is not now considered, the model Indian province of the C.M.S., is due, in my opinion, not only to the splendid men who initiated work there, but also to the fact that for many years, long before he became Corresponding Secretary, Mr. Clark was practically at the head of C.M.S. affairs, and was allowed by the Parent Committee to exercise an influence far beyond what I have ever known an individual missionary exercise. Doubtless there is some exaggeration in it, but the opinion prevailed both in the Punjab and in the N.W.P. that Mr. Clark not only got nearly all the best missionaries for the former province, but also, if a not quite first-class missionary happened to find his way to the Punjab, that he would sooner or later, and sooner rather than later, disappear from that province and reappear in the N.W.P.! Many missionaries of the latter province thought this unfair; but Mr. Clark, who never denied the facts so far as they were facts, used always to answer, "You are at perfect liberty to do the same for any other province as I do for the Punjab." And was he not right?

Cambridge West, Auckland, N.Z.,

W. HOOPER.

August 20th, 1900.

II.

My first meeting with Mr. Robert Clark was in February, 1876. Having resigned my curacy in Liverpool to join the C.M.S., I was visiting Mr. French at Oxford, to take counsel with him about work in St. John's Divinity School. At his invitation I accompanied him to Cambridge to be present at the meeting which should decide the location and scope of the Cambridge Mission to India. There in Edward Bickersteth's room at Pembroke I saw, among other noteworthy men, a vigorous elderly clergyman, his hair and beard just sprinkled with grey, who was introduced to me as the Rev. Robert Clark, of Amritsar. His keen blue eyes looked the new candidate up and down, and in his kindly, courteous manner he was soon eagerly explaining the nature of some Persian Urdu proof-sheets that he held in his hand. They were the first sheets of the Commentary on St. Matthew's Gospel, which he had been composing in India, with the help of Dr. Imad-ud-din.

That same evening Mr. Clark was one of the speakers at the meeting referred to, held, I think, in the Union. While Bishop French set forth his lofty ideals of India's needs and possibilities and the methods of missionary work, in the light of ancient records and apostolic models, Mr. Clark, with no less zeal to win recruits from Cambridge, treated the subject strictly on practical and experimental lines.

This was characteristic of the way in which the two men contrasted with and complemented each other. The consciousness of this mutual supply brought about a beautiful friendship. I cannot forget the glow of pleasure that would come to Bishop French's face when he heard Mr. Clark's coming announced, and rose to welcome his dear old friend! And on the other

side, with all the keen sense of practical possibilities there was a living reverential delight in the Bishop's high gifts and aspirations.

About a year later, in January, 1877, I again saw Mr. Clark at the C.M.S. Conference in Lahore. Clearly he was the leader of the band (French being then at home), and no sooner was the diocese of Lahore constituted than he became the Secretary of the new Corresponding Committee for the Punjab and Sindh. It was, if I may so say, the last year or two of his creative period. The personal part in the foundation of new Missions lay behind him. Amritsar, Peshawar, the Derajat, Kashmir, had all felt the moulding influence of his hand. Now he looked to weld all these and other Punjab Missions together in a unity wider than even the C.M.S. Mission circle; and he started the Church Council organization for the Punjab with delegates from both our own and other bodies. If the attempt was premature the motive was a noble one.

The last of Mr. Clark's creations was the Alexandra School. Very few now realize the immense labour which this involved. Besides the new C.M.S. Secretariat, the I.F.N.S., the Church Council, and the Bible and Book Society, all of which involved close personal supervision, Mr. Clark was solely responsible for raising over a lakh of rupees for the Amritsar building, and he carefully went into all the details of plans and arrangements, as the work proceeded under the charge of a special engineer. He had the joy of seeing the building opened and the school in it begun; but the effort had been too great.

Early in 1879 I was called to meet Mr. Clark at Mr. David Ross's hospitable house in Lahore. He had come there to see the doctor, who insisted on an immediate change to Europe for Mr. Clark's health. He made over to Mr. Welland his C.M.S. Secretariat work and to myself the Book Society. But the winter in Europe nearly proved fatal to him. He escaped with his life, but he returned to India at the end of 1880 much aged and broken. Yet by dint of the greatest care, and by the exercise of an indomitable will, he remained among us for twenty years longer.

The work that occupied these years was rather that of consolidation and administration than of new creative enterprises. From this, however, we must except the inception and development of Punjab Medical Missions, which began about 1879.

To sum up in brief the impressions of these twenty years is difficult, and, perhaps, the less necessary, as not a few of us have known Mr. Clark throughout that time. In one's long and constant association with Mr. Clark as a worker, the impression left most strongly on one's mind is that of a tireless energy concentrated with a wonderful gift of sympathy and leisure to attend to others. When our youngest child died at Dalhousie in 1894, Mr. Clark insisted on taking us in, and it seemed as if he had no other work to do than to sympathize with and help his guests.

Few realized the immense power of work that lived in that frail-looking body. Those friendly hours of conversation and visits of sympathy meant many an hour of hard, lonely work, early and late.

The words which seem to me most fitly to describe the life and character of our friend and leader are those in which St. Paul thus sketches the Christian life (Rom. xii. 11-13): "In diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessity of the saints; given to hospitality." With all that saddened him at times, he rejoiced in hope. Well do I remember how, when matters on the frontier and especially at Peshawar were looking most discouraging and we had discussed the saddening details fully, Mr. Clark suddenly turned off, and pointing to the

map, described the regions beyond the paths by which the Gospel was bound to reach them from the frontier stations. With all his keen, practical intellect he endured as seeing Him who is invisible.

H. U. WEITBRECHT.

III.

(From the "Punjab Mission News.")

Though the Rev. Robert Clark had for some time felt the weight of age and increasing infirmity, and it was known that in some ways his health was not as good as could be wished, yet the end was unexpected. It is no mere figure of speech to say that the sad tidings of his decease, flashed abroad from Kasauli on May 16th, stunned the Punjab Church with the sense of the loss which has befallen it. Profound sorrow is expressed on all hands at the death of this king amongst men, whose lofty ideals, steadfast courage, constancy of purpose, transparent sincerity, and loving large-heartedness, have placed him in the foremost rank of missionaries in what is perhaps the most missionary of centuries.

Born at Harmston in Lincolnshire, of which place his father, the Rev. Henry Clark, was Vicar, on July 4th, 1825, Mr. Clark was at the time of his death a few weeks short of seventy-five years of age. He entered Trinity College, Cambridge, and graduated 28th Wrangler on January 3rd, 1850. His heart was full of missionary zeal. He formally offered himself to the C.M.S. on May 14th, 1850, answered their questions on the 23rd of that month, and on the 29th was accepted as a missionary of the Society. What a meeting that must have been of Mr. Clark's with the C.M.S. Committee! The names of C.M.S. fathers and men mighty in the faith crowd before us, and we see before them the young, untried warrior girding on his armour, who was to go forth to be second to none, in patience of hope and labours of love—a glory and rejoicing, a precious possession to the Church of Christ, and a household name in the Punjab. Let a man ponder on what Missions were when Mr. Clark first saw the C.M.S. Committee, and what they are to-day. Some most heart-stirring history and marvels of romance are comprised in this period. On May 21st, Mr. Clark, while on a visit to Oxford, met at the rooms of Mr. Gell, of Christ Church, a young man called French. They talked together for nigh a couple of hours, and then Mr. French read St. John xii. 20, and they parted with prayer. . . .

On September 16th, 1851, he sailed for India, round the Cape of Good Hope, in the East Indiaman *Trafalgar*. There had been some talk of sending him to Jerusalem: eventually, after he had been appointed to Tinnevely, his destination was changed, and he was sent with Mr. Fitzpatrick to commence Mission work in the newly-conquered land of the Punjab. The American Presbyterian missionaries of the then frontier town of Ludhiana had already passed in to possess the land at the closed doors of which they had long waited in hope. They invited the C.M.S. to enter in with them, and the close friendship between the Punjab fathers, Dr. Newton, Dr. Forman, and Mr. Clark, has been typical of the fraternal relations which have ever obtained between the A.P.M. and the C.M.S. since they first entered the Punjab hand in hand.

After a voyage of sixteen weeks and two days the *Trafalgar* made Madras, and on January 4th, 1852, Mr. Clark landed in Calcutta. The journey up-country was done by country carts, palanquins, and boats, but it was prosecuted with so much energy that on February 14th Amritsar was reached. The baggage took four months to arrive from Calcutta.

These early days have a fascination well-nigh irresistible to make one

dwell on them. Think of Mr. Clark, lodged in his room in the Rambagh, the guest of Mr. Saunders, the Deputy-Commissioner. The great religious capital of the country is before him, type of a land in which the name of Christ has yet to be proclaimed for the first time. Politically the country is yet under the glamour of the scarce past glory of the Khalsa. Spiritually the religions of the land are fortresses against which the first masses of shot and shell have yet to be hurled. Venerable with age and prestige, with their roots deep down in the very fibres of the people and in every strand of national life, could anything seem more ludicrous than the two foreigners who have come from a far-distant land to subjugate them to Christ? They have everything to learn; there are no dictionaries, grammars, houses, helps. In short, then, nothing existed of the many things which the humblest of missionaries now finds present in abundance everywhere, and accepts as mere matters of course with scarce a second thought. They were lion-hearted men. "Who is sufficient for these things?" was their thought, and they knew *Who* was sufficient. They looked to Him and were lightened.

As we looked on the hundreds upon hundreds of Christians who, on May 17th, 1900, helped to lay the beloved leader to rest, representatives of thousands more, we saw how the little one had indeed become a thousand, and the weak a strong nation. The solitary, unknown man of 1852, the cautious, sagacious worker, the master mind, and the honoured head of a strong people and many organizations which now possess the land for Christ, and the great deliverance God had wrought by him, passed before us. As we sorrowed with a great sorrow, our sorrow was turned into joy, for were not the sorrowers but the earnest of mighty victory, the glory which ushers in the dawning of the morn'g?

Of Mr. Clark's long career in the Punjab it is impossible to speak here in detail. He in his own person represented the missionary life of the Punjab in every variety from its earliest inception. As pioneer and founder, as administrator and statesman, he had a master's grip alike of the deepest problems and simplest details. The broad field of Mission enterprise in its varied forms was his heart's love and life study, and every department was the stronger and more blessed for Robert Clark's share in it, as worker, adviser, counsellor, or friend.

The first convert of Amritsar was baptized on July 2nd, 1852. He was a Sikh priest, by name Kaiser Singh, of Sultanwind. The newly-begun Mission was being vigorously pushed when Mr. Clark was sent to found the Peshawar Mission, and from there again to found that in Kashmir. He has been the first missionary to Punjabis, Afghans, and Kashmiris alike. He was the intimate friend of the long line of Christian statesmen and soldiers who, as rulers with pen or sword, have been the glory of the Punjab. The Lahore Divinity College in conjunction with Dr. French had him for one of its founders, and that great branch of work, the Religious Book Society, for the production and dissemination of Christian literature, was organized by him. Education, both higher and primary, woman's work in schools, zenanas, hospitals, and in Punjab villages, found in him their firmest friend, organizer, and helper. Medical Missions in the Punjab were his creation. Kashmir was the first in order. Side by side, Mr. Clark's statesman's eye saw the transcendent importance of Amritsar as a base for this form of work. Sir Donald McLeod and other leaders heartily concurred and strongly advocated the step which was not taken till 1882. After eighteen years it is admitted that the Medical Mission at Amritsar has amply justified the foresight and sagacity of those who pleaded for it years ago. He was far too keen-sighted a statesman to

think only of the present. To his eagle eye that coming day was ever present when Bishop Daniel Wilson's vision of a Christian Punjab would be an accomplished fact.

Against that day, as first Chairman of the Native Church Council, Mr. Clark gave the best that was in him. A Native Church for the Natives of India—an Indian Church, self-governing, self-extending, self-supporting, was the aim that had his work by day and his thoughts by night. No mere copy of a Western model, but a comprehensive Church, which should pour the riches and gifts of the gifted East into the treasure-house of Christ, and be one of the many crowns with which He is crowned, was his ideal. It is interesting to note how completely he has been supported in his views by the utterances of very many of the most prominent members of the Church of England.

Just as in home policy his large mind grasped the future, so he was never oblivious to what we may term the foreign policy of the Church. He loved the Punjabi, and saw in him the key to the regions beyond. He took the keenest interest in unevangelized Central Asian lands. In his writings and speeches they bulk largely. All his policy was steadily directed to an immediate and present end in the Punjab, but as surely it had its completion and ultimate issue in the lands the doors of which will soon be wide open for the heralds of the Cross. With his customary thoroughness he not only read, but himself journeyed to Ladak the better to grasp the problem. Whether he established a chain of Missions or prepared a book, he worked not only for the present but for the future, which was ever the present to him. In passing events in the lands referred to, he loved to trace the gradual unfolding of the one eternal purpose for which the world exists. A mere hand-to-mouth, counting-house policy, measured by actual results or immediate cost, was, to his robust mind, an undignified view of Christ's work, unworthy of the glory of the King of kings and Lord of lords whose ambassador he was. Christ must reign, and all life was to be spent to further that reign, not in himself but in others also; not merely in the individual, but in the mass, not in the present, but in the future. The remote effects of an action were as vital to him as the present, and as it takes mighty men to understand men of like mould, it may be that some of his plans will only be understood as time brings understanding.

As first Secretary of the C.M.S. and of the C.E.Z.M.S. in the Punjab and Sindh, Mr. Clark's record is one which he who runs may read. Time which heals will here also reveal the extent of our loss. We are yet too near to gauge it accurately. He was the father and friend and helper of all. Every energy of mind and body was devoted entirely to the one object in hand at the time as if none other existed, and so it is that every worker feels the loss to be *par excellence* to his or her special sphere. To untiring industry and great business capacity, Mr. Clark added this gift of concentration which made him so mighty a power.

"Would you see his monument?" We may say, as was said of another, "Look around." The many and great buildings and flourishing institutions speak of him; but the real monument to his genius and grace is in the inner man of hundreds of sorrowing hearts to-day. "My father, my father, the chariots of Israel and the horsemen thereof," is their cry. The unflinching sympathy, the ready help, the wealth of wisdom, the strength for war, that were ours in him! We never shall look on his like again. The interests of every individual missionary Mr. Clark considered his own. He was a true ruler and great withal. He was no mere administrator of rules, but a true helper of men to develop the best in them for the cause they had at heart. Rules, to his mind, existed for the work, not the work

for the rules. "What can I do to help you?" was the phrase at once on his lips when a plan was laid before him. The busiest of men, he was always at leisure to hear fully, to sympathize and help. "What does the work need—what will help the worker best?" were ever his first questions. "Take care of the worker and the work will take care of itself" was ever his dictum. "Now" was his chosen time. However great the calls or important the matters on hand, to every one who had business with him he was promptly accessible, and "We will do it now" was his invariable reply as to time when a matter had to be dealt with. He rejoiced in the success of others, had a quick eye for worth in others, and was on the watch to give each man the fairest field and to show him every favour, that his plan might have every chance. He showed in full perfection that trait of truly great men, that he was ever ready to accept any plan or suggestion which seemed to him an improvement on his own—and with a magnanimity and generosity rare at all times, he was ready heart and soul to carry out the plans of others, even when opposed to his, when they were accepted as those to be acted on. Of his courtesy and benevolence, his hospitality, his unflinching patience and gentleness, we need not speak. His life was exemplified by his crest, a hand which holds a cross, with the motto "Et Teneo et Teneor," and "I hold and am held" he could say every moment of the day.

The mainspring of Mr. Clark's life was just that mystical union with Christ which has ever worked all that is good in His saints. All the hours of all the days, and in everything, Christ was to him all things and everything. "I live—yet not I." This mystical union has nothing in it of cloudiness, dreaminess, or purposelessness. It is the most practical and forceful thing earth has, whether in a Paul or a Luther, a Gordon or a Clark. His wisdom and statesmanship were an outcome of that union. As a leader of men, a founder and ruler of Missions and churches, and a man of business, he was what he was because of his faith. That was the spring of his wondrous life. Founding schools, negotiating finances, selecting sites, superintending architects, builders, gardeners, workmen, in the kitchen, the schoolroom, the church, the pulpit, amongst the Heathen, in the thousand and one acts of his marvellous life, he was ever a father in Israel and a king amongst kings. On one occasion a junior missionary alleged the expense of a certain undertaking as an objection. "Never mind the expense, never think first of the money," said Mr. Clark. "Is it God's work and is it God's will for you? if so, go on. God will send the money." For this country and its people he had many ideals and ambitions, to them he gave all his life. Riches and honour were held out to him, but all such gain he counted as mere nothings to be brushed aside without a moment's thought. To live in the Punjab and die amongst his people was his wish, and God has given him his heart's desire. Having put his hand to the plough he never looked back, but endured to the end. He coveted no honour for himself, but delighted to see them conferred on others. Fame, too, he held of no moment, and when it came and crowned and exalted him above men, it wrought no change in his humble spirit, he still delighted to be the servant to many. He would have given his life just as wholly for the service of the Punjab, had his worth never been recognized. What he did he could not but do. He never feared the face of man, and neither enthusiastic applause nor determined disapproval ever turned him a hair's breadth from his way. Yet withal he was ever full of wondrous gentleness and that beautiful humility which from first to last made him receive all homage paid him as something surprising, undeserved, and touching.

Wherever he went he breathed a calm serenity and a holiness which could be felt; he ever inspired a feeling of security, helpfulness, and hope. With one word he could calm the passions of men and mould them to his Master's will, for all ever felt, "Mr. Clark has no purpose of his own to serve in anything he says or does." A certain missionary had rendered special service to one who behaved with great ingratitude. As time went on he once more required help, and again repaired to the missionary. Young blood is hot, and in a torrent of indignant words the missionary poured out his wrongs to Mr. Clark. "Well, what do you mean to do about it?" said he when the complaint was finished. "I shall do nothing," was the reply; "he is not worthy." "You are quite right," said the old saint with his beautiful smile, "he is not worthy, but He for whose sake you do it is ever worthy."

But we may not linger over many a memory, fragrant as with perfume most precious. The time fails us to tell how he "by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens," aye, and by the prayer of faith brought back a mother and child from the very jaws of death to be the light and joy of a happy home. We fain would linger, for the details of this holy life are full of teaching, and purify so that one is the better for the thought of them.

Himself the finest type of English gentleman, Mr. Clark never in the slightest degree ever tried to be aught else. The attempt to influence the people by approximating to them in habits and customs, in food, drink, and clothing, never appealed to him. "We are what we are, and they are what they are," he used to say; "they can never be us nor we them. Let Indians be Indians, and English, English. We have to help them, not by pretending to be something else that we are not, but by being true to the best in ourselves." Thus it was that to this honourable English gentleman such phrases as "What will the Natives think?" seemed arrant nonsense. He would not let the Christian conscience be judged by that of the Heathen, or the customs of one land be tried by those of another.

In 1897 he retired from the C.M.S. Secretariat after twenty years of that service, and a year later he gave up the Secretaryship of the Zenana Society. "Mine's been a life of hard work," said he; "I shall now have time to read my Bible." Yet work did not forsake him; he was occupied in writing a further edition of his book on "The Punjab and Sindh Missions of the C.M.S."

As Fellow of the Punjab University, member of the C.M.S. Corresponding Committee, as member of endless other committees, and as the revered "guide, philosopher, and friend" of vast numbers of people, his hands were full.

We have rejoiced in him who is gone, and seen his face, as it were that of an angel; it is hid from us for awhile, yet do we thank God for the inspiration and heritage of this glorious life, for

" One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

A CONFIRMATION TOUR IN UGANDA.

LETTER FROM BISHOP TUCKER.*

EASTER was drawing near, and with it the completion of the new church at Mitiana. After days and weeks spent in the discussion of political matters and matters affecting the resettlement of the land in Uganda, it was a great joy to respond to Mr. Tegart's invitation to go over to Mitiana and combine a confirmation with the opening and dedication of the new church.

I arrived on the Thursday evening before Easter and at once inspected the church. I was altogether surprised and delighted with what I saw. At present the materials in Uganda at the disposal of a church builder are extremely limited. Roughly speaking, they consist of timber, reeds, mud, and grass. For some years our churches have been built mainly with timber and reeds. Airy and pretty structures (when new) have dotted the country over. But alas! their unsubstantial character has spelt ruin. Constant repairs are needed and reconstruction in four or five years is the lot of all. Even the great church in Namirembe has not been exempt from the common fate. But now a new era in church building in Uganda has dawned. Mud has taken the place of reeds, and structures are being reared which will we trust stand for many years. The new church at Mitiana will be a model from which many other churches will be built. Let me briefly describe it.

Roughly speaking, it consists of a nave with two aisles and a rather deep chancel. The numerous poles which form one of the chief characteristics of the earlier churches have been replaced by what appear to be a double row of columns supporting the roof. These columns are each formed by three palm poles planted in the ground and lashed together. They are beautifully reeded and present an appearance of strength combined with lightness. A clerestory reeded in panels is a striking feature of the church. The substantial walls are beautifully plastered and coloured. The upper parts are white, whilst a dado of dark grey some six feet high runs round the church. Outside, over the west door, on the dark grey surface of the wall is the text, in white letters, "Enter into His courts with praise," whilst on the inside is written, "Go ye into all the world and preach the Gospel." Over the Communion Table in blue lettering, is the text, "This do in remembrance of Me." A wide verandah divided into compartments gives shelter from both sun and rain. Two vestries complete what is without question a very remarkable church. It has been designed with great skill and finished with great taste. It is both artistic and permanent, and as convenient as it is commodious.

It has been built entirely by the Natives themselves with native material but with the advice of Mr. Tegart, who has been most indefatigable in superintending the work; but so wisely did he guide the workmen that they threw themselves with the utmost enthusiasm into the undertaking, and now declare themselves able to build a similar church without European superintendence. This, it seems to me, should be the aim of every missionary who has to do with church building. He should teach the Natives to make the best use of native materials, and in construction should so train them as to qualify them to do such work for themselves when left to their own devices. The extreme importance of these principles being observed in the development of churches on native lines can scarcely be over-estimated.

The Good Friday services were held in the temporary church, as also was

* Not dated, but evidently written in May last.

the confirmation service on the Saturday. Some fifty-four candidates were presented and received the laying-on of hands. Many of them had come long distances—from Kasaku and Kinakulya. In the latter case a long and weary tramp of some eighty or ninety miles was involved. In the former a walk through as bad a swamp almost as you will find in Singo—which is saying a great deal. It speaks volumes for the sincerity and earnestness of these people that they should be willing to endure such hardness in seeking for promised blessing.

Easter Day, long looked forward to, dawned dark and lowering. Heavy rain with distant mutterings of thunder told of broken weather and consequently of small congregations. However, towards nine o'clock it commenced to clear, and to our surprise a well-filled church of some eight hundred souls told of widespread interest in the services of the day.

I was met at the west door of the church by Messrs. Tegart and Carson, accompanied by the Mukwenda (the chief of Singo), the churchwardens, and the master builders. We proceeded up the nave, repeating with the congregation alternately the 122nd Psalm. On reaching the chancel the dedication prayer was offered and the morning service was proceeded with. I preached to most attentive listeners from St. Luke xxiv. 6, on the resurrection of Our Lord. One hundred and seventy communicants gathered around the table of the Lord. At the afternoon service Henry Wright Duta, who had come over from Mengo for the purpose, preached.

On Monday, the 16th, a feast was given to the workmen. Owing, however, to an engagement at Jungo I was unable to be present, and started on my return to Mengo. A day's rest followed and then the journey to Jungo, some sixteen miles away.

Jungo, it will be remembered, is a sphere of work which for four years has been in the sole charge of Yairo Mutakyala, one of our native clergy. The experiment, as it was regarded in 1896, has been more than justified by the results. Mr. Pilkington, who visited Jungo not long before his death, described it in a letter to me as "one of the brightest spots in Uganda." Yairo has succeeded in gathering around him 183 teachers, twenty-three of whom are women. Last year 361 souls were baptized in his district. There are some forty churches scattered about in various parts of his charge. In June, 1899, I held a confirmation at Jungo and "laid hands" on some eighty-eight candidates. These figures will give some idea of the wide-spread character of the work.

Yairo and some sixty or seventy of his young men—many of them candidates for confirmation, met me about an hour from Jungo and escorted me in. One's welcome was as usual a very warm one. The following morning was fixed for the confirmation, but, unhappily, heavy rain compelled a postponement until one o'clock. Despite the drenching of the long wet grass, through which most of the people would be obliged to pass on the way to church, a large congregation came together. Seventy-four candidates were presented and confirmed. The hymn singing was very hearty, and the attention to the two addresses which I gave was most marked.

Towards evening, Mr. Hattersley, who is taking a short and much needed holiday, joined me, and together on Saturday morning we journeyed towards Busi, an island very near the mainland. Here another native pastor is in charge, Samwili Kamwakabi. As we crossed in canoes over to the island we saw a group of white robed Baganda awaiting our arrival. Samwili, conspicuous by his gigantic stature, was, of course, amongst them and welcomed us most warmly. The great sensation of the day was Mr. Hattersley's bicycle. Although bicycles are fairly common now in Uganda, none has ever been seen in Busi. Consequently the excitement was intense

as Mr. Hattersley rode along, wheeling and turning to the great wonder and amazement of the crowds that followed him.

At Jungo, as at Mitiana, a new church was awaiting dedication, and some sixty-three candidates confirmation. The church is rather larger than that at Mitiana, and accommodates a congregation of some 1000 souls. It has been built entirely by the Natives, and absolutely without European superintendence. It is a substantial structure, and will, I doubt not, stand many years. It is extremely well lighted and ventilated. It has two capacious vestries, and a deep verandah all round.

Sunday morning, April 22nd, dawned gloriously bright. Large crowds came together for the dedication and confirmation services. One thousand and nineteen souls filled the church. The order of services was the same as at Mitiana. After the dedication a shortened form of morning prayer was read, which was followed by the confirmation and Communion services. At the latter 163 communicants commemorated the dying love of their Lord by partaking of the elements of His body broken and blood shed. I preached from 1 Cor. vi. 19, 20 to a very attentive congregation.

At the afternoon service Mr. Hattersley preached the sermon on the occasion of the baptism of eighteen men and women. The congregation numbered 526.

It is quite evident that a very bright and prosperous state of things exists at Busi. Large numbers are coming forward both for baptism and confirmation. These facts are evidence of the depth as well as the breadth of the work. Samwili Kamwakabi has without question won the respect as well as the love of his people. He is full of zeal, and untiring in his efforts for the extension of his Master's kingdom. I hope on Trinity Sunday to give him Priest's Orders.

On Monday morning, April 23rd, we started on our way to Bubembe, where we were to meet Mr. Gordon, and where he had arranged for a confirmation service. The morning was somewhat unsettled, and as a storm seemed threatening, instead of putting out to sea in the direction of the island of Lulamba, where we were to sleep, our canoe-men made for the island of Nsonga, about a mile away from our starting-place. This little island belongs to Mika Sematimba, and possesses both a church and teacher. The drum was beaten immediately after our arrival, and a short service was held, with an address. Lunch followed, and as the weather had cleared, a fresh start was afterwards made for Lulamba, where we arrived at about 2 p.m., having had a very pleasant voyage. A very happy work is, I believe, going on in this island. At the evening service, some sixty people came together for worship, and listened very attentively to the address which I gave them. The Gabunga (the chief of the Sese Islands) has decided to build his principal residence at Lulamba, which will in consequence gain an importance which neither its size nor population gives it at present.

On the following morning the weather prevented us from starting till ten o'clock. But a fresh breeze behind us enabled us to make up for lost time, and at 2 p.m. Bubembe was reached. Here we found Mr. Gordon already awaiting us, hard at work interviewing confirmation candidates and receiving reports from teachers from the neighbouring islands. Bubembe is the centre of an interesting work, and the fact that sixty-four candidates were presented for the rite of confirmation is an indication of its extensive character.

To myself this confirmation service had a special interest attaching to it. Without any pre-arrangement whatever, it happened to fall on the tenth anniversary of my consecration, and curiously enough it happened to

be the hundredth confirmation service which I have held in Africa. During these ten years it has been my happy privilege to confirm 7580 souls.

The voyage from Bubembe to Bukasa in a well-manned canoe occupies some three hours. Very often a strong breeze blows in from the open sea, and the passage at such times is a rough one. However, on the present occasion a calm sea and a following wind favoured us, and in something like two hours and a half we reached our destination. It is always a pleasure to find oneself at Bukasa. It is an earthly paradise. Earth, air, sky, and water combine in fashioning pictures of the most exquisite beauty. The lake, most variable in its moods, reflects at one moment the glories of sky and land, and at another the picture becomes blurred; the vision passes away and a surface flashing like burnished silver takes its place. Then the islands, which seem innumerable, have each their distinguishing characteristics. Here is one covered from one end to another with the most luxuriant foliage; here is another rocky and broken in outline; there a third showing on its surface large tracts of grass land varied here and there by picturesque clumps of trees, and so on in endless variety of form and colour.

The work at Bukasa is one of steady growth. Henry Mukasa, a man of sterling worth, is the native pastor. Mr. Gordon and Mr. Martin Hall have each in turn found a home at Bukasa, and have had charge of the work. The latter is now in Mengo, carrying on the archdeacon's classes for ordination candidates, whilst the former has resumed his oversight of the island work, which he relinquished on taking his furlough in 1897. The old mission-house is on the point of collapse, but grand progress is being made with a new one, which will be much more comfortable and commodious than the old one ever was. Danieri, the chief, is still as earnest and diligent in the work of the Lord as ever. A new church has been built, and is almost ready for dedication.

The confirmation service was held on Thursday, April 26th, when seventy-four candidates were presented. Several of them had come from the neighbouring islands, but still the bulk of those confirmed belonged to Bukasa itself.

My only remaining engagement was at the island of Kome, some two days away. Accompanied by Mr. and Mrs. Gordon, I started on Friday morning, and by mid-day had reached Jana—an island lying half way between Bukasa and Kome. Here we camped and spent the night, resuming our journey on the following morning as soon as the heavy rain allowed us. The storm over, bright sunshine followed, and after a good passage the mission-house on Kome was reached at about sunset.

Sunday dawned in the midst of storms of wind and rain. However, just before the time for the morning service it cleared, and a fair congregation came together. It was decided, however, to postpone the confirmation till the afternoon, in order to give those candidates who had been detained by the weather an opportunity of being present. Preaching in the morning, administering the Holy Communion and confirming in the afternoon, made up a happy but yet busy day.

The work on Kome is carried on in the face of adverse circumstances. The chief is not a Christian, and secretly opposes it. Outwardly he is friendly, but inwardly, I believe, he hates us, and this mainly, I think, on account of the continual rebuke which our presence on the island is to his life of sin. However, greater is He that is for us than all that be against us. Notwithstanding the chief's opposition, the work is growing, and will grow. Fifty-one candidates presented for confirmation are an evidence of this fact. Yoeri Wamala, whom I hope on Trinity Sunday to ordain, is the teacher in charge,

working under Mr. Gordon's superintendence. He is not a brilliant man, but thoroughly in earnest and entirely trustworthy.

Monday, April 30th, brought a very happy tour to a conclusion. Leaving Kome at 10 a.m., I arrived at Mengo a little after sunset—thankful not only for journeying mercies, but for all I had seen and heard of God's work of grace in the hearts of the people of the islands.

The following is a list of the confirmations held and the number of candidates confirmed:—

April 15th.	Mitiana	54
,, 20th.	Jungo	74
,, 22nd.	Busi	63
,, 25th.	Bubembe	64
,, 26th.	Bukasa	74
,, 29th.	Kome	51
	Total	<u>380</u>

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SIR HARRY JOHNSTON ON UGANDA.

THE "Preliminary Report by Her Majesty's Special Commissioner on the Protectorate of Uganda" was issued in July as a Parliamentary paper. In this Sir Harry Johnston gives much valuable information about the climate, population, and resources of this territory, and alludes also to his plans for its administration. These include an important treaty entered into in March last with the regents and chiefs of the Kingdom of Uganda, relative to the government of that province. The Kingdom of Uganda, it must be remembered, is not identical with the Uganda Protectorate, which covers a much larger area, but is confined to the territory ruled over for many years past by the kings of Uganda. The boundary of this province is defined in the Agreement. Following the course of the Nile from the Victoria Nyanza, it passes through Lake Kioga: from Mruli it is drawn along the Kafu and Nkusi rivers to the entrance of the latter into the Albert Nyanza. After following the coast of this lake for some distance in a south-westerly direction, it is carried south along the course of various rivers till it reaches a small lake named Kachira, and hence trends south-east to the Anglo-German frontier. From the point where this frontier reaches the coast the boundary is drawn across the waters of the Victoria Nyanza in such a manner as to include the Sese Archipelago and other islands in the north-west portion of the lake.

The Protectorate, on the other hand, includes Kavirondo, Busoga, Unyoro, Toru, Ankole, and other districts besides Uganda proper. It is bounded on the east by the British East Africa Protectorate; on the south by German East Africa; and on the west by the Congo Free State; while on the north the limits are still undefined. Of Uganda in this wider sense, Sir H. H. Johnston gives a favourable account from the point of view of climate and health, and says that a large portion of its area is as well suited for European settlement as the best parts of North and South Africa. This is owing to the great average altitude of the widely-extended plateaux on the east, north, and south-west of the Protectorate, where the elevation mostly exceeds 5500 feet and there is practically no malarial fever. The only markedly unhealthy tracts of country are the banks of the Nile and the shores of the great lakes; any parts, in fact, where the elevation is under 3500 feet. Even here, however, a great improvement may be effected by draining the swampy ground and clearing away the undergrowth of long grass and herbaceous plants which does so much to shelter mosquitoes. This has already

been tried at Port Alice and Entebbe, and the result is described as astonishing.

The total population within the limits of the Protectorate Sir H. H. Johnston estimates at something under four millions; civil wars, invasions, and, in some districts, famines having brought about an evident decrease of recent years. He expects, however, to see an extraordinary development of native population under British rule, and considers that the lands of the Protectorate should easily support twenty millions of people. The population comprises different races, who are thus classified in the Report:—

“As regards physical type, there is a great deal of variance—as throughout all Bantu Africa. Five types of negro or negroid may be distinguished; and, of course, there are many intermediate forms resulting from the continual intermixture of these five stock races. I should describe these five as being:—

“1. The jet-black and coarse-featured negro of West Africa.

“2. The better-looking, browner-skinned, finer-featured negro type characteristic of the true Central African. . . .

“3. The Nile negro type—tall, with thin shanks, and very black skin, not bad-looking features, though, owing to the universal custom of face mutilations, this fact is not often apparent.

“4. The negroid of Galla intermixture, which gives paler skins and great personal beauty to the Bahima herdsmen, who dwell amidst the Bantu population: and which improves the looks to a lesser degree of the Nile negro population of the eastern third of the Protectorate.

“5. The Pygmy races (probably connected in origin with the bushmen of South Africa). These are found of more or less pure type just within the western limits of the Protectorate on the borders of the Congo Free State (Toru district).”

With regard to missionary work Sir H. H. Johnston remarks:—

“Amongst the naked Nilotic negroes of the eastern half of the Protectorate missionary propaganda seems at the present time absolutely impossible. These peoples take absolutely no interest in religion or in any subject which is not of a purely material nature. On the other hand, the Bantu-speaking Natives are well inclined to religious inquiry; and the rapid spread of Christianity over the kingdom of Uganda and the district of Toru is one of the greatest triumphs to which the advocates of Christian propaganda can point.

“It must not be imagined, of course, that the Baganda or Batoru have none of the old Adam in their composition since they accepted Christianity; but, undoubtedly, their intelligence is quickened, their ideas are enlarged—to a very notable extent—and their harmful old superstitions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900 and the blood-stained, harassed, barbarous days of Mutesa and his son Mwanga, is really extraordinary; and the larger share in this movement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries.”

He notes the thirst for education shown by the Baganda, and regrets that English has not been taught in the Mission-schools, as this would have enabled many young men of the country to fill minor posts in the Administration. He also blames the missionaries for not leading their converts to adopt improved methods of agriculture, to build better houses, and generally to alter their former mode of life. It seems difficult for an administrator to realize that the missionary's supreme object is not to introduce among the heathen European civilization, but “to turn them from darkness to light, and from the power of Satan unto God.”

But perhaps the most interesting part of the Report is that which relates to the products and resources of the Protectorate. About two-thirds of its area is endowed with a singularly fertile soil; which, however, has at present been very little cultivated. The principal food of the Natives is the banana, a fruit which grows with hardly any labour; but in an exception-

ally dry season this supply is apt to fail, as it did last year in Busoga, when from 4000 to 6000 people are said to have died of starvation. Had they planted grain-crops, which require less moisture, the pinch of famine would have been felt far less severely. Wheat, oats, and barley are found to thrive on the uplands, and almost any other grain grows luxuriantly in the lower-lying parts of the country. In the vicinity of Kampala and Entebbe all the swamps and watery valleys are being turned into rice plantations.

Coffee of a delicious flavour grows wild over all the more hilly districts, and yields the most encouraging results under cultivation. It is expected that, when the railway is completed and steamers ply the Lake, Uganda, Busoga, Unyoro, and Toru will become great coffee-producing countries. "The soil, the water supply, and the abundance of shade from forest, offer conditions and advantages rarely present in equal force." Parts of the Protectorate are considered singularly well adapted for the cultivation of tea and cocoa, for which there is already a large local demand; and the sugarcane, which thrives well, forms a considerable item in the native dietary. Machinery has been brought up from the coast for crushing cane and turning out coarse sugar, and this local product is now issued as part of the rations of the Indian troops. Rubber will probably become ere long an important export, though the Natives at present make little or no effort to collect it for sale; and cotton, which is of good quality, will be useful for local purposes.

All the southern half of the Protectorate is a country of forests, some resembling in appearance the woodlands of a temperate climate, and others at a lower altitude being suggestive of the magnificent tropical forests of West Africa. Ebony, teak, and camwood grow in the western forests; while of those in the east Sir H. Johnston expresses the following opinion:—

"I should certainly think that the splendid timber which can be obtained from the Mau forests would be an important article in the future exports of Uganda. This timber will be derived from three conifers—a juniper and two species of *Podocarpus*. I do not suppose that this timber would be worth exporting to England, but it would certainly vie with Scandinavian timbers on the east coast of Africa, and even perhaps in India, the more so as it is said to be left untouched by the white ant."

Among animal products the elephant is placed first; but he can hardly be so important to the people as their cattle, herds of which are kept in all parts of the country. They belong to two distinct stocks—those of the Indian zebu type, with a hump, large dewlap, and short horns; and the large dun or fawn-coloured cattle, with enormous horns, which are akin to the South African breed. It is interesting to be reminded that both these breeds existed in ancient Egypt, and are represented on its wall-paintings.

Regarding the government of the Protectorate, Sir H. H. Johnston's Report points out that the land question may be considered as partially solved, the unoccupied lands throughout the more thickly-populated districts having been transferred to the Crown, in most cases by agreement with the chiefs after payment of indemnities. A local revenue, sufficient in time to meet administrative expenditure, must be raised by moderate taxation of the Natives; but this is not to be forced upon them in an arbitrary manner. To show the methods proposed for levying taxes, it may be worth quoting the following paragraph from the Report:—

"As regards native taxation we must be patient. Although, theoretically, the country should provide 165,000*l.* a year on its present scale of population, it is doubtful whether, during the current year, we shall gather in more than 15,000*l.* to 20,000*l.* In the first place, it is against both the wish of the protecting Govern-

ment and the policy of the present administrator of the Protectorate to force this taxation on the Natives (even where their chiefs have consented to it in a treaty) by the use of arms. The Natives are quite shrewd enough to appreciate the advantages of British government. They see that it means the defence of the weak against the strong, and a guarantee as to the safety of life and property in those districts where British supremacy is undoubted. The chiefs are encouraged to collect the revenue direct from their subjects and transmit it to the nearest Government official, who, in return, when he is satisfied that the correct amount of taxation has been remitted, will pay the chief a small subsidy or salary which will stand in lieu of the irregular revenues which were formerly derived by him from his country. If a Native comes to the European official with a complaint, or with a request that the local police force may protect him from an enemy, or recover property of which he has been robbed, the first question will be, 'Have you paid your hut-tax?' If he has not, the official will decline to interfere in his affairs, unless they arise from disputes which are justiciable by the courts."

But the Commissioner's administrative schemes may best be understood by examining in some detail the Agreement, alluded to above, for the government of that part of the Protectorate which has advanced furthest in the path of civilization, namely, the Kingdom of Uganda itself. Over this province the child-king who has succeeded to the throne of Mtesa and Mwangi is recognized as Native Ruler under Her Majesty's protection; and he is henceforth to be styled His Highness the Kabaka of Uganda. On the death of a Kabaka, his successor is to be chosen by the Native Council from the royal family of the country; such choice, however, to be subject to the approval of Her Majesty's Government.

The Kingdom is divided into twenty counties or *sadzas*, over each of which is placed a chief. To these Chiefs (*Abamasadza*) is entrusted the task of administering justice, the assessment and collection of taxes, the upkeep of the main roads, and the general supervision of native affairs. On all questions, except the assessment and collection of taxes, the Chief of a county will report to and receive instructions from the king's native officers of state, viz. the Prime Minister or Katikiro, the Chief Justice, and the Treasurer of the Kabaka's revenues. The Katikiro, or in his absence one of the other Ministers, is to preside over the meetings of the Lukiko, or Native Council. Of this body the twenty Chiefs are *ex officio* members, and each has the right of appointing a lieutenant to attend its meetings during his absence and to speak and vote in his name. In addition, the Kabaka is to select from each county three notables to serve on the Lukiko during his pleasure, and six others not representing any particular district. "No question of religious opinion shall be taken into consideration in regard to the appointment by the Kabaka of members of the Council. In this matter he shall use his judgment and abide by the advice of H.M. Representative, assuring in this manner a fair proportionate representation of all recognized expressions of religious belief prevailing in Uganda."

The Lukiko may discuss any matters concerning the native administration of Uganda, and forward to the Kabaka resolutions regarding measures to be adopted; but the Kabaka must consult with H.M. Representative before giving effect to such resolutions. It will also (or a committee thereof) be a Court of Appeal from the Courts held by the Chiefs of counties; but the more serious cases must be referred to the Kabaka, whose decision, when countersigned by H.M. Representative, shall be final. All cases in which non-Natives of the province are concerned will be subject to British Courts of justice only.

As a contribution towards the general revenue of the Protectorate, two

taxes are agreed upon, viz. : (a) A hut-tax of three rupees, or four shillings, per annum on every house, of whatsoever kind, used as a dwelling; and (b) a gun-tax of the same amount; and no further "interior taxation" shall be imposed without the consent of the Kabaka, guided in this matter by his Native Council. The Kingdom of Uganda shall be subject, however, to the same Customs regulations as may be instituted for the Uganda Protectorate generally, and rates of various kinds may be levied for local purposes. The Kabaka retains his right to call upon every able-bodied man for military service, such right, however, to be exercised in future only under the advice of H.M. Representative: and, with well-considered limitations, the County Chiefs may exact labour for the maintenance of public roads.

The national expenditure will include the following allowances:—1500*l.* a year to the Kabaka, 300*l.* to each of his Ministers, and 200*l.* to each County Chief; but should the revenue derived from taxation exceed 45,000*l.* a year, these stipends may be increased. The present Kabaka will not receive his subsidy till he attains his majority at eighteen years of age; but meanwhile 650*l.* a year will be paid to the Master of his household, and an additional 100*l.* a year to each of his Ministers, who are to act as Regents during his minority. The present Namasole, or queen-mother, will receive an allowance of 50*l.* during her lifetime.

One of the most important questions dealt with in this treaty is that of the land and its distribution. The area of the country is estimated at 19,600 square miles, and this is to be divided as follows:—

	Sq. miles.
Forests to be controlled by the Uganda Administration	1,500
Waste land to be vested in H.M. Government and controlled by the Uganda Administration	9,000
Plantations and other private property of the Kabaka	350
Plantations and other private property of the Namasole	16
Plantations and other private property of former Namasole	10
Among four princes	32
Among princesses and other royalties	90
To the twenty Chiefs of counties, each 8 square miles (private property), and 8 square miles (official estate)	320
To the three Ministers, each 16 square miles (private property), and 16 square miles (official estate)	96
To the Mbogo (Mohammedan chief) and his adherents	24
To Kamswaga, Chief of Koki	20
To other chiefs and private landowners	8,000
To the three Missionary Societies in existence in Uganda as private property and in trust for the Native Churches	92
Land taken up for Government stations	50
	19,600

We shall anxiously watch the effect of these changes upon the Church in Uganda. The inevitable scramble for landed property will bring many temptations to worldliness, and the hut-tax will prove a serious charge upon the funds raised locally for pastoral and evangelistic work. But such changes are not, therefore, to be regretted: a transition was bound to come sooner or later, and must necessarily bring a testing-time to the spiritual life of the Church. We may hope that, by God's blessing, the faith and steadfastness of those whose hearts are truly renewed by His Spirit will come out clearer and stronger from the trial.

T. F. V. B.

AFRICAN NOTES.

NIGERIA.—Bishop Tugwell's letters have contained such cordial references to the kindness of the British officers with whom he has come in contact in Northern Nigeria, that we note with special interest the operations in which they have been engaged. The object of these operations has been the extension of the telegraph-line beyond Lokoja and the discovery of healthy sites. With a view also to getting into closer touch with the Fulani people, General Lugard despatched three survey parties in a northerly direction. One column, under Colonel Morland, with about 200 troops and guns, proceeded from Jebba to explore the Kaduna Valley; another force, under Lieutenant Monck Mason, was sent from Lokoja up the Gurara River; and a third, under Colonel Lowry Cole, started from Loko, on the Binue, to follow the Kokwana River. The three columns eventually met at Gierko, the place where the Hausaland party are now settled. Colonel Morland was the first to arrive there, and we have heard from our missionaries of his friendly visit to the King of Zaria, which occurred before their return from Kano.

On the arrival of Colonel Lowry Cole, the two columns together proceeded against the town of Limu, whose inhabitants had been raiding their neighbours and kidnapping some British carriers. A small indemnity was demanded; but the native warriors were determined on resistance, and after severe fighting the town, which was surrounded with a high wall, was carried by storm. Four officers, including Colonel Lowry Cole, were wounded, besides fifteen men and one carrier. The Colonel, who was severely hit with a poisoned arrow, probably owed his life to the pluck of Dr. Thompson, who promptly sucked the poison from his wound.

On returning to Gierko, the troops were joined by a column under Colonel Kemball, who had come up from Jebba to receive the reports of the survey parties. A few days later the combined forces, consisting of about 500 men of the West Africa Frontier Force, an engineer company of the same, and a battery of 7-pounders, marched to Zaria and camped outside the city, before breaking up to return by new routes to Lokoja and Jebba.

It is satisfactory to learn from Reuter's Agency that at Zaria, as in most other places, "the utmost cordiality prevailed," and that "there is no opposition to British rule on the part of the rulers or of the Fulani people." These statements happily indicate that the fears expressed in the August number of *West Africa*, by a correspondent who severely criticizes the action of the C.M.S. in sending missionaries to Hausaland, have not so far at least been justified. The writer of this article predicted that "their appearance in that region would inevitably be followed by political trouble"; and anticipated dire calamities because "the flaming taper of Christian intolerance was about to come in contact with the powder-magazine of Mohammedan fanaticism." Dr. Harford-Battersby wrote a brief but effective reply in his *Niger and Yoruba Notes*, a sentence from which may with advantage be quoted, as it indicates a common line of attack and suggests the way in which it must be met:—

"The old argument is brought up in this article that the Hausas are civilized and do not need us, while the Pagans are uncivilized and do. We must, however, affirm once more that our aim is not in the first place to civilize but to evangelize the people of the world, though evangelization is the surest way to real civilization."

He admits, however, that it was "an unfortunate circumstance that the journey of this missionary party coincided so nearly with the extension of British influence into the Hausa States." This circumstance may have led

to their being regarded at Kano as British spies, and calls for the utmost tact and discretion. That wisdom may be given in every step, and that peace may be preserved throughout Northern Nigeria, should be special subjects of prayer at the present time.

Ashanti.—The thrilling story of the defence and relief of Kumassi is too well known to need more than passing notice here. In our July Notes events were reviewed up to the starting of the relief force under Colonel Willcocks. The report that Captain Hall with the advance-guard had reached Kumassi by the end of May proved unfortunately to be incorrect: he was repulsed by overwhelming numbers, and joined forces with Colonel Carter and Major Wilkinson. Severe fighting continued, in which Lieutenant Slater was killed and several officers wounded, besides a considerable number of the native troops. Meanwhile the brave garrison in Kumassi were reduced to sore straits, and it became evident that provisions would not hold out. Sir Frederick Hodgson came therefore to the bold decision that with the greater part of his force he would cut his way through the enemy's lines. The utmost secrecy was preserved as to the route to be pursued, and on June 23rd a column 600 strong, accompanied by 700 carriers, under the command of Major Morris, D.S.O., made their escape from Kumassi. In the capture of a stockade Captains Marshall and Leggett were severely wounded, and died a few days later. The party, which included several missionaries, endured the greatest hardships and privations, but succeeded by God's blessing in reaching Cape Coast Castle on July 10th. Meanwhile the sufferings of the brave men who remained in the fort were even more terrible. They numbered 100 native soldiers with two British officers, Captains Bishop and Ralph, and had rations sufficient to last them till July 15th. On hearing this Colonel Willcocks telegraphed, "I will personally relieve Kumassi by that date under any circumstances," and he kept his word. Almost incessant rain prevailed, and the roads through dense bush were indescribably bad; but officers and men worked with the utmost energy, and on the very day promised, after a two days' running fight ending in a successful attack upon four strong stockades, Colonel Willcocks reached the fort. Here a terrible scene met the eyes of the rescuers; nothing but burnt-down houses and putrid corpses lying on all sides right up to the walls of the fort. The little garrison were delighted beyond words at the advent of relief, for the native soldiers were most of them too weak to stand, and a few more days must have seen the last of the defence. Never were honours better deserved than those which the Queen so promptly bestowed upon Colonel (now Sir James) Willcocks. The relief of Kumassi is, however, far from being the end of the troubles in Ashanti. The insurrection still continues, and columns are traversing the country endeavouring to restore British authority. Many valuable lives have been lost, and hard fighting is probably not yet over. God grant that peace and order may ere long be restored, and that we may be guided to make wise and just plans for the future government of this brave though turbulent race!

French Operations about Lake Chad.—Our last Notes recorded a victory over Rabah gained by M. Gentil's expedition in the neighbourhood of Lake Chad. In a subsequent engagement, on April 22nd, Rabah's position was stormed by the French and he himself killed. The capture of his stronghold was only effected after a sharp fight in which Major Lamy, who led the column, lost his life. Captain Reibell then took over the command, and marched on Dikoa, whither the main body of Rabah's forces had

retreated under two of his sons. On May 1st the town was occupied, having been abandoned by the enemy the previous night. Leaving here the greater part of his force, Captain Reibell set off in pursuit with 160 men and one gun, and on May 2nd and 7th captured successively two fortified camps and dispersed what remained of Rabah's army. The French parties then separated, the Central Africa (or Voulet) mission, under Captain Joalland, to return by Sinder, to the north of Nigeria; the remainder, under M. Gentil, to make their way southward to the Congo.

Protection of Wild Animals.—On April 24th a Conference was opened at the Foreign Office on the subject of the preservation of wild animals throughout Central Africa. Great Britain, France, Germany, Italy, the Congo State, Portugal, and Spain were represented by their delegates; and it is satisfactory to learn that their deliberations resulted in a Convention, signed on May 19th, which we may hope will have some effect in checking the reckless destruction of animal life. The region to which the recommendations of the Conference apply is bounded on the north by the 20th parallel, on the south by the northern boundary of the German possessions in South Africa and by the River Zambesi, and extends east and west from sea to sea.

It is agreed that within this vast area the hunting of certain rare animals, including the giraffe, shall be altogether prohibited; and that the young (as well as females accompanied by their young) of many others, such as elephants, zebras, antelopes, and gazelles, shall be protected. The most serious aspect of the question is the destruction of the young and females of elephants for the small amount of ivory they carry; and to check this effectually the Conference proposes that the local Governments shall confiscate all tusks weighing less than 5 kilogrammes. The different parties to the Convention further pledge themselves to set apart large tracts of land as reserves upon which nothing shall be killed, except those harmful animals (lions, leopards, poisonous snakes, &c.) which may be specially exempted from protection.

Uganda Railway.—The Annual Report on the progress of the Uganda Railway works, up to March 31st last, was published in August. A year previously the permanent alignment had been marked out to the 418th mile; and during the year under review the survey of the remaining 164 miles was completed, while earthworks (except on a portion, twelve miles long, of the Kikuyu Incline) were made ready for the rails up to mile 420, an advance of 108 miles. During April and May, 1899, the platelaying was carried rapidly from mile 279 to Nairobi (mile 326), which is to be the headquarters of the railway. Here a month was spent in laying sidings and transferring materials for workshops, &c., and it was not till October that the rails reached the top of the Kikuyu Escarpment at mile 362. At this point it had been arranged to provide temporary expedients for lowering materials of all kinds, as well as locomotives and rolling-stock, down the slope; but owing to the war in South Africa long delays arose in the sending out of machinery, and the inclines were not completed till May of this year. The permanent telegraph-line has been completed to rail-head, and a temporary light line has been carried through to Kampala. An examination of Ugowe Bay proves Port Florence to be in every way suitable for the terminus of the railway; and plans are being prepared for steamers to work the traffic across the Lake. One belonging to the Protectorate, and named the *William Mackinnon*, has already been successfully put together and was launched on June 4th.

Recent Exploration.—Exploration of the Dark Continent proceeds

apace. We can only briefly notice some recent travels. Mr. Ewart Grogan has the honour of being the first overland traveller from the Cape to Cairo. After spending a while in the Gorongosa district of Portuguese East Africa, he crossed the Zambesi in October, 1898, and, journeying by Nyassa and Tanganyika, reached the region of Lake Kivu, of which he has given an interesting account in a paper read before the Royal Geographical Society. To the north of this lake there is a remarkable group of volcanoes, two of which are still active; and about two years before Mr. Grogan's visit there had evidently been a tremendous eruption, when a stream of lava about thirty miles long and at one point not less than fifteen miles across poured down the Ruchuru valley, engulfing the luxuriant forest and destroying whole herds of elephants. After passing to the east of the Albert Edward and along the west coast of the Albert Lake, Mr. Grogan parted from his companion, who had to return to England, and proceeded down the Nile with only a handful of followers, experiencing terrible hardships in the interminable swamps between Bor and Sobat. The journey hence to Cairo only occupied a fortnight, though equal in distance to that which had necessitated eighteen months of strenuous toil.

After an interval of not many months the lakes of the great Central African depression were visited again by a scientific party under the leadership of Mr. J. E. S. Moore. The object of this expedition was to make a biological investigation of the lakes, and to examine the geological structure of the mountain-ranges on either side. The collections formed during the journey are of great scientific interest, and include about a thousand fishes, some of great size and some new to science. Bearings were taken at various places by astronomical observations, with the result that the northern half of Lake Tanganyika, the Rusisi Valley, and Lake Kivu were discovered to lie some considerable distance to the west of the position they now occupy on our maps. In the neighbourhood of the latter lake the party found strained relations existing between the Germans and the officials of the Congo Free State: the former had established a station considerably to the west of Lake Kivu, while the Belgians had founded another to the east of the German post. It is satisfactory to know that the boundary question in this part of Africa is engaging the serious attention of the two Governments at home. Mr. Moore devoted some time to the investigation of Mount Ruwenzori, and succeeded in ascending what he believes to be the highest peak at an altitude of 16,500 feet. Thence he travelled to the east coast by Uganda.

Still more recently the chain of great lakes and the Nile Valley have been traversed by Major A. St. Hill Gibbons, who got back to England in September. In the following sentences he gives a remarkable though perhaps unintentional testimony to the change effected by the Gospel in Central Africa:—

“On getting near Lake Albert I witnessed the effects of all the curses of Africa at once. I had no sooner passed through recently raided villages strewn with dead bodies than I came upon a large village in which the inhabitants were dying of starvation by hundreds. The scene was sickening and the stench beyond description. About this time I saw a large war party, probably composed of cannibals, on the march to avenge the raidings to which I have referred, and on reaching a camp on Lake Albert Edward I saw five or six villages spring into flames almost simultaneously, which told me that they had accomplished their work.

“Proceeding up the east side of Lake Albert Edward towards Uganda, I found that the Natives, though not openly hostile, would render me no assistance, but there was a marked change on reaching Uganda proper. For the first time since leaving the lower Zambesi, I found Natives walking about unarmed. Women

and children did not run away at sight of the white man, but stood aside and respectfully saluted."

Before reaching the lakes, however, Major Gibbons had accomplished the main object of his journey, which was to complete the survey of the Barotse country, an area of over 200,000 square miles lying to the south of the Zambesi-Congo watershed. The information thus acquired may be expected to prove of value in settling the Anglo-Portuguese boundary. An interesting feature of the work in this region was the discovery of the source of the Zambesi about 100 miles north-west of the place attributed to it in existing maps. Here, as in other remote districts of Barotse-land, he was surprised to find the slave-trade being actively carried on.

The unknown region between Lake Rudolf and the Nile has recently been traversed by two explorers, the first of whom was Captain M. S. Wellby, an intrepid traveller and an officer of great promise, who on returning from this expedition was sent out to join his regiment and has laid down his life in South Africa. He made his way southward from Addis Abeba, the Abyssinian capital, along a chain of smaller lakes to Lake Rudolf, passing the beautiful Walamo country, believed by its inhabitants to be "devil-haunted," and of which he gives an extraordinary description. From the southern end of the lake he journeyed north-west, till on May 13th last year he struck one of the principal sources of the Sobat, or, as it is here called, the Ruzi. This river he followed northward to its junction with the White Nile. The country traversed consisted in the main of ranges of hills running north and south, separated by green valleys, most of which were wonderfully fertile, with rich alluvial and black cotton soil. The tribes showed themselves, as a rule, quite friendly, but the Shilluks were very shy and always fled at the approach of the party: the Nuers, on the other hand, though some 600 miles from the centre of our administration, showed that they had felt its beneficial effects by their readiness to help a white man.

While Captain Wellby was thus the pioneer traveller through this region from south to north, Dr. A. Donaldson Smith may claim the honour of being the first to cross it from east to west. He left Berbera on August 1st, 1899, crossed the Juba River a little to the north of Buntal, and travelled to the southern end of Lake Stephanie by way of the Boran country, which since his former journey in 1894-95 had been raided and occupied by the Abyssinians. The extension of Abyssinian domination by means of such raids is noticed by Captain Wellby also. Dr. Smith seems to think that the rule of these conquerors, once firmly established, is less harsh than might have been expected. From Lake Stephanie he made direct for the northern end of Lake Rudolf, and, crossing the Omo River, followed a westerly course till the Nile was reached at Fort Berkeley.

Only one other expedition need be alluded to—that of Captain P. Cotton, who has spent some months in Abyssinia, returning by Adowa and through Italian territory. Discussing the relative position of Great Britain, France, and Russia, he says that the former holds the first place in the estimation of the Negus, and that far from the capital he continually met with evidences of friendship for England. "On several occasions," he adds, "large numbers of Abyssinians, who had been for years in captivity at Khartum, and who had been released by the fall of the Dervish power, came out and salaamed to me, simply because I belonged to the country whose troops had brought about their deliverance."

T. F. V. B.

THE MISSION - FIELD.

Western Equatorial Africa.

AT an ordination on September 9th at Abeokuta, Bishop Oluwole admitted to priest's orders the Rev. J. J. Olumide, of Igbein; and at Christ Church, Lagos, on the Sunday following, he admitted the Rev. J. S. Owen, of Lagos, also to priest's orders.

The new Leper Hospital in Abeokuta was opened on May 11th. For the previous month or six weeks the lepers had had to rough it considerably on account of their old thatched buildings having been burnt down through a spark flying from some weeds burning on their farm. They have not many worldly goods at the best of times, but what they had they lost in the fire. The new houses were not ready and the rains were commencing, so they had to put up some temporary grass sheds where they could find shelter at night-time. Mr. E. Fry says the new hospital is beautifully situated, high and in the open country, surrounded by huge rocks, half a mile outside the walls of the town. The head chief (or king as he is called) of the Mohammedans, with all his suite, the king of the Hausas in Abeokuta, and the Alake, the king of the Egbas, were present at the opening service.

The Rev. F. Melville Jones, of the Oyo Training Institution, has quite recovered from his recent severe attack of fever. When he wrote from Lagos on September 5th, he was hoping to return to Oyo soon after the commencement of the next term at the Institution there.

Miss Grover, of Ibadan, whose illness we referred to last month, who had been to Abeokuta for a change, was also much better, and hoped to return to her station shortly.

Eastern Equatorial Africa.

Bishop Peel's graphic account of his visitation of the Usagara Mission will be found on pages 811 to 825. We hope to publish his journals of visits to Taveta and Jilore in our next number. As we go to press we learn that the Bishop has arrived in London.

Mr. J. Burness, of Changombe, is taking temporary charge of Jilore during the absence of the Rev. Douglas Hooper in England owing to ill-health.

The Society has long been desirous of opening a Mission at Kikuyu, about half-way between the coast and Uganda, through which all the caravans pass, a station (Fort Smith) on the new railway, and Bishop Peel hopes that work will be commenced at once. Mr. A. W. McGregor is now free to go there, the Bishop says, and as he knows some Ki-Masai, and has some Wa-Masai converts about him, he will be especially helpful in reaching this powerful, warlike tribe, as well as the Wa-Kikuyu.

Uganda.

The new Mission hospital at Mengo was opened by the Special Commissioner on May 31st. Nearly all the Government officials were present. Bishop Tucker first spoke a few words of welcome to the Commissioner and to the Europeans and then addressed the two or three thousand Natives present in Luganda. The hospital is situated on the side of Namirembe Hill and is the finest building in Uganda. The extreme length is 120 feet, and at its widest part it is 60 feet across. The construction was superintended by Mr. Borup, of the C.M.S. Industrial Mission. The Waganda gave all their labour freely, the value of which has been put at 300*l*. There are fifty beds in all, twenty-five for men and the remainder for women and children. The Special Commissioner has given the hospital six cows and calves, and one of the Government officers has given Rs. 100.

"Martin Hall drowned Lake August fifteen" This brief cablegram from

Zanzibar announcing the death of the Rev. Martin J. Hall reached us on October 8th. Mr. Hall accompanied the first party of ladies for Uganda in May, 1895. His work in the Mission was chiefly among the Sese Islands, in the great Victoria Nyanza. There he was alone for many months at a time, his headquarters being two and a half days' journey from the residence of his nearest fellow-countryman, and he suffered in health in consequence. He laboured subsequently in Busoga and Koki, and latterly at Mengo, where he had been carrying on Archdeacon Walker's classes for ordination candidates. No particulars of his death have as yet reached us; but he was probably at or near Nassa, the station in Usukuma, at the south end of the Victoria Nyanza, when the sad accident happened. Accounts of the work at that station being unsatisfactory, Bishop Tucker in June last decided to send Mr. Hall to see what was being done and report. The Rev. J. Roscoe, Acting Secretary in Uganda, wrote from Mengo on June 22nd:—

To give up the station and leave the Wasukuma would be a terrible mistake, and amount to saying the people there are too difficult to be won for the Lord. We must not leave the work, but rather strengthen the number of men and try to get back Baganda teachers. There is not a place we have yet sent Baganda where they have returned saying, "We can do no good there." In every case souls have been won and a good work is going forward. Look over Toro, Bunyoro, Busoga, and now Nkole and Bukedi lands, where few people ever thought the Gospel would gain a footing for years to come; yet the Baganda alone have entered and made ready a path for us and grasped the languages,

Mr. A. B. Lloyd wrote from Mitiana, in

The work of greatest importance just now in Singo, as in other parts of Uganda, is the children's work. It seems to me that this will grow immensely, and it certainly deserves all the possible attention of each missionary. At this place there are now about fifty children attending each day, and some are getting on surprisingly fast, and they take a real interest in the school.

The cutting-up of the country into pieces is still occupying much atten-

This matter of the distribution of the land is explained in an article on page 845.

and now ask for more help and Europeans to guide and control the growing work. The Baganda need training and guiding still; but they are, without doubt, the evangelists for Africa. In the times of hunger and famine such as there have been in Bunyoro and Busoga they have remained at their posts, and when we told them we could not help them all, they sold even their clothes and shared the food with the few people who were attending the little churches, and would not leave them. Such is the material God is gathering out for His work in Central Africa, and we ask you at home to help such men. Let them be trained and they will do the work, and do it better than we can.

the province of Singo, on July 19th:—

tion, and will, I expect, continue to do so for some time to come. One thing is certain: when once the miles are measured off and the people settled down, then will be the grand opportunity for extension; the peasantry will be then in a better condition of security, and will not therefore be constantly on the move, as has been so often the case in the past, and thus a much better opportunity will be given to the missionaries for commencing work amongst them.

India: North-West Provinces.

Accounts of the famine experiences of our missionaries in the Bhil country, in the Central Provinces, continue to reach us. Happily the actual dearth is over, but the effects will long continue. Not only will the thousands of famine orphans remain to be taken care of, not only will many of the sick and incapacitated need time before they can recover, but the whole country-side, with its inhabitants swept away by entire villages, will not resume its wonted aspect for years to come.

We regret to say that almost the whole of the staff of workers who had so manfully gone to the rescue of the Bhil Mission have broken down under the strain of painful scenes, unhealthy surroundings, and ceaseless labours. They had

to combat famine and cholera together. About July 24th, Dr. A. H. Browne found Mr. Harrison at Bilaria in a state of collapse from "overwork and the lack of proper food in the midst of the most awful surroundings." Not until a month later was he fit to be removed to Ahmedabad. He was able to go to Agra in the beginning of September, and was ordered up to the hills. The Rev. E. P. Herbert, though suffering persistent illness and with nerves thoroughly upset, stuck to his post until ordered away. He has gone a short sea-voyage. Dr. Browne himself, after a wonderful work at Bilaria, succumbed to dysentery on August 19th, and was still lying ill and unable to be moved when we last heard. Mrs. Browne has never been able to join her husband, but lies ill of malarial fever at Ahmedabad. Worst of all is the case of the Rev. and Mrs. A. Outram, who have been at Kherwara since February, and during great part of the time almost unaided. With undermined health they held on at their post, Mr. Outram supervising Kherwara and his six out-stations, and Mrs. Outram caring for the girls' orphanage and famine cases at hand, until August 17th, when both broke down. They reached Agra only just in time for any hope of saving Mrs. Outram's life. Just as we go to press, we are glad to hear of their arrival in England in improved health.

Of the entire staff only the Rev. E. Rhodes remained. Dr. Orbison, of Lahore, "a chance but providential visitor," came to the rescue. Mr. G. W. Tyndale-Biscoe, brother and helper of the Rev. C. E. Tyndale-Biscoe, of Srinagar, providentially landed at Bombay just in time and went up country, and with him went the Rev. J. W. Goodwin. One of the Indian medical assistants from the Amritsar Medical Mission, named Wilson, joined Dr. Orbison. The Rev. A. E. Day, of Peshawar, was at length able to start on his delayed journey. Last, but not least, an earnest Christian soldier, Sergeant J. S. McArthur, of the King's Own Scottish Borderers, Cawnpore, obtained leave from his regiment and volunteered his services.

Punjab and Sindh.

In our "Editorial Notes" last month we briefly referred to the death of the Rev. Dr. Imad-ud-din, of Amritsar. We hope to print a more adequate appreciation of this leading Indian clergyman in a future number, and will only now put on record Miss E. Wauton's account of his death and the minute of the Punjab and Sindh Corresponding Committee. Miss Wauton wrote from Amritsar on August 29th:—

We are grieving to-day over the loss of our good Padri. It has come rather unexpectedly, as till Sunday he had been going on fairly well and there seemed every hope of recovery. 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 toward the gate of the city, so that when the call comes I may go straight in."

And so we saw him on Monday

The minute of the Corresponding Committee was as follows:—

In the death of the Rev. Maulavi Imad-ud-din, D.D., the Committee mourn the loss of the leading Indian clergyman of this Mission and Diocese; the chief literary champion of Christianity against Islam, and the author of not a few instructive works for the Christian Church.

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 someone he knew, and then passed peacefully away. He was laid in the cemetery the next evening. The Rev. Rowland Bateman will be able to come so as to fulfil his wish that one of the *buzurg Padries* [senior or leading clergy] would read the service over him.

They give hearty thanks to God for his wonderful conversion, steadfast Christian life, and long-continued effectual labours, and they pray that the Saviour for whose sake he left home and friends may be the Comfort and Guide of his widow and children.

Under the patronage of Sir W. Mackworth Young, Lieut.-Governor of the Punjab, and the chairmanship of the Bishop of Lahore, a strong Committee has been formed to consider the form a memorial to commemorate the long life and many labours of the late Robert Clark should take. A mission-hall is greatly needed in Amritsar for meetings, services, and lectures, and it is probable that the suggestion to erect a "Robert Clark Memorial Hall" will be adopted.

Ceylon.

The success of the work in Cotta, under the superintendence of the Rev. R. T. Dowbiggin, has caused alarm amongst the Buddhist community. The *Sarasavi Sandaresa*, a Buddhist newspaper, in its issue of June 26th raises a loud cry of alarm over what has been accomplished and what is at present being done. It can only account for the large number of children in the schools by the theory that they are attracted by the wholesale distribution of sugar-plums (!), but it foresees and foretells that if present progress continues, Cotta, once the glory of Singhalese Buddhist kings, will become a Christian district. To Buddhist parents it administers a sharp reproof, and calls on them to open their eyes and their ears to perceive what progress Christian work has made. In giving these particulars from the Buddhist newspaper, the Ceylon localized *C.M. Gleaner* says: "We pray that the anticipations of our Buddhist friends as to the future of the Cotta district may soon be fully realized."

On July 14th a confirmation of Tamil candidates took place at Galle Face, when thirty-six were confirmed. The Bishop of Colombo gave an address in Tamil.

The Rev. J. D. Simmons, of Nuwara Eliya, has been temporarily appointed chaplain (it is expected to be only for a few months) to the soldiers who are guarding the Boer prisoners at Diyatalawa.

South China.

We had news from Fuh-chow by telegram on October 18th, that the situation was "unchanged."

The Standing Sub-Committee of Fuh-chow decided—after correspondence with the British Consul, who was of opinion that the local Chinese authorities would appreciate such action as an evidence of confidence in them—to re-open the College, Boys' School, and Women's School on October 1st, and the Girls' Boarding-school on September 14th. The Consul saw no objection to the girls from the country coming to Fuh-chow when the Boarding-school was reopened.

Archdeacon Wolfe wrote from Fuh-chow on September 6th. The city was still peaceful, and nothing serious had happened in any part of Fuh-Kien, though Native Christians had had to endure persecution. Many of these had shown much courage and faithfulness, and very few of the baptized had left the Mission. The Archdeacon considered that the firmness of the Chinese authorities had prevented acts of violence against the foreigners such as those which had taken place elsewhere. School-work in the country stations had been going on as usual. None of the catechists in his districts had left their stations.

The C.M.S. Girls' Boarding-school, for the daughters of Christian parents, was started some thirty years ago on Wu Shih Shan Hill, within the walls of the city of Fuh-chow, and between twenty and thirty girls were in residence there when the C.M.S. was driven out of the city in 1879. The Chinese Government subsequently leased a house to the Mission, and the school grew until there were a hundred boarders and quite a number of day-scholars. Last year the lease of these premises expired, and Miss C. J. Lambert, who is in charge of the school, after considerable difficulty and delay, succeeded in securing an excellent site. On this a very substantial and commodious school has been erected, sufficient to accommodate two hundred girls, together with the ladies' house, a chapel, and

covered playground. By far the larger portion of the cost of the land and buildings, 3000*l.*, has been raised privately through Miss Lambert's untiring exertions. She has been her own architect, and personally supervised the workmen, and the Rev. Ll. Lloyd says, "The school will be a perpetual monument to her energy and ability." The school chapel was dedicated by the Bishop of Victoria on May 15th, during the special services and meetings in connexion with the celebration of the fiftieth anniversary of the Fuh-Kien Mission.

The Rev. S. J. Nightingale and Dr. Sampson have been able to stay in Hing-hwa throughout the recent season of anxiety, and their doing so has been a great help and encouragement to the Native Christians. On August 7th the latter went for a trip round the Sieng-Iu district and had a happy Sunday there. He and the native pastor called on the American brethren in the city and found them rejoicing over one of the happiest Sundays they had ever spent—over sixty Native Christians getting up to say that they would stand true to Christ no matter what came.

One effect of the great flood on the Min River mentioned last month was the destruction of the hospital and outbuildings at Kien-ning. Some of the other Mission buildings were badly damaged. About 250 persons, with their property and cattle, took shelter in the upper part of the Mission compound. It is estimated that at least 600 lives were lost in Kien-ning city alone, and some 1500 houses destroyed. In the Shao-u prefecture, adjoining Kien-ning on the south, the American Board and Roman Catholic churches and houses were burnt down early in July, also over twenty houses of the Native Christians were looted or destroyed. In consequence of threats, some of the C.M.S. native workers left their posts in Kien-ning, but returned later.

Mid China.

The Rev. C. J. Symons, writing on August 22nd, says that Shanghai is still free from trouble. The arrival of the Indian troops had strengthened confidence.

The Rev. E. Thompson remained in T'ai-chow until the latter end of August, when H.M. Consul at Ningpo, at the suggestion of the Governor of Che-Kiang, requested him to retire to Ningpo for a time. Ningpo is reported still quiet, and also Hang-chow. At the end of August, Mr. and Mrs. W. S. Moule and Mr. W. H. Elwin were still in the former city. Dr. Kember was with the British Consul in the Hang-chow settlement, though they did not go inside the native city walls. The dispensary was kept open by the Chinese medical helpers, and the church services also were going on as usual, conducted by the Chinese brethren.

West China.

All the members of the Si-chuan Mission were in Shanghai on August 22nd, except Bishop Cassels, who reached that city on September 5th. Four boatloads left Mien-cheo on July 30th, and a fifth left Chongpa on August 1st. All reached Chung-king on August 5th and 6th. All the foreign community except the French Consul and three other gentlemen had left Chung-king. The British Consul and the Customs staff had left a few days before. The C.M.S. missionaries left Chung-king in houseboats on August 7th and 8th, and three of the boats reached Ichang on the 11th and 12th, the missionaries leaving it in a Japanese steamer on the 13th. The last boat, in which Mr. A. A. Phillips and family and five others travelled, arrived at Ichang on the 13th. He left Ichang on the 15th, and reached Hankow on the 16th. There they saw some of the refugees from Shansi. Miss Lloyd volunteered to remain to nurse some of these. Mr. Hamilton also remained at the invitation of some of the American missionaries.

THE AUTUMN FAREWELL.

I. The Meeting in Exeter Hall.

THE Farewell Meeting in Exeter Hall this year displayed one or two new features. For some years past we have had the great Farewell divided into two because the numbers of missionaries had grown so unwieldy. This year the fact that no one was going to China for the first time and only three even of the senior missionaries were allowed to return, caused a shrinkage in the numbers and circumscribed the interest; besides which about fifty had already sailed. Consequently it was determined to have only one meeting. That meeting was very full indeed, the demand for reserved seats being almost unprecedented.

Some old features were a little improved. For instance, the missionaries, instead of being separated from the audience by one or two rows of friends on the front of the platform, were brought down to the edge, under the now usual placards designating their respective Missions. It seemed to us, also, that the choir of ladies, who, under the direction of Mr. Charles Strong, sang hymns during the period of waiting and led the singing during the meeting, were more numerous and sang even better than usual.

One new feature was, as a matter of fact, a recurrence to an old practice. In former times the General Instructions to the missionaries used to be read in the public meeting, but of late years the reading has been reserved for the Committee-room. This year it was thought of interest that the friends in general should hear the kind of advice which the Committee always give to the outgoing missionaries.

The tone of the proceedings was deeply spiritual, with a strong note of joyfulness. There was nothing of that exaggerated statement of the hardships of missionaries which critics are so ready to deride. On the contrary, the feeling of responsibility on the part of those who remain at home was much more strongly emphasized.

After the opening hymn, Miss Stock's now well-known "Let the song go round the earth," the Rev. G. Furness Smith read Eph. iii. in the Revised Version. The passage happened to be the second Lesson of that morning's service, and its appropriateness was at once recognized. After prayer, Sir John Kennaway, who was in the Chair, spoke feelingly of the cause which had brought us together, and alluded in succession to the massacres in China, the famine in India, Bishop Tugwell's party in Hausaland, and the finances of the Society. In addressing the missionaries he used words which are perfectly familiar to any reader of our publications, and yet represent a tone of feeling which the enemies of Missions suppose to be absent. "I am sure," said he, speaking to the missionaries, "you will be careful in your dealings with those to whom you are sent, not to cast any unnecessary aspersion on their religion while boldly and faithfully proclaiming ours as better." In regard to the finances of the Society, Sir John's utterances deserve to be given in his own words. He said:—

"We have at this time the heavy burden of anxiety upon us with regard to the finances of this Society; but the work that we have put our hands to, believing it to be God's, we will not draw back until God's way is shown clear to us. We believe that He wishes us to go forward, and that He will show us the way, and that through this difficulty there may come great developments of missionary life and missionary work more in connexion with the Native Churches which may prove an untold blessing."

After a few concluding words on the solemnity of the occasion, as being near the end of a century, Sir John called upon the Honorary Secretary to

give us some statistics about the missionaries, to introduce them, and to read the General Instructions of the Committee.

The Rev. H. E. Fox thereupon stated that there were 139 names upon the printed list in the hands of those who were present; 87 returning missionaries and 52 new ones. Of the 87 returning missionaries, one was a Bishop, 27 were clergy, 3 were doctors, 6 laymen, 25 were unmarried ladies, and 25 were wives of missionaries. Of the 87, 39 had already left. Of the 52 new missionaries, 19 were clergy, of whom 2 came from Oxford, 6 from Cambridge, one from Durham, one from Dublin, and 9 from Islington. One of the Cambridge men had also studied at Islington. There was one new doctor and 9 laymen, of whom one each came from Oxford and Cambridge, 5 from Islington, and 3 from other sources. The new ladies consisted of one missionary's wife, one *fiancée*, and 21 unmarried lady missionaries, of whom one was a graduate of the Royal University of Ireland. The number of recruits seems in the aggregate to be less than last year; but this is chiefly due (1) to eleven being kept back from China, and (2) to an unusually large contingent of wives and *fiancées* last year. The male missionaries on the list were 30, against 26 last year.

Having gone into these and some more details, Mr. Fox introduced the missionaries one by one with a few happy turns of phrase for each. He then proceeded to read the General Instructions, which we hope to print in a later number. The theme on which they were based was that of loyalty. As he explained, it is the habit of the Committee to select some one or other of the topics which belong to missionary work in general for the consideration of the outgoing missionaries, and he was careful to disclaim the idea that there was any special need for this topic on this occasion. Our readers are, of course, aware that each missionary receives his or her "Particular Instructions" in the Committee.

After this part of the proceedings we were given four short speeches from senior missionaries. The Rev. C. T. Wilson, formerly of Uganda and now of Palestine, spoke as a missionary to the Mohammedans. He reminded us that Mohammedans were a tenth of all the non-Christian peoples of the world; he dwelt upon the authority of the missionaries as being associated with our Lord's claim to *ἐξουσία*, and concluded by appealing for prayer for the Holy Spirit like the latter rain (Zech. x. 1). The Rev. J. M. Challis, who is going out to be the Principal of Jay Narayan's College at Benares, told us that the Famine Relief Fund had been a tremendous factor in bringing the hearts of Indians nearer to Christ. "It has been my privilege," he said, "to distribute some hundreds of pounds of the Mansion House Fund, and I have seen the wonderful thankfulness of many of the poor farmers in India." In regard to village work, he said that there were scarcely means to cope with those who were coming in. Dr. Duncan Main, the third speaker, was perhaps the best known of all the returning missionaries, and the fact that he was going back to Mid China, and if possible to his great hospital at Hang-chow, appealed strongly to the sympathies of the audience. The cheers which greeted him were the warmest that were heard throughout the evening. "I am asked," he said, "what good I can do out there in China just now. Well, I don't know what I can do, but I mean to be there." He gave a humorous, and at the same time very effective, illustration of the comparative needs of England and the mission-field, by describing a man meeting with an accident in Hyde Park and being seized upon by six doctors simultaneously, all anxious to have a share in succouring him. "I believe in a division of labour," said Dr. Main, but he did not believe in 500 workers in one centre. The last of the senior missionaries was Mr. E. W. Doulton, who has been working

in the Usagara Mission. Mr. Doulton, as the chairman afterwards reminded us, is one of the Australian contingent of missionaries, and as such received a specially warm welcome. He told us that degraded as the Wagogo were, the Gospel had proved to them to be the power of God unto salvation. The grand hymn, "O God, our Help in ages past," here afforded a welcome break in the meeting.

Four short speeches from new missionaries followed. The first was from the Rev. Hector McNeile, son of the great champion of the faith, the late Dean McNeile. Mr. McNeile pointed out the debt which lay upon us, showing that St. Paul, after twenty years of service, said, "I am debtor both to the Greeks and to the barbarians," so we ought not to claim credit for any heroism, but merely do what is our simple duty. In Eph. iii. he pointed out a further reason for preaching the Gospel as a grace given. The idea of a debtor discharging his debt was overwhelmed by the idea of a man receiving grace. The second speaker, the Rev. G. T. Manley, is a fellow of Christ's College, Cambridge, and was senior wrangler in 1893. He devoted the short period at his disposal to sketching the life history, as he called it, of a missionary band at Cambridge, formed in 1892 by two undergraduates, from which three had already gone out to Foreign Mission work he himself being the fourth. The outside influence of this small band was such that from the college eighteen had offered themselves for foreign service, some of whom had not yet finished their course in the university. He gave particulars to show that these men, so far from being low in intellectual standard, were some of the best scholars in the college.

After short addresses from the Rev. S. Heaslett, who is going to Japan, and Mr. G. C. Vyse, who, like Mr. Heaslett, comes from the Church Missionary College, the Rev. H. Woffindin, Vicar of Holy Trinity, Tulse Hill, gave the closing address. He asked, first of all, what was the motive power which was sending out the missionaries to their great work. He gave it in the words of St. Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." He then asked what was the power on which the missionaries should rely, and replied that it was the power of the Holy Spirit, sent forth as they were by Him. In conclusion he referred to the discussion which has been raised in the columns of the *Record*, and replied:—

"The Church Missionary Society has never been heedlessly extravagant or heedlessly run into debt. The Church Missionary Society has a policy of faith, but it has not a policy of presumption; and just as Her Majesty's Government at the present time is appealing to the nation, so the Church Missionary Society appeals to its friends. Shall we retrench? Well, before we answer that question, let us stand again under the Cross, and let us ask what will Jesus say to you, what will He say and think about us if we retrench? Before we answer that question, let us pray for the Divine Spirit of God to be poured upon you and upon the Church, and when the Spirit of God is poured down upon us, I do not think we shall retrench, and I think we shall hear Him say to us in accents very clear and very loud, 'Speak unto the Church Missionary Society, that it goes forward.'"

With these striking words he brought his address to a close and then offered the concluding prayer.

II. Notes on the Outgoing Missionaries.

Sierra Leone.—The Rev. T. Rowan, a graduate of Trinity College, Dublin, and Curate of Delgany, County Wicklow, goes out as Vice-Principal of Fourah Bay College. Miss H. Bisset returns to the charge of the Annie Walsh Institution for Girls, which she has now held for no less than fourteen years.

Yoruba Mission.—The Rev. T. and Mrs. Harding, the Rev. N. T. and

Mrs. Hamlyn, Mrs. J. B. Wood, Miss Boyton, and Miss H. J. Duncum are returning. No new recruits.

Niger Mission.—The Revs. T. J. Dennis and J. D. Aitken are returning, Mr. Aitken will be accompanied to Lokoja by Mr. A. E. Ball, of Plaistow, who has been trained at Clapham and Islington. The Rev. G. T. Basden, a Clapham and Islington student, belonging to Reading, goes out for the first time to aid in the evangelistic work on the Niger, probably among the Ibo-speaking tribes. Miss E. A. Hornby, of Great Missenden, who was trained at "The Willows," also goes out for the first time, and is located, for the present at least, at Onitsha. Miss E. A. Warner is also returning to the River.

The little band at Girku, in Hausaland, now under Bishop Tugwell, but soon to be deprived of his assistance, owing to other calls upon him is to be reinforced by two men, the Rev. G. P. Bargery, of Exeter, who has been trained at Islington, and Mr. Hans Vischer, a Swiss by birth, but a graduate of Emmanuel College and Ridley Hall, Cambridge. Mr. Vischer has already acquired some knowledge of the Hausa language.

East Africa.—Dr. Baxter, the Rev. H. Cole, Mr. E. W. and Mrs. Doulton, and Mrs. Deekes are returning to the Usagara Mission. Mr. Doulton, it may be remembered, is one of the missionaries sent out and supported by our New South Wales Association, while his wife belongs to the mother country. Mr. Luckock and Mr. Heselwood return to the coast district, and Mr. and Mrs. Vale to Taveta. Miss M. A. Ackerman, late of Rabai, goes now to Usagara. Three new ladies are joining the Mission, Miss A. M. Austin from Derby, Miss A. M. Barnett from Wolverhampton, and Miss H. G. H. Malone from Moy, in County Armagh. All three were trained at "The Olives," and Miss Barnett spent some further time in Whitechapel. Miss Malone, who is a trained nurse, is sister to Miss A. K. Malone, of Changombe.

Uganda.—The returning missionaries are the Rev. F. and Mrs. Rowling, the Rev. G. R. Blackledge, Mr. T. B. Fletcher, and Mr. H. B. Lewin. Six new missionaries have gone with them. The Rev. H. T. C. Weatherhead, B.A., of Emmanuel College, Cambridge, and late Curate of St. John's, Upper Holloway, is the son of our former missionary, the late Rev. T. K. Weatherhead, and has a brother at work in the same Mission. The Rev. J. J. Willis, M.A., of Pembroke College, Cambridge, and Ridley Hall, was Curate of Great Yarmouth. Mr. E. C. Davies is the son of the Society's old friend the late Rev. Uriah Davies. He is an engineer, and has received training at Islington and Livingstone Colleges. Mr. A. G. Fraser, a graduate of Edinburgh and afterwards of Oxford, is a former Travelling Secretary of the Student Volunteer Missionary Union, and has worked a great deal in connexion with boys' camps. Mr. A. W. Kemp, of Plumstead, a "short course" man at Islington College, is a skilled artisan. Mr. C. J. Phillips, late a clerk in the C.M. House, goes out as accountant and business agent.

Palestine.—The Rev. C. T. and Mrs. Wilson, Miss F. L. A. Roberts, Miss M. A. Daniels, and Miss E. A. Cooke are returning. Miss E. A. Lawford is transferred from Egypt. Miss A. Cooper and Miss M. B. McConaghy, who joined the Society from the now defunct Female Education Society, are returning to Bethlehem, the former for medical work, the latter for work amongst women apart from the school. The new recruits for Palestine include Miss B. S. Brock, formerly head of the Y.W.C.A. Training Home in Dublin, Miss H. J. Dewe of Reading, Miss N. K. Fisher of Nuneaton, and Miss E. M. Thorne of Wandsworth. The latter three were trained at "The Olives."

Persia.—The Rev. W. H. Walker, who goes out for the first time, is a graduate of University College, Oxford, and was till recently Curate of St. Silas, Lozells, Birmingham.

To *Turkish Arabia* have been assigned Miss H. Kelsey and Miss N. Stephens, the former of North London and the latter of Amberley, Gloucester, both of whom were trained at "The Olives."

Bengal.—Four fresh missionaries are going out to this Mission. The Rev. S. H. Clark of Clare College, Cambridge, and late Curate of Christ Church, Gipsy Hill, is the son of the late Rev. Robert Clark, the pioneer of the Punjab. Mr. Clark has been Secretary of the London C.M.S. Younger Clergy Union, and his colleague in the secretariat, the Rev. Rennie McInnes, has preceded him to the mission-field. He is assigned to the charge of the important parish of the Old Church in Calcutta. The Rev. A. F. Ealand, of St. John's College, Cambridge, and Curate of Holy Trinity, Marylebone, is going out to the Shikarpur Evangelistic Band in the Nadiya district of Bengal. Miss E. M. Brown, daughter of the Rev. J. Brown, our missionary in Santalia, goes out to join her father and to take over the Girls' Boarding-school in Barbawa from Mrs. Cole, who is returning on furlough. Miss V. Macfarlane, who has been trained at "The Olives" and Whitechapel, goes out to help in the Agarpara Orphanage. The Rev. H. J. and Mrs. Jackson and the Rev. D. M. and Mrs. Brown return to the Santal Mission; and the Revs. A. Le Feuvre and H. M. Moore to Calcutta.

North-West Provinces.—The Rev. R. J. Kennedy is transferred from his important work amongst the Mohammedans of Calcutta to the charge of St. Andrew's College, Gorakhpur. The College has been recently raised to the First Arts Standard through the exertions of Mr. Robathan, now home on sick-leave. The Rev. J. M. and Mrs. Challis are to take charge of Jay Narayan's College in Benares. Miss K. C. Wright goes out to join her sister in the charge of the Girls' High School at Agra; both (daughters of the late Rev. Henry Wright) were formerly connected with the Alexandra High School at Amritsar. Of the new recruits, the Rev. P. Armitage of Trinity College, Cambridge, and late of the Cambridge Pastorate, goes out to help in the work amongst students at Allahabad, where a Hostel for non-Christian students has just been started. The Rev. G. T. Manley of Christ's College, Cambridge, who was Senior Wrangler in 1893 and First Smith's Prizeman in 1895, and became Fellow of his College in the same year, will work among the students in India, making Allahabad his headquarters but not confining his efforts to that university. The Rev. W. Hodgkinson comes from Islington College, and with Mr. G. C. Vyse, who was also a College student, goes to join the Bhil Mission. Mr. Vyse was born in India and was educated at Tonbridge School. Miss V. Saunders, daughter of the late Mr. H. C. Saunders, Q.C., who has been trained at "The Olives," is going out to assist Miss Bland in her well-known evangelistic work at Agra. Miss T. G. Stratton, of Newport in the Isle of Wight, sister of two missionaries and of the Rev. A. Carruthers Stratton, goes out to join one of her sisters at Muttra. She also studied at "The Olives." Miss Ellwood, daughter of our veteran missionary the Rev. J. P. Ellwood, goes out with the party as *fiancée* to the Rev. H. B. Durrant. The Rev. R. S. Bennertz, who is to help Mr. Challis at Benares, was born in India and held a civil appointment there. He was for a while tutor at St. John's College, Agra. Since his return to England he has been trained at Islington College. Mr. Gerard Agnew is a brother-in-law of Lord Kinnaird. He formerly held a commission in the Indian Army, and has already done some missionary work in India. He joins the Gônd Mission.

Punjab and Sindh.—The Rev. and Mrs. C. H. A. Field are returning to their former station at Peshawar, where Mr. Field, who has made a special study of Oriental languages during his furlough, will resume his evangelistic work among the Mohammedans of the North-West Frontier. Mrs. T. R. Wade goes out to rejoin her husband. Mrs. E. Inglis, who has lived and worked in India before, goes out for the first time as a C.M.S. missionary, accompanied by her daughter. She is stationed at Lahore to work with Miss Millett among the Christian and other native women. The Rev. A. E. Redman returns to his evangelistic work in Upper Sindh. The Rev. A. H. Abigail, who has already assisted his elder brother, the Rev. W. J. Abigail, in the Karachi High School, and learned Hindustani and Sindhi, now goes out, after a full course at Islington, as an educational missionary, to assist the Rev. R. Sinker at Hyderabad. Dr. S. Gaster, of the London Hospital, and for a time House Surgeon at the Royal Free Hospital, is the son of a former missionary the Rev. T. Gaster, Vicar of All Saints', Camberwell, and has been appointed to Dera Ghazi Khan, to take the place of the late Dr. Smit.

Western India.—Three new clerical recruits have been assigned to this Mission, which has had its staff so much reduced by death. The Rev. Hector McNeile, M.A., of St. John's College, Oxford, and Vicar of Bredbury, Stockport, is the son of the famous Dean Hugh McNeile, and took a high degree at Oxford thirty-five years ago. He goes out in the first instance for a year, to take up the work among the English-speaking Natives of Bombay which was initiated by the late Rev. W. H. Dixon and the late Colonel Freeman. The Rev. A. D. Henwood, of Charlton Kings, Cheltenham, was trained at Islington. He is to be supported by the London Banks' Prayer Union. The Rev. H. J. Smith, B.A., of Durham University, was born at Harborne in Staffordshire, but brought up at Birmingham. He was latterly Curate of St. George's, Newcastle-under-Lyme, and Secretary of the North Staffordshire Younger Clergy Union. Mr. Henwood and Mr. Smith are designed to take up evangelistic work in some of the country districts when they have acquired the language.

South India.—The South India contingent only contains one recruit, Miss M. L. Pawson, of Cleethorpes, Lincolnshire, a B.A. of the Royal University of Ireland. The Rev. R. F. and Mrs. Ardell, the Rev. F. W. and Mrs. Breed, and the Rev. J. C. McL. Hawkins return to Tinnevely. Mrs. H. D. Goldsmith and Mrs. H. J. Schaffter are rejoining their husbands.

Ceylon.—Miss E. M. Josolyne is returning to this Mission, but this time is appointed to work amongst the Singhalese women of Colombo. The Rev. R. P. Butterfield, of Norfolk, is an Islington man. Mr. G. A. Purser, a "short-course" student at Islington, is an Islingtonian by birth. He is to be located at Dodanduwa, with a view to his carrying on the industrial work which has been initiated there by Miss Phillips, of Sydney.

China.—Miss M. Johnstone, formerly of the F.E.S., is returning to take charge of her girls' school at Hong Kong; and Dr. and Mrs. Duncan Main hope to be soon allowed to resume their work at the famous Hang-chow Mission Hospital. All new recruits for China are kept back for the present.

Japan.—A relatively large body of missionaries are going out to Japan. Misses Tristram, Cockram, Sells, Allen, Bosanquet, Fox, and Fugill have all returned to their respective spheres of work. The Rev. H. G. and Mrs. Warren have been transferred from Hamada to Hiroshima. The recruits include two clergymen and four ladies, the Rev. S. Heaslett, a Belfast man, trained at Clapham and Islington, and Gospeller at the

Bishop of London's ordination examination, who is going out to assist in the Divinity School at Osaka. The Rev. G. W. Rawlings, brother of Mrs. Niven, of the Hokkaido Mission, belongs to Birmingham and Malvern, and was trained at Islington. He will be stationed at Osaka. Miss A. M. Cox, of Clifton, who was trained at "The Olives," is located for the present at Nagasaki. Miss J. Mackie comes from Castle Cary, Somerset, and has had educational experience besides being trained at "The Olives." Miss E. A. B. Norton, of Sydenham, was trained at "The Olives," and is assigned to the Kiu-shiu diocese. Miss G. A. Reid, from Bath, and trained at "The Willows," has been engaged in Mission work among the Chinese in Vancouver. She is to go in the first instance to Tokio.

North-West Canada and British Columbia.—A number of missionaries returned to their posts in these Missions during the summer—the Ven. Archdeacon and Mrs. Phair to Rupert's Land, the Rev. E. J. Peck to Blacklead Island, the Rev. J. R. and Mrs. Lucas to Athabasca, the Rev. B. and Mrs. Totty to the Selkirk diocese, the Rev. W. G. and Mrs. Walton to the Diocese of Moosonee, and the Rev. A. J. and Mrs. Hall to Alert Bay, British Columbia. J. D. M.

WHERE C.M.S. MISSIONARIES ARE TRAINED.

OUR Frontispiece this month shows five small views of buildings in which some of the Society's missionaries receive their training. We say "some," because in recent years a fair proportion of candidates for missionary service have come forward who needed no further training: clergymen with some ministerial experience, university men ready for ordination, fully qualified medical men, schoolmasters, mission accountants, and ladies specially qualified by education or experience of Christian work to go out at once. But still a good many of our men candidates, and the large majority of our women candidates, do need training under the Society, and do receive it.

The following are the institutions shown in the frontispiece:—

1. The Church Missionary College at Islington, erected in 1824-26. In this Institution some hundreds of missionaries received their training, including such men as Townsend, Hinderer, Rebmann, Sandys, Weitbrecht, W. Smith, Leupolt, Price, Long, Hasell, Storrs, Dyson, Vaughan, Peet, Thomas, Baker, Klein, Zeller, Cowley, Hunter, A. E. Moule, Wolfe, Warren, Wade, Sell, Padfield. No less than eight of them have been raised to the Episcopate, viz. Gobat, Burdon, Sargent, Ridley, Reeve, Hill, Grisdale, and Peel. The College has had a succession of able Principals in J. N. Pearson, C. F. Childe, T. Green, A. H. Frost, W. H. Barlow, and T. W. Drury. The present Principal is the Rev. J. A. Lightfoot. Among the Vice-Principals, J. G. Heisch and S. Dyson are conspicuous. At the present time there are three quite different classes of students, viz. (1) University graduates, and medical men, who come to Islington for theological reading; (2) Non-graduates preparing for orders; (3) "Short-course men," preparing to go out as lay evangelists, &c.

2. Arniston House, on Clapham Common, is the Preparatory Institution where young men who have not had a good education are prepared for the entrance examination at Islington. The present Tutor is the Rev. F. E. Middleton. This Institution was begun at Reading by the Rev. R. Bren in 1869.

3. The Willows is a large house at Stoke Newington, which was offered to Mrs. Pennefather of Mildmay about 1883, at a small rent, for the training of deaconesses. The Church of England Zenana Society was allowed by

Mrs. Pennefather to send ladies to be trained with them for foreign service ; and in 1888, when the C.M.S. began to develop its staff of women missionaries, a similar permission was obtained. Very soon the missionary candidates filled the rooms, and another training home was opened for deaconesses ; and when, in 1892, the owners proposed to resume possession of the house, it was purchased for definitely missionary purposes on the lines of the Church of England, and though it remained one of the Mildmay Institutions, a new trust was executed giving the Missionary Societies using it a certain voice in the management. Miss Schröder was the able Superintendent for several years, and was succeeded by Miss Goodwin.

4. The Olives is a house at Hampstead, in which Mrs. Bannister carries on a private Training Home on similar lines to The Willows. This Institution is also highly valued for its excellent training and influence, and many C.M.S. and C.E.Z. ladies have been trained there. The Institution was begun in 1894, and the present house taken in 1897.

5. The Highbury Training Home belongs to the Society itself. It was opened in 1891, for women candidates of less education than those sent to The Willows and The Olives. Several excellent missionaries have already gone forth from it. The lady in charge is Miss Cates.

Besides the missionaries who receive their training at these five institutions, others are occasionally sent to individual clergymen, for both guidance in their studies and practice in Christian work.

These few lines will serve to explain and lend interest to the frontispiece in this number.

NOTICES OF BOOKS.

FROM CAPE HORN TO PANAMA. *By* ROBERT YOUNG, F.R.G.S. *London :*
South American Missionary Society.

THIS book has long been wanted, and is now very welcome. The South American Missionary Society has somehow or other not shared to any extent in the fruits of the increased zeal for missionary work, and we sincerely hope that this publication will do much to bring its work to the front. Members of the Church Missionary Society ought always to reserve a portion of their interest and help for the great continent of South America. The original founder of the Missions there, the devoted Captain Allen Gardiner, came originally to the C.M.S. to ask them to undertake the work. It was he who led the Society to begin a Mission in Zululand in the year 1836, but that Mission came to grief owing to the hostility of the Zulus and their conflicts with the Boer immigrants. When Captain Gardiner next came to the Society, to plead the cause of South America, it was just when the funds were beginning to recover after the serious financial position of 1841-42. During the next two or three years, China and the Yoruba Country and East Africa were calling out for immediate attention, and it was not possible for the C.M.S. to do everything. Hence it was that under the inspiration of Captain Gardiner, the Patagonian Missionary Society (afterwards named the South American Missionary Society) was founded in 1844. Gardiner himself went forth as the leader of the first parties, and after vain attempts to establish them at different points on the coast, both on the Atlantic and the Pacific sides of the continent, he made his memorable expedition to Tierra del Fuego. Failure at first dogged his footsteps, and again Gardiner came to England to awaken Christian people to a sense of the greatness of his proposed enterprise. He appealed in vain to the Moravians in Germany and the Presbyterians in Scotland, while his

English Society was too poor to do much. But at length he got away with a new party in 1850. In October, 1851, the dead bodies of all the party were found by a ship that was sent to take them supplies. They had all died of starvation.

It is impossible to look back on this great calamity without feeling that it furnishes another illustration of our Lord's great principle that the corn of wheat fall into the ground and die. As in the case of Livingstone and Hannington, Captain Gardiner probably did more by his death than he could have done by his life. From that time to this the missionary work has been nobly persevered in, and under the direction first of the late Rev. G. Despard, and afterwards of the Rev. W. H. Stirling, it has been carried on amid many difficulties, and resulted in the baptism of many Fuegians, insomuch that, as is well known, Charles Darwin was so struck by the effects of the Mission that he subscribed to the Society down to the day of his death. Mr. Stirling became Bishop of the Falkland Islands—these being a British possession—in 1869, and now for nearly forty years from his first going out has been the wise and unwearied leader of all the work.

The South American Missionary Society has always been identified in the public mind with the Patagonian work, but in later years its operations have been widely extended over the South American Continent. It supports several clergymen who act as chaplains to the English population, which is not small, at great centres like Buenos Ayres, and other capitals of the different republics. It also cannot refrain—as indeed it ought not to refrain—from preaching the Gospel to the Roman Catholics. The “Escuelas Evangelicas Argentinas” at Buenos Ayres, under Mr. Morris, are approved and supported by many influential men in the Argentine Republic. Romanism is seen at its very worst in South America, and the present Pope himself, so lately as 1897, expressed in strong terms his condemnation of the sensuality and selfishness of the clergy. The extract from his Encyclical Letter given at page 91 of this book is a most significant witness to the realities of the case.

But the aboriginal Indians, of whom there are millions belonging to different tribes, are not entirely neglected. They are difficult to reach, and to a large extent are still unreached, but the S.A.M.S. is doing good work here and there. Its most interesting Mission, perhaps, is that in the district called the Chaco, in Paraguay, in the very heart of the Continent. The leader there is Mr. Barbrooke Grubb, a young layman of singular vigour and courage, who is doing a really remarkable work.

So much for the Society. This book, in which its history is sketched, is by a gentleman connected with the Free Church of Scotland, who has written other missionary books reviewed in our pages not long ago. It is very well done, and the illustrations are particularly good. We must, however, call attention to two omissions. In the first place, it is a pity to omit the fact that Mr. Sadleir and one or two other missionaries from Canada are supplied to the S.A.M.S., and supported, by the Canadian Church Missionary Association. That Association, like those in the Australasian Colonies, has the right to supply missionaries to other organizations; and just as the New South Wales and Victoria Associations have taken up work among the Chinese in their respective colonies, and the New Zealand Association given a man to Melanesia, so the Canadian Association helps South America. This is a fact interesting to our own circle, and one which illustrates the solidarity of Evangelical Church Missions. But the second omission is more important. A page or two is devoted to summarizing the work of other Missions in South America; and

those of the American Presbyterians, in which Mr. R. Young would naturally be interested, are briefly described, but some others are not mentioned. Of these the most important is the Brazil Mission of the Protestant Episcopal Church of America. In an article on the Missions of the American Church in our August number, this Mission with its bishop and clergy was noticed, and it certainly ought to have been referred to in Mr. Young's book. The fact that the American Church, in which what we call High Church views have considerable influence, feels justified in working among Roman Catholics—as explained in the article just cited, p. 570—is a great encouragement to those amongst ourselves who feel bound as far as we can to give the Gospel to those who really are ignorant of it.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. *By* J. R. MOTT, M.A. *S.V.M.U.*, 22, *Warwick Lane, E.C.*

Any book by Mr. Mott is assured of a warm welcome. No man in recent years has done a more remarkable work for the missionary enterprise than he. By his visits to Great Britain and his tours in Europe, Asia, and Australia, and by his powerful addresses everywhere, his name has become a household word, and that portion of the C.M.S. circle which was present at the annual meeting in Exeter Hall in 1898 will not have forgotten his impressive speech on that occasion. We do not know how far the adoption of the now familiar Watchword of the Student Volunteer Missionary Union, viz. "The Evangelization of the World in this Generation," was due to his influence, but unquestionably he is the man to expound it as he does in the volume before us.

The book consists of nine chapters, with an admirable analytical index, or recapitulation of the argument, at the end. This summary of the work we should like to print *en bloc*. It would suggest topics for many missionary sermons and speeches. There is also a bibliography, with references to a large number of important works on Missions.

The First Chapter is entitled "Definition." The Bishop of Newcastle, with characteristic acuteness, in his address at the Students' Conference last January, remarked not only that the Watchword did require explanation, but that it was better so, because it challenged thought. Many good authorities on Missions have hesitated to accept it, and Mr. Mott rightly begins by explaining it. He asks, "What is it to preach the Gospel?" and we are glad to see the following reply:—

"To-day we find the missionaries proclaiming and applying the Gospel in sermons or addresses in mission-halls; expounding and discussing the truth in bazaars, inns, and street chapels; conversing about Christ as they visit from house to house and as they mingle with the people socially at feasts and public gatherings; teaching the system of Christian doctrine in schools and colleges; circulating the printed Scriptures and other Christian literature; illustrating the Gospel by Christ-like ministry to the body, and by the powerful object-lessons of the consistent Christian life and of the well-ordered Christian home; and ever pressing the claims of Christ upon individuals as they are met with in the sphere of one's daily calling. In all these and in other ways the Christian worker by voice and by life, by pen and by printed page, in season and out of season, seeks to set forth those facts about Christ which in all lands have been found to be the power of God unto the salvation of every man that believeth.

"The Gospel must be preached in such a manner as will constitute an intelligent and intelligible presentation of the message. This necessitates on the part of the preacher such a knowledge of the language, the habits of thought, and the moral condition of those who are to be evangelized as will enable them to understand what is said. Above all, it involves the accompanying power and work of the Holy Spirit."

Then he takes up the words "in this generation." This phrase is admirably explained as follows:—

"If the Gospel is to be preached to all men, it obviously must be done while they are living. The evangelization of the world in this generation, therefore, means the preaching of the Gospel to those who are now living. To us who are responsible for preaching the Gospel it means in our lifetime; to those to whom it is to be preached it means in their lifetime. The unevangelized for whom we as Christians are responsible live in this generation; and the Christians whose duty it is to present Christ to them live in this generation. The phrase 'in this generation' therefore, strictly speaking, has a different meaning for each person."

He then deals with some misconceptions, as, for example, that evangelization and conversion are synonymous, that evangelization means hasty or superficial preaching, and that it involves a particular theory of eschatology. Nowhere is Mr. Mott's strong common sense more conspicuous than in his vindication of educational, literary, and medical missionary work, as legitimate and even necessary parts of evangelization. Moreover, he anticipates another difficulty by observing that the evangelization of the world in this generation "should not be regarded as an end in itself." "The Church will not have fulfilled her task when the Gospel has been preached to all men. Such evangelization must be followed by the baptism of converts, by their organization into churches, by building them up in knowledge, faith, and character, and by enlisting and training them for service."

In the Second Chapter, Mr. Mott discusses the obligation to evangelize the world, (1) because all men need the Gospel, (2) because we are trustees of the Gospel and owe it to all men, (3) because it is essential to the best life of the Christian Church. Then in the Third Chapter he faces difficulties both in the mission-field and at home. There is no blinking of unpleasant facts. The real difficulties of the work are fully acknowledged, but he urges that none of them are insuperable. In the Fourth Chapter he reviews the work of the Church in the first century as an encouragement to us in these days. We have never seen the immense achievements of the first Christians so well stated. Mr. Mott certainly estimates their success more highly than we do, but we must acknowledge that he makes a very strong case. Then in Chapter V. he illustrates the possibility of evangelizing the world in this generation from the facts of modern Missions, taking two chief examples, the work of the Presbyterians in Manchuria, and that of the C.M.S. in Uganda; also some examples of educational work in China and Ceylon, and also the Moravian Church as an object lesson. Chapter VI. sets forth the facilities and resources of the Church at the present time, and argues that if properly used they are amply sufficient for the whole work of evangelization; and Chapter VII. brings together a considerable number of extracts from speeches and writings of missionaries, bishops, ministers, university professors, secretaries of missionary societies, &c., to show the possibility of evangelizing the world within a generation.

The Eighth Chapter is on the "factors essential," viz. (1) more missionaries, (2) thoroughly-qualified missionaries, (3) more qualified Native workers, (4) more voluntary work by Native Christians, and so on; and in the home field more intelligence, self-sacrifice, and prayer in the Churches. On the spiritual qualifications of a missionary, Mr. Mott quotes some striking words spoken by Mr. Green, the former Principal of the Church Missionary College, as far back as 1860,—which words are new to us, and will specially interest our readers:—

"The men we want are men of God, converted in heart and holy in life. baptized with the Holy Ghost with fire; taught by the Spirit; led by the Spirit:

filled with the Spirit; men of one idea, one aim, one object; like the Great Apostle of the Gentiles, counting all things but loss for the excellency of the knowledge of Christ; determined not to know anything save Jesus Christ and Him crucified; loving Christ, living Christ, ready and willing, if need be, to die for Christ."

Finally, a short chapter once more emphasizes the Watchword.

This short analysis is the best way of recommending a most admirable volume, and we hope that very many of our readers will send for it, study it, master its arguments, and employ them on every convenient occasion.

HAUSA DICTIONARY. Vol. II., *English-Hausa.* By CANON C. H. ROBINSON, assisted by W. H. BROOKS. Cambridge University Press. (9s. net.)

This business-like, handy volume will be a valued *vide m-cum* for all present-day travellers in Hausaland. With its companion Hausa-English volume it marks a very distinct advance in the study of the Hausa language. It is a new and happy experience to find work of this kind done to the hands of C.M.S. missionaries before they are well started on their mission in a great and difficult region of Central Africa. Seven years' work, under the auspices of the Hausa Association, partly in Hausaland, partly in North Africa, and partly in England, have enabled Canon Robinson to compile a vocabulary containing some thousands of words, while he has also produced a grammar and translated some Bible portions.

There is good evidence in the dictionary that the Hausa language is an adequate vehicle for the Gospel of our Lord. A clergyman's study of the literature of a Moslem people, while he was engaged also in Bible translation, would naturally bring the language of religion to the front; and apart from a proportion of Arabic religious terms transplanted into Hausaland, the Canon has compiled a considerable list of terms of high importance for missionary work. The traveller and trader, for their part, are not left without help in their more mundane affairs; it seems an all-round vocabulary.

Japan and its Regeneration. by Otis Cary, is a manual issued by the Student Volunteer Missionary Union. The Preface acknowledges that it is based upon the C.M.S. book, *Japan and the Japan Mission*, and a good many pages in it are simply copied from that work, permission having been given to the Union to use it in this way. There is, however, a good deal of miscellaneous information which the C.M.S. book does not give, and a better manual upon the Japanese Empire and its evangelization could scarcely be produced. The subject of Japan has been chosen by the S.V.M.U. for its studies this winter; and Mr. Cary's book is prepared with a view to them,—as also is a capital tractate by Mr. Tissington Tatlow, *Outline Studies on Japan*.

LETTER TO THE EDITOR.

THE UNIVERSITIES' MISSION.

DEAR SIR,—At the meeting of the General Committee yesterday attention was called to the last paragraph on page 785 of the *Intelligencer* for October.

The Committee have asked me to inquire whether you would be good enough to state in an early number of your magazine that although it was true in May that we were very short of clergy in the island of Zanzibar, the Committee are thankful to say that such is not the case now, although they would be extremely glad to hear of clergy who would go out to Zanzibar to work amongst the Mohammedans.

I regret to say that in the Diocese of Likoma we are extremely shorthanded, and next year we shall have only four clergy doing the work of ten in that diocese, unless we have fresh offers.

DUNCAN TRAVERS, *Secretary.*

The Universities' Mission to Central Africa,
Oct. 10th, 1900.

THE SHANGHAI RESOLUTIONS.

(Reprinted from "The Times" of Oct. 16th, 1900.)

THE following resolutions were passed at the general meeting of missionaries held at Shanghai on September 7th:—

"Whereas the outrages on, plunder, ill-treatment, and murder of many foreigners, including a great number of missionaries living peaceful lives; the heartrending massacre of a multitude of Native Christians; the murderous attacks on the Legations at Peking from June 13th to the time of their relief on August 15th; the wholesale destruction of foreign property in various parts of China; and the long-planned extermination of foreigners throughout the empire have been instigated, ordered, and encouraged by the Empress-Dowager, both in public and secret Imperial edicts, the whole movement (including the 'Boxer' uprising) being under the direction of Prince Tuan and Kang Yi by Imperial appointment, and

"Whereas on the defeat of the Chinese forces and the victory of the allies a settlement of affairs in China must be arrived at before peace is proclaimed, and

"Whereas no settlement can be satisfactory or permanent which does not aim to secure the real good of the Chinese people and the rightful interests of all foreigners resident in China, whether officials, merchants, or missionaries, therefore be it

"Resolved that we Protestant missionaries, representing nearly all societies engaged in work in this country, do now, in public meeting assembled at Shanghai, appeal most earnestly to our fellow-countrymen at home and to our home Governments to secure a thorough and lasting settlement of the present difficulties in China in the interests alike of the people of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that the present troubles did not originate in any hostile feeling towards foreigners upon the part of the common people; and they would never have occurred but for the direct instigation and patronage of the Manchu Government. All over the empire there are enlightened men in favour of reform and progress, and who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well-being of the people, their progress in the best and highest sense, and the development of trade with them are intimately connected with the spread of knowledge and education, the prosecution of legitimate missionary work, and with the establishment of a good secular Government. We therefore respectfully suggest that in our opinion it is desirable that any settlement should aim at

"1. The restoration to the throne of Kwang Hsu, the rightful Sovereign of China.

"2. Securing to Christian Missions freedom from all hindrance in the prosecution of their legitimate work and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been too often disregarded and denied by the Chinese authorities.

"3. The recognition and protection by their own rulers of Native Christians as loyal and law-abiding citizens and their exemption from the payment of contributions for idolatrous purposes and from the observance of all religious customs other than their own.

"4. It is also suggested that any settlement should be preceded by the adequate punishment of all who are guilty of the recent murder of foreigners and Native Christians, both those who have actually done the deed and those, however high in rank, by whose orders or connivance these crimes have been committed. And that the trial and punishment take place, so far as possible, where the crimes were committed. We further urge that in taking punitive measures every effort be made to avoid all needless and indiscriminate slaughter of the Chinese and destruction of their property.

"5. There should, following the settlement, be a universal proclamation of its terms throughout the empire, which should be kept posted in every Fu and Hsien city for a period of two years. This is rendered necessary by the persistency with which such facts are hidden from or misrepresented to the people."

EDITORIAL NOTES.

LET it not be forgotten that the Day of Intercession for Foreign Missions appointed by the Archbishops falls at the end of this month. Topics for Prayer are suggested in the "Letter to Leaders" which accompanies our present number. We also print, on p. 873, a final reminder of the Weeks of Special Prayer in connexion with the close of the Nineteenth Century, to the observance of which the Church Missionary Society is now invited. Let us approach the season with the deep conviction that "more things are wrought by prayer than the world dreams of"—for "Prayer moves the Hand that moves the world."

ON another page will be found an account of the recent Valedictory proceedings. It is encouraging to find that the number of clerical missionaries sent forth this autumn is nineteen, against twelve last year; besides whom, two who were appointed to China are kept back. The apparent diminution in the total is mainly due to there being fewer wives and *fiancées* going out. It has been suggested to us by a missionary in India that when we give the number of new recruits for the field, we ought also to give the number who have died or retired within the year, so that the real value of the reinforcement may not be over-estimated. We would point out that this is exactly what is done every year in the Annual Report, the additions to and deductions from the missionary force being always made up to May 31st, expressly for this purpose. Any one who turns to the last Annual Report will find, at page lx, that in the previous twelve months fifty-seven labourers had come off the list.

WITH reference to our remarks last month on the resolutions of the large meeting of missionaries at Shanghai, as telegraphed to the *Times*, we are bound to say that the full text, which we are now able to give, is not so open to stricture. The substance, indeed, is the same, but the tone seems different, especially that of the preamble. Apparently the assembled brethren felt that they were something more than missionaries; that they were in fact the foreign body that knew China the most intimately; and that such a body ought not to shrink from the responsibility of offering counsel to the Great Powers as to the necessary conditions of a restoration of peace, and of good government in the empire. Even thus, we wish the language had been a little different; but we may be thankful that—as we learn indirectly (not from a C.M.S. source)—the resolutions were much toned down from the original draft, owing to the timely interposition of two men bearing honoured names, one C.I.M. and the other C.M.S.

VERY heart-rending are the detailed accounts which have been coming in from China of the massacres of missionaries and Native Christians, and the sufferings of those who have escaped. The China Inland Mission, the Baptists, and the American Board, seem to have been the chief sufferers; and the S.P.G. has lost three or four valuable men. Pathetic and painful indeed are the letters in *China's Millions* and some of the other magazines. The ordinary newspaper reader will not see these, but all the world will have read Dr. Morrison's wonderful narrative from Peking in the *Times*, and will at all events learn from it that there are, after all, some Native Christians in China, and that they can suffer and die for their Lord. The Chinese Minister in London, within the past month, gravely told the representative of a great American paper that there were no Chinese Christians at all, except here and there a worthless fellow who had joined a Mission

for what he could get. The American wisely came to Salisbury Square to get this statement confirmed—or the contrary!

WE are thankful to say that no further outbreaks have affected the C.M.S. missionaries in China. Mr. Lloyd continues to telegraph weekly from Fuh-chow the word "Unaltered." In most of the stations the Chinese clergy and catechists have continued at their regular work. Arch-deacon Wolfe writes warmly of the "loyal and energetic action" of the Chinese authorities in the Province; and Mr. Lloyd says:—

"It is simply marvellous how wonderfully we and our converts have all been preserved during this crisis. God seems to have set a wall of fire around us to protect us from all our foes, and we are deeply thankful to Him, though our consciousness that our chief praise is due to God by no means lessens our gratitude to our many praying friends at home and the world over."

A few further particulars will be found under "The Mission-Field."

At the Newcastle Church Congress Foreign Missions were admirably treated. The subject chosen, as was natural this year, was "Review of the Church's Progress during the Nineteenth Century." The Colonies were represented by the Bishop of Trinidad, India by Bishop Johnson and Sir Charles Elliott, China and Japan by Mrs. Bishop, and the rest of the World by Mr. Fox. The first-named speaker confined himself to the West Indies; but all the others read papers that were comprehensive as well as excellent. We shall present two or three of them in these pages, and we begin this month with Mrs. Bishop's. The open discussion which followed was not particularly interesting; but Prebendary Webb-Peploe spoke impressively on both the progress of the C.M.S. and of the missionary cause in his own parish. It has been said publicly that the meeting was a disappointing one. Certainly it had not the polemical excitement of Rhyl, or the varied interest of Shrewsbury; nor were there attacks on Missions as at earlier Congresses. But there have never been more really valuable papers.

The missionary cause, however, was not confined to this one session. The Bishop of Newcastle in his Presidential address pressed the claims of the foreign field; and the Bishop of Ripon, in his splendid review of the century, included the Jubilees and Centenaries of the Societies among his epochs. At the Ecclesiastical Art Exhibition, the C.M.S., C.E.Z.M.S., and S.P.G. had stalls. The Newcastle C.M.S. Younger Clergy Union gave a breakfast, and Mr. and Mrs. Watson Armstrong, of the great Armstrong Company, gave an afternoon reception to C.M.S. friends. At both these gatherings the Hon. Secretary and the Editorial Secretary were the speakers.

WE are profoundly grieved at the loss of that devoted missionary, Martin Hall. Few of our younger men had a larger circle of warm friends, made in the course of an unusually varied though brief career; and deeply and widely will he be lamented. He had done admirable work in the Children's Special Service Mission; he was highly acceptable as a visitor of our Gleaners' Union Branches; he won hearts in India as a wise as well as an earnest "missioner"; his writings for young people were most attractive. He had many of the qualities of a leader, and we looked to his being one in reality some day. But the Lord whom he served has had other purposes for him, and he goes to an early reward, leaving our Missions the poorer.

"Drowned Lake" is all that we know about it so far; and we can only say it was the death he desired. In a recent private letter he wrote about a new boat he had got:—

"Should the *Grace* (as I propose to call her) fall upon the same fate as Dr.

Paton's *Dayspring*, I hope that I may be in her, for I can conceive of no more appropriate way for me (always three parts a sailor) to be translated to my 'desired haven' than in a boat. . . . Somehow Heaven seems nearer to the Equator than to other places—like the sun—and one has come to think as naturally of going to the one as of looking at the other."

MANY readers will be glad to be reminded that this year 1900 is the jubilee year of Bishop Stuart's missionary career. We have a touching letter from him dated August 20th, the fiftieth anniversary of his valedictory dismissal with T. V. French; and September 11th was the day of their sailing for India half a century ago. The Bishop is proposing, not to retire, but to take furlough next year, visit his daughter and grandchildren in New Zealand, and then return to his work in Persia! God grant fulfilment to his design!

THE Annual Prize Day at the Children's Home at Limpsfield came late this year, after the vacation, owing to some little sickness having prevented it in July. The day, October 6th, was fine and very enjoyable, and the proceedings were in every way happy. Mr. Brodie Hoare, M.P., who has done many kindnesses to the Home, gave away the prizes. Some remarkable honours in the Cambridge Local Examinations have been gained by Limpsfield girls and boys.

WE notice with sincere regret the sudden death of Mr. Livesey Carrott, the well-known organist and choirmaster, who had frequently played the organ at C.M.S. gatherings at Exeter Hall and elsewhere. His musical talent was always consecrated to his Divine Master's service.

WE are glad to see the second Annual Report of the C.M. House and Book Depôt at Newcastle. This useful agency seems to be progressing well, and having a real influence in promoting missionary spirit in the North.

SOME interesting missionary books have lately been published, reviews of which are being prepared for our pages, but which may with advantage receive a preliminary mention here. Foremost among these is the *Life of the late Miss Irene Petrie of Kashmir*, by her sister Mrs. Ashley Carus-Wilson. This is a biography of the highest class in two ways, both as a literary production and as the record of a singularly beautiful life. There has been no such biography since Bishop Hannington's. Another *Memoir* is that of Padre Nehemiah Goreh, the remarkable convert of the C.M.S. Benares Mission half a century ago, who afterwards joined the Cowley Brotherhood. The interest of this book is unique, though it is of a very different kind. Then there is a valuable book on Arabia as a mission-field, by the Rev. S. M. Zwemer; a *History of the Melanesian Mission*; an exceptionally good book on China, by the Rev. J. Johnston (reviewed by Archdeacon Moule in our present number); an excellent manual of Non-Christian Religions, by Mr. Eliot Howard; and two pleasant volumes of travel in Egypt and Palestine by the Rev. A. A. Boddy.

Our friends will be glad to know that the late Rev. Robert Clark had sent us, before his death, the MS. of a new and revised edition of his *Punjab and Sindh Mission*, which is in the printer's hands. The Society's usual Christmas book is an account by Miss Baring-Gould of her recent journey to India and

elsewhere with her father, entitled *With No'obook and Camera*. It is attractively written and charmingly illustrated.

THE following have recently been accepted as missionaries of the Society:—The Rev. Herbert Edward Lightfoot Newbery, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Emmanuel Church, Everton, Liverpool, a brother of the Rev. L. A. McC. Newbery, of Calcutta; Miss Ada Drake, of Dublin; and Miss Minnie Jane Martin, of Balham, who has been trained at Highbury and Jesmond.

AN interesting incident marked the voyage back to East Africa of Mr. R. A. Maynard, one of our Australian missionaries, after his furlough at Melbourne. The Captain of the P. & O. s.s. *Victoria* asked him to conduct the Sunday services, there being no clergyman on board; and on the night before reaching Aden (where he was to change into another boat for Mombasa), a party of first-saloon passengers suddenly appeared on the second-saloon deck and presented him with a purse of 10*l.* 10*s.* for his Mission, two of them addressing him in warm words of God-speed. Missionaries are often not popular on P. & O. vessels, but we have here an illustration of how a single simple layman may commend the cause to his fellow-passengers.

WE noticed a few months since the first two of a new series of Bible House Papers published by the B. & F.B.S. The third is by the Rev. Dr. H. U. Weitbrecht on "The Urdu New Testament," of which Dr. Weitbrecht was the chief reviser. The pamphlet gives an interesting account of the nature and origin of the Urdu language, and a history of the various Urdu Scripture versions, ending with a chapter on the principles and results of the revision. It is written for experts, but laymen will find much of it intelligible and interesting, and a perusal of it cannot fail to throw light on the enormous amount of labour and pains which are expended in order to give a faithful rendering of the sacred oracles to the races of mankind.

TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer for China—that the Native Christians may be sustained in this time of persecution; that the statesmen responsible for affairs may be endued with Heavenly wisdom. (Pp. 804—810, 854, 868, 869.)

Thanksgiving for open doors in the Usagara Mission district; prayer that the proposed new stations may be occupied in strength, and may become centres from which the Gospel may be carried into all the country. (Pp. 811—825.)

Thanksgiving for missionary servants and converts who have departed this life in faith. (Pp. 851, 853, 870.)

Thanksgiving for continued advance in Uganda; prayer for an abundant blessing on the new hospital, and that the readjustment of the land of the country may lead to great extension in the Native Church. (Pp. 845, 851, 852.)

Thanksgiving for the self-denying efforts of the missionaries and others to relieve the distress caused by the famine in India; continued prayer for the cessation of famine and plague. (Pp. 852, 853.)

Thanksgiving for the autumn reinforcements; prayer for those leaving for the Missions this month. (Pp. 856—862, 864, 879.)

Prayer that the forthcoming "Weeks of Prayer" may be observed in many parishes and centres throughout the country. (Pp. 869, 873.)

Prayer for the new Committees appointed to direct educational and industrial work in the Society's Missions. (P. 878.)

Prayer for great blessing on the Gleaners' Union Anniversary. (P. 877.)

THE WEEKS OF PRAYER.

AS these weeks draw nearer the interest increases, and their importance and possibilities assume larger proportions. It is very necessary that our friends should understand the purpose and aim of our gatherings. These are to be found—

(1) In the special occasion which seems to be afforded by the *contact of two centuries*. It is with no ordinary feelings we pass over the threshold of a new year. What should be our memories and hopes as we pass into a new century?

(2) In the circumstances of the heathen world—where God has thrown open almost every door—and whence, not in the visions of night, but in actual appeals of living men, we may hear the cry, “Come over and help us.” The need of living agents was never greater, never more urgent than now.

(3) In the financial outlook of the Church Missionary Society. We are not desponding, certainly we are not despairing, but we see what men call clouds and mists before us, a background for the Bow of His unfailing Promise! We want to wait on God for the supply of “all our need.” We want not so much sermons, addresses, speeches, as prayer, supplication, intercession, and giving of thanks. No meeting will be in true touch with our purpose which is not in very deed a prayer-meeting; and no speech will be in tune with our key-note which does not lead those who listen to pray.

For this it is not necessary in many cases to depend on deputations from far distances. In every parish where C.M.S. finds a home enough is known of its grave needs to enable its friends to gather and spread them before the Lord. We are not going to lean on any “arm of flesh,” and we believe that some of the mightiest results will come from some of the humblest, smallest meetings—where are but “two or three” and “Jesus in the midst.”

Space does not allow of us telling all that is being done to observe these weeks of prayer. Thursday, November 29th—the eve of St. Andrew’s Day—will be set apart for the Headquarters’ Meetings, and both in the Church Missionary House and in Exeter Hall there will be gatherings held. Every diocese and county in England will have its share in the movement. Ireland will be largely covered with a network of meetings. Scotland will make its voice heard. Missionaries in all parts of our world-wide mission-field will call their people together—a band of prayer will circle the world!

Reader, is there a meeting planned for your district yet? Ask about it.

November 25th to December 2nd is the week if you are in the dioceses of Canterbury, Chichester, London, Rochester, St. Albans, or in the archdeaconry of Surrey:

December 2nd to December 9th if you are in the province of York:

December 9th to December 16th if you are in the province of Canterbury (except as above).

If no meeting is arranged, can you not get one up? Are you a Gleaner? then this is entirely your duty. Ask your vicar to get up a parochial meeting: help him to make it a great spiritual success. If this is not possible, then get up a private gathering in your own or in some friend’s house. Do not be silent when thousands and tens of thousands will be crying, “Lord, help us!” And when we rise from prayer let us once more glance upward and in silence ask, “Lord, what wilt Thou have ME to do?”—*and let us go and do it.*

W. E. B.

HOME DEPARTMENT.

Notes and Comments.

IT is a matter for thankfulness that the efforts to gain an entry into secondary schools for boys continue to meet with a large measure of success. At one time or another visits have been arranged to about 225 schools, some of them in private hands, and there are now few of the large public schools in which the subject of the Evangelization of the World is not brought regularly before the boys by a speaker from some missionary society. This movement is full of hope, and in a few years' time its results should be seen in an increased number of offers of service from men, and in a more sympathetic spirit towards Foreign Missions amongst those who are engaged in business. But while much has been accomplished, much remains to be done, and great progress might be made if the friends of the Society would endeavour to obtain the consent of such principals of schools as may be known to them for a missionary address to be given to their boys, and in the event of success would communicate with the Central Secretary. It should be clearly understood that a collection is not asked for.

Another matter which calls for attention is the desirability of instituting sales of work on behalf of the Society. A cursory perusal of the Contribution Lists shows how far some parts of the country are behind others in this respect, even when apparently the conditions are very similar. In some cases it might be possible for several country parishes to combine over a missionary basket, which is a useful variant of a sale of work in rural districts.

It appears from statistics compiled by the Association Secretary that there is still plenty of room for advance in missionary zeal in the dioceses of Ripon and Wakefield. In the former 73 out of 362 parishes give no support to either the C.M.S. or the S.P.G., and in the latter a similar remark may be made concerning 34 of the 172 parishes. It is almost incredible that in spite of the exhortations of the Lambeth Conference, the efforts of the Bishops of the dioceses, and the zeal of many friends, 20 per cent. of the parishes should yet be open to such a reproach as may be urged against them. Perhaps the number of non-missionary parishes should not be placed quite so high, since in the statistics no account is taken of the contributions to the Universities' Mission. Some encouragement, too, may be derived from the fact that distinct though not rapid progress has been made during the last two years. C. D. S.

Church Missionary House.

THE eighteenth annual meeting of the Lay Workers' Union for London was held on October 8th. The Annual Report and the Accounts for the past year were presented, and the Officers and Committee for the ensuing year elected. Valedictory addresses were given by the Rev. T. Harding, Yoruba Country; the Rev. R. J. Kennedy, N.-W. Provinces; Dr. A. Jukes, Punjab; and the Rev. F. W. Breed, South India, all of whom are members of the Union, returning to their various Missions.

On October 18th, the annual meeting of the London Ladies' C.M. Union was addressed by the Rev. L. H. F. Star, of the Fuh-Kien Mission. The Annual Report for the year was also presented and adopted.

The Ladies' Union for London, on the evening of October 19th, entertained nearly two hundred Sunday-school teachers, principally from parishes in South

London, Blackheath, &c. After tea, and the exhibition of curios in the Library, the Rev. L. H. F. Star, of the Fuh-Kien Mission, gave a short lecture on China with lantern views, and a closing address was given by Mr. Stock.

Conference of Sowers' Band Secretaries.

On Friday afternoon, September 28th, a Conference of Secretaries of Sowers' Bands was held at the C.M. House, at which about one hundred Secretaries were present. In the unavoidable absence of the Rev. W. E. Burroughs, Mr. D. Marshall Lang presided.

The first two papers, dealing with the same subject, "How to Work a Town Sowers' Band," were contributed by Miss Robson and Miss Edmunds; both were interesting and helpful, dealing with such practical points as the need of having bright, interesting, and varied meetings for the children, the collecting of pence from the members, the maintenance of discipline in the meetings, and, above all, the need for giving the children definite teaching as to their need of a Saviour and His claim on their hearts and lives.

The next paper, on "How to Work a Village Sowers' Band," was read by Miss Leighton, who dealt with ways in which Sowers' Band meetings could be adapted to village children. Miss Leighton especially dwelt on the necessity of being extremely clear in explaining to the children the geography of the different parts of the mission-field, a map being constantly used to point out to the children the locality of Mission stations of which they may hear or read.

There was open conference after these papers, Secretaries giving their experiences as to different methods in working Sowers' Bands. One Secretary spoke of a guild for boys and girls who were outgrowing the Sowers' Band, but were scarcely old enough to join the Gleaners' Union; it was felt such a band or guild might be useful in preventing older members from drifting away. In some Bands an occasional meeting for parents and other adults has been arranged, the children giving missionary songs, recitations, &c. In one Band, children are first admitted as probationers, and only made full members after three months. The Secretaries also spoke of different ways in which members could be encouraged to make articles for missionary sales or for sending out to Mission stations.

Reports were then read from a Chinese Sowers' Band at Ning-taik, and from one in Palamcotta for Indian children. Miss Wilmot gave a very interesting account of the Band in Cape Town, of which she had been Secretary, and Miss Elwin spoke of one among the English children in Shanghai.

Miss Storr read the closing paper, on "The Spiritual Aim of Sowers' Bands," urging Secretaries to remember that the high aim before them was not only to keep the children together and give them an interesting afternoon, but to enlist the children to take a permanent interest and share in the Evangelization of the World, and that would involve first of all a real effort to win the children to Christ, then definite Bible-teaching on Missions, sometimes leading to a Bible-searching competition, and also teaching the children the value of prayer.

After the Conference a social hour was spent over tea. This is the first Conference of Sowers' Band Secretaries that has been held, but it is hoped that others may be arranged from time to time, thus enabling Secretaries to meet together to mutually encourage and help one another in their work among the little ones.

C. F. H.

Younger Clergy Unions.

THE annual business meeting of the Bradford Y.C.U. was held at the Church Institute on October 12th. Four new members were nominated, and officers and Committee for the coming year elected. The Rev. H. J. Lockett presided.

On October 15th, the members of the London Younger Clergy Union met for their Annual Meeting, the Rev. G. E. Asker presiding for the first time in his official capacity as President. The Rev. Walter Horne moved the adoption of the Report, and the Rev. W. H. Parsons seconded the same. An address on "The Question of Proportion" was given by the Rev. Hubert Brooke, in which he pointed out that under the old dispensation the Jews contributed on a far

larger scale to God's work than do the Christians of the present day. The Rev. Dr. Lansdell also spoke.

The Rev. Canon Nicholson presided over the meeting of the Newcastle Y.C.U. on October 15th. Business and nomination of new members having been disposed of, the Rev. R. M. Hawkins, Organizing Secretary of the C.E.Z.M.S., gave an address, drawing attention more especially to the close link between the C.M.S. and the C.E.Z.M.S., and showing the absolute importance, as illustrated by the work in India, of winning the motherhood of that great country for Christ, if the manhood is to be reached.

During Church Congress Week at Newcastle-on-Tyne, the members of the Newcastle Y.C.U. arranged for a missionary breakfast on the morning of September 26th. A goodly number gathered together, and addresses were given by the Rev. H. E. Fox and Mr. Eugene Stock. After paying all expenses a sum of 30*l.* was forwarded to the Society.

Women's Work.

A SERIES of addresses were given in Trowbridge from September 23rd to 25th by Miss Trotter. A girls' Sunday-school, a girls' National school, and the pupils of two private schools were visited, and there were also two public meetings, on Tuesday afternoon and evening, at which Miss Trotter and Miss Clark, a C.E.Z.M.S. missionary home on furlough, spoke. The attendance at both these meetings was encouraging and the interest was very marked. There was also a prayer-meeting of Gleaners on Tuesday, September 18th. C. M. M.

The autumn meeting of the Leeds Ladies' Union was held on September 26th. The Rev. J. C. Wright, Clerical Secretary of the local Association, opened the meeting, and Miss M. C. Gollock gave an address on the responsibility of individual prayer and work for the hastening of the Lord's Return by helping to spread the Gospel in "all the world." Notwithstanding the inclement weather, there was a good attendance, many coming from some distance. M. A. R.

Local Associations and Unions.

ANNIVERSARY Sermons were preached in most of the Norwich churches on Sept. 22nd, followed by meetings on the two successive days. On the Monday evening the Rev. W. St. Clair Tisdall addressed the members of the Missionary Band at the C.E.Y.M.S. Rooms, on the "Manners, Customs, and Religions of the Persians." Sir E. C. Nugent, High Sheriff of Norfolk, presided over the morning gathering on the Tuesday, and, after the presentation of a cheering Report by the Rev. Canon J. G. Hoare, gave a striking address on some of the arguments and charges brought forward at the present time against Foreign Missions. "As Churchmen and as Englishmen," said the Chairman, "it is our duty to obey Christ's Command, and to give thanks for those noble men and women who have risked their lives in many instances to go forth and preach the Gospel." The story of the marvellous spread and development of Christianity in Uganda was forcibly told by Archdeacon Walker, and the Rev. W. St. Clair Tisdall spoke of the encouragements in the Mohammedan land of Persia. In presiding over the evening meeting, the Dean of Norwich sympathetically referred to the losses of the sister Society—the S.P.G.—in the recent troubles in China, and though it was now impossible to see what might be the ultimate issue in that land, they might depend upon it that God is calling this nation to obey the command of Christ. The Dean also made an earnest appeal for a deficiency in the ordinary subscriptions to be made up by gifts of 1*l.*, sent in as thank-offerings for the issue of the conflict in South Africa. Addresses were given on Uganda and Persia by Archdeacon Walker and the Rev. W. St. Clair Tisdall respectively.

Under the presidency of Mr. E. W. Knocker, the annual meeting of the Dover Association was held on October 1st. In reviewing the work of the past year, the Chairman referred to the anxious financial outlook of the Society, caused by the contributions not keeping pace with the expenditure, which latter had

advanced at a rapid rate in consequence of the large additions to the missionary force in recent years. The Rev. Howell Smith (Hon. Sec.) spoke of the need at the present time for self-sacrifice in order to prevent retrenchment or retreat in the mission-field, and he was followed by the Rev. J. H. Knowles, of Kashmir, who gave an interesting account of the people in that land, and the work of the C.M.S. among them, medical, evangelistic, and educational. The Rev. W. Clayton, Association Secretary, also spoke, urging, as had previous speakers, the need of more earnest and sustained effort.

A conference of friends of C.M.S. was held on October 1st at Ilam Vicarage, by invitation from the Rev. W. H. Purchas and the Rev. H. G. Hopkins. After prayer and Holy Scripture, the Rev. Percy G. Wood, Association Secretary, opened the first subject, "Missionary Advance: the Close of the Century," with special reference to Africa. Mr. Wood dwelt upon geographical knowledge as being a special feature of the century, and showed how much of the work of exploration and discovery in Africa had been performed by missionaries and those interested in Missions, as Rebmann, Krapf, Livingstone, and Stanley. After an interval for prayer, the Rev. A. E. Brown, Vicar of Longnor, took up the next subject, "Missionary Advance: China and the Far East." He dwelt upon the enormous importance of China, and the vast extension of missionary work there since 1843, when there were only five communicants. Now some 50,000 communicants were probably under the mark. The present state of things was more due to hatred of foreigners than Christianity, as professed at least by Protestant bodies. The Rev. T. L. Palmer, Vicar of Sheen and Rural Dean, took up the concluding subject, which suitably was entitled, "Increased Interest at Home." He thought that increased interest in Missions was increasing nearness to Christ, and the realization of His preciousness to our own souls. We needed more personal effort, greater enthusiasm, and more willingness to take trouble. The Rev. A. Evill, whose work at Mayfield is well known, said a few closing words. He thought the earnestness shown in the Election might well be imitated in promoting the Kingdom of Christ. Nor must they forget that enthusiasm meant zeal in good works in the Master's cause.

H. G. H.

GLEANERS' UNION ANNIVERSARY.

THE Gleaners' Union Anniversary has been arranged for October 31st and November 1st. The first day will, as usual, be devoted to Conferences of Branch Secretaries, and a meeting for male Gleaners in the evening. On the Anniversary Day proper (November 1st), the Rev. Canon McCormick will give the address at the Communion Service; and at the afternoon meeting for ladies, Miss Vaughan (of Mid China), Miss G. E. Bird (of Uganda), and Miss Baring-Gould, will represent foreign work; and Mrs. Selwyn (of Boscombe) and Mrs. H. T. G. Kingdon (of Exeter) the home side. At the Anniversary Meeting itself, Sir John H. Kennaway will take the Chair, and the speakers will be Bishop Peel of Mombasa, the Rev. S. H. Clark (proceeding to Calcutta), the Rev. Canon Edmonds, and Mr. Eugene Stock.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (Special), October 2nd, 1900.—The Committee took leave of Missionaries proceeding to Persia, Turkish Arabia, Bengal, North-West Provinces, Punjab and Sindh, Western India, and South India. The Honorary Secretary introduced the Missionaries to the Committee, and the Instructions were read by the Rev. G. B. Durrant. The outgoing Missionaries were then addressed by Mr. R. Maconachie, and commended in prayer to the favour and protection of Almighty God.

Committee of Correspondence, October 2nd.—On the recommendation of the Ladies' Candidates Committee, Miss Ada Drake and Miss Minnie Jane Martin were accepted as Missionaries of the Society.

The Rev. Herbert Edward Lightfoot Newbery, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Emmanuel Church, Everton, Liverpool, was accepted

as a Missionary of the Society. Mr. Newbery was introduced to the Committee and addressed by the Chairman (the President); and having replied, was commended in prayer to God by the Rev. F. H. Roughton.

The Secretaries presented the General Instructions to be given to the outgoing Missionaries in the autumn of 1900, which were approved.

The Secretaries were instructed to express to the Colonial Office the gratitude of the Committee to General Lugard, Colonel Lowry Cole, Colonel Kembell, Colonel Morland, and other officers in Upper Nigeria, for their great kindness to the Hausa party.

On the recommendation of the Committee in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, and Palestine, various arrangements were agreed to with regard to those Missions.

General Committee (Special), October 3rd.—The Committee took leave of the Missionaries proceeding to Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Ceylon, South China, Mid China, and Japan. The Honorary Secretary introduced the Missionaries to the Committee, and the Instructions were read by the Rev. F. Baylis and the Rev. G. Furness Smith. The outgoing Missionaries were addressed by the Rev. W. C. G. Cubison, and commended in prayer to the favour and protection of Almighty God.

General Committee, October 9th.—The Secretaries reported the proposed retirement of the Bishop of Exeter from the charge of his diocese. The following Resolution was adopted:—

“That the Committee have heard with mingled feelings the announcement of the intended retirement of the Right Rev. the Bishop of Exeter from the charge of his diocese. They regret that the encroachments of age have obliged him to take this step, but they trust that the relaxation from official duties which it will bring may prolong his days in much peace and comfort to himself and to the profit and joy of the many friends who hold him in affection and honour. The Committee recall with thankfulness to God the unflinching zeal which the beloved Bishop, in succession to an honoured father, has constantly shown in the evangelization of mankind, and particularly to that portion of the work entrusted to this Society. They remember how often his counsel and example have called the Church to a larger liberality and a bolder policy in the discharge of this, the first of Christian duties. They can never forget how, not only in the person of his devoted son, but also in other members of his family, there has been manifested a continuity of missionary grace, to which not only this Society but the whole Church bears witness.

“The Committee offer to the Bishop this expression of their most affectionate and respectful regard, and pray God that it may please Him to spare His servant in such health and strength that he may be able to add yet more to the treasury of holy thought which has already so greatly enriched the Church, and still to join with the people of God upon earth in supplication for the return of the King and the establishment of His universal and eternal reign.”

The Secretaries reported the death, on September 23rd, of the Rev. T. A. Strong, late Rector of St. Paul's, Chippenham, and Honorary Governor for Life. The Committee recalled with gratitude the long and valued services rendered by their late brother, and desired an expression of their sympathy to be conveyed to Mrs. Strong and other bereaved members of the family.

The Committee took into further consideration the question of Industrial Work in the Society's Missions. The view having been expressed that the best interests of such work would be served by industrial teaching, training, and employment, so far as undertaken by the Society, being entrusted to the care of a special Committee, with appropriated funds, a Special Committee consisting of ten members was appointed for the purpose.

The Report of a Special Committee appointed to bring up a detailed report and scheme for dealing with Educational Work was presented. It was resolved to form a Special Committee on Education, whose object should be (a) to encourage the development of the educational work of the Society in the mission-field, especially that connected with Higher Education, and to advise the Committee of Correspondence and the Group Committees thereon; and (b) to encourage an interest at home in the educational work of the Society, and to increase funds for its maintenance and extension.

MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Valetta*, November 2nd :—Miss L. W. Lewis, to Egypt; Miss E. A. Cooke, Miss F. L. A. Roberts, Miss E. A. Lawford, Miss A. Cooper, Miss M. B. McConaghy, and Miss E. M. Thorne, for Palestine.

Per s.s. *Parramatta*, November 9th :—The Rev. S. H. Clark and the Rev. A. F. Ealand, to Bengal.

Per s.s. *Ortona*, November 9th :—The Rev. and Mrs. R. F. Ardell and the Rev. J. McC. Hawkins, for South India.

Per s.s. *Persia*, November 16th :—The Rev. and Mrs. C. H. A. Field and the Rev. A. E. Redman, for the Punjab.

Per s.s. *Rome*, November 22nd :—Dr. and Mrs. D. Duncan Main, for Mid China.

Per s.s. *Franz Ferdinand*, November 23rd :—Miss K. C. Wright and Miss V. Saunders, for the N.-W. Provinces; Mrs. T. R. Wade, for the Punjab.

Per s.s. *Orizaba*, November 23rd :—The Rev. R. P. Butterfield, for Ceylon.

Per s.s. *Derbyshire*, November 24th :—Mrs. J. D. Thomas, for Ceylon.

Per s.s. *Himalaya*, November 30th :—Miss Ellwood (*joined* to the Rev. H. B. Durrant), for the N.-W. Provinces.

NOTES OF THE MONTH.

ORDINATIONS.

By the Right Rev. Bishop Oluwole, D.D., on Sunday, Sept. 9, 1900, at Abeokuta, the Rev. Jacob Josiah Olumide; and on Sunday, Sept. 16, at Christ Church, Lagos, the Rev. John Simpson Owen,—both to Priest's Orders.

DEPARTURES.

Niger.—The Rev. J. D. Aitken and Mr. A. F. Ball left Liverpool for Burutu on Oct. 3. *Eastern Equatorial Africa*.—Dr. E. J. Baxter left Amsterdam for Zanzibar on Sept. 29.—Mr. and Mrs. E. W. Doulton, Mrs. D. Deekes, and Miss M. A. Ackerman left Naples for Zanzibar on Oct. 11.

Egypt.—The Rev. and Mrs. F. F. Adency and Mrs. Bywater left Marseilles for Alexandria on Oct. 4.

Palestine.—The Rev. and Mrs. C. T. Wilson, the Misses B. S. Brock, H. J. Dewe, and N. K. Fisher left Marseilles for Alexandria and Jaffa on Oct. 5.

Persia.—The Rev. W. H. Walker left London for Julfa on Oct. 3.

Bengal.—The Rev. H. M. Moore left London for Calcutta on Sept. 23.—The Rev. and Mrs. D. M. Brown and the Rev. and Mrs. H. J. Jackson left Liverpool for Calcutta on Sept. 29.—Miss E. M. Brown for Barhawa, and Miss V. Macfarlane for Agarpara, left London on Oct. 12.

North-West Provinces.—The Rev. P. Armitage left London for Allahabad on Oct. 2.

South India.—Mrs. H. J. Schaffter left London for Tinnevely on Sept. 26.—Miss M. L. Pawson left London for Palamcotta on Oct. 12.

Japan.—Mr. F. E. Hamond left Marseilles for Osaka on Sept. 13.—The Misses F. M. Fugill, J. Mackie, and E. L. B. Norton left Southampton for Nagasaki on Oct. 8.

British Columbia.—The Rev. and Mrs. A. J. Hall left Liverpool for Metlakahtla on Aug. 25.

ARRIVALS.

North-West Provinces.—The Rev. and Mrs. A. Ontram left Bombay on Sept. 22, and arrived in London on Oct. 7.

Punjab and Sindh.—Dr. A. Neve left Bombay on Aug. 27, and arrived in London on Sept. 22.

Mid China.—The Rev. W. E. and Miss M. J. Godson left Shanghai on Aug. 28, and arrived at Plymouth on Oct. 6.

West China.—Miss M. A. Thompson and Miss L. S. Digby left Shanghai on Aug. 28, and arrived in London on Oct. 2.—The Rev. and Mrs. D. A. Callum left Mien-cheo on July 27, and arrived in London on Oct. 7.

Japan.—Mrs. Fyson left Hakodate on May 12, and arrived in London on June 25.

DEATHS.

Uganda.—The Rev. Martin J. Hall, drowned, Victoria Nyanza, Aug. 15.

Japan.—On Sept. 14, Julia Margaret, the infant daughter of the Rev. and Mrs. J. Macqueen Baldwin, aged three weeks.

On Aug. 1, the Rev. F. A. S. Bellamy, formerly of the *Palestine* Mission.

MARRIAGE.

On Oct. 3, at Powick, the Rev. R. B. Miller, M.A., to Miss Sarah Louisa Barker, formerly C.M.S. missionary at Gaza, in the *Palestine* Mission.

PUBLICATION NOTICES.

With Notebook and Camera: A Winter Journey in Foreign Lands. This is the new book for Christmas for young people, which will be on sale early in November. It is written by Miss Edith M. E. Baring-Gould, author of *Ever Westward*, &c., the get-up being on somewhat similar lines to previous Christmas books, except that the cloth copies are printed on art paper, and will be found specially useful as Christmas presents. The book consists of stories illustrated by snap-shots of scenes of Mission work in its most interesting aspects, as seen by the writer during a journey in Egypt, North India, and Ceylon, last cold season. Small 4to, 112 pp., in paper boards, 1s. 6d.; in coloured cloth, bevelled boards, art paper, and gilt edges, 2s. 6d. Single copies post free at these prices; reduced rates for quantities.

C.M. Pocket Book and Diary for 1901. This will be ready on November 1st. It contains useful information regarding the C.M.S., with lists of Missionaries, Statistics of Missions, &c. The diary is for the whole year, with two pages to a week. Bound in roan, with elastic band or tuck, gilt edges, 1s. 4d., post free.

The Church Missionary Pocket Almanack and Kalendar for 1901. This will also be ready on November 1st. It contains the same general information as the pocket book, but no diary. In tinted paper covers, 3d. (post free 4d.).

C.M. Sheet Almanack for 1901. We again call attention to the Almanack, particulars of which were given last month. Specimen copies have been sent to the incumbents of all parishes supporting the Society. Other friends who may be able to assist in the circulation can obtain a specimen copy and particulars on application.

The Church's Great Commission is the title of a new booklet by Miss Constance F. Gordon-Cumming which has just been published, and which should prove useful for circulation among better-class people, at drawing-room meetings, &c. In fancy wrapper, price 1d. (½d., post free), 1s. per dozen, or 6s. per 100.

History of the C.M.S. (3 Vols.). A few copies of the **Index** to the *History* have been bound up separately in paper boards, cloth back, for the convenience of friends who may find the Index more useful for reference in this form than bound up with Vol. III. only. Price 1s., post free.

The following new books have been added to the stock kept by the Publishing Department at Salisbury Square, viz.:-

Irene Petrie. Missionary to Kashmir. By Mrs. Ashley Carus-Wilson. (Hodder, 6s.) Supplied for 5s., post free.

The Evangelization of the World in this Generation. By J. R. Mott. (S.V.M.U., 3s.) 2s. 6d., post free.

From the Fight. By Amy Wilson-Carmichael, C.E.Z.M.S. "Keswick" Missionary in India. (C.E.Z.M.S., 1s. net.) 1s. 3d., post free.

Seed-Time and Harvest: A Tale of the Punjab. By A. D. (C.L.S. for India.) 6d., post free.

He Goeth Before. In Memoriam, Linda Rochfort Wade, of the C.E.Z.M.S., China. (Marshall Bros., 6d. net.) 7d., post free.

Save Some. C.E.Z.M.S. Work in Fuh-Kien. By Miss M. Hook. (C.E.Z.M.S., 9d. net.) 11d., post free.

Under Canvas. Itinerating Work in the Punjab. By Miss C. Hanbury. (C.E.Z.M.S., 6d. net.) 7d., post free.

Gathered Out. The Story of the Barrackpore Converts' Home. By Miss F. Good. (C.E.Z.M.S., 6d. net.) 7d., post free.

Child Life in China. By Mrs. Bryson, of the L.M.S. (R.T.S., 2s. 6d.) 2s. 3d., post free. A capital book for giving to children.

Arabia: The Cradle of Islam. By the Rev. S. M. Zwemer, of the American Arabian Mission. (Olipphant, 7s. 6d.) 6s. 3d., post free.

The "Islingtonian." We are asked to mention that the *Islingtonian*, the interesting magazine edited by students of the Church Missionary College, Islington, will be ready towards the end of November. Orders, enclosing seven stamps for each copy, should be sent to the Editor of the *Islingtonian*, Church Missionary College, N., before November 20th.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.



The late Dr. Imad-ud-din.

See page 912.

CHURCH MISSIONARY

— A FULL —

1781

By the Rev. Canon

THIS is All Saints' Day. God's heaven. When we mention of saints, "we do not mean with saints in paradise." We do not characterise of "the goodly and comely Lord; they speak of some special privileges; they were of some noble lineage." Many of them were of death in Christ, and "we have thought of we said, "We also bless thy holy spirit is like the Father and the Son and with their good examples, that they have been glorified."

The reward of the saints of old with these persons - St. Paul, with St. Paul's reward was to be in their most holy faith. An ordinary Christian, but with a great combat. Ruth's reward was in her simple work.

St. Paul deals more with our sins as a golden thread through the policy. To "save some" is his saint's name. His reward had nothing to do with that was a blessed event of the past, a solemn illustration of I Cor. iii. 12. This is a Person; the superstructure built on, though he is himself saved by the merit of seeing his work of Divine justice; he has no reward for his consistent conduct, by rightly dividing the word, and his reward is in the presence of saints before the Holy Lord Jesus Christ" (1. 8). St. Paul provides it without charge; he provides it to special circumstances and to special liberty as regards merits, martyrdom, reward. Here is a summary, I Cor. iii. 12.

But more than this - no master.

* Notes of the Annual Sermon for 1881, on November 2, 1881.



The late Dr. Inrad ud-din.

8/1/1912

THE
CHURCH MISSIONARY INTELLIGENCER.

“A FULL REWARD.”*

(2 St. John 8.)

By the Rev. Canon McCORMICK, D.D.

THIS is All Saints' Day. God's saints are upon earth as well as in heaven. When we individually say, "I believe in the communion of saints," we do not mean, "I believe in communication with saints in paradise." We believe in the common features and characteristics of "the whole family" of God. Its members love the same Lord; they speak the same language; they partake of the same privileges; they are governed by the same principles; they have the same inheritance. Many of them have lately crossed the narrow stream of death in China and may be properly termed "the Chinese martyrs." We have thought of them in the Church Militant prayer as we said, "We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom." They have obtained their reward.

The reward of the saints of God is my subject to-day. I connect it with three persons—St. Paul; the Elect Lady, *Kyria*, Kyria; and Ruth. St. Paul's reward was winning souls to Christ and building them up in their most holy faith. The Elect Lady's reward was that of an ordinary Christian, but was associated with careful and consistent conduct. Ruth's reward was in pleasing Naomi by quiet, unostentatious, simple work.

I. St. Paul deals more with our subject than any one else. Reward runs as a golden thread all through 1 Cor. i.-ix. It explains all his policy. To "save some" is his supreme ambition as regards his fellow-men. His reward had nothing to do with his own personal salvation: that was a blessed event of the past (Eph. ii.). The striking and solemn illustration of 1 Cor. iii. is in relation to reward. The foundation is a Person: the superstructure consists of persons. The foolish builder, though he is himself saved as a brand plucked from the burning, has the mortification of seeing his work destroyed by the searching fire of Divine justice: he has no reward. The wise builder, by holy, consistent conduct, by rightly dividing the word of truth, by prayerful vigilance, gains his reward in seeing those to whom he ministered perfected saints before the Holy Throne—"blameless in the day of our Lord Jesus Christ" (i. 8). St. Paul preaches the Gospel simply: he preaches it without charge; he reproves sin; he adapts himself to special circumstances and to special people; he exercises wise Christian liberty as regards meats, marriage, legitimate charges, all to gain a reward. Here is a summary, 1 Cor. ix. 18-23.

But more than this—he masters himself. The Isthmian games are

* Notes of the Annual Sermon for the Gleaners' Union at St. Bride's, Fleet Street, on November 1st.

his illustration in 1 Cor. ix. 24 to end. He has before him the whole scene—the oval course, the crowd of spectators, the struggles for success, and the victors coming up to the judge's chair for the coveted crown. He imagines the shame and humiliation, amongst countless witnesses, of being rejected, disapproved, as no victor, as having no crown. One thing is evident, reward depends upon the most rigorous and continuous self-discipline. The worldly, careless, or self-indulgent can never gain it.

II. *The Elect Lady* (2nd Ep. St. John).—After what has just been said, her case is most significant and important. She was an Ephesian widow to whom St. John wrote. The letters to individuals in the New Testament are most precious. St. John says many nice things about Kyria, but the real purport of his letter is to warn her. No mention is made of her daughters. St. John is concerned about herself and her sons. She evidently was hospitable, but not discriminating in her hospitality. Ephesian society had its attractions. Probably young men of talent and wit—friends of her sons—were freely admitted to her house. Clever gnostics, with their sceptical ideas, were dangerous associates. Gaius, "mine host," was quite different. He opened the door of his house to "the brethren"; and it has been said, "every missionary was sure of a welcome from Gaius." There was no risk of injury in such company. But the Elect Lady in her generosity was unwise. St. John warns her that she might lose true views of Christ, and that holy love which was associated with spirituality. What losses! If these things were gone she could not obtain a "full reward." He virtually says to her in ver. 8, "Do you and your sons be on your guard. You must take care lest ye lose what we, your teachers, have taught and wrought in you. See that ye receive a full reward." I wonder whether St. John just then thought of Ruth. Read Ruth ii. 8-12, and notice how Boaz cautions her about the right kind of companions. And to encourage her he adds, "The Lord recompense thy work, and a full reward be given thee of the Lord."

Surely to-day, at home and abroad, it is necessary to urge Christians to be careful in the selection of associates and friends. The Church is mixing too much with the world. Sceptical ideas are to be found in religious and secular periodicals. There is a spirit of compromise abroad. Clap-trap expressions about the most sacred subjects escape easily and too frequently from irreverent lips.

We who are ministers of Christ are compelled to give the same kind of warning as St. John did to the Elect Lady. Backsliders are numerous. There is no class more frequently referred to in the Bible, for it is so easy to slip back. But to let the warning have full force we must ourselves be unworldly and consistent in conduct and sentiment.

III. *Ruth*.—It is not necessary to repeat her story, but we may notice—

1. *A great crisis in her life*.—There came to her a moment of decision. The case was fully stated by Naomi. There was no room for any species of deception. Ruth knew what she was doing in casting in her lot with Naomi. She was placed in similar circumstances to Rebekah (Gen. xxiv.), who had to make up her mind what she was to do almost immediately.

"Wilt thou go with this man?" She answered, "I will go." Such a crisis comes to a minister of Christ when he is asked to change one sphere of labour for another. There may be a huge break in life: the past associations gone for ever: new schemes and ventures entered upon. Such a crisis comes to those who hear the resurrection command, "Go ye into all the world," &c. Obedience has to do with a "full reward."

2. *Ruth cast in her lot with Naomi and the people of Jehovah.*—The old home was for ever forsaken. The old treasures were abandoned. The old friends were all left behind. Even her sister, Orpah, was allowed to take her own worldly course. Alas! we never hear her name mentioned again. Her history is not worthy of record in the Book of God. But Ruth parted with everything to be near Naomi, whose love and fellowship compensated for all losses and self-sacrifices. The language of Ruth to Naomi has been again and again addressed to our Lord, and has been the basis of many wise and holy decisions: "Whither thou goest," &c.

3. *Ruth's new duties.*—One was very simple: it was only to glean. It was no startling, difficult work. It required no special training—no intellectual power. But as she gathered ear after ear of corn, she must have thought of Naomi; and how pleased at her success Naomi would be. And it is only simple work that some of us can do. We do not possess the varied gifts which distinguish some preachers and some missionaries. Not every one is capable of dealing with the subtle intellects of India, made doubly keen in opposition by the agnosticism which has come to them from Europe. In such fields the majority cannot glean.

4. *Ruth's reward.*—She had her reward—yes, a "full reward": (a) In Naomi's love. (b) In comforting her poor, widowed mother. (c) In marrying Boaz and becoming an ancestress of the Messiah. (d) In coming into the sacred story to help by her holy example future generations, to help us to-day. (e) In her knowledge of God. (Ruth i. 16; ii. 12. See Gen. xv. 1 for a parallel case.) And if in our little way—if in our quiet sphere—we do our allotted work, be it ever so simple and lowly, we, too, shall have our reward. To be the means of saving one soul, here or in the mission-field, is better than to gain the whole world. To see hereafter one person resplendent with the glory of Christ; to hear one voice calling us blessed for our patient, believing work and for our consistent and holy example—that surely will be "a full reward."

IRENE PETRIE AND KASHMIR.*

IT is remarkable that the missionary biographies which are most successful, and wield the deepest and most lasting influence, are the biographies of young aspirants for the Master's "Well done!" whose periods of service have been short. The Memoir of Henry Martyn was for half a century the one great book of the kind. The Life of James Hannington worked a revolution in the publishing trade,

* *Irene Petrie, Missionary to Kashmir.* By Mrs. Ashley Carus-Wilson, B.A. London: Hodder and Stoughton.

not only achieving an unprecedented sale for itself, but creating a new market for missionary books, and encouraging publishers to bring them out; with the result that we all see—an astonishingly rapid growth of missionary literature. Highly popular, too, have been the *Memoirs* of Ion Keith-Falconer, Harold Schofield, and George Pilkington. The longest of the five careers thus described, Martyn's, only lasted seven years, and all the rest a much shorter time. On the other hand, veteran after veteran has passed away without any record of his lengthened labours being given to the world; and most of the biographies of such men which have appeared have failed to make any impression. The *Lives* of Bishops Patteson, Steere, and French, indeed, are classics; but is there any other? Alexander Mackay was neither a veteran nor a recruit; but he was exceptional in every sense. Livingstone is thought of more as a traveller than as a missionary. Paton's records are those of a living man. *Memoirs* of women missionaries are still fewer in number. Probably that of Mrs. Anna Hinderer is the best known. That of Miss Tucker ("A.L.O.E.") is interesting. We now have one which will, we believe, at once take a front place in missionary literature; and again it is the *Memoir* of a young recruit whose period of actual service in the field was thirty-four months.

A great part of the interest which Miss Petrie's life will certainly arouse will be due to the chapters about her previous years at home, just as it was in the cases of Hannington and Keith-Falconer and Pilkington. And herein lies the special usefulness of these books about brief careers. Half their scenes are laid in our own country; and the ordinary reader appreciates this, and takes home the lessons of the life to himself more readily than he does when the principal environment is foreign. But the value of such a book is much enhanced if the foreign environment, in the chapters that deal with the life abroad, is skilfully treated. This is rarely the case; but it is emphatically so in the volume before us. For which reason we head this article with the title "*Irene Petrie and Kashmir.*" Not only does Mrs. Ashley Carus-Wilson paint for us a beautiful picture of a beautiful character; she also describes Kashmir, and the Kashmir Mission, as very few mission-fields and mission enterprises have been described. Many who knew Miss Petrie will read the book for her sake; but they will not be tempted to be satisfied with the central figure. The background will interest them too; and, while in no way diverting their attention from the young missionary whom they personally loved and admired, will attract them also to the work in which she was engaged. And Irene Petrie herself, much as she always preferred to be in the background, would have been content to be prominent for once, if thereby hearts and sympathies could be drawn to her beloved Mission.

The subject of the *Memoir*, and the author of it, were sisters. The gifts of the elder sister, her brilliant historical lectures, and her "*College by Post*," brought her forward into a wider and more public circle than that which had the opportunity of knowing and appreciating the younger. But the balance is now more than redressed. The biographer has exhibited quite extraordinary skill in keeping herself out of sight. It is almost amusing to a reader who knew both to see

the clever devices by which, again and again, she succeeds in hiding herself behind her sister. Some of the allusions to herself which could not be avoided will be missed by the casual reader who has no personal recollections to help him. This, we need hardly say, is rare literary merit.

The picture of Irene Petrie's early life after leaving school is one of singular beauty and attractiveness. She was in every respect highly cultured. In painting and music she excelled greatly: her pictures were exhibited, and she played and sang frequently at concerts; while her successes in the Cambridge Higher Local Examinations showed that she had intellect as well as taste. "She won first-class honours in two out of her three groups, and gained 'distinctions' in seven out of her ten subjects. She was one of three examinees in all England in her year who were 'distinguished' in each of the three branches of the history group." In the Church of England Sunday School Institute's examination for teachers in Scripture and Church History, she was "first in all England"; and she was again at the head of the list in a special examination in the art of teaching.

It may be truly said of Irene Petrie that "from a child" she had "known the Holy Scriptures," which were not only "able," but actually did, make her "wise unto salvation through faith which is in Christ Jesus." Her parents' influence was that of true-hearted Evangelical Christians, while the services and teaching and atmosphere of St. Mary Abbots, Kensington, under Mr. Maclagan and Mr. Glyn, "encouraged wide sympathies and made her religion broadly intelligent and deeply devotional, rather than partisan or controversial." "Repelled," continues the biographer, "alike by the trivialities of the very High, by the crudities of the very Low, and by the aridities of the very Broad, she gladly sat at the feet of all who loved the Lord in sincerity"; and she learned from "men of God as diverse as Bishop Westcott, Canon Body, Bishop Phillips Brooks, Professor Henry Drummond, Professor H. C. G. Moule, and Mr. D. L. Moody." In after years she avowed that she liked best "good Churchmanship, with a Keswick flavour, which is the reverse of high and dry."

Although certainly not "of" the world, she, as certainly, was "in" the world. Not, indeed, the fast or smart world, with its round of doubtful gaieties; but the world of culture and art and education and "society" of a moderate and healthy kind. But, amid many social calls and interests and the pursuit of her special tastes, her Christian and philanthropic activities were not small. She taught with exemplary regularity in an upper-class Sunday-school; she had week-night Bible-classes in the Latymer Road Mission; she wrote and lectured on Temperance and Health; she worked branches of the Children's Scripture Union, and Band of Hope; she gave addresses in women's workshops, &c.; she used her gifts as a singer to delight the blind, the pauper, the factory girl, the *protégée* of the Prison Mission; she conducted Scripture History classes and Hygiene classes in the College by Post; and, best of all, she used her personal influence, by quiet letters and in other ways, to commend to friends and acquaintances the Lord she loved. Her life for a few years at home was a striking

example of what sort of life may be lived by a highly-educated young lady who is a genuine Christian.

All this time, Irene Petrie was secretly cherishing the hope of being one day called to the mission-field. Her mother had implanted in her the germs of the missionary spirit. When she was thirteen, her godfather, Mr. C. B. P. Bosanquet, of Rock Hall (who has since given a daughter to Japan), presented her with the *Story of the Fuh-kien Mission*. Her maid (according to a regular habit) read this book to her. When it was finished, she said to the reader, "Promise me that you will come out with me to China as a missionary when I am grown up." In later years she joined the C.M.S. Ladies' Union and the Gleaners' Union, and attended lectures given at Salisbury Square. She organized a working-party; she entertained the children of a Sowers' Band; she sang in the C.M.S. choir; she fostered missionary study and interest in the College by Post; she gave missionary addresses. The definite call to go forth herself came in October, 1891, when she met Mr. Robert Wilder, the young American who brought the Student Volunteer Movement to England, at Rickerby in Cumberland, the house of a Vice-President of the C.M.S., Mr. MacInnes, one of whose sons is now in the Egypt Mission. But it was not till her father's death, a year later, that the door for her seemed to open; and then her going would mean the separation of two orphan sisters without near relatives. The elder sister's marriage, however, in 1893, finally cleared the way; and within a few weeks of Professor and Mrs. Ashley Carus-Wilson sailing for Canada, Miss Petrie sailed for India.

Although her great desire was to be connected with the C.M.S., circumstances made it more convenient for her to go out in the first instance under other auspices. She joined Miss Beynon, who was just beginning a kind of deaconess work among the Eurasians and English at Lahore, at the invitation of Bishop Matthew. Her residence for a few months there, however, drew out her sympathies more strongly than ever for the real Heathen; and presently, with the Bishop's full approval, she offered herself to Mr. Robert Clark for C.M.S. work in Kashmir. After one year in that State, in temporary local connexion, she came to England and was properly accepted as an honorary missionary, and appointed to the Kashmir Mission. She went out in the same year, 1895, and laboured until her death on August 6th, 1897. Such is the brief career detailed in Mrs. Carus-Wilson's pages.

The chapter on Lahore is particularly interesting as bringing before the reader of missionary books a branch of Christian work of which it is pretty safe to say he knows nothing. The Eurasians of India have been too much neglected; and efforts to win them to a saving knowledge of Christ deserve all our sympathy. The Y.M.C.A. and Y.W.C.A. are doing admirable work of the kind in the larger cities, that of the latter having been much fostered by the Misses Gertrude and Emily Kinnaird when they visited India with Dr. Pentecost. With a similar object Bishop French planned the St. Hilda's Diocesan Home at Lahore, which his successor, Bishop Matthew, actually started. Here Miss Petrie worked with Miss Beynon and other ladies, one of them the young widow of Ion Keith-Falconer. Bible-classes, G.F.S. and teachers'

meetings, Bands of Hope, a Sunday-school for railway-men's children, visiting the lunatic asylum, and what may be called a kind of district-visiting, occupied her time—not very unlike her London work. Her personal attractiveness and accomplishments soon became known, and invitations to "society" functions poured in; but she wrote that she "could have spent a lot of time on society at home, without coming so far for it," and while not holding altogether aloof from the "station" circles, she allowed nothing to interfere with her diligent language studies. The Bishop of Lahore agreed with her: society and missionary work, he said, could not go on together; people had neither time nor strength for both. But in order to give the station folk a little glimpse of what Missions are doing, she organized a small Missionary Exhibition in the drawing-room at St. Hilda's, with pictures, maps, curios, literature, just as in the now familiar Exhibitions at home; and succeeded in getting many Anglo-Indians to come and see it. Her impressions of the general attitude of Anglo-Indian Society towards Missions are thus significantly described:—

"Indifference among English people out here is, to my mind, far more depressing than the dark ignorance of the untaught Natives, and that is saying a good deal. That they ever become Christians at all, considering the difficulties in missionary work, and the worse difficulties which stumbling-blocks caused by English 'Christians' must put in their way, is the real marvel, and shows that Christianity is no human thing. The English newspapers here, which are eagerly read by English-speaking Natives, of whom there is a constantly increasing number, make one's heart ache, even though they contain 'patronizing' articles about Missions occasionally.

"I think it will have been a great advantage to have known the social as well as the missionary side of life in India. Certainly one sees how real many difficulties are. The climate alone limits life in many ways. When urgent work is waiting, an earnest missionary would not willingly give time or strength to society or social paraphernalia; and yet even those who are well-disposed to Missions are bursting with sharp criticisms if there is anything of the hermit or the dowdy about the unfortunate missionary, who has probably put in so much wearing work that there has been no strength or time left for pleasant small-talk or Truefitt hairdressing. Then the well-disposed society persons would like to help missionary work; but they don't know much about it, and they have not the energy to make themselves acquainted with it, and there are so many dinner parties, and then they get fever, and then it is time to move on, and a new home is started somewhere else. Add to all this the fact that, though India is a very free-and-easy place in many ways, there is a fearfully despotic Mrs. Grundy, whose mandates check many a would-be explorer in unfashionable regions."

Subsequently, when Miss Petrie was in Kashmir, she contrived, in the brief intervals of almost incessant work and study, to be more "in society" than she had been at Lahore; and she managed not a little to bridge the great gulf which so often separates even well-disposed English people from contact with, or knowledge of, the Missions at their very doors. Mr. Tyndale-Biscoe observes that one of her strongest points was the way in which she used opportunities of intercourse with the Europeans. "Artist and musician, and most accomplished, she was always well received, and won many to care for missionary work." "Looking only," he adds, "at the work she did among her own countrymen, one could never say her life had been thrown away." The residents in Srinagar—as distinguished from the "great tide of visitors" in the summer—relieved the ennui of one winter by a series

of concerts in the Library, which is the fashionable resort; and "on one occasion Irene took part in eleven out of eighteen performances, either as vocalist, instrumentalist, or accompanist." In return, they gave half the proceeds to the C.M.S. Hospital; the other half going towards the building of an English Church. Miss Petrie found relaxation from her regular missionary labours in a Sunday-school (as at Lahore) for the children of Eurasian clerks and minor officials, and in an Easter choir of telegraph-clerks. "It was amusing to see her one day transposing Adam's 'Cantique de Noël' into another key to suit the fine voice of the important British Resident at a great Oriental court (elsewhere in India), and on another day improvising a piano accompaniment to the violin of a shy Eurasian clerk who had left all his music 'down country.'" It was therefore no "puritanical sourness" that led her to write such words as these:—

"The worst thing of all in Kashmir is the conduct of some of the English people who find their way to this remote place. It is grievous to hear how the inquiring and intelligent Natives point to them as the stumbling-blocks in the way of their accepting Christianity. I wish they could be packed off to Antarctica, or other uninhabited regions where there are no poor puzzled non-Christians to be caused to stumble."

Miss Petrie's painting as well as her music proved useful to the Mission. Her pictures were quickly bought by the English residents and others, and the proceeds swelled the building fund for the mission church, St. Luke's, provided it with an organ, put money into the coffers of Mr. Tyndale-Biscoe's school, and built two boats for the use of his boys.

Mrs. Carus-Wilson introduces her sister's Kashmir life with a really brilliant account of Kashmir itself, its scenery and its story. The historic instinct which so many learned to appreciate a few years ago comes out in the following passage, with its striking synchronisms:—

"About 250 B.C., when Rome and Carthage were beginning to grapple together in the Punic Wars, Asoka introduced Buddhism in Kashmir, supplanting a primitive serpent and nature worship. . . . About 250 A.D., when Cyprian and Origen were moulding the theology of a Christian Church still in the fires of Imperial persecution, the temple was rebuilt and dedicated to Mahadeva, that is, Siva; for about the time of the fall of Jerusalem Hinduism had been introduced into Kashmir, where it flourished for more than a thousand years. . . . About the time that Wycliffe was inaugurating the Lollard movement in England, Mohammedanism was being established in Kashmir, and the fanatical zeal of Sikandar Butshikan (Alexander the Iconoclast) was demolishing not only the idols but many of the most massive temples of Hinduism."

A rapid but interesting sketch follows of the history of the Mission, from Robert Clark and Elmslie downwards, through Maxwell, Downes, Wade, Knowles, the brothers Neve, Tyndale-Biscoe, Dr. Fanny Butler and Miss Hull of the C.E.Z.M.S., &c.; and of its four branches, evangelistic, medical, educational, zenana. This chapter alone provides excellent material for the solid part of a lecture or paper on the Kashmir Mission; and Miss Petrie's very graphic letters will supply the lighter touches and the details of actual work among the people. She took her part, more or less, in all the four branches; but visiting the zenanas, or the humbler homes, was her principal duty.

What that visiting meant, the ladies of the "station" had little or no opportunity of realizing, even in its external and material aspects.

They, of course, do not live inside the city of Srinagar, where "few streets possess drains, and the courtyards are very cesspools." It does not occur to them that the refined lady whose music and painting they have been admiring, "passes to her daily work by the accumulated refuse of months, even of years, whose overpowering exhalations force her to press a handkerchief to her face, wondering how the Natives, who walk up and down complacently inured to this atmosphere, can survive. In places the filth is above her boots, and her servant must carry her on his back." Many lady missionaries, indeed, have this sort of very real trial to bear, and in Chinese villages they might have no servant to carry them over the filth; but "Irene's senses were peculiarly susceptible to every kind of physical pleasure or pain, and she was so overcome on two occasions that she fainted away when giving her lesson," owing to the odour of the *kangres* (small fire-baskets, with cow-dung for fuel, held under the women's clothes for warmth in winter). She longed "for an army of health missionaries to follow in the wake of the Gospel missionaries and teach practically that cleanliness is next to godliness." What must she have felt at having, in order not to hurt the feelings of a hostess who meant kindly, to drink "tea strained through the corner of the dirty single garment worn by Kashmiris," and "tasting like boiled sea-water with some grease in it"!

Accounts of zenana-visiting are common enough in these days; but they are not always so graphic as the following:—

"Picture one of to-day's visits: A very large house, with elaborately painted walls and ceilings and a large garden. Groping up a pitch-dark staircase, through a 'knock-you-down' odour, one reaches a big room with a good many costly things in it, and a generally pig-sty effect of mess and squalor. Here sit the two wives of a rich Mussulman, remarkably beautiful girls, with slender figures and lustrous eyes, loaded with many pounds of jewellery, their hands dirty, their *chaddars* dragged, their hair in scores of tiny plaits. Last week they were preparing vegetables with the aid of an excessively dirty but good-natured old woman, who, with men-servants, after the custom of a native house, is constantly busying backwards and forwards, talking, banging doors, and interrupting the mistresses in a perfectly inconsequent way to ask for keys or pice, or to show a piece of raw meat, or to make the room more untidy than it was before by tumbling in a lot of crumpled bedding. Presently the baby wakes up crying—poor little mortal! The pupil has torn and dirtied her reading-book almost beyond recognition; but I refuse to give her a new one without payment, which is counted out in minute copper coins. Then the lesson seems to be completely wiped from her memory, and after half an hour's pounding at two lines without much apparent progress, I am obliged further to refuse her the knitting lesson she really wanted, promising it next week, however, on condition of a good reading lesson being ready.

"By the time I am about to give the Bible lesson they have suddenly decided that it is a cold day, and that their cotton garments are unsatisfactory. So a rout-out of their wardrobes follows, and after a long interval they rearray themselves in figured silk *saris* and *pushmina* shawls, and then try and cheer their poor, bare feet over the *kangres*, which have to be re-filled, or stirred, or blown, whenever there is no other excitement. Just as we again start the Bible lesson a shouting man somewhere below disturbs everything, and the pupils are so inattentive that at last I am driven to an awful threat kept only for rare occasions. 'Do you want me to go, and never come back? There are too many attentive pupils to leave any time for inattentive ones.' All the indifference vanishes now, and with a vehement 'No!' they actually settle down at last, get the door shut, and listen with respect and, I think, interest, which becomes keen when I begin to sing the hymn at the end. That they are determined to have, so I save it up as something to be earned by listening well."

She learned through these visits just a little—it could not be more—of what she called “that awful Mohammedan system”; “a horrible experience” to her. “It is truly a vile thing,” she wrote; “I wish the globe-trotters who admire the pious cant which is exhibited outwardly could know a little of the loathsomeness of its real working.”

Amid all Miss Petrie’s multifarious occupations, she succeeded, within the short period of her missionary life, in mastering two languages and making good progress in a third. These were Urdu, Kashmiri, and Hindi. In the two former she passed with honours, in the teeth of Dr. Ernest Neve’s “prescription” of fifteen years to get a hold upon Kashmiri—a language in which only two Europeans had been examined before her, some half-dozen only having learned it. She then set herself to grapple with Hindi, still “feeling small” because she could not respond to the requests of various *zenana* women to teach them Persian, Pushtu, and Bengali! Moreover, she had no great natural gift for language study. It was not with her a thing to love for its own sake, as it was with Bishop French, or with Pilkington. In her case it called for dogged determination and persistent perseverance. But, as one of her companions wrote, “her amazing energy enabled her to accomplish much in her short life.” “In three years,” says Mr. Tyndale-Biscoe, “she accomplished what it would have taken another ten or twelve years to do.”

The last chapter but one takes us into Ladakh, the eastern half of the dominions of the Maharajah of Kashmir, to which Mrs. Carus-Wilson introduces us, as usual, with a few sentences which are none the less clear and comprehensive because so unpretending. “Ladakh, otherwise known as Kashmiri Tibet, Tibetan Kashmir, or Little Tibet; the basin of the Upper Indus, whose people are Mongolian by race and Buddhist by religion,” as contradistinguished from the people of “the Vale of Kashmir, or basin of the Jhelum, who are Aryan by race and Hindu and Moslem by religion.” It was Kashmir, however, once itself Buddhist, that sent Buddhist missionaries to Ladakh. Now, “Ladakh itself is waiting to be spiritually conquered from Kashmir once more.” “Had the Kashmiris,” wrote Robert Clark twenty years ago, “as much of Christian life and power as they have already of natural vigour and talent, they might stir all Asia for Christ, as they have in times past done much to form its destinies.” Meanwhile, “Islam makes steady progress in Ladakh; and while ‘a lie which is all a lie’ (like demon-worship) ‘may be met and fought with outright, a lie which is part a truth’ (like Islam) ‘is a harder matter to fight.’” Ladakh is the field of a patient Moravian Mission, begun forty years ago, of which Mrs. Carus-Wilson gives us a short but interesting account.

Why does this, the last chapter of the *Life*, take us to Ladakh? Because up there, among the wonderful Himalayan mountains, repose the earthly remains of Irene Petrie until the resurrection-morning. She was interested in the people, and had taught three of them at Srinagar, one a convert of the Moravian Mission described as “the best Christian” the Kashmir missionaries knew; and receiving an invitation from the Moravians to visit them at Leh, the capital, she joined three C.E.Z M.S. ladies from Peshawar who were also going there for their

summer holiday. The distance from Srinagar is 260 miles, "equal to that between London and Newcastle"; and the journey is divided into nineteen marches, occupying a longer time than the journey from London to Bombay. You ascend from the Vale of Kashmir by a pass 11,500 feet high—"a gigantic step into the highest inhabited country in the world":—

"No part of Ladakh is less than 9000 feet, and many of its people live at an elevation of 12,000 to 15,000 feet above the sea. When they visit Srinagar (5200 feet) they declare they are stifled by being on such low ground; while the missionaries admit that the high altitude, to which these Tibetans have become inured, is wearing them out; and travellers find that the air-passages become irritated, the skin cracks, and ultimately the heart's action is affected. Sandy plateaux, barren mountains, and flaming aridity are the features of the route through Ladakh, the one extensive oasis on the way being at Kargil. This cloudless, rainless wilderness, where burning sun alternates with biting blasts from snow slopes and glaciers, and the absence of perspective in the thin, dry air makes small and distant objects seem near and gigantic, strangely fascinates the traveller. It is peopled by a race who do all they can to make their surroundings yet more fantastic, and who are as great a contrast to the Kashmiris as their land is to Kashmir. Their irredeemable and grotesque ugliness is heightened by their costume; but they are healthy, hardy, and long-lived; for Orientals, fairly truthful and honest; peaceable, cheerful, contented, and industrious."

The road is in many places "merely a rough bridle-path, along precipices and over landslips, diverted by unfordable rivers, swept by avalanches, and exposed to tropical sun and arctic gales." After more passes it descends into the upper valley of the Indus, and Leh appears, standing "higher than the summit of Mount Etna." Well may Mr. E. F. Knight's book be entitled *Where Three Empires Meet*; for at Leh "the Empress of India is represented by the British Joint Commissioner, who settles all disputes between the Maharajah's subjects and those of the Emperors of China and Russia."

Miss Petrie's journal gives a vivid narrative of the daily travel along this route; but it does not take her all the way. From the malodorous streets of Srinagar she had brought the fatal germs of typhoid. The last two days' march were accomplished with difficulty, and on reaching Leh she was received with all tenderness into the Moravian mission-house, and never left it again. All that the skill of Dr. A. Neve, who also was visiting Leh, and Dr. Graham, the State surgeon, could do, was done; but six days after, on August 6th, 1897, she entered into rest. "Mrs. Francke"—the young wife of one of the Moravian missionaries—"gave her harp-case, and out of it Mr. Francke and Dr. Graham wrought the coffin; and only Christian hands bore her to her grave in the Moravian God's Acre outside Leh, to rest beside the noble Marx and Redslob"—Redslob, of whom Mrs. Bishop in her *Among the Tibetans* speaks so warmly, and to whom the Tibetan people of Ladakh gave the title of "Incarnation of the Deity."

"One death in the mission-field," said Bishop French, "is worth six lives at homes"; and rightly do these words head the concluding chapter of this book, entitled "An Inspiring Memory." Very beautiful are the testimonies collected, from far and near, to the character of Irene Petrie. Let us only take one, from Mrs. Tyndale-Biscoe:—

"We had the privilege of having Irene in our home for a year, and can only say that her presence was one continual joy to us; and the longer we knew her the

more could we see how her outward life was fed by the inward Power. She was one who had laid all her gifts and talents, which were many, at her Master's feet, and had learned how to pass on the Love of Christ, not merely by words but by deeds also."

A Memorial Fund is being raised, with the object of supporting another C.M.S. missionary in Kashmir, to replace—if that were possible—the gifted servant of the Lord so early called away; and 600*l.* was given very quickly, which it is hoped will be largely added to. It is interesting to notice that nearly 30*l.* was contributed at Montreal, where Miss Petrie was only known by repute as Mrs A. Carus-Wilson's sister; but Montreal has done even better than that. It has given Kashmir a lady medical missionary, Miss Minnie Gomery, M.D., who at her own desire, awakened by what she heard of Irene Petrie, has been appointed to the proposed Medical Mission at Islamabad, the second city in the Kashmir Valley. The women's hospital to be opened there is the gift of Mrs. Isabella Bishop in memory of her husband; and the Montreal Branch of the Gleaners' Union has undertaken the support of its late member, who gained many honours in her medical course, and now represents it in Irene Petrie's mission-field.

We must repeat once more our strong commendation of this admirable volume, worthy as it is alike of its subject and of its author; we draw attention to the excellent illustrations, some of them from photographs taken by a son of Sir John Millais; and we close by quoting Mrs. Carus-Wilson's striking concluding paragraph:—

"Half a century ago Lord Lawrence, one of those Christian Governors who sought to establish the rule of Christ as well as the rule of Britain in India, was asked by the Maharajah of Kashmir to suggest a design for his newly-issued coinage. He gave him the letters 'I.H.S.': in Greek, the first half of the Name that is above every name; in Latin, the initials for 'Jesus, Saviour of men.' Every time, therefore, that a Kashmiri handles the silver coin of his country, he touches the superscription of the true 'King of the Nations' (Rev. xv. 3, *R.V.*, margin), and unconsciously passes on the symbol of a sure and certain hope that the troubled history of Kashmir leads up to the hour when there, as in all the world, a King shall reign in righteousness." E. S.

BISHOP PEEL IN EAST AFRICA.

Visit to Taveta and Taita.

EXTRACTS FROM THE BISHOP'S JOURNALS.

SOME further extracts are subjoined from the journals of the Bishop of Mombasa. It should be noted that the journey here described was prior to that to Usagara described in our last number. The Bishop went up the new railway as far as it had been constructed, 362½ miles; then down again to Voi station; and thence he went on foot, first to Taveta, and then to Taita.

By Rail from Mombasa to Makindu.

Uganda Railway, Voi, mile 100.

Dak Bungalow, Jan. 23rd, 1900.

We started off from Frere Town in the Mission boat about 8.50 a.m., and

were met at the Mombasa landing-stage by Messrs. Bailey and Smith, who saw us safely off to Nairobi at the Kilindini station. The little street and road railway in Mombasa serves one

excellently on such occasions. You sit (four seats) in a covered trolley, two in front and two behind, back to back, and are pushed along the rails rather rapidly; and luggage, of course, is easily transported. We have a gun and plenty of cartridges, and are supplied with all the necessary kit for a long *safari*.

Since starting we have climbed about 1000 ft. The country passed through was very uninteresting, there being but few signs of life. Soon after leaving Mazeras, the station for Rabai, you enter a waterless tract, which, however, looked green enough, owing to recent rains. Then we entered the Taru desert—arid, and densely filled with scrub, euphorbial shrubs, and, just now, long grass. No water is obtainable. It is dreaded by travellers who have to do the forty miles or so with a caravan, for though one may carry water for one's self, the porters faint for lack of it.

Now and then a high hill pleasantly varied the scene, e.g. Kasigao and Maungu, 3000 odd feet high. As we neared Voi the scenery became more like what we used to know so well in India, the country near the Shevaroy Hills. I noticed the wild hibiscus, yellow, growing luxuriantly in the jungle. The hills on which our C.M.S. work lies among the Wataita are in sight, as it is from here that we make our start for Taveta next week (D.V.). We are only ten miles now from the spot where O'Hara was killed (by a lion), and shall to-morrow pass through the lion-tract where so many coolies were killed and eaten by lions. Two officers, Captains Day and Parkin, I think, are going up to Uganda in our train.

Jan. 24th.

We were much shaken up one bit of the journey, where probably the line has not been well laid. At long intervals are iron-house shelters for the gangs who keep the road in order, with no windows, but ventilators at the top. The doors are strong, and therefore the poor chaps are safe at nights; but a rhinoceros or an elephant might crash the walls in! All the stations and houses are made of corrugated iron, and most of them stand on piles because white ants are so destructive. Some of the white-ant hills are huge mounds, ever so many yards round. We *chota hazried* (had early tea) to the extent of tinned sausages at 6 a.m., but there was no nearer refreshment-room than Makindu, 4.30 p.m. off. The

journey was a little more interesting than yesterday's, for we crossed a ravine or two, and here and there got distant views of hills. The jungle was very thick and looked quite impenetrable in many places, but now and then we came upon a footpath. We saw no lofty trees, but some huge euphorbial and very lovely convolvuli.

At Mazongaleni we were beset by some famine-stricken Wakamba. One little chap I can never forget. He stood before us with a little skeleton hand held as high as he could lift it, asking help—of course we gave it—and appeared as if he must collapse.

But a worse scene awaited us at Kibwezi, where the Scotch Industrial Mission used to be before transference to Kikuyu, on account of the ill-health and deaths of the missionaries. Twenty or thirty much-reduced children clamoured for food. I bought some bread and tried to distribute it, but, like wolves, the poor creatures rushed on my hand, so that I could not give the bits to the most needy.

At 4.30 p.m. we ran at a nice pace into Makindu. Here the scene was suddenly changed. The dense jungle has given place to a rolling plain with scrub here and there and long grassy stretches. In the distance we can see the vast Athi plain, bounded by lofty hills; also a not-to-be-forgotten view, snow-capped and mighty Kilima Njaro, who unveiled his head just at sunset and let us judge of his mighty proportions.

Makindu is a railway town. The main street is about a quarter of a mile long, with very neat iron houses, on piles, placed at intervals along it. There is a doctor here. Some Wakamba are in the neighbourhood. You would be surprised, after Indian experience, to have come these 207 miles from the coast without seeing anything like a village. The Wakamba wander much. A man from these parts told me the other day that he thought about fifty per cent. of the population had died in certain districts. I hope this estimate is far too high.

By Rail from Makindu to Nairobi and Rail-head, and back to Makindu and Voi.

Jan. 29th.

Here we are again at Makindu in the Dāk Bungalow. What a great deal has happened since I wrote the above!

We left Makindu at 8 a.m. last Thursday, and began to see the wonderful game which has been so much written about. The hartebeeste (quite large deer), zebra, mpala, and grantii (antelope), a bustard walking most solemnly, thousands of a large white and black heron (?) were passed, some quite close to the railway, before we had gone thirty miles.

When we reached Kiu we found that the train in front had had an accident, which eventually delayed us about five or six hours, so that, much to my disappointment, we had to pass over the immense grassy Athi plains in the dark; but for the first hour we saw altogether over thirty ostriches (some quite close) and numbers of hartebeeste, antelope, and zebra. When we reached Nairobi it was 10 p.m. instead of four.

In the morning I looked out over miles and miles of a grassy plain, shut in by lofty hills in the distance.

On Friday morning and afternoon Mr. Binns and I walked over the place thoroughly. In the afternoon we went up the ravine and railway cutting, where the scene entirely changes to forest-clad ridges, with here and there wide stretches of grass. We walked about ten miles in all during the day and were much refreshed. This is the hot weather, but I slept comfortably under three blankets. The air I found most exhilarating.

On Saturday, January 27th, Messrs. Rawson, Binns, and I went out of Nairobi to rail-head (from mile 326 to mile 362½). There the sight was most striking. We climbed (the train was a "special," and we were in Mr. Whitehouse's private travelling-carriage) up to 7700 ft.—the highest point of the line yet reached. It will touch 8800 ft. on the Mau Escarpment before it runs down to the Lake. The Kikuyu open land was most inviting—air so bracing, villages numerous, water plentiful, and soil rich and fertile. The Kikuyu forest was very dense; elephant abound there. Just at the summit of the Escarpment and not far from the confines of my diocese (the Kedong River is the boundary on the railway) is a large plain which forms a dividing-line between Wakikuyu and Wamasai. You have a rich view from the summit and from the Escarpment station. The Kikuyu Hills dip suddenly for many miles, about 2000 ft. down

to a vast plain in which two volcanoes, not active beyond hot sulphur-springs, Suswa and Longonot, rise grandly. In the distance is the long range of the Mau Escarpment, from which the Lake is visible. A man-eating lion had just begun his evil work and had taken one man the night but one before we arrived at Nairobi. A huge trap-cage had been prepared for him, such as the Bhils use.

We had lunch in the train and arrived at Nairobi about 4.30 p.m., when, after tea, Mr. Whitehouse took me to see the piece of ground set apart as cemetery. Two guards had just been buried there.

On Sunday, in an unfurnished bungalow which Mr. Whitehouse had taken much trouble to get ready, with plenty of chairs and a good table, we had Morning Prayer and the Holy Communion, and I preached, as well as taking the whole service, to about twenty-eight persons. Seven communicated. Collection Rs. 17. After service Mr. Binns and I had a walk on "the hill," the top of which we found to be a large table-land, just the place for invalids. In the afternoon at five o'clock I had a little service of dedication of the cemetery to God.

Voi, Jan. 31st.

On Monday we started at 8 a.m. from Nairobi. The service on Sunday was the first the residents had had since they arrived in Nairobi in July last! We saw such a quantity of game on the Athi and Kipite plains—two rhinoceros, a number of wildebeeste, any amount of hartebeeste, and zebra (one set of zebra was fully 1000 strong, and extended over half a mile). It was like going through a vast park full of animals. The greater part of the plain is reserve, and no shooting is allowed. We saw no lions.

The poor famine-stricken ones met us again at the stations. I have arranged with the district officer to transport all who will go to Frere Town, and Mr. Wray is to-day starting to collect them. I hope they will consent to go. The starving children are the ones we want chiefly, as they are so neglected.

Monday night was spent at Makindu again. Tuesday was spent in travelling to Voi (from to-morrow trains will go from Mombasa to Nairobi in twenty-four hours), where Mr. and Mrs. Wray met us.

From Voi Station to Taveta.*Camp, Voi River, Jan. 31st.*

Porters disappointed us at Voi, but Mr. and Mrs. Wray, whom we met there, helped us, and we were able to start (for Taveta) at 12.30 p.m. in hot sun. It was imperative that we should get part of the way to Taveta to-day. We reached Voi River safely—eight-mile march—almost without stopping, arriving about 3 p.m. We are encamped on west side of river, away from the swampy part. Mr. Binns and I were carried across, as the river was in flood. We have about thirty porters and three servants. All seem very cheery and well. Mr. Steggall sent some from Taveta.

Feb. 2nd.

Encamped in the middle of Serengeti plain, about 4000 feet, in full view of grand Kilima Njaro. We heard a lion roaring near us when we were dressing at Voi River. We marched from 6.45 a.m. till about nine. Went across the (little) Matate River, then rested, and marched to Bura; about fourteen miles in all. There we had to wait long for our porters. At last we got breakfast. At Bura there is a Roman Catholic Mission, French, about four and a half miles up the valley, in which we rested. The porters made a fuss about going on in the evening, because they said there was no more water for forty-five miles. We had to give in, and so encamped on a bit of a knoll, knowing that we should have two hard days before Taveta. The country passed through was interesting to us, because of the lovely wild flowers. We have only passed one set of bananas and one or two huts all this way from Voi—so unlike India! You can imagine what a supply we have to carry—no “village” supplies as in India—in all these long and weary miles.

We struck tents this morning (February 2nd) at four and were off before six, and marched a good four hours before breakfast. We passed Mkamani early. It was very pretty, a real forest, but small. Huge apes were careering about. On, on through scrub and grass, seeing a little game. We had breakfast in a scramble way and marched on until 5 p.m., climbing now and then. No water! The porters went off the track one and a half hours to fetch some for themselves. We have

had to carry a good deal. Mr. Steggall is sending water for us eleven miles, otherwise we should get none to-morrow. What marching must be *without* water in Africa I have yet to learn, happily! We are snugly encamped on this huge plain, having walked about twenty miles to-day in hot sun. There are about nine hours' march before us to-morrow. It is after 10 p.m., and tents will be struck about three.

Feb. 3rd.

We did not wake early, so struck tents at five and started at 6.25. A lion roared not far away. We walked steadily for three and a half hours, rested, then off again, and soon met Mr. Steggall, who had shortly before shot at a lioness on our road, but missed her. He was stalking a hartebeeste, and the lioness was stalking it, too! We heard the shot. After one and a quarter hours' walking we reached his tent, where he had stored much water for us and the porters, eleven miles from Taveta. You should have seen the poor porters drink. They had not been able to get a good water-supply after Bura, thirty-five miles back! Had it not been for Mr. Steggall we should have had none for eleven miles more. It is a terrible desert, that Serengeti, though there is so much grass and scrub.

After a good rest at Steggall's camp we marched the remaining eleven miles, and arrived before 6 p.m., very fit, but so foot-tired—twenty-five miles to-day on a hard path, with but little shade now and again.

At Taveta.

Here we are now just under giant Kilima Njaro, whose snow-crested peak is far above us. The station and the evidences of a great work here are very striking. The mission-houses are rough mud and thatch. There is much cultivation and irrigation, and I think it must be feverish, as a river runs at the gate. You walk over on a pole, holding another one stretched across. Snakes are bad here, especially a “spitting” one, which squirts hurtful liquid into your face from a distance of eight or ten feet. Some of the missionaries here have suffered agonies through it. Lions also frequently turn up. Mr. McGregor's house is just about 250 yards from here, through the plantation. He was coming here yesterday evening and a lion met him

in the narrow path and stopped, looking at his lantern. Mr. McGregor could not pass it, so went back for his rifle. Just then some one came the opposite way with a light, and the lion bolted! The boys of the Mission came out to meet me. Flagg made the compound look gay. Yohana seems such a nice fellow.

Feb. 6th.

Yesterday, the morning being fine, Steggall, McGregor, Binns, and I, with some of the Christians, started for Lake Chala, a crater lake, two and a half hours' off. We had two rifles and two shot-guns with us, wherewith to protect ourselves against lions, as we were going to their haunts, and also to get food. We reached the place to descend to the lake about one! The track was so hard to find, and the lake is only accessible here and there. The cliffs all the way round must be from 300 to 600 feet high, very thickly wooded, and in some places festooned with creepers. The lake looked so snug at the bottom, really embosomed—a veritable crater lake. We all had refreshments, and had some excitement, too, for a crocodile came to see what was going on, and received a salute of two rifle-shots, after which he tailed away.

At about three we scaled the heights again, but soon started off, keeping a look-out for lions! Previously we had had the smell of rhino, and McGregor had come across a track of one. Just as we were going to stalk some zebra, clouds came up and we got such a ducking. It was miserable walking through long grass, spear grass, too! and getting wetter and colder at every step. After three-quarters of an hour the sun again came out and we forgot our troubles and tramped home cheerily. Altogether our outing caused us to cover about seventeen miles.

Feb. 7th.

To-day, Wednesday the 7th, we are resting, and I have done more business. To-morrow (D.V.) we start for the mountain to visit Mamba (Lutheran Mission) and Kilima (Roman Catholic Mission), with a view to ascertain whether C.M.S. have any chance of ever getting back to work there.

The Wataweta live in a forest about twelve miles by one mile, on the extreme borders of which, north-west, is the C.M.S. station. The forest is watered by the Lumi, which flows past the gate here, about seventy yards from the

house I am in. The people are not strong warriors, as the Masai are, and keep to the forest for safety. On the other side of the forest rise the lofty Paré Hills, on the eastern side of the first of which stretches Lake Jipe, eleven miles by two miles (in widest part).

Towards Voi from Taveta, runs the vast rolling plain of Serengeti, almost without inhabitant. From the mission-house, north and west, are great patches of plain, ending in steep inclines up the outlying spurs of Kilima Njaro. The two tops of the mountain are Kiboo (the dome, 19,200 ft.) and Kimawenzi (the peak, over 16,000 ft.).

Church here is at 5.40 each evening, instead of in the morning, when the people have to be in their *shambas* as much as possible.

Feb. 10th.

On Thursday morning, 8th, McGregor and I started for Kilima, on Kilima Njaro, at 6.50. We paced along a good path and were soon on German territory, as indicated by a notice-board, lying, alas! prone, which white ants and damp had brought about. Low hills and vast rolling, grassy plain, the resort of zebra and antelope, with much thorny and other scrub, was the country we passed through until we had crossed the River Imu and began to ascend the outlying spurs of Kilima Njaro. When once well on the slopes of the mountain we entered and wound through immense banana plantations, the like of which I had never seen in India. Water was running in all directions in canals, fed by small rivers far up the ravines, and gave a most verdant and luxuriant growth, completely shutting out all view and much air. Beyond this cultivation is a wide and dense forest, quite uninhabited. Traversing the forest one comes upon immense grassy downs stretching up to the shoulder and saddle of the huge mass of hill. The top of the ridge looks rocky. It is said that between Kiboo and Kimawenzi, the two snow-capped heads, the distance is fourteen miles, and that from one end of the dome, Kiboo, to the other is eight miles. This will give you some idea of what is really a gigantic mountain, rising by itself out of the wide, sea-like plains.

The last pull up the steep and long side of Kilima was stiff and hot. Hence the Roman Catholic priests'

house was indeed a refuge, and their milk and tea most delicious. The house is well built and has six large rooms in it, commanding a grand view of the snows and of the low country. There is in course of erection, hard by, a huge church, which will be a very solid structure, with imposing height and proportions, capable of seating on the ground some 4000 or more worshippers.

We said farewell about 5.15 and then began the final march to Mamba, the German Lutheran Mission station, where we were to pass the night. Rain came on. Very deep valleys had to be crossed, the descent and ascent of which were difficult, owing to the slippery and muddy pathways. Some rivers, too, were rather formidable, as the means of crossing were trunks of trees thrown across. One such was so unpromising that we were afraid to attempt it, and had some difficulty in reaching the opposite bank dry and whole. Darkness had enveloped us before we had entered on our last track, and our twenty-eighth mile seemed long and almost too much. We fired a shot as soon as we had begun to descend the hill opposite to Mamba, and Mr. Althaus fired a welcome of two, and set off with a lantern to find us. We passed a very good night, not waking up until about 8.30, and started on our homeward way at 11.45. Rain disconcerted us for a time, but the sun came out and dried us comfortably. By 7.40 we were at home, only about eighteen miles, but forty-six in two days, with sore heels. One has to exercise one's self to enduring a good deal during these long marches.

This morning at 9.30 I confirmed thirteen males and eight females, and gave two addresses, one explanatory, and the other on the gift of the Holy Ghost.

Feb. 11th (Sunday).—At the 6.30 a.m. service Holy Communion. There were thirty-eight communicants, including, of course, the newly-confirmed. Tomorrow we again face Serengeti plain, and shall have to finish up with a very stiff climb up Sagalla Hill, where Mr. and Mrs. Wray live.

From Taveta to Taita.

*Bura Mountain and River,
Serengeti Plain, Feb. 15th.*

We packed up on Monday morning, February 12th, and lunched with Mr.

Hollis, sub-district officer. Messrs. Steggall and McGregor were with us, and saw us a bit on our way afterwards. The first march was so hot that some of the porters were disabled, their feet being affected by the hot ground, pretty much as our hands would be by the hot bars of a fire-grate. One porter is so bad that he cannot carry his load. We walked three and three-quarter hours from Taveta across the inhospitable plain. No water, no shade, trees which pierce your skin directly you come in contact with them, and the ground very full of fallen thorns and euphorbia, so that the servants can hardly walk about when serving our meals. It was so chilly that we had our night's meal in one of the tents.

At 6.5 a.m. (February 13th) we were on the road again, four hours without any rest. It was hot. In the evening we walked one and a half hours more, and met Verbi coming fast towards us on a bicycle. He soon went forward again to prepare some tea, and before long Mr. and Mrs. Verbi, Miss L. Mayor, Mr. Binns, and I were having a comfortable afternoon tea at Makitau, the camp which has water, one and a half hours away in some hills! The Verbis and Miss Mayor were on their way to their station, Taveta. It was after eleven when we retired. It was a strange scene right in the middle of this African plain. After dinner I read the psalms for the evening, and we stood round the table while I commended ourselves and those with us to God.

We rose late (February 14th), said farewell to the Verbis, and had a steady five hours' march. I had only just safely reached Bura when very heavy rain came down. To get a fire was a difficulty. The rain became less, but did not stop until about 8 p.m. My pillows were soaked and a few things badly wetted. The tents were put up in the rain and we got our things into them. For pillow I had some shirts and coats, and slept well.

By God's mercy (February 15th) we are none the worse, but are in a feverish swamp, from which we can hardly escape until this evening. We found here a man who seems ill-to-do, with his half-starved son. The story of the man has moved us a good deal. He has a daughter who has been stolen from him by a Native to be sold to the Wataveta. Hearing that the girl was in

the neighbourhood we sent our head-man (who took a rifle with him) to try to recover her. He has been successful, and has brought her and the guilty man. A *shauri* (investigation) is going on—such a jabbering. The little girl is at Binns' feet. We hope to take her and the boy to Frere Town. A good deal of this kind of enslaving is going on. Men, women, and children who are starving are selling themselves for food. It is quite different from our ordinary idea of slavery. Among the Wataveta, for instance, such a bought one inherits along with the rest of the family. It is more like "adoption," but the adopted one is not free to go away, should he or she wish to do so. There is apparently no oppression of such.

Frere Town, Feb. 28th.

I must go back to Bura, where we were drying ourselves and holding a *shauri* about the kidnapped maid and the starved-looking boy. The end was that we got neither the boy nor the girl, and so they will, I fear, be made a bargain of by the crippled and uncaring father. We tramped a bit heavily that evening, not being in good spirits, and finding the damp rather penetrating. By the goodness of God we had our tents up—after two hours' marching—before the showers came again at all heavily. We passed a good night on a lonely hillside, and in the morning basked in the hot sunshine and briskly spread out all our goods to dry, and opened our boxes.

On Friday, February 16th, we got off in good style from our friendly hill, as it proved, and walked to Voi River. The time of day was against us for this two and a quarter hours' walk, viz. 12 to 2.15, but there was no help for it but to go ahead. We were carried across, and settled down to a meal of kippered herrings, bread and butter, and tea.

Then began a bit of typical African travelling, for we had to leave the good main track through the jungle, very dense in some parts, in fact quite impenetrable without cutting each foot before one, and enter what, alas! we found to be in one part a "dead" (i.e. unused) path. We had to cross the Voi again, I on a donkey this time (all the journey I did on foot except the crossing of this river), and followed its meandering course until we came to a point where our guides said we must

diverge into the swamp, which happily was dry under foot, but most teasing to pass over, owing to the growth of reeds, grass, &c. Soon we were brought to a standstill, while our way was cleared with an axe. Then on we trudged, longing to get away from the dankness of the river and the deadly swamp. At last came a bit of a hill, then another rise, then quite a good climb, until at last I felt I dare let my lungs have their fill again of air, while I triumphantly looked down on the fever-bed we had hastened through.

But night was upon us and we were far from Sagalla, where we really ought to have been quite twenty-four hours before, and should have been had not the soakings and dryings detained us. Angry clouds lowered, creepy lightning began to play, and the thunder voiced the warning that nature was against us again. But, thank God, we had just time to get the ridge-poles up and to shove under the canvas all our things before the rain came; and not till the tents were up did the tremendous downpour which had been threatening come. I felt God's great goodness again in this seemingly accidental escape. We got something to eat very late, and went to bed cheery.

The next morning (Saturday) we got off gaily at about eight o'clock and made for Sagalla, and had a very trying walk for some distance along the overgrown path. The small and low thorn-trees are such enemies to one's legs! The grass was hip, shoulder, and head high, and even far above the head in some places, and now and again we had to tunnel our way through large masses of Indian-corn stalks a good deal above our heads. By 10 a.m. we emerged from bush and brake at the foot of Sagalla, whence we could see the Wray's house, 1400 or 1500 feet above us, situated almost on the edge of the precipitous cliffs which ran down to our feet. The climb was very steep. How delicious we found the water sent to us near the top, and the tea we had inside the house after reaching it!

At Taita.

The view from the verandah of the Wrays' house is very extensive, and includes several distant mountain-ranges. Kilima Njaro is hidden from the house, but is well seen on the hill behind it. The Wrays' house is

substantial, stone and lime, and iron roof. It is on the top of a conical hill, where there is only just room on the top for it and the out-houses. The hill, many acres, has been given to the Mission by the Wataita out of gratitude for all that Mr. Wray has done for them. Twice in the past determined efforts were made to kill him, but the house on the hill bears witness to the great change which has come over the hillmen of Sagalla; and *special* witness you will feel when I tell you that the hill was the place sacred to the tribe. On it stood a sacred ebony-tree where all the great consultations touching war-raids, &c., were held. No woman was allowed on the hill. At length the people actually joined with Wray in chopping down the tree, and then made over the hill to the Mission, on which afterwards they helped to build the mission-house, carrying stones, &c., often for no remuneration. Near the front door I saw a block of the ebony-wood used as a weight. By writing to Miss Elliott, Broadwater Rectory, Worthing, you can obtain at some small cost an article made out of the wood of the tree. Miss Elliott is selling the articles in order to obtain money for the proposed new church in Sagalla, so you see the sacred tree is really going towards the Christian Church. It is very interesting.

There are about 3000 people in all the different villages on the mountain. They have *shambas* (gardens) of Indian corn, sugar-cane, bananas, and grains, some cows and goats, and some fowls. The mountain is about ten miles by two miles. The beehive huts are very striking on the slopes and heights, showing darkly amid the corn and bananas. Sunday is observed all over the hill, and a fair congregation as-

sembles near the mission-house for morning service—average about 200 or 250, some coming from a good distance. None are Christians, but hundreds probably would come forward for baptism were Mr. Wray's strong and deservedly great influence over them at all unwisely used. Mr. Wray wants to see real fruit. I saw some, for, thank God, it fell to me to baptize the first-fruits of eighteen years' sowing by Mr. Wray and others. Matio and Marko, two men about twenty-five years of age, were set apart unto God in the presence of nearly 500 men, women, and children. They became in a solemn sense witnesses unto Christ from that moment.

After the service I spoke at some length, Mr. Wray interpreting. During the address, one man got up and spoke loudly. Mr. Wray quieted him, and told me that the man felt I looked upon them as if they were still Heathen, whereas they had given up the old things and were all our children! This was a nice testimony, quite unsought, to the worth of the efforts which have been made so fearlessly and laboriously among them. Another singular feature of that service beneath the large church tree—for building there is none—was the harvest-thanksgiving offerings of these non-Christians, who came forward with Indian corn, grains, and a fowl, to substantially thank the Giver of all. It was touching to see the tiny offerings of some of the poor ones. Many came from great distances, and seemed quite to regard the whole service as something of their own. At the afternoon service Mr. Binns baptized Mrs. Wray's nurse girl, one with a remarkable history of victory over evil, and now manifesting true Christian life. It was a great day: all felt it to be such.

THE FOREIGN WORK OF THE CHURCH.*

By the Rev. H. E. FOX.

IT often happens that the last speaker finds the ground which he has proposed to occupy already taken by those who preceded him. But my difficulty is all the other way. I am left with more than half the world on my hands, and twenty minutes to discuss the spiritual needs and progress of lands as diverse as Persia and Peru, Samoa and Saskatchewan. I have to try and tell you what our Church has done among the countless tribes of Pagan Africa; among Eastern races which Islam still holds in thrall, tainting and trampling whatever it touches; among the

* A Paper read at the Newcastle Church Congress, September, 1900.

ancient peoples of the New World, from Greenland to Patagonia; among the many-tongued islanders of the Southern Seas; and among others who quite as much, I presume to say, demand the Church's sympathy and help, Christian as well as Jew—withered branches both of the vine and the olive-tree, as barren in South America as in Poland or Palestine. They all need, they all have a right to hear, the Gospel of the Grace of God. Whatever their degrees of civilization, whatever traces of truth survive in their religions, the Church is entrusted by her Master with a mission for all.

The Pagan, who stretches out his hand to the unknown spirits of forest and firmament; the Moslem, whose sterile creed proclaims only a Christless monotheism; the Jew, who has rejected the better covenant and clings to the traditions of a dead past; the Christian, who puts the blessed Mother in the place of her Holy Son, and who has no brighter Gospel than that which comes through the pains of penance and purgatory,—to all alike the Church is bound at least to bear a message, the only message which can bring men to know God, the only message which tells men how to live as sons of God.

I know that this is not a popular belief. The majority of Churchpeople care very little for Missions. I meet numbers who know as much about the victories of the Cross as it is said some of the Boers yet know about the relief of Ladysmith or the occupation of Pretoria. Even when it is conceded that the idolater and the cannibal may perhaps be cleaner for a little Christianity, there are many respectable, educated, presumably intelligent and sincere persons who affirm that we have no business to meddle with other people's religions. The devout Mohammedan is balanced against the bad Christian; the moral Jew is compared with the sensualist of Paris and Vienna. There are even clergy who are not ashamed to pursue this fallacy, and would persuade us that we are doing more harm than good by attempting to give the whole Bible to Moslems, Jews, or the followers of the many phases of aberrant religions.

One of the latest of our critics has told us that for his part he has no objection to Missions in the abstract; indeed, he confesses that, as his father was a missionary, he has a kind of hereditary partiality for them; but they must be a Mission of a sort. The man-eater of Polynesia may no doubt be missioned with advantage to the missionary and the trader, as well as to himself. The witch-doctor and the fetish-priest may well be taught some more honest trade. Whether the Boxer or the Mahdist are to be included in the invitation is not clear, nor whether the variegated atheism of the Buddhist or the pantheism of Hindu philosophy may be left as sufficient to satisfy the yearnings of millions of human hearts. But as for the ordinary Mohammedan, he is probably as good as we can make him; the Jew knows quite enough about God without us; we insult the Romanist when we tell him of the one Mediator and the one Church, which cannot be Italian, because it is Catholic.

All this is interesting, and perhaps pleases people who do not want their consciences disturbed by what to most thoughtful persons is an appalling fact—that after nineteen centuries of Christianity the world is not half evangelized, and the natural increment of Heathendom is outstripping the feeble efforts of the Church to overtake it. But the chief difficulty about this position seems to be that, however eminent and enlightened the people are who hold it, not a trace of it appears in the conception of their duty formed by Apostles, by the early Christians, or the holy men through whom we ourselves have become a Christian people; it can scarcely be said to have been the opinion of Jesus Christ. It is certainly not found in the oft-repeated command which He gave to His Church, and which, if it means

anything at all, means that every intelligent being who has not heard of Christ's Gospel as He left it, let him be what you will, has a right to hear of the better way, and to hear it from the on'y people who have been directed to declare it.

How has the Church of England recognized that right? The answer is painfully plain. I refer only to those portions of the world which have not been mentioned by those who have spoken. Not till the dawn of the eighteenth century the now veteran Society of the Church was formed, and commenced its Missions in America. A century later the Church Missionary Society broke ground in the other great Atlantic continent. A decade went by and the Gospel came to the Maoris of New Zealand. East Africa did not hear it till another thirty years had passed. About the same time the great-hearted Selwyn began the work which became the Melanesian Mission. Not till far on in the century the spirit which had moved Raymond Lull, and long after him had kindled the soul of Henry Martyn, stirred again in the hearts of Churchmen, and a few—alas, how few still!—began to hear the bitter cry from Moslem lands; for Bishop Gobat's Mission to Egypt in 1825 had been rather for the reformation of Coptic and Armenian Churches than for the conversion of Mohammedans.

And what shall be said about progress? Progress, thank God! there has been, far beyond that which the Church had any claim to expect from her own exertions or sacrifices.

I limit myself necessarily to the Missions of our own communion, though I cannot forget that to the lion-hearted Livingstone we owe the two largest and most successful of Anglican Missions in Africa. Nor can I forget how the Presbyterian Mission which bears his name, or the work so closely identified with the apostolic Paton in the New Hebrides, or that of the Wesleyans in West Africa, or the Baptists in the Cameroons and on the Congo, not to speak of others belonging both to our own and kindred races, are supplementing that wherein the Church has been lacking.

It is impossible to give more than the barest outline of the Church's missionary progress in those lands. Much of it necessarily includes evangelistic work among her own children as well as among non-Christian peoples. Thus in the great Dominion of Canada, of her twenty-one dioceses (two only created before the present century, and of the remainder all but three within the last half of it!) there are now large areas where not a Heathen is left, and others still larger where the number is relatively very small.

I pass by the West Indies with their eight dioceses, as they have been already referred to by a former speaker, only reminding you that in two at least (Honduras and British Guiana) there are still non-Christian people, indigenous and alien, among whom good work has been done, and who call for a larger share of Christian sympathy and sacrifice.

And then there stretches away the whole of the huge continent of South America, where our Church, if I am not mistaken, is represented by a single Bishop and one Missionary Society, the romance of whose history and the devotion of whose labourers deserve more interest and aid than I am afraid they receive.

In New Zealand, Mission work has almost passed out of the hands of the Society which originated it, though not on those conditions which should constitute the true euthanasia of a Mission. The missionary brothers—Henry and William Williams—who landed in the early years of the century, before there was a single convert, lived to see the whole Maori people evangelized; and the direction of work among the Natives has now been transferred to the local Mission Board.

In the South Seas, Patteson's martyr death has been the seed of a noble harvest. Even in the few busy years of his missionary life he had reduced twenty-three Melanesian languages to writing, and now in almost all of these the New Testament and Prayer-book are printed and circulated by Christian Natives educated in the Mission College.

West Africa, the land of mingled sorrow and joy, has shown perhaps a fuller and more hopeful development of missionary organization than any other field. When our Queen came to the throne there were only three native clergy, and those all in one town. Now there are over sixty spread over the Sierra Leone, Yoruba, and Niger Missions. The Church of Sierra Leone is independent, and has a Bishop and constitution of her own. Three African Bishops—each with an assigned sphere of administration—are assistants to the Bishop of Western Equatorial Africa. There are good hopes that before long another separate and self-supporting diocese may be formed; then possibly others; and perhaps in no distant future an African Province mainly directed by Bishops and clergy of Negro race.

Eastern and Central African Missions, though much younger, bid fair to rival the Western field. It is not twenty-five years since the first Christian teacher stood on the blood-stained soil of Uganda. To-day there are nearly 30,000 baptized persons, among whom twenty-one ordained men and 1500 lay workers are labouring, all supported by the contributions of their own people. Slavery is dead, and Heathenism dying fast. Though there is no coined currency in the country, the sale of books (chiefly the Scriptures and Prayer-book) amounts to over 1000*l.* a year.

Less startling in the rate of its progress, the Universities' Mission has made steady advances in recent years. When Bishop Steere went to Zanzibar in 1863, he had one colleague, and five freed slave-boys were at first his sole care. The Mission has spread inland, and has ninety-four European workers, of whom more than a third are ladies. A Native ministry and industrial as well as other educational work are giving their promise for a deeper and wider development.

Reluctantly I pass by, with only the mention of their names, the missionary dioceses of New Guinea and Sarawak, Mombasa, Madagascar, and Mauritius, Likoma, and other South African fields, in all of which our Church is bearing the witness of Christ to non-Christian souls.

I turn lastly to a field where perhaps the only manifest sign of progress is as yet little more than that the Church's conscience has begun to awake to the debt which she owes to the Mohammedan world. Nowhere, I imagine, are there harder problems; nowhere more need for the long patience of the husbandman. He has to face not only the intense intolerance of once masterful races, but, alas! also bitter prejudices created by a decadent Christianity, which, ceasing to be aggressive, has almost ceased to be alive. The missionary finds himself in a land of misrule and terror, of fanatical priests and corrupt officials. In one case even he is hampered by the fatal effects of alliance between a Christian and non-Christian power. A policy of so-called neutrality closes his mouth in public, caution has degenerated to timidity, and political considerations override the mandate which the Church has received from her Lord. It was not on such lines the great Christian statesmen of India—our Lawrences, Edwardes, and Montgomerys—built up the British Raj. It is not on such lines, I believe, that God will allow us to remain in Egypt.

But even here, even to the watchers in this valley of dry bones, there are sounds to be heard of coming life. There are signs that even out of this dead Islam there may rise up, as in the prophet's vision, a great host of spirit-quickenened souls of men.

I draw two conclusions from what has been rather a sample than a summary :—

(1) If God has done so great things during a century in which the Church of Christ has put forth so little of her power, what may He not do in the coming decades if we place at His disposal resources proportionate to His demand?

(2) How great is the responsibility of those who know what Christ wants to be done, what can be done, what they only can do!

This is the Church's opportunity, such as was never given to her before and may never come again. Here is the call for a courage and a devotion as real as that which beat again and again upon the iron cliffs of Spion Kop. Here is the promise of victories nobler than any that have crowned our successful troops. Here are conquests that will bear no bitter fruits, which will bring their own healing to the nations, and, best of all, will draw nearer the day when the Prince of Peace will return and take up into His own hands the broken reins of a distracted, disorganized, and misgoverned world.

This is the Church's hope. For that may God make her willing to give her best; to leave the petty pedantries which fritter away her strength; to break off the selfishness which blinds her eyes and fetters her hands; to rise to the imperial enterprise which her King has set before her. For if she be not willing, her day will quickly wane; others will take her crown; by other hands the Coming King will be throned, and the glory which He would share with her will rest on other heads.

THE SOUTH INDIAN MISSIONARY CONFERENCE, MADRAS, 1900.

IN January last, a Missionary Conference for South India was held at Madras, and we have now received the Report of it, a volume of 120 pages. This Conference was the third which comprised missionaries from all parts of South India, the first having met at Ootacamund in 1858, and the second in Bangalore in 1879. In constitution the recent Conference differed from all others which had preceded it in India or elsewhere, as it consisted of delegates regularly appointed by the different Missions, the number allotted to each having been previously settled by a small private Conference at Madras. The total number of appointed delegates was 160, of whom 144 were present, including twenty-four European or American women and twenty-seven Natives of India. Two Societies, viz. the S.P.G. and the Missouri Lutheran Mission, declined to send delegates, which reduced the appointed number by nine. The C.M.S. was allotted 21 representatives, and the C.E.Z.M.S. 6; the London Missionary Society had 19, the Wesleyans 16, the American Baptists 11, the American Board 10, the Basel Society 10, and the rest smaller numbers. The opening addresses were given by Dr. Miller, of the Madras Christian College, and Dr. Murdoch, of the Christian Literature Society, and the closing address by the Rev. W. H. Findlay, of the Wesleyan Mission.

The Conference also differed from previous Conferences in its method of procedure. No papers were read, but the missionaries were divided among different committees, which met and prepared reports and resolutions for discussion by the Conference as a whole. It is not stated whether any alterations were made in the resolutions on consideration by the Conference, but we presume that they are printed in the form in which they finally left

the Conference even if they were altered. The subjects discussed were the ordinary ones on such occasions, such as Education, Native Agency, Work among Depressed Classes, Work among Women, Medical Work, Christian Literature, Evangelistic Work, &c. The resolutions upon these subjects were for the most part practical and useful, but scarcely need to be reproduced here; but we present the resolutions upon two specially important and difficult subjects, viz. Comity of Missions and the Native Church. On the former subject the resolutions are as follows:—

1. That a geographical division may sometimes need to be modified by considerations of language or relationship. Villages just beyond the border of one Mission may be closely connected with villages of that Mission, and may therefore be more advantageously worked by it than by its neighbour.

2. That a Mission ought not to exclude others from territory which it is not really working itself.

3. That where converts of one Mission take up their residence within the boundaries of another Mission, the agents of the former should not be debarred from visiting them and administering the ordinances of their Church if they desire it, it being understood that such visits are purely pastoral and are not for aggressive purposes.

4. That considering, on the one hand, the benefits that have followed in the past where territorial divisions have been observed, namely, concentration of effort, evangelization of whole fields, economy of labour, the securing of effective discipline, the promotion of harmony, and avoidance of denominational rivalries: remembering, on the other hand, the evils that have resulted from a disregard of this principle, namely, misunderstandings amongst missionaries, quarrels amongst native agents, questions regarding pay of workers and Church order, unsettlement of the minds of converts, disruption of churches, separation of Christians on caste lines, contentions and heart-burnings of various kinds: this Conference affirms its cordial adherence to the principle of comity in regard to territorial divisions; urges its adoption in cases where from any reason it may not have been observed hitherto, and would express the earnest hope that new Societies beginning work in South India may be guided to labour in unoccupied portions of the country.

5. But in thus expressing its cordial adherence to the principle under reference, the Conference would, with equal emphasis, place on record its strong sense of the injury done to the cause of India's evangelization by societies making exclusive claims to fields manifestly inadequately provided with workers. With any policy which would aim at preventing other agencies from beginning work in such districts this Conference has no sympathy, but, on the contrary, would earnestly counsel withdrawal from such positions wherever they may exist, so that room may be made for other Missions better able to undertake the work.

We observe that the resolutions on the Native Church entirely evade the really important problems which will have to be faced sooner or later. We do not regret this. The cause of it is obvious, viz. that missionaries of different denominations would have found it impossible to formulate a scheme for a real Native self-governing Church on a large scale, and the fact that they wisely did not attempt to do so confirms us in our conviction that each Church or Denomination must of necessity work out its own plans on its own lines, and leave the amalgamation or union, which we should all like to see eventually, to be worked out when the different Churches, which have grown up out of the different Missions, have severally perfected their own organizations. Meanwhile, the resolutions actually passed are excellent in themselves, and in accord with the general principles on which the C.M.S. has long acted. We quote the three most important ones:—

RESOLUTION I.

This Conference would re-emphasize the opinion that congregations of long standing should support their own pastors, and that in other congregations some

arrangements should be made for the partial fulfilment of this duty. The Conference cannot enter into the details of arrangements necessary for this purpose, as these must largely depend on the constitution and polity of the Church with which the Mission is connected; but it believes that there will be no difficulty in each Missionary Society framing rules and regulations which, if differing in details, will yet be based on the same general principles. The Conference also earnestly entreats all Missions, not connected with the larger Societies, to adopt these principles and to work in harmony with them. Whilst the Conference cannot lay down specific rules or attempt to frame a Native Church constitution, it does consider that, as a general rule, an ordained pastor should not be placed over any congregation which does not give a fair proportion of his salary.

RESOLUTION III.

The Conference strongly recommends, in order to dissociate in the minds of the people any connexion between the Missionary Society and the support of pastors, that all pastors should be paid through some office-bearer of the Church other than the representative of the Missionary Society. Where the support of a pastor is not solely dependent on the congregation to which he ministers, or when he does not draw his salary direct from it, a group of congregations should form a common sustentation fund, to which, if needed, the Missionary Society should for a time give an annually decreasing grant, and over which, for some years at least, it should exercise some general control. The responsible managers of the sustentation fund should appoint a treasurer to carry out its financial operations. In this way the pecuniary link between the Missionary Society and the pastor will be broken, and he will learn to look to his own organized Church body for support.

RESOLUTION IV.

The Conference recommends that, as more responsibility will then be placed upon pastors and people in each Mission, a well-organized system be established by which the Christian laity in the congregations can be trained to take more interest in the affairs of the Church, and that, as they show fitness for it, the control of the Missionary Society should become less and less. Even where, at present, such men are not to be found, it should be considered an important point of a missionary's duty to gather the lay members of the congregations together, and whilst retaining all needful control, to train them as far as possible in habits of administration. An energetic man may find it far easier to do all things himself, but a beginning must be made some time, and in the opinion of the Conference should not now be delayed in any congregation however humble.

Appended to the Report are some important statistics, which show the progress of Missions in South India from 1878 to 1898. The number of missionaries (male) was 250 in the former year and 406 in the latter. No women missionaries appear in the 1878 column, but 396 are given for 1898. In 1878 the C.M.S. had 13 men and the S.P.G. 23. In 1898 the C.M.S. had 35 and the S.P.G. 10. But in the latter year the C.M.S. is credited also with 28 women and the C.E.Z.M.S. with 67, making a total of Church of England workers of 140 in 1898 against 36 in 1878. Of the other Societies the largest are the Basel Mission, with 89 men and 59 women, the American Baptists with 26 men and 40 women, the London Missionary Society with 45 men and 17 women, and the Wesleyans with 38 men and 20 women.

The Native Christian figures are as follows:—In 1878, total of the baptized 168,432, and of unbaptized adherents 127,497, grand total 295,929. In 1898 the baptized were 347,172, and unbaptized adherents 176,322, grand total 523,494. It will be observed that the baptized have increased in larger proportion than the unbaptized adherents. This is no doubt because in 1878 there were large numbers of recent accessions owing to the famines. Turning to the different Missions we find that in 1878 the C.M.S. had 69,626 baptized and 19,993 unbaptized, and the S.P.G. 30,437 baptized and 20,746 unbaptized; total C.M.S. 89,619 and S.P.G. 51,183;

grand total, Church of England, 140,802. The other Societies had an aggregate in the same year of 68,369 baptized and 86,758 unbaptized, total 155,127. It follows that in 1878 the Church of England had more baptized than all the rest put together, but fewer unbaptized, and therefore not quite half the grand total. But in the twenty years the progress has been much more rapid in other Missions than in the two Church of England Missions. This is largely due to the extraordinary progress of the American Baptist Telugu Mission. The figures are as follows for 1898:—C.M.S., baptized 95,205, unbaptized 12,082; S.P.G., baptized 51,100, unbaptized 8118; total C.M.S. 107,287, S.P.G. 59,218, together 166,305. Other Missions had, baptized 200,867, unbaptized 156,122, total 356,989, which is more than double that of the Church of England. On the other hand the difference is not so great in the number of the baptized, and it may well be doubted how far the unbaptized adherents of the American Baptists—no less than 104,836—have an intelligent knowledge of Christianity. It is no reflection upon their teachers to remind ourselves of the sad ignorance usually found in large bodies of recent adherents not yet considered fit for baptism.

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"THE NOBLE ARMY OF MARTYRS PRAISE THEE."

"To know the Love of Christ, which passeth knowledge."—*Eph.* iii. 19.

THE Martyr host increaseth,—China now
 Hath seen grim deeds of fiendish cruelty,
 Which well-nigh rival Nero's darkest dreams,
 And hearts, alas! grow faint, and nature shrinks,
 As once again we realize the truth—
 The days of Martyrs are not over yet.
 What shall enable us? what can avail
 To lift the cold hand pressing, as it seems,
 All the warm heart-beats of the spirit down,
 That fain would follow Jesus Christ her Lord?
 Love, Love alone can set the spirit free;
 Free, joyfully to die a Martyr's death,
 Or, should He lead us daily through the wild,
 To follow cheerfully the Martyrs' King.
 'Tis Love can work this wondrous Sign of God
 In weak and timid souls; and such have been
 God's chosen saints, and victors. Pour, O Christ,
 Into our hearts this Love most marvellous,
 That brought Thee down to suffer willingly
 For us, Thy lost ones, bitt' rest agony,
 That by its alchemy it may transform
 Our being, make us strong to do or bear
 Whate'er the Father sendeth, be it Death,
 Or nameless crosses—Love can meet them all
 With joy and exultation! Grant us grace
 To cast our wills within the furnace, see
 Them fused and fashioned to the Will Divine,
 Till coward self is gone, and Love remain,
 The Love of Christ which triumphs over fear.

M. H. M. E.

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HOW BEST TO PROMOTE IN OUR PARISHES INCREASED INTEREST IN FOREIGN MISSIONS.

A Paper read before the Ely Diocesan Conference, June 21st, 1900.

By the Rev. J. S. PRATT,

Rector of Fornham St. Martin, Bury St. Edmunds.

FIRST of all we must try to make all Church people realize the proper place of Foreign Missions in the Church itself, and then in each Christian's life.

It is *not* a sort of extra subject to be taken up or let alone, according to each person's fancy. But as the Archbishop of Canterbury puts it, "Foreign Missions are an integral part of, not external to, each man's Christianity. His own soul's welfare is largely dependent upon his enthusiastic interest in this work." I, for one, hope to see Foreign Missions called by a new name. I would call them Church Expansion, and their study Present Day Church History. This would embody the great idea set forth by the Lambeth Conference, 1897, when 194 Bishops were present. May I not call it the voice of the Church? "Foreign Missions stand in the *front rank* of all the tasks we have to fulfil." And also the weighty words of the "Call to Prayer" signed by the whole Bench of Bishops in January last. "Changed political conditions have opened to the Church countless avenues for missionary enterprise. Such enlarged opportunities are fresh responsibilities, and fresh responsibilities are, to all devout souls, a call to prayer. Missionary work has made marked advance during the last hundred years, but still two-thirds of the human race lie outside the allegiance of Christ. The great work which yet remains to be done is another call to prayer." What a magnificent conception is this of that real Imperialism which, as a nation, we are just beginning to feel!

But now contrast things as they are to-day. What a bathos! At least one-fifth of the parishes of England's Church do absolutely nothing whatever for Foreign Missions.

The whole contributions of Church and Nonconformists together is under sixpence per head. The sum spent in drink per head, in spite of all our Temperance work, is 3*l.* 16*s.* 6*d.* If we could capture that odd sixpence from drink, that is, if each person would deny himself three pints of beer in the year, the Foreign Mission income would be doubled on the spot.

In a correspondence under the head of Neglect of Foreign Missions, the *Church Times* gives two facts. The Vicar of a suburban parish declined to continue his support to the Universities' Mission, lest funds for parish needs should fail; and at that moment he was going into debt for 1500*l.* for a new organ. In another parish which had every necessary provided by a generous benefactor, the choristers and guild were requested to collect money to endow the lamps used in the chancel. The contribution of this parish to Foreign Missions was one offertory at Holy Communion—it amounted to 1*s.* 2½*d.* My Lord, I call these *Little Churchmen!* And I say there is no more room for them in the Expansion of the Church than there is in the rising Imperialism of the nation for the Little Englander.

How are we to drive a wedge into this amazing indifference—this astounding lack of proportion? If ever I am made a Bishop, I mean to send a shock through Examining Chaplains! I shall expect from all Candidates for Holy Orders some knowledge of Foreign Missions. For I do in all seriousness think that an intelligent study of such a Mission as Uganda of the C.M.S., or of (what I trust will soon be history) the expansion of the S.P.G. in South Africa amongst the Kaffirs and Basutos and Zulus, would be of immense service to our young deacons.

I venture to think that to study with one's soul the missionary work of to-day, quivering with life, and telling of the most splendid self-sacrifice and enthusiasm—a work which breathes of the fulness of the outpouring of the Holy Ghost—I think this would inspire our young deacons a good deal more than a grinding knowledge of the dreary dulness of the heresies of the Anabaptists.

I know I am born before my time. But I do hope that some day we shall get the study of the Expansion of the Church into Cambridge University, at any rate. Why should there not be a Chair for Present Day Church History? Why should not Foreign Missions be heard of in a Cambridge Lecture Room?

How are we to quicken our parishes? Begin with the Clergy. We need it sorely. When it is proposed to exchange pulpits for the Foreign Mission Sunday, when a clergyman is asked to speak at a missionary meeting, how often are you met with this: "I'm sorry, but I'm afraid I know nothing about Foreign Missions"? I want this Conference to brand that as criminal. We *ought* to know something. We *ought* to know why the call for men is so peremptory. We *ought* to be able to stir our people to take part in the "task which stands in the front rank" of the Church's work.

How shall we furnish ourselves and our people? First and chiefly by study, by reading for ourselves. So many of us are parasites pure and simple. We will listen to a sermon, but it must be good; yes, now very good. We will drop into a meeting if there be a very, *very* interesting speaker. But how many of these tip-top men have you got? Very few; and they won't go into Suffolk villages. Now I want to change all that. I want our people to be independent of these "great guns." *Read for yourselves.*

The difference between the knowledge of a parasite and a healthy, vigorous, self-quarried knowledge is immense. Let me give you an instance. Last year the ex-Mayor of Bury took the chair at the great evening Jubilee meeting. He told us that he promised to do so because he was asked, but that he knew nothing about Foreign Missions. Yet he had heard missionary sermons all his life. "I thought it was my duty," he said, "to prepare myself. I got the *Report* and Mr. Stock's wonderful book, the *History of the Hundred Years*, price 1s. As I read I was more and more astonished. I found missionaries at work in all parts of the world, among races whose *names* I had never heard of. Then I looked into the money question. People say the income is large. It is about 400,000*l.* Well, I looked into that. It is my work to look into figures." (He is one of the best men of business in East Anglia.) "And I tell you," he said, "that when I considered the work which has to be done, this income, large as it sounds, is utterly, wholly inadequate." Then he drew himself up. "Gentlemen of the laity, it is time for us as Christian Churchmen to rise up and say, 'This is a world-wide work you are doing in the name of God. *Look to us; we laymen* will guarantee the funds.'"

The meeting was thrilled through and through. The sum to secure Miss Payne, our "Own Missionary," extra and above all other subscriptions, was promised, and much over, in the room. I want the Conference to mark this. It was the study of the facts for himself which electrified our chairman, and through him, I hope, the Ely Diocesan Conference.

May I say a word for the Younger Clergy Union, as a means of self-information? I was one of its founders. I fought it (and it wanted fighting too), in the General Committee, at Salisbury Square. I was one of its first Vice-Presidents. I believe in it thoroughly. I beg all seniors as well as juniors to join it. But I want to say one thing, that Union ought to be

a death-blow to parasites. Alas! it is in many cases largely increasing them. "What outsider can we get to read a paper?" "Is there any hope of a discussion?" The members occasionally come in for the meetings, but the shopping must be done first, "and 'tis long before the customers are suited to their mind." The Service of Intercession, one of the chiefest parts of our Union, is missed. Members drop in casually, when the paper is half over. Then very soon pull out their watches—"I must catch a train," "I have an important appointment," and so on.

I want the Conference to say—That is not being a true member of the Younger Clergy Union. That will not help us to inform our parishes. Every member ought to make it a *point of conscience* to take up some special Mission, to be able to speak upon it, and make it interesting too. Every man should be ready to preach with fire on Foreign Missions. The Younger Clergy Union should be a training ground where clergy *will* and *do* fit themselves to be the information, yes, and the enthusiasm of their parishes. Let me here express the gratitude which all who love this cause must feel to Mr. Bullock-Webster and Mr. Campion for the beautiful Manual of Intercession they have given to the Church. It is a book of cream. They have culled the best from all sources. There is one thing about it which to me is inspiring—the prominent place they have given to *thanksgiving*. That book is a protest against looking on the dark side of God's work. Its confident faith, its abounding hope in Jesus Christ, its noble ascriptions of praise, lift you up.

Another practical matter. Meetings, we are told, do not attract. Those who dine between seven and nine are never there. We must catch those dear people. I hope to see missionary sermons—*without notice, without collections*—much more frequent. You do catch these people at the morning service. Let them hear from the pulpit more about this integral part of Christian life. Catch the fire yourself, then set your people, and the late diners, on fire.

Dare I say a word about missionary collections? I do ask this Conference to put its foot down on the custom—growing more and more common—of taking a large sum out of Home and Foreign Missions collections for church expenses. The Diocesan Societies suffer much from this, as well as Foreign Missions. This practice is just stifling the laity; it is indeed. I know church expenses are necessary. I know all you will urge about being just before you are generous. But I will tell you how it works. It makes church expenses very unpopular, for one thing. And it does this:—If St. Stephen's on Foreign Mission Sunday deducts church expenses and St. Simon's does not, a long stream of St. Stephen's people go to St. Simon's because all their money goes straight to the good cause—a fact! Believe me, the hearty enthusiastic lovers of Foreign Missions are those upon whom you may always rely to see church expenses through all difficulties.

My last suggestion is this: Let us teach ourselves and our people to read the newspapers with missionary eyes; it will give a totally different aspect to the whole question. For instance, what a vivid light does this South African war shed on Foreign Missions! Study the history of the Boers. Trace their whole career. It is a nation given over to selfishness; "a people who cannot bear to see a neighbour's smoke"—their own proverb. A nation with an open Bible planted in the midst of Heathen, but who look upon the Kaffirs as beneath salvation. Years and years ago, long before gold and diamonds cropp'd up, Robert Moffat, at a wealthy Boer's house, was asked to conduct family worship. When all were seated, he waited expecting to see the Kaffirs come in. After a pause he turned to the Boer and asked when they were coming. "The *Kaffirs* come into prayers!" said the

Boer; "you might as well ask the *dogs!*" Moffat said nothing, but opened the Bible at the story of the Syro-Phœnician woman, and expounded it as you might imagine he could and would. There you have the attitude of the nation towards the Natives in a nutshell. What has happened? This—the heathen Native has had his inevitable revenge. The Boer would not raise the Kaffir, therefore the Kaffir has contaminated the Boer, and dragged him lower and lower. And now we see God's retribution—"Take from the Boer the pound." And we are to be put in his place—oh, shall we rise to our great responsibility?

This has come to the S.P.G. (for the C.M.S. has no work there) just as they celebrate their Bicentenary. I implore you as you love your country, as you believe in Jesus Christ, see to it that you enthusiastically respond to one of the grandest opportunities of the Church of Christ. If you want this story told to your people; if you want the grandeur of the opportunity explained; ask me to come and do it—not for fifteen minutes, but for fifty at least; and I will promise you that, in spite of the speaker, the story is so wonderful, that it will hold them. You will see in it, or if you like—in the equally if not more wonderful story of "What led to the Uganda Mission," how marvellously God works; how He overrules all our mistakes by all things working together for good, and how He steers the way for the steady advance of Christ's Kingdom. It will transform our prayers; it will give them a new impulse, a fresh and abounding hope. It will make prayer very humble, very definite, very earnest. It will help us to ascend in heart and mind to the very Heaven, and in our Lord's Presence and Power continually dwell.

We shall thus get an idea of the magnificence of God's Policy for the World, the abounding wonder of His infinite resources; and we shall begin to understand, from our own blessed personal experience, how it is that those who intelligently believe in and love Foreign Missions, are the most enthusiastic workers in the world.

THE NIGER DELTA PASTORATE.

LETTER FROM ARCHDEACON CROWTHER.

Bonny, July 26th, 1900.

IT is some time now since I wrote to inform you of the way the Lord is dealing with us in this part of His vineyard.

You will have heard of my being ordered to Sierra Leone last year, from overwork, by the Government doctor, for a few months' rest; and when there, Mrs. Crowther fell so seriously ill as to cause us anxiety for some weeks; but God mercifully raised her and restored her to us again, and we returned to Bonny soon after, in February, to prosecute the work God has given us to do. Truly we can say that "His mercy endureth for ever."

The good hand of God has been manifesting itself in the Delta Pastorate work this year. On March 22nd I paid a visit to Opobo, and from there to the interior Ibo Missions (about 100 miles

by river from Bonny), accompanied by the Rev. J. A. Pratt, L.Th., pastor of St. Paul's, Opobo, and opened a new chapel built by the Bonny converts trading among the Asa people, in which they gather the Heathen around Sunday after Sunday and preach to them. There were 329 people present at the opening on Friday, the 30th. Mr. Pratt preached from Gen. xxviii. 17.

After my return to Bonny on April 5th, I received two letters signed by the chiefs of Obonoma and by the Church adherents, urging me to come at once to open the new church they have built on the Mission ground. I replied by fixing the day of dedication on May 20th, and by the kindness of Captain Bartwell, the District Commissioner, I went up to New Calabar in the Government launch on May 11th.

Accompanied by the Rev. Mr. Merri-

man, I had a meeting with the chiefs of Obonoma on Saturday, the 19th, when we came to a good understanding that the prohibition on church attendance should be publicly removed and liberty given to the people, adults and children, to attend the week-day class-meeting for inquirers also, where they are to be further instructed in the Christian religion.

Sunday, May 20th, opened brightly. The Delta Pastorate flag, and flags sent by each of the chiefs, placed in prominent positions in the yard and around the church, waved in the air, and by the time the second bell was ringing there were 841 persons, including twenty-one chiefs and four Europeans, crowded in and standing outside the church. I preached from Prov. xiv. 34, to which great attention was paid.

After the afternoon service, which was quite as full, the dying memorial of our Lord was administered to six of us who are agents of the Delta Pastorate. Collections at both services came to 57.

Thus ended this red-letter day in Obonoma, and we pray that the spiritual impressions made be watered by the Holy Spirit that many may seriously seek after righteousness, which is the way of salvation, within the walls of this house of God.

On Monday afternoon the class bell was rung, and to our delight ten inquirers were present with their class fees to be taught further about the "one thing needful."

The church (built of iron and boards) cost 220*l.* (including furniture), by subscriptions raised from chiefs, Church adherents, European and African foreigners, and friends. There is every prospect (as far as human sight goes, and if there are no unlooked-for interruptions) that the Church will soon be able to support its spiritual want; indeed, there is already a little fund laid by towards this. I am sure the Society will be glad to hear what the Lord is doing in Obonoma, and that the Rev. Mr. Merriman is found to be the right man in the right place. The new church is named St. Augustine's.

I left for Buguma on Monday evening, 21st, and was lodged by Mr. A. T. Abbott, a kind European agent of the African Association Company, who is deeply interested in the Delta Pastorate. After breakfast on Tuesday, the 22nd, I went to the town, having been invited by the king and chiefs to a meeting, the

object of which was to inform me that they also wish to have a pastorate station and erect a church; and to accomplish this they present to me a site near the river, and will order four houses to be removed to give space enough for the buildings. This I accepted, but told them that the chief requirements in establishing a station are these: that toleration be first proclaimed publicly by the king and chiefs for adults and children to attend services on the Lord's Day, as well as themselves; that the people be allowed to attend the inquirers' class meetings in order that we may know the grounds of their embracing the Christian faith; and that the day-school be opened to the public, and not restricted to chiefs' houses, for the education of boys and girls who will be the future men and women of the country. These points, after a long discussion, were agreed to, and I asked them to make them known to the country against my next visit.

On May 25th I availed myself of the opportunity offered me in the Government launch, and returned to Bonny with heartfelt gratitude to God, whose is the work, for such awakenings in the New Calabar district.

After three weeks at Bonny, the catechist at Okrika, Mr. A. O. Ockiya, wrote to say that the new iron church, St. Peter's, purchased from England by the chiefs and Church people, was completed, awaiting opening and dedication. I fixed on July 8th for this. Accordingly, on Monday, the 5th, Mrs. Crowther, with a few of her girls, and myself, went up to Okrika, a six hours' pull from Bonny, in our boat. Friday was occupied in examining the candidates prepared for baptism, and those for Church marriage. Saturday, 7th, I had a meeting with the chiefs in the morning, and with the Parochial Committee in the afternoon.

On Sunday, July 8th, though we were in the midst of the rainy season, we were again blessed with fine weather. As at Obonoma, flags were hoisted round the station and churchyard. Before the first bell was rung streams of people, decently dressed, were entering the church; the churchyard was full at the second, and during service 1027 people, including eighteen chiefs and two Europeans, were present to witness the opening. That morning there were eight persons baptized (one male and seven females), and five couples had

Church marriage or their native marriages confirmed at church by the "giving of ring and receiving the blessing" before the congregation.

At the afternoon service there were present 1042 persons, including seventeen chiefs; and at the close of the service the Lord's Supper was administered to seventeen full Church members, and we verily felt our souls refreshed and strengthened thereby.

Delegates were sent from other churches to show their oneness in Christ: from Bonny, six; from Bakana, nine; from Buguma, two; and two visitors from Brass. Collections morning and afternoon, with donations from the two Europeans of 1*l.* each, came to 8*l.* 9*s.* 9*d.* Letters of regret for not being able to attend, from Captain Bartwell and Mr. F. S. James, Commissioners of the Protectorate Government, but enclosing each 1*l.*, brought the total to 10*l.* 9*s.* 9*d.*

We raise our Ebenezer with grateful hearts and say, "Hitherto hath the Lord helped us," and we call on all who love to hear of the extension of the Redeemer's Name to pray for us workers, and for these dear people who are coming forward from heathenish darkness into the glorious light of the Gospel, that we may be kept and strengthened from on high by the in-

fluence and power of the Holy Spirit, and to grow in grace.

We had made up our minds to visit the neighbouring station, Bakana; consequently on Friday, the 13th inst., Mrs. Crowther and myself left Okrika in the boat at two o'clock p.m., and landed there at half-past four, welcomed by Mr. M. B. Stowe, the catechist-schoolmaster in charge. On Saturday afternoon I examined the candidates prepared for baptism, who did well in their knowledge of the Christian faith.

On Sunday, 15th, there were present at the morning service 512 people. Five men, twelve women, and twelve children were baptized by me, and I preached from 2 Tim. ii. 19. After the afternoon service eight partook of the Lord's Supper, and all returned home feeling that it was good to have joined in communion with those who believe in the Lord Jesus as their only Saviour.

Visited the day-school on Monday, and Mrs. Crowther distributed Scripture cards to the boys and girls, which delighted them much.

On Wednesday, 18th, we returned to Okrika, and finally embarked for Bonny on Friday, the 20th, where we arrived at about seven o'clock p.m., thanking God for His protection over us in our going out and coming in.

IN MEMORIAM—THE REV. MAULVI IMAD-UD-DIN LAHIZ, D.D.

(From the "*Punjab Mission News*" of Sept. 15th, 1900.)

IN the Rev. Dr. Imad-ud-din Lahiz the Indian Church has lost a man of commanding personality and unique talent. A great man and good has gone to his rest.

The home-call came to him on August 28th at Amritsar, in which city he had spent the last thirty-four years of his life. Though of advanced age, being about seventy-eight years old, the Maulvi Sahib was hale and hearty, and systematically did an amount of work which might well be the envy of younger men. Call on him when one would, he was never to be found idle; even his rest was but change of work. Between him and the Rev. Robert Clark there was a close bond of affection. He it was who baptized the Maulvi Sahib, and for thirty-four years their lives had run together as teacher and pupil, friend and fellow-worker, with a unity and community of no ordinary type. Mr. Clark's death thus came to Maulvi Sahib with a peculiar sorrow, and he was never again the same man. With reverent affection he loved to dwell upon the past, and we note that the final labour of his pen was a loving tribute to his beloved leader, a translation of which we published in our last number. So ended the ministry of a pen which has fought the good fight so long.

Some weeks ago his usual good health began to fail. There was nothing more than could be accounted for by the exceptionally trying season which we have had. Somewhat suddenly a grave disease developed. A month ago the operation necessary was performed. It was well borne and was perfectly successful. He recovered strength sufficiently to be able to sit up in a chair, and an uneventful convalescence seemed to be a matter of a very few more days. At this juncture an acute attack of another affection rapidly reduced his new-found strength, and his condition became grave. The Rev. T. R. Wade most kindly placed his house at the Maulvi Sahib's disposal, and to this he was removed in the hope that the better surroundings would enable him to recuperate his strength. The change and the assiduous nursing seemed to be enabling him to hold his own, when a trivial complaint supervened. In his prostrate condition it was to him the messenger of life. The manner of his going was noteworthy. He lay still, with his eyes shut, from noon onwards. At 3.30 in the afternoon his eyes opened. They were filled with an expression of joyous rapture, and in a moment he was not, for God took him. So he gently passed away in the very room where thirty-four years previously he had come to see Mr. Clark to arrange for his baptism.

The funeral took place the next day. Despite the fact that at this season of the year many people are away from their stations, there was a large and representative gathering of friends from various places to lay him to rest. The service was conducted by the Rev. R. Bateman. About fourteen years ago, in conversation, he said to the writer, "My prayer is that Mr. Clark and I may be laid to rest side by side, so that our dust may mingle together and we may be joined in death as we have been in life." His prayer has been answered, and master and pupil lie side by side till the day break and the shadows flee away. On the following Sunday, the Rev. Qasim Khan Nehemiah preached a memorial sermon in the Amritsar Church, and the "Dead March" was exquisitely rendered by Miss Hewlett.

Maulvi Imad-ud-din was born in the famous city of Panipat, of which place his father, Maulvi Siraj-ud-din, was an honoured citizen. He was a lineal descendant of the famous saint Qutab Jamal of Hansi, and through this saint the family line goes in direct ascent to Mushzad, one of the sons of the Sassanian King Nausherwan of Persia, celebrated in Oriental History as Nausherwan the Just. This Mushzad was a Christian, and it was ever a favourite reply of the Maulvi Sahib to those who told him that in abandoning Islam he had abandoned the faith of his fathers: "Nay, verily, we have but returned from wandering in error to the faith of our father, for at the head of our family there stands a Christian, and by God's grace a good Christian too." The line has been a notable one. In addition to the saint Qutab Jamal there have been the three other Qutabs, whose names and shrines are objects of reverence and places of pilgrimage.

More ordinary members of the family served the emperors of India in various capacities, and from them enjoyed grants of land and other privileges. The type of the family was, however, religious, and in it there have been some women remarkable for holiness. One is noteworthy as having performed the pilgrimage to Mecca in the unsettled days of the Moghal Empire.

It will thus be seen that the Maulvi Sahib came of a royal and saintly stock. Many generations of good Mohammedan blood flowed in his veins. From his earliest days he was nurtured in the best Islam has to give, and after preliminary education in his own town he passed on to the royal cities of Delhi and Agra, and there under the best masters of that time he so perfected himself as to become at an early age himself a master in Islam.

We find him as a young man full of Moslem bigotry and fanaticism, arrayed against Dr. Pfander and Mr. French in their famous discussions with Mohammedans at Agra. It was a wonderful time. The Mutiny had yet to come, and hoary Islam had yet to be humbled, politically as well as spiritually. The old confronted the new, and who could foresee that three out of the four leading opponents of Christianity would one day bow the knee to the Christ they then despised? The fourth, Maulvi Rahmat Ullah, a close friend of Dr. Imad-ud-din's, fled to Mecca after the Mutiny, and some years ago died there.

Much had to occur before Imad-ud-din emerged into the light of God, for God's providence was forging a mighty weapon for Christ's service, and the metal had to be fused in many a furnace, and hammered on many an anvil, ere it became a tempered blade in Christ's war against Islam. Learned in all that Islam had to teach, after some years the thinking mind of Imad-ud-din could not satisfy its soul-hunger with the husks of its ritual and gloomy dogmas. He turned, as do all the thoughtful in Islam, from these observances and beliefs to that esoteric philosophy which is in Islam, but not of it, and which as the Vedanta, Sufi-ism, Transcendentalism of the East, or what-not, purports to offer to the longing soul the beatific vision of God and communion with Him. For months and months Imad-ud-din obeyed its precepts and sounded its lowest depths, and finally, worn in body, wretched in soul, found it but a broken cistern which would hold no water. All religions were now to him equally true and equally false, and he turned from things eternal of which nothing could be made to things temporal, as the highest attainable good. His elder brother, Maulvi Karim-ud-din, a well-known name in Punjab educational annals, then held a high post at Lahore. Imad-ud-din joined him. His attainments and learning obtained him lucrative service under Government, and the stream of his life rolled uneventfully by for some years. How he came into the light of Christ we may not now tell. It is a most interesting and most touching story and can only be dealt with in an article by itself. Suffice it to say he was baptized by the Rev. Robert Clark in the Mission Church at Amritsar on April 29th, 1866. He finally and whole-heartedly devoted himself to Christ's work amongst his countrymen, and more especially amongst Mohammedans.

From this decision he never wavered. When he was specially chosen to be an Extra Assistant Commissioner, and honour and affluence lay within his grasp, he gratefully, yet none the less decisively, made it quite clear that he wished to be free to work to the fullest for Christ. In the succeeding years his life centres round Amritsar. In the church in which he was baptized he was ordained deacon and then priest, and to it he ministered till the close of life. It is difficult to give an adequate account of the man or of his work, for he was cast in no common mould. Full of shrewd common sense, witty and sympathetic, it was a pleasure and privilege to be with him. He had seen much and observed much, and his courteous grace and winning smile enhanced the value of the things, new and old, which he brought forth from the full treasury of a great and good heart.

One of the privileges of the writer's missionary apprenticeship has been to learn from him. He was frank, vigorous, and far-sighted, and possessed a degree of independence in judgment and character which would in any walk of life have made him a master-mind. His intellectual gifts were great, and all he had, and was, he unreservedly poured out for Christ. "Had Dr. Imad-ud-din done nothing else," said Mr. Clark one day, "but preach to this congregation as he has done for over thirty years, he would have done a great work." Quiet, forceful, thoughtful, his sermons were wonderful, and showed deep insight into the things of God and the heart of man. The

sterling common sense which characterized his life also characterized his preaching. The writer thankfully remembers sermons he heard years ago from him. His final sermon in the mission church was a masterly treatment of India's sorrow in the light of the Word of God. Year after year there was no falling off or lack of freshness in his preaching. His holy genius seemed but to go the deeper and draw more fully from the wells of salvation. Great as a preacher, as a writer he was greater still. It is his rare privilege not only to have served Christ in his day and generation, but to have left a mass of material which will be more and more valuable as time goes on. The mere enumeration of his books would fill some pages. His first work was the *Hidayat-ul-Musalmin*, or Guidance to Mohammedans, written in reply to the *Ijaz-Iswi*, which was the result of the joint authorship of Maulvi Rahmat Ullah and Dr. Wazir Khan, and was supposed to have demolished Christianity for ever. After this a long series of volumes dealing with every type and phase of Mohammedan controversy came in rapid succession from his pen. They culminated in his choicest gift to Mohammedans. The Koran in Urdu, which has since been published in Roman-Urdu, is a book which ought to be in the hands of all who seek to influence Mohammedans. The effect of his controversial works has been great. It is but an index of what the ultimate effect will be. The books have found their way to all Mohammedan lands, and letters of appreciation and thankfulness have been received from places as far apart as Java and Montenegro. But Maulvi Imad-ud-din was no mere controversialist. His writings were constructive as well as destructive. His works for the upbuilding and edification of Christians are almost as numerous and effective as his works for the enlightenment of Islam. His style is always simple, terse, and chaste. The degree of D.D. was conferred upon him from Lambeth, *honoris causa*, as a unique tribute and recognition of his great services and attainments.

Maulvi Imad-ud-din's elder brother, the late Maulvi Karim-ud-din, though never baptized, was convinced of the truth of Christianity, though, alas! only intellectually. His father, Maulvi Siraj-ud-din, and his younger brother, Maulvi Khair-ud-din, were both baptized in Amritsar by Mr. Clark. It was a touching sight to see the centenarian being led up by his two sons for confirmation. He was very feeble and died somewhat suddenly at Lahore. Maulvi Khair-ud-din lapsed, and died many years ago. Dr. Imad-ud-din has left a widow and sons and daughters and grandchildren. They will have the sympathy of all in their loss, which is the loss of us all. The eldest son, Doctor Fakhar-ud-din Lahiz, is a valued member of the Amritsar Medical Mission.

Between April and September the Punjab Church has had three sore bereavements. The Rev. Pandit Kharak Singh, of Uddoki, who was from amongst Hindus what Maulvi Imad-ud-din was from amongst Mohammedans, died in April. He preceded the Rev. R. Clark, who was his spiritual father, and now Maulvi Imad-ud-din has followed. What thoughts come as one thinks of this trio! but let it suffice, the race is over, the crown is won. The parting words of Dr. Imad-ud-din to the writer, spoken with intense earnestness, were, "Let me go where my Father sits enthroned."

"From the dust of the weary highway,
From the smart of sorrow's rod,
Into the royal presence
They are bidden as guests of God.
The veil from their eyes is taken,
Sweet mysteries they are shown,
Their sorrows and trials are ended,
They know as they are known.

"For them there should be rejoicing
And festival array,
As for the bride in her beauty
Whom love hath taken away.
For us, moments of patient waiting
Till the path which we have trod
Shall end at the Father's gateway,
And we are the guests of God."

INDIAN NOTES.

THE Government of Her Majesty has lately instituted a new Order of Decoration for services rendered to India, a medal of either gold or silver, entitled the Kaisar-i-Ind (Empress of India) Medal. Eight missionaries have received this mark of Royal favour. It is to be perhaps regretted that all of these eight receive only the silver medal, even the honoured Dr. Murdoch of Madras being not thought worthy of the higher grade of the order. But it is a very notable sign of the change of front adopted by the British Government that any missionary should receive notice, when we remember the early history of its attitude to all evangelistic effort, even in the beginning of the present century. Another curious fact is this, that one of the recipients of the honour was Mr. Malabari, the well-known Parsi reformer. He has declined it on the ground that his religious principles do not permit him to accept it. Considering that his fellow-Zoroastrian, Sir Jamsetjee Jeejeebhoy, accepted a baronetcy, and that this is by no means a solitary instance of such honours being accepted by Parsis, one would like to receive further light on the nature of these religious scruples. If the scruple be justly described as one of "religion" it is a very noble example, which ought not to be lost on either Indians or English. Such scruples were, of course, felt by the members of the Society of Friends many years ago, but the example of Mr. John Bright has not been followed by one, at least, of that body in the North of England in recent years.

The *Indian Witness*, commenting on a recent paper by Dr. Ladd, of the United States, who had been on a winter visit to India, tells us:—

"Dr. Ladd has been particularly impressed with the fact to which alone we call attention at present, namely, that 'few—almost none—of India's inhabitants know anything that is entitled to be called "scientific," or even fairly trustworthy, about its races, its history, its ethical and social ideas, or even its flora and fauna. The students of its philosophies—especially among the Indians themselves—rarely can make intelligible what they really mean. It is very doubtful whether these philosophies admit of trustworthy interpretation. The great multitude of its people have nothing even approaching a clear conception of the significance of their social and religious customs and traditional practices.' Other scholars before Dr. Ladd have come to a similar conclusion concerning Indian philosophy and its expounders, but none have expressed their opinions as explicitly as he. The Hindu intellect is the most marvellous in the world. Acute, expansive, assimilative, it is yet elastic enough to accept the most illogical and self-contradicting positions."

Our Indian readers must not think that because we have not dwelt largely and often on the appalling extent and horror of the Famine and its concomitants that therefore we have been careless of the same. We venture with hesitation to present a little extract from the *Indian Witness* describing a scene at a relief camp, and we do it, not to raise morbid satisfaction at terrific details, but to bring home to many in comfortable homes who may fail to notice the matter the dreadfulness of the visitation. And our object in doing so is to point out that subscriptions are still needed, and will be needed for years. The starvation pressure of the present cannot be alleviated quickly for this reason: the cattle, on which the villager relies for all that English farm-horses have to do (and for irrigation besides), have died by millions. One district is said to have lost a million oxen. Now, where there are no cattle left it is obvious that no calves can be produced. Supposing the Government imports into that district ten thousand cows, and that every cow has a calf within the natural time, we must allow five years

from *the present date* before those calves can work, and another six months before the crop which they labour to raise is fit for food. Five and a half years before any appreciable supply of food can be raised for the existing population, already reduced to absolute destitution. This very simple statement shows the enormous magnitude of the task lying upon the Government and upon all who have any compassion in their hearts. The news, in which we are rejoicing, of abundant rain, only means that there is now the beginning of cessation of further ruin; it does not mean that where cattle have perished, there prosperity has begun to return. Hence large and continuous support for every form of loving ministry lies at the root of every struggle for the welfare of our fellow-subjects in all the stricken territories. The extract to which allusion is made above runs thus. It is from the *Indian Witness* :—

“The cholera which broke out in the relief works camp has added to the horrors of the situation at Godhra. Fourteen thousand starving people were employed in enlarging and deepening a tank at Godhra, when cholera appeared among them. The camp was broken up. The unhappy creatures fled in every direction, hundreds of them, alas! to fall victims to this dread scourge before they had gone very far. The officials were not prepared to cope with such an emergency at the moment, and hundreds of corpses remained exposed for some days. A corps of *dhooli* bearers was organized to carry the offensive bodies to the places of burning, but in many instances the bearers themselves were taken with cholera and lay down in the open beside the corpses they had been carrying, or near the burning pit, soon to succumb to the disease. Then a large number of carts was gathered, and the work of removal was facilitated. The bodies, mostly nude, were thrown in and carried off to the burning pit, their arms and legs dangling over the ends of the carts, presenting a horrible spectacle. Fifteen hundred corpses were picked up and disposed of within a few days! In the cholera wards attached to the poor-house I saw several scores of people in all stages of cholera—men, women, and children—a large number of whom were dying daily. Five corpses lay among the sick and dying, waiting to be carried out to burning. The genius of a Raphael or a Doré and the pen of a Dante would be needed to do justice to the fearful spectacle. It will never fade from memory. There were also wards for those suffering from dysentery and small-pox, to both of which diseases the famine-stricken fall a ready prey. There was, I am thankful to say, one bright spot in the ‘Inferno.’ Mr. Ward has called in to assist him a few of his village Christians, who could be depended upon to carry out his instructions. It was most gratifying to see how fearlessly these two or three worked amongst the sufferers.”

Dr. Lefroy, the Bishop of Lahore, has been having public discussions with learned Moslems in the Urdu language. So far as we remember, this is the first instance of a bishop entering such an arena. Bishop French had the knowledge both of theology and of the language to do the same, and did it often before he became a bishop. But with that exception we believe that no bishop has had the double qualification which Bishop Lefroy possesses, and we are under the impression that no previous bishop has had quite the grasp of the Koran which he enjoys. The title of one of these arguments was “Zinda Rasūl,” or the Living Prophet, and it created a deep impression.

The following racy extract from Mark Twain’s latest book, *More Tramps Abroad*, is copied from the *Bombay Guardian*, as an apt exhibition of facts :—

“Mark Twain rightly looks upon caste as the curse of India, and he thinks that where caste thrives there can be no patriotism.

“‘India,’ he says, ‘had the start of the whole world in the beginning of things. She had the first civilization; she had the first accumulation of material wealth;

she was populous with deep thinkers and subtle intellects; she had mines, and woods, and a fruitful soil. It would seem as if she should have kept the lead, and should be to-day not the meek dependent of an alien master, but mistress of the world delivering law and command to every tribe and nation in it. But in truth there was never any possibility of such supremacy for her. If there had been but one India and one language—but there were eighty of them! Where there are eighty nations, and several hundred governments, fighting and quarrelling must be the common business of life; unity of purpose and policy are impossible; out of such elements supremacy in the world cannot come."

The following extracts from a paper read at a meeting in London of the National Indian Association by an Indian lady (whose name is given as Miss Mary Bhor, though she would appear to be a non-Christian) are very interesting. They show how wide is still the gulf in social matters between us English and our indigenous fellow-subjects. We would venture to note, however, that Miss Bhor appears to fall into the same error that many English people fall into, of treating a class, and that a local class, as typical of inhabitants of the whole country; but with this qualification there is in the paper a very great deal to instruct us. She said, amongst much else, this:—

"Ladies never wear the same cotton garments two days running without their being washed, and this washing is done by women mostly of the family. In their courtyard there is sure to be a plant of basil, placed on a square pedestal. Round and round this a devout woman will walk saying a certain form of words; sometimes she vows to walk 108 times round: if very devout and leisured, thousands of turns round are made. The dinner being ready the ladies carry it into the room. A little is first offered to the gods; then the men and children are helped. Wives have the privilege of eating off their husbands' plates: this is sometimes quoted by people who do not understand Hindus as a degradation, whereas the women look on it as a privilege of affectionate intimacy. Caste separates people in so many ways that two Hindus would no more use the same drinking vessel than in England they would use the same tooth-brush, and no one but a wife would be permitted by caste custom to use the same plate. All little girls are terribly spoilt in their own homes, where their mothers let them do much as they like, saying they will be corrected soon enough when they get to their mothers-in-law, poor things! It reminds me a little of boys in England, who are often high-spirited and troublesome at home, and it is borne with patience; every one says *that* will soon be knocked out of him when he goes to school. I can call to mind now a leading Hindu gentleman, a known reformer, whose wife is well educated, speaks English fluently, and is heart and soul with her husband in his schemes for the reform of Hindu social life. She does not rule her house. The husband's elder sister, a widow, takes that place, who, being orthodox and conservative, has to be humoured and treated tenderly because her lot is so hard."

We learn from the same periodical in which this most interesting lecture appears that there were at the date of its publication in March last no fewer than 336 Indian gentlemen studying or otherwise engaged in England, of whom about half were Hindus, 100 Mohammedans, 50 Parsis, and it is to be presumed, though the article does not say so, that the balance were Native Christians.

H. E. P.

[For the last six years our "Indian Notes" have been contributed by the late Rev. H. E. Perkins. Those presented this month were prepared only a short time before his fatal illness, and reached us after his death. The Notes have been greatly appreciated, and have often been quoted in that section of the Indian press concerned in the religious and social welfare of the people. They will be continued by another distinguished member of H.M. India Civil Service, who is also a member of the General Committee of the Society.—Ed.]

THE MISSION - FIELD.

Sierra Leone.

THE commencement of a Mission to the Limbas in the Hinterland of Sierra Leone was reported in our October number, p. 773. Writing from Katimbo on July 12th, the Rev. C. G. Hensley gives some further account of the starting of the work :—

Katimbo is a Limba town of some 150 houses on the main road from the Colony to Falaba. It is just about 100 miles from Port Lokkoh, perhaps a little more.

Mr. Caldwell and I left Freetown on May 21st. Since then we have been on the march more or less up till the day before yesterday. During this time we have walked 300 miles or a little more. We have visited Mr. Alvarez at Falaba, some fifty miles beyond here, and we have also paid a formal visit to the great Limba king, Salugu, who lives at Bumban, about 27 miles from here.

The king and our own chief, Sarabaiyo, have received us well now and we have had the usual exchange of presents. At first we wanted to stop at a town called Katogo, just beyond this, but the headman did not then agree. We are now very thankful for this, as this town is better situated and more central. We are on the top of a hill about 1300 to 1500 feet above the sea, and it is the highest ground in this part. There are

splendid views from the neighbourhood of the town, which makes it delightful to take a stroll along the ridge and down the slopes.

At present we have several Temne boys with us, and with these and our native helpers we have Temne prayers every morning. We have been having very nice times with them and have started going through St. Mark.

Then we have our interpreter, who is a Limba boy who knows Temne very well, and he interprets into Limba. We have as yet done scarcely any preaching, but we had a nice service with Salugu. He is an old man, and has in his time been very powerful in his hill country.

Our work may be said to have begun in a temporal way, and we have very much to be thankful for. We believe and are sure that this is an answer to many prayers. We thank God and our praying friends very earnestly. We now ask all to pray that a new spiritual work may be begun, and that we may be helped with the language.

Western Equatorial Africa.

During a recent visit to Ikole, in the Ekiti district, Yoruba Country, the Rev. T. A. J. Ogunbiyi, 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.

Miss Maxwell has built a small hospital for women at Onitsha, close by the ladies' house. It accommodates fourteen in-patients. She says that there are three promising candidates for baptism in the hospital, and other hopeful cases among the out-patients.

Two mails from Hausaland, consisting of August and September letters from Bishop Tugwell and his party, reached us on November 12th. They have now a compound or enclosure at Gierko containing several buildings, among which are a building used for services and a dispensary. The missionaries are in the best of health and well pleased with what they call "this comparatively cool and healthy station." They are situated about a mile from the gate of the town of Gierko, and a great number of people visit them. The king has attended Sunday services several times, bringing with him some of the headmen. At the service on September 9th, over forty people were present, including the king. Two or three men, the Bishop writes, have been sincerely affected, and it is hoped that they may soon be enabled

to decide definitely for Christ and publicly acknowledge Him. The chiefs of nearly all the neighbouring towns had sent to salute the party; sending presents and messages of satisfaction, and after the rains the Bishop hoped to visit some of these towns. The dispensary which Dr. Miller had opened had done much towards getting to know the people, and quite a large number came every day. He speaks without the services of an interpreter and is perfectly understood. The missionaries were constantly told that their presence prevented acts of oppression and cruelty, and was a great blessing to the people temporally. The Bishop writes: "We cannot possibly abandon the position we have been led to take up. God has so manifestly directed us here and prospered us during our sojourn." The king had gladly arranged to put up some mud houses for the Mission. The position of the party was, however, very isolated. Even in September no news had been received regarding the Rev. A. E. Richardson since he left on June 6th, and it was not known even if he had reached Lokoja. The end of the rainy season was approaching, however, and the Bishop hoped to re-establish regular communication with the outside world.

Eastern Equatorial Africa.

At the monthly meeting for conference at Mahoo (Happy Land), the Christian village of Taveta, on July 5th, an address was given (in Swahili) by Paulo Singisa, of the Jita tribe (south of the Victoria Nyanza), whose education and conversion was the work of the Nassa Mission. The *Taveta Chronicle* says: "A rather odd combination of circumstances had brought him, with two companions, to Taveta, and the intercourse between Christian Natives of places so far apart is likely to prove profitable to both sides."

Uganda.

On October 30th the "rail-head" of the Uganda Railway had reached to 452 miles from the coast, while the advance gangs were working up to the 490th mile.

The revolt of the Wanandi, a branch of the once powerful Masai, has caused considerable trouble to the Government. The Mission party which left London on August 30th under the direction of the Rev. F. Rowling had been delayed in consequence of the revolt, and according to last advices had been stopped at Lake Naivasha, fifty miles beyond Kikuyu, until the rising had quieted down. The mail which left Mengo on July 9th (due in England about September 1st) was almost totally destroyed by the Wanandi. We learn from the newspapers of November 13th that a telegram from Sir Harry Johnston, dated Port Alice, Uganda, November 10th, stated that the troubles were practically at an end.

At an ordination at Mengo, on July 1st, Bishop Tucker admitted the Rev. J. W. Purser to priest's orders.

Dr. A. R. Cook has quite recovered from his illness, and was at work again in August. Mr. Purser, who had been in Mengo for the benefit of his health, returned to Nassa the second week in July, accompanied by Mr. H. O. Savile.

Particulars have just reached us of the accident on the Victoria Nyanza in which the Rev. Martin J. Hall lost his life. On August 9th he and his two Baganda boys and two Basese boatmen left Nassa to cross the Lake to Uganda in Mr. Hall's canvas sailing-boat, which was built in sections. Mr. C. W. Hattersley thus summarizes the account given by the boatmen who were rescued:—

All went well until the 15th. At daybreak they left camp at Majita (three or four days' canoe-journey from Nassa), and a terrific storm came on, with terrible waves, and the first three sections of the boat filled with water. The men baled out as hard as pos-

sible with bucket and saucepans, but to no purpose. Finally Mr. Hall took up his tent and table to throw overboard to lighten the boat, and apparently the doing this capsized it. The five occupants climbed up and sat on the keel of the upturned boat.

for some time, but the wind and the force of the waves probably broke the air-tight compartments, for the boat sank. The two Basese managed to cling to the floating table. One boy sank almost at once, and very soon Mr. Hall, who, being a strong swimmer, was

trying to undress, sank too. He was carried some one hundred yards from the men by the force of the wind. His hat and coat came to the surface as he sank. Next his other boy sank. At noon the storm abated, and a canoe put off and rescued the two Basese.

We are sorry to hear that the Rev. H. W. Weatherhead has been seriously ill and has been ordered home. He will leave Mengo as soon as the road is open. Mr. A. Whitehouse, of Nassa, has returned home on furlough.

It is interesting, as showing the way in which the country between Khartoum and Uganda is steadily being opened up, to hear that the friends of Mr. H. H. Farthing, of Masindi, Bunyoro, near the Albert Nyanza, have lately received letters from him, sent *viâ* Fort Berkeley, Omdurman, and Cairo, in a much shorter time than they would have taken by the usual route *viâ* Mengo and the east coast.

Egypt.

Dr. A. Chorley Hall is to be transferred from Cairo to Khartoum for the winter. Dr. Harpur will leave Khartoum and resume his post at the Old Cairo Hospital.

Persia.

A handsome memorial brass, subscribed for by his European friends in Persia, has lately been put up in the C.M.S. chapel at Julfa in memory of the late Rev. Henry Carless.

The Rev. and Mrs. C. H. Stileman left Julfa on September 25th, and arrived in England on October 26th.

An instance of the result of broadcast sowing of the Word may be seen in the touching story of a girl-wife, graphically related by Dr. Emmeline Stuart in *Mercy and Truth* for this month.

India (General).

In a speech before the Legislative Council at Simla on October 10th, reviewing the famine work of the past year, the Viceroy of India (Lord Curzon) bore the following testimony to the efforts of individuals, and of the Christian missionary societies :—

Numerous cases of devotion, amounting to the loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual labouring on in silence and solitude, while his bodily strength was fast ebbing away. I have known of Natives who, inspired by this example, have thrown themselves with

equal ardour into the struggle, and have uncomplainingly laid down their lives for their countrymen. Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task.

Bengal.

Great distress has been caused in Calcutta by the extraordinary rainfall which took place between September 18th and 25th. It was quite unprecedented, both in its amount and in the disastrous results, and was not confined to the city and its suburbs, but extended over the greater part of Lower Bengal. In Calcutta 38 inches fell in five days. The Mission compound in Amherst Street was "a lake with about four feet of water." The Rev. E. T. Sandys wrote on Sept. 27th :—

Calcutta is now free of water, but the districts around are flooded. Yesterday

I was out all day, from early morning till night, in the district round Krishta-

pur, visiting the villages and inspecting the damage, and endeavouring to gauge the necessity for relief works. The floods have entirely destroyed the crops in this part of Bengal, and I fear the people will have hard times until next year's crops are gathered in. I

expect all the crops are destroyed from the Nadiya district, sixty miles north of this, right down to the sea-coast, sixty miles south of Calcutta; and I should be afraid to say what is the width of the area heavily flooded, but the district affected must be of considerable extent.

The Shikarpur Band of Associated Evangelists have somewhat changed their plan of work. Instead of going once or twice to a village at long intervals, they stay at out-stations for a time, working so as to visit practically every house in the villages evangelized. At Tetulberia three women and two children came out and were sent to Ratnapur for further instruction. August 29th was a red-letter day. Two Moslem women with two children were baptized at Tetulberia by the Rev. Duk Lal Biswas, pastor of Joginda. The baptisms were made as public as possible, in order, if possible, to dispel the many false rumours as to what takes place at baptisms which are current amongst non-Christians. A large number of Hindus and Mohammedans attended. There are many others in the village who seem to be on the border-line of decision, and the Nadiya Church Council hopes shortly to be able to station an earnest native catechist there.

The Rev. Canon Cole writes:—

Last month we sent round to all the Santal Native Church Council pastors a letter telling of the distress in the Bhil country, and asking them to make a collection to relieve the famine-stricken ones. The result has cheered us very much; Rs. 198 : 9 : 9 have been sent to Mr. Herbert of the

Bhil country. European offerings are not included in this sum. The colonists of Santalpur did remarkably well; they sent Rs. 115 : 6 and the Dharampur School girls were very good in giving their pice. Some of them embroidered handkerchiefs for sale in order to help the distressed.

North-West Provinces.

The Rev. A. I. Birkett asks for strong reinforcements for the Lucknow Mission. The High School has 200 boys, whereas in April last there were only 140 scholars. The out-station of Nigohan, twenty-four miles from Lucknow, where Mrs. Birkett, a thoroughly qualified doctor, has taken over the medical work from the Zenana Bible and Medical Mission, is most flourishing, with its widows' home, dispensary, &c. Some sixty attend the services on Sundays, and at a recent service there were twenty communicants.

The receipt of a telegram announcing the death of Miss E. M. Beyts was mentioned in our September issue. Her end came very suddenly on August 21st at the house of Miss Stroelin at Meerut. She was ill altogether for eleven days. The Rev. J. W. Hall, who visited her frequently, says she seemed convinced all through that "the Lord was calling her." She was full of peace, and prayed that she might be patient under her sufferings. Her last words were of the Lord's great goodness to her. During her illness she was under the care of Dr. Moriarty, the Civil Surgeon, who was most attentive; and Miss Stroelin nursed her with untiring devotion. She was buried in the Meerut cemetery the following evening, Mr. Hall and the chaplain taking the service. The Revs. M. Drummond and G. Emmanuel (Indian clergymen) and some of the catechists carried the coffin, and many Hindustani Christians, whom she had taught and who had learned to love her, gathered around the grave.

The famine amongst the Bhils in its acute stages may be said to have closed about September 20th. By that time most of the Mission relief kitchens ceased to provide cooked food indiscriminately, because the people no longer came for it. A kind of wild grass, called *hamra*, had ripened, and this afforded food which was abundant, if not very nutritious or healthy. The regular crops, such as maize and

kuri, did not ripen till the middle of October. Grain has still to be distributed to some extent. The effects of the famine will remain for years. The cattle have almost all died. On the Gujerat side the missionaries are supplying, mainly from the Mansion House Fund, about 250 head of plough-cattle to cultivators, and these are being distributed for the autumn ploughings and sowings by the Revs. E. P. Herbert and A. E. Day and Sergeant J. S. McArthur. Seed-grain is also being given. In this district rainfall has been very insufficient, and there is a probability of a recurrence of the distress. On the Kherwara side cattle are being distributed by Messrs. Goodwin and Tyndale-Biscoe, but the need for this kind of relief on the part of the Mission is not so great, owing to Major Dawson's measures for meeting the needs of the people.

Dr. A. H. Browne, "taking an all-round view of things," says that it seems to him that "God has now placed such a golden opportunity for special efforts to spread the knowledge of His love and salvation among the Bhils as never before has been, and perhaps never again will be." Some of the more thoughtful Bhils have said, "I want to know more about this religion of Christ; for there must be something in it to make the Sahibs come and live amongst us to save our lives as they have done." The former barriers of timidity and suspicion are now considerably broken down, and the people frankly recognize the missionaries as their friends and helpers in time of calamity. Dr. Browne appeals strongly for workers to take advantage of the open door. "Of course now is *the time*," he says. "A year hence, or even six months hence, will be to throw away a very great deal of all the famine has already done in preparing the people."

Miss Davis and Miss Richardson, of the Z.B.M.M., arrived at Kherwara on October 2nd, and are doing good work in the girls' orphanage.

Punjab and Sindh.

Writing on July 31st, the Rev. E. Guilford says he had just had the great joy of seeing through the press the last page of the Punjabi New Testament on which he had "spent seven years of very happy work." Of the Mission to lepers at Tarn Taran he says:—

Since our return last autumn from England, Mrs. Guilford and I have been kept hard at work. We found at first much that required to be put into order, and we have also been busy in lengthening our cords, so that now we are again settled we find much to encourage and cheer us. We have received during the year over a hundred inquirers, and many of these I hope to baptize before the close of the year. Most of them are anxious to be baptized at once, but I have never found that anything has been lost by making the probationary state of candidates for baptism extend over a considerable period, while I have seen that hasty baptisms have given cause for much regret.

Next Sunday I propose (D.V.) to

The accidental death, on August 2nd at Fort Munro, of Dr. H. A. Smit, of Dera Ghazi Khan, was briefly noted in our September number (p. 704). The following unsigned *In Memoriam* is from the *Punjab Mission News*:—

On Sunday, August 5th, while walking home from church, an Indian Christian was speaking to the writer of

baptize six adult lepers at the Leper Asylum here, and four orphans and foundlings who have found their way into our home. The work at the Leper Asylum is ever a joy.

Our "Home" for the untainted children of lepers is flourishing, and I am about to take in two more little fellows from the Asylum, now that we have got a nice new large dormitory for them. I have been able to build this owing to the liberality of friends whom we met while on furlough in 1898-99. My wife looks after this "Home" and the many wants of the poor little inmates, and the rest of her time is more than occupied in having classes for the Christian women, and in visiting the non-Christian women in the surrounding villages.

Dr. Smit, and alluding especially to his warm-heartedness and geniality, and also to the earnestness with which he

had taken up the work of bazaar-preaching in Dera Ghazi Khan. The next day we received the news of the sad accident at Fort Munro. Another young fellow, on hearing the news of his death, said, "He prepared me for confirmation," and there was no mistaking the sincere respect and affection of the tone in which the words were spoken. On turning to Horace Smit's C.M.S. Annual Letter for 1899, the two points which he mentions are, his work in the bazaars, and his unusual work of preparing candidates for confirmation, and it is interesting to have received this spontaneous testimony to the worth of his work in these two respects.

It is difficult for an old school-fellow and friend of nearly twenty years' standing to fix on the points which are most worthy of being recorded in an *In Memoriam* notice, but one characteristic, at any rate, of Horace Smit's life was his earnestness of purpose, combined with openness of mind. A school and college life of persevering work (during the latter part of which he looked forward to, and was systematically preparing for, missionary work) was followed by a few years of medical practice in England; then he went out to Tinnevely under the S.P.G. His nine months of work there were not an altogether happy time, owing to some want of sympathy with the methods of

After nearly twenty years' service in Sindh, the Rev. and Mrs. A. E. Ball were transferred from Karachi to Quetta last March. They hope their missionary service will be much lengthened by the change. Under date July 3rd, Mrs. Ball wrote as follows:—

We are so happy in our work here, at the "uttermost ends of the earth." Our Christian congregation is growing, and we have quite outgrown the room we use as church-room. It holds eighty people, but Sunday by Sunday we crowd 120 people into it, and feel suffocated in consequence. More people still ask for baptism, and we *must* build a roomy church, large enough to hold all who want to come.

We have many famine refugees here. Down in India the state of things is appalling, and our Christians here in Beluchistan are nobly helping to bear the burdens of the dying, starving millions in India by sending liberal contributions out of their own poverty; and all my women are busy making garments to clothe the naked in Gujerat.

his fellow-workers, but a bright spot was the kindness and friendship shown to him by the C.M.S. missionaries in Tinnevely, especially by the Rev. T. Walker.

On his return to England he gave himself up for a time to further medical study, the result of which was that he obtained his F.R.C.S. Edinburgh degree. To many of his friends it may have seemed that he had given up his first purpose, but it was not so; his point of view was changed perhaps, but the same purpose was there, and after a short period of work in England, he offered to, and was accepted by, the Church Missionary Society, and in December, 1897, arrived in the Punjab. His work at Bannu and Dera Ghazi Khan had won the affection of many of his Indian brethren, and his earnestness of purpose will have its undying reward.

It is not too much to say that in his short three years in the Punjab he made his mark, and at the C.M.S. Conference there will be many of his brother missionaries who will miss his genial and sparkling humour and his quaint yet sensible remarks. His wide range of reading and his strong common-sense would certainly have made him an increasingly useful helper at our Conferences, and the Church in the Punjab loses by his death a most able and earnest worker.

The tribes here are of the uncivilized kind—Brahuis, Pathans, Beluchis, Hazaras, &c.—fierce, wild people, who think nothing of bloodshed and murder, devout fanatical followers of Mohammed. Quetta has about 20,000 inhabitants, so we feel that Christ has "much people in this city" to be gathered out for Him.

Preaching in the open bazaar would not be safe nor wise, as assault and riot would be the result; but there are many ways in which the Gospel is set before the people—medical work, selling and distribution of Scripture, &c.; quiet talks with individuals, schools, preaching in the church-room, visiting, and so on.

Mr. Ball keeps wonderfully well. I have had low fever for five or six weeks. We are in the hottest weather, but it

will become cooler by the end of August. The winter is bitterly cold here, much more severe than in England, and big wolves are troublesome then; hyenas and panthers, too, are not delightful to the domestic animals in the villages round about. Quetta is 5000 feet high, and the mountains around (quite bare and barren) are 5000 feet

higher still, and so are a good place for wild beasts.

We are building a little bungalow for ourselves to live in; it will be finished early in November. The principal building material is mud, which takes time to dry. The floors in the rooms, too, will be of mud.

During his summer visit to Simla, the Bishop of Lahore gave a weekly Bible-reading on the Epistle to the Hebrews. The boys' school proved too small for the many who attended, necessitating the use of Christ Church. Early in the season all missionaries staying at Simla were invited to an "At Home" at the Bishop's house, when about fifty of all denominations came together. The *Punjab Mission News* says, "One Baptist missionary was heard to say he would not have missed being present for worlds." The Bishop has thrown his house open to all missionaries needing rest. Many have availed themselves of his kindness, and have returned to their work refreshed and stimulated. We are glad to hear that the Rev. J. A. Wood, of Lahore, who met with a serious accident at Amritsar in April last (see *Intelligencer* for June, p. 455), and who had been the Bishop's guest, has become convalescent, and is regaining strength.

Western India.

The Bishop of Bombay was present at the annual social gathering of the Poona branch of the Gleaners' Union on July 3rd in the Divinity School. He spoke on the missionary responsibility devolving on every one who bore the name of Christ in a heathen land, and also impressed the need of giving the Gospel to the Heathen. He would like to see every European congregation in India a centre of missionary interest and activity.

The Bombay localized *C.M. Gleaner* for September contains a brief account of the life of Miss H. E. Boyland, of the Missionary Settlement for University Women in Bombay, who died on August 3rd, from which we extract a few paragraphs:—

During her student days [at the Alexandra College, Dublin] a visit of Mr. and Mrs. Mott, to hold meetings in the Dublin colleges, led to her attending a Students' Conference at Keswick in July, 1894. Her brother and sister went with her, and while there they all three received the call to missionary service and became Student Volunteers. Her brother, the Rev. A. Knox Boyland, is now in Persia, working in connexion with the C.M.S. at Ispahan.

Miss Boyland, after some two years of waiting, during which time she did a great deal to help forward the Christian Union work among the students of her own college, joined the party who sailed for India in November, 1896, as members of the Bombay Missionary Settlement for University Women. They arrived in Bombay at the time when it was almost depopulated through plague, and for some time they stayed in other places and gave themselves up

to language-study, Miss Boyland taking up Marathi.

It was not until November, 1897, that the Settlement workers were able to begin steady work in Bombay, after passing their first language examinations. Miss Boyland then secured a few Parsi pupils, and joined the other Settlement members in visiting among the Parsis. She was at no time very strong, and twice during the past three years would have been invalided home, but for her own earnest desire to be allowed to stay in India. She spent each hot weather at a hill-station, in the hope of restoring her health, and her friends had really begun to hope she might yet become acclimatized.

Her work during this last year has been the charge of an English-speaking school worked on somewhat the same lines as the Z.B.M.M. High School, Girgaum, but, of course, on a much smaller scale. She was very fond of the children and happy in the work.

South India.

Mr. S. Saththianadhan, M.A., LL.M. (Cantab.), Professor of Logic and Moral Philosophy, Presidency College, Madras, a son of the late Rev. W. T. Saththianadhan and a prominent member of the Native Church Council, has been invited by the Parent Committee to sit on the Madras Corresponding Committee.

The Rev. W. D. Clarke, of Zion Church, Madras, says: "The close of the nineteenth century, now so near, seems to have filled all Indian Christians with a new inspiration, and we are only praying to God that He may show us how best we may begin the new century."

The Rev. J. Cain, of Dummagudem (Koi Mission), now at home on furlough, has received from one of the native schoolmasters an account of very serious floods on the Godavari, of which he sends us the following note:—

On August 14th the River Godavari rose four and a half feet higher than ever known before, but on Sept. 20th a still higher freshet came down and flooded the villages on the banks in the Dummagudem taluq, rendering many homeless, carrying away much cattle, and destroying the young crops, some of which were about to be reaped. The mission-house at Dummagudem had three feet of water in it, and the two

ladies living there, Miss Dowling and Miss Frohlich, had to be taken away to higher ground at the back on a raft. The loss of property to many poor people is sad in the extreme, and sickness is prevailing everywhere in consequence of the deposit of mud and silt. Several school-houses were washed away, and the schoolmasters have lost their all, and this at a time when the price of food is still at famine rates.

Ceylon.

The fortieth annual meeting of the Colombo C.M.S. Association was held at Galle Face on July 11th. The report was read by Col. Meaden, who has just retired from the post of honorary secretary and treasurer after holding it for many years. The fund supports evangelistic native preachers, both Tamil and Singhalese, Bible-women of both races, and schools which gather in numbers of heathen children. The Association was founded in 1859 by the Rev. Henry Whitley, a missionary of the Society, 1855-60, who was killed by the falling of a wall when an old school in the compound was being pulled down, and in whose memory a new schoolroom was erected at Galle Face. His sudden death in the year following the establishment of the Association probably tended to the increase of interest in the work with which he had been connected. The Association has more than held its ground in the years which have since elapsed, and has been of immense value in helping the work and encouraging those engaged in it.

The following extract from the Ceylon localized *C.M. Gleaner* will be read with prayerful interest:—

The Singhalese Christians connected with the C.M.S. in Colombo assemble for worship at Christ Church, Galle Face, and at St. Luke's, in Maradana. They have for some years been ministered to by a Singhalese clergyman, who endeavours by assiduous visiting among his people, as well as by public services, to instruct and influence them. Until the beginning of July last these congregations were connected with Cotta, and worked as a part of that district. For various reasons this has now been altered. It has been thought desirable that congregations in an important city like

Colombo should stand on a more independent basis; and they have now become responsible, without any grant from the Society, for the support of their own clergyman, the Rev. D. Joseph Perera, and for any incidental expenses connected with the work.

Such advances towards self-support in the Native churches are very encouraging; and it is hoped that by increased liberality on the part of those to whom God has given abundantly of this world's goods, there will be no difficulty in maintaining the position which has been taken up.

A forward step has also been taken by the Tamil Christians of Colombo. They

have realized that the privileges they have enjoyed entail responsibility, and that it is their duty to pass on to others less favoured the knowledge of the Gospel. A meeting was held on August 1st, in the Galle Face schoolroom, for the purpose of setting on foot a Tamil Missionary Association. The Rev. J. I. Pickford presided, and a Committee of Management was appointed. It is hoped that the Association will be able to support two men fully qualified for special work amongst the Mohammedan and Malayalam people.

South China.

We are grieved to hear that Bishop Burdon's health has failed to such an extent that he has been obliged to come home. He left Hong Kong on October 5th. Miss A. A. Bolton, who had been caring for him for some weeks, accompanied the Bishop. Miss Bolton's place at Pakhoi has been taken by Miss A. Smith (Victoria C.M. Assoc.), of Hong Kong.

On October 3rd the C.M.S. chapel at Hok Shan was looted by a mob. No one was hurt, but the catechist and his family had had to flee, having suffered the loss of all their possessions. The C.M.S. chapel at Kong Moon, built many years ago by the Rev. E. Davys (see *Intelligencer* for May last, p. 378), has also been destroyed and all the furniture and property belonging to the Mission and the resident catechist carried away. Writing on October 13th, the Rev. W. Banister said the whole province of Kwan-tung was in a state of excitement, and churches had been looted and destroyed and the Native Christians had been spoiled of their property and possessions in a great many places. Up to date of writing the missionaries at Pakhoi had not been molested. On the East River a rebellion had broken out against the Government, but the rebels were leaving the Christians and Mission stations alone.

It having been suggested to the Rev. H. Goodman Johnson, Chaplain to Europeans in the treaty ports of the Diocese of Victoria, Hong Kong, that he should put on record a few experiences and impressions of missionary work in Canton, he has sent us some notes for publication. Unfortunately, Mr. Johnson's communication was mislaid for some time. He wrote from Amoy, in South China, on April 27th:—

I have had some introduction to C.M.S. work in Canton, one of the treaty ports, through the kindness of the Rev. G. A. Bunbury, in charge of the Training School for native agents there, and my host during my visit as chaplain to the community.

Having stayed on a former visit on the European island concession of Shamien, I afterwards found the atmosphere and environment of the C.M.S. quarters in Canton itself at once keenly interesting and solidly instructive. That which has been imprinted most deeply on mind and memory is, I think, the early morning service I attended on Saturday, March 31st, in the Training School chapel at 7.30. I entered at the beginning of the Psalms, and was at once struck by the spirit of reverent fellowship that seemed to pervade the some half-dozen students present. Both my neighbours, indeed three of them, were on

the look-out to find my places for me (there was evidently no mistaking my character!) in the Psalms, lessons, canticles, prayers, and address. It was, of course, easy to follow the general order of service by noting the familiar intervals, and by the knowledge of the prayers proper for the day. Specially striking it was to see the student next the American organ sit down at the end of the Psalm and accompany to a familiar old-world single chant, the Gloria, which was at once taken up with a hearty good will.

Then the address of Mr. Fok, the catechist, from the life of Moses (suggested by the lesson for the day, Deut. xxxi.) was very earnest and well delivered, while the points manifestly told upon the listeners. Altogether that early service was very memorable.

This was followed by the repetition by the students of a portion from

St. Luke's Gospel, followed again by questions on the subject-matter of the passage recited, and it was noticeable that each student in turn, having brought his stool, sat with his back to the teacher, this being the correct Chinese fashion—so much so, indeed, that "to turn one's back" is the same word in that language as the one for "reciting a lesson." The hearty singing of standard hymns to time-honoured tunes at the Sunday afternoon service in the school, a short distance away, fell most pleasingly on the ear; and next morning, before six o'clock, as Mr. Bunbury and I started up the West River in a Chinese launch, most gratifying it was to see the ready reception accorded to the sheets he distributed, explaining the fundamentals of Christian truth, the first recipient actually seeing that one was placed in

Our Secretary at Fuh-chow, the Rev. L. Lloyd, wrote on October 1st:—

We are still able to report absence of all excitement in Fuh-chow and its neighbourhood, and we feel that the officials in the provincial capital from the Viceroy downwards are deserving of the highest praise for their determined efforts to preserve the peace. There have been disturbances in the extreme north-west of the province, involving the destruction of the Roman Catholic and American churches, and placards have been posted up anonymously in some districts urging the people to imitate the Boxers and expel

As our readers are aware, the various Missions have been invited to join in the special weeks of prayer arranged in connexion with the close of the old century and the opening of the new one. In reply to the letter from the Parent Committee, Archdeacon Wolfe wrote from Fuh-chow on September 11th:—

It is a singular coincidence that the week fixed for our yearly meetings of all workers and delegates in this Fuh-Kien Mission is the very week which you at home have fixed as the first week of your "appointed weeks of prayer." Our meetings are from November 24th to December 2nd, inclusive. We shall be all then, at least for one week, here and at home, kneeling together at the Throne of Grace asking God for a blessing and for the same gift, and we doubt not that the Master's promise (St. Matt. xviii. 19) will be fulfilled to us all when His people agree together in asking Him for "things concerning His Kingdom."

MID CHINA.

"Another week of peace and quietness here," the Rev. C. J. F. Symons wrote

each of the windows of the river house-boat in tow of us.

I saw something of C.M.S. work up the West River at Shiu Hing, once, I believe, the second city in the province, the Rev. A. Iliff showing me great hospitality. The boat failing me, however, for which we waited a whole night, I could not go on to Wuchow this trip. But the foreign (i.e. European) communities in the river ports are extremely small.

Now I close this brief record with the hope that the thought which occasioned its suggestion may be justified.

Coming as it does from an outsider (properly so-called, though not in heart), through its testimony may the interest of some reader be quickened and sustained, as it has been stirred afresh in the writer, in this wonderful work for God!

the obnoxious foreigners. I have just sent such a placard to the Consul which was posted up in a market-town nine miles from Hing-Hwa. It is not likely, however, that the advice given will be followed, though it reminds us that there are evil-disposed persons everywhere, who are ready for plunder and massacre if they can obtain a following, and are aware that it will be connived at by the authorities.

Educational work in Fuh-chow is in full swing again, and, so far as we can see, is not likely to be interrupted.

You are asking for "prayer all over the world," and ask for the assurance that we are not unmindful of you at home. I may assure you that we shall not fail you here at Fuh-chow. The Native Christians, I know, will joyfully respond to this request, and we shall all indeed by God's help bring these great and pressing needs, indicated in your letter, before our God both in our private prayers and in our public intercessions; not only, I hope, during the week while we shall be together, but always in our prayers, night and day, remembering without ceasing your loving labour in the cause and Kingdom of our Lord and Saviour Jesus Christ.

from Shanghai on October 4th, "and no fresh outbreaks at the other Mid China stations, fills our hearts with thankfulness to God." Mr. Symons fears that the Native Christians in Chuki are suffering sore persecution.

In the week commencing October 7th a conference for the "deepening of spiritual life" was to begin at Shanghai. Mr. Symons says: "This time of waiting upon God, for Him to teach us, could never have been brought about in such a thorough way if we had planned it. We had hoped for a conference of some 500 next year, but here we are a body of 1500 strong thrust out from our stations. Mr. Barclay Buxton has come over from Japan to assist in the conference."

"Amongst all the sorrow and anxiety of the year," the Rev. W. S. Moule wrote from Ningpo on October 2nd, "I know that you will thank God with us that the College and girls' school have been able to begin work as usual." The College re-assembled after the vacation with its usual numbers, and the girls' school also. In spite of the rule against foot-binding, the latter is becoming more popular.

West China.

Bishop Cassels wrote from Shanghai on September 24th :—

News has reached me by letter from one of my Native Christians that one of the Pao-ning [China Inland Mission] out-station chapels had been burnt, and many of the Christians robbed and beaten almost to death. Others had escaped for their lives. This was the work of disaffected people in the country. I was not at all surprised to hear this, and continue to regret that I was not on the spot to strengthen and comfort the poor persecuted Christians.

We have to-day received news that eleven more of the missionaries in Shansi, of whom there had been no news for a couple of months or more, were done to death as had been feared. This brings the number of missionaries killed up to date to 110.

Has there ever been a time since the early ages when the closing verses of Heb. xi. have been more clearly reproduced? I was hearing this morning of one poor missionary brother, whose fate is not yet known, who was literally "wandering in deserts and in mountains, and in dens and caves of the earth," when he was last heard of, and this has been largely true of others.

The Lord has seen all their sufferings, and has not forgotten their bitter cry.

Our quarters here can hardly be called luxurious, but one feels ashamed to be in such comparative ease when one's brethren and the Native Christians have been and are suffering so terribly.

Japan.

Miss M. L. Pasley and Miss D. I. Hunter-Brown (both of the New Zealand C.M. Association), while on their way back to Japan after furlough in New Zealand, suffered the trying Pauline experience of shipwreck. Their steamer, *Futami Maru*, ran into a typhoon and became a complete wreck off Cape Calavite, Mindoro Island (Philippines), on August 17th. Fortunately all the passengers, crew, and mails were saved by the steamer *Australian* and landed at Manila. In a letter dated September 19th, the Rev. W. P. Buncombe reports the safe arrival of the ladies in Japan in good health. They lost most of their baggage, only a few things from the cabins being saved.

The work at Hirose, in the Osaka Diocese, was begun in 1892 amidst a good deal of opposition. But since then, the Rev. Barclay Buxton says, it has gone on very happily. About fifty have been baptized, and there has always been a desire to influence others. One of the Christians, Mr. Adachi, is a well-to-do rice merchant, and he built at his own expense the little place used for church and preaching room. He has gradually committed his business to a clerk and given more and more time to preaching the Gospel himself. For some time the little congregation have paid all their expenses except the salary of the evangelist, Mr. Hayakawa, and now they have arranged to pay that too. The five principal men will form a committee to manage the money affairs and other business of the

Church. On May 20th, Mr. Buxton held special services to inaugurate the independence of this little congregation. He asks for prayer in their behalf.

The Kurile Islands are off the coast of Yezo, the northern island of Japan, which, with all its surrounding satellites, forms the province of the Hokkaido. The Japanese call the Kuriles "Chishima," which means "Thousand Islands." There is a telegraph from these islands to Yezo, but in winter time the wires are often cut by the ice, which lines the shores for several months, while the almost perpetual fog which hangs over the islands makes sea-voyaging dangerous. The inhabitants are mostly Japanese colonists. The Rev. D. M. Lang, whose station is at Kushiro, includes the Kurile Islands within his "parish," and recently had an opportunity of visiting this outlying district. The nearest island, Kunashiri, is twenty-three miles from Nemuro, in Yezo, and the chief place in it is called Pomari. The next island, Etorop, is larger and contains the capital of the whole group. Mr. Lang paid a hasty visit to these places, and also to another island called Rubetsu, holding meetings where possible and giving away tracts. On Etorop, but seventeen miles away from the town, Mr. Lang found a Christian lighthouse-keeper in charge of the lighthouse. "He went from the one here in Kushiro," writes Mr. Lang, "only a few months ago, but he has tried to throw out not only the light of the lamp but also that of the Truth. I had the pleasure of admitting as catechumens the other man at work there and his wife. Oh, that all our Christians were willing to shine thus for the Light of the World."

New Zealand.

The Rev. H. A. Hawkins, till recently master at the Gisborne Native Theological College (Diocese of Waiapu), was ordained priest on June 10th, by the Bishop of Auckland. He is now living at Waimate North, to assist Archdeacon Clarke in the northern part of the Auckland Diocese.

North-West Canada.

At St. Thomas', Moose Fort, on September 16th, the Bishop of Moosonee ordained Mr. F. Swindlehurst, and on the 23rd Mr. W. Renison,—both to Deacons' Orders. Mr. Swindlehurst had been engaged in the Mission four years as a lay reader. Mr. Renison, who has already worked at Moose Fort, knows both Cree and Ojibeway well. He is to be in charge of Rupert's House for the winter.

The Rev. E. J. Peck, who left Peterhead in Mr. Noble's ship *Alert* on July 9th, reached Blacklead Island, Cumberland Sound, on August 20th, after a voyage of six weeks. After entering Davis' Straits, a succession of contrary winds delayed the vessel, and the last one hundred miles took no less than eight days. Mr. C. G. Sampson and Mr. J. W. Bilby had held daily services during the winter for the adults, and school had also been held five days in the week for the children. Both were on the whole well attended and the desire for instruction was great, and Mr. Peck sees every reason why some of the people should be baptized soon. Mr. Sampson, who has laboured in this lonely out-of-the-way part of the world for four years, went in June on a missionary journey to Signia (the whaling station near Frobisher Bay). He has now come home on furlough.

The Bishop of Mackenzie River has obtained a "new missionary" in the shape of a small undecked steamer, called the *Ella Ya*, capable of holding three or four people, which he bought of some miners who had no further use for her. "It is a small affair," he writes, "and not quite so commodious as I could wish; but I have bought it at less than half what it has cost to bring it hither, and I think it will do good service and enable me to visit the Missions at my own convenience, instead of being dependent on the Hudson Bay Company."

THE ANNIVERSARY OF THE GLEANERS' UNION.

ALL Saints' Day and the day preceding were this year, as usual, devoted to the Anniversary of the Gleaners' Union. Wednesday, October 31st, opened with a Prayer-meeting in the Church Missionary House, at which Mr. Fox gave an impressive address on the Healing of the Centurion's Servant. At eleven o'clock the Annual Conference of the Secretaries of Branches began, the large Committee-room being full of Secretaries who had come from many parts of the country. Captain Cundy, as Chairman of the Gleaners' Union Auxiliary Committee, occupied the Chair. The Rev. G. Denyer read a paper on the "Strong Points of the Gleaners' Union," and Mrs. Charles Moule, of Cambridge, on its "Weak Points." Both the papers were extremely practical and useful, and were much appreciated. The strong points were made out by Mr. Denyer to belong to the essential features of the Union, while the weak points, according to Mrs. Moule, were only to be seen in the actual work of the men and women engaged. A long and animated discussion followed. After a light luncheon, kindly given by Captain Cundy, the Conference held its second meeting. Mr. Anderson presented a Report summarizing the reports which had come in from several hundred Branch Secretaries. A paper full of fervour was read by the Rev. H. Percy Grubb on "The Outlook of the Twentieth Century," and discussion again followed. Tea succeeded at four o'clock; and the ladies who served it, and who so frequently manage this part of Salisbury Square affairs, had another tea to provide at six o'clock for the male Gleaners, who were to have an additional meeting to themselves in the evening. At this meeting the Rev. G. E. Asker spoke on "Gleaners at Home," and Mr. A. C. Kestin, lay missionary at Calcutta, on "Gleaners Abroad." The latter, however, did not confine himself to the work of members who might happen to be in foreign lands, but gave admirable and practical hints on different ways in which Gleaners at home might help their brethren abroad. A capital discussion followed, and the whole evening was decidedly profitable.

On Thursday, November 1st, All Saints' Day, the Gleaner Secretaries and others met at St. Bride's Church for the Holy Communion. The address was given by Canon McCormick on the words, "A full reward" (2 St. John 8). This very impressive sermon is printed in our present number. The usual afternoon meeting, at which ladies only are the speakers, though the audience is not limited in regard to sex, was held in the Lower Exeter Hall. Five excellent addresses were given. Mrs. Selwyn, wife of the Vicar of St. John's, Boscombe (and now of Trinity, South Hampstead), and Mrs. Kingdon, wife of the C.M.S. Association Secretary for Devonshire and Cornwall, were the two home speakers, taking the first and fifth places. Both of them spoke on chapters from the book of Ezra. The three that came between them represented the foreign field, viz. Miss Vaughan, from China, Miss G. E. Bird, from Uganda, and Miss Baring-Gould as a recent traveller who had visited India. The meeting was thoroughly good and interesting from first to last.

The Annual Meeting was held in the evening in the Large Hall as usual. For the first time the Union was enabled to welcome the President of the Society in the Chair, and Sir John Kennaway spoke a few well-weighed words, as he always does on other occasions. The four speakers who followed were Bishop Peel of Bombay; the Rev. Stuart H. Clark, son of the late Robert Clark, just appointed to Calcutta; Chancellor Edmonds, of Exeter; and the Editorial Secretary. The Bishop gave a most thrilling and encouraging account of his visits to some of the Mission stations in

East Africa, particularly Mr. Wray's station on the Taita hills. Chancellor Edmonds' speech was the most notable of the evening. With a singular combination of weighty thought, quiet humour, earnest purpose, and historic instinct, he compared the close of the eighteenth century with that of the nineteenth, bringing forward many curious and novel illustrations to show the condition of England a hundred years ago. The moral was, "Be thankful for the age you live in."

The hymn-singing both before and during the meeting was a leading feature of the occasion as usual, and the general opinion seemed to be that the meeting was one of the best of the series. We must close by giving the following brief particulars from the Annual Report of the Union :—

In the course of the year 6295 more persons have been enrolled, the total for the fourteen years and three months being 128,484.

During the year forty-seven new Branches have been registered—not including those in India and the Colonies—while six have been disbanded, the number now standing at 966. Of the present Branch Secretaries 104 are clergymen, 165 laymen, and 747 ladies.

The number of Branches which are supporting, or partially supporting, their "Own Missionary" has risen from forty-five to fifty. To these must be added a good many others which are supporting a native pastor, teacher, or Bible-woman in the mission-field.

The last reports from the Indian and Colonial Branches gave for Canada, fifty-six Branches with a total enrolment of 3545 Gleaners; for India, twenty-five Branches with 1000 Gleaners (obviously not *total* enrolment, but renewals); for New South Wales, fifty-nine Branches with 3242 Gleaners; for Victoria, 129 Branches with 2221 Gleaners; and for New Zealand, fifty-five Branches with 1210 Gleaners. Separate returns from Tasmania are not to hand. Many of these Branches—like the English—are supporting native catechists, while the Canadian Branch has its "Own Missionaries," and the Victorian contribute to the support of all those belonging to the C.M. Association.

The Gleaners' Library now has 2000 volumes. No less than 4343 volumes were sent out during the year. All information and advice concerning the books may be obtained from Mrs. C. A. Flint, of Bracken Lodge, Hampstead, N.W., for whose unwearied labours the hearty thanks of the Union are due.

The contributions received direct from the Gleaners as such in the past year amounted to 3720*l.* Of this sum 1160*l.* was for the General C.M.S. Fund, 1211*l.* for the "Own Missionary" Fund, and the rest for fees and for the expenses of the Union. These expenses only amounted to 690*l.*, and the balance was added to the C.M.S. General Fund. Fourteen "G.U. Own Missionaries" are supported, which is in addition to those supported by the Branches.

The Motto Texts chosen for the new year are :—

"Speak unto the children of Israel, that they go forward." (Exod. xiv. 15.)

"Let us go up at once . . . for we are well able. . ." (Num. xiii. 30.)

CONFERENCE OF WOMEN WORKERS OF HIBERNIAN C.M.S.

By ONE OF THE DEPUTATION.

WE have just returned from one of the most interesting conferences which it has ever been our privilege to attend. The Conference of Women Workers of the Hibernian C.M.S., held in Dublin, October 23rd to 26th, exceeded in value and importance any expectations which had previously been formed, and to those who attended it as part of the deputation it will long serve as a most stimulating and cheering memory.

Arriving a few days previously, we were greeted with the news that already warm-hearted friends had spontaneously sent in gifts of money sufficient to cover fully all local expenses, and that any collections (ultimately these amounted to over 30*l.*) made at the meetings would be sent intact to C.M.S. On a par with this was the readiness shown in the tasteful and capable help given in decorating the various rooms in the Rotunda, in providing for tea each afternoon, and numberless other thoughtful acts of pre-arrangement which combined to make the Conference a success throughout. Under the skilful leadership of Miss Helen Bradshaw, Hon. Sec. to the Conference, every detail of its working was harmoniously carried through; and whether it was as stewards, or choir, or organist, there was always a bright band of young ladies rendering unceasing help. The Conference was organized by the Women's Department (English and Irish) of the C.M.S., and was under the presidency of Mrs. Peacocke, whose frequent presence on the platform was an encouragement to all.

On Tuesday evening, October 23rd, the Conference was opened by a Reception given by the Archbishop of Dublin and Mrs. Peacocke to the Conference members and to clergy and other Dublin friends of Missions. About 500 guests assembled in the spacious rooms of the Rotunda, where, after social intercourse, the Archbishop spoke sympathetically and solemnly about the work which women could do for Foreign Missions, giving at once to the Conference that sober and spiritual tone which was subsequently manifest in all its gatherings. R. Maconachie, Esq., Miss Maude, and Miss Gollock gave brief addresses also, and the happy gathering broke up expectant of even better things to come. The two succeeding Conference Days opened and closed with Devotional or Intercessory Prayer-meetings, at which Miss M. C. Gollock and others spoke, and each day the Conference proper began at 11.15 a.m., when about 300 members assembled. Miss G. A. Gollock acted as Chairwoman throughout, and papers by Miss Maude, Miss Storr, and Dr. Herbert Lankester, on "Women as Parochial Missionary Workers," "The Use of Missionary Literature," "Work amongst Young People and Children," "Medical Missions and how they may be Helped," were read. On one occasion practical discussion followed, and the earnest, prayerful, and inventive methods suggested revealed part of the secret concerning the constant increase in our Irish friends' liberality towards Foreign Missions.

The various addresses given by Miss Furley, of Uganda, upon work amongst women and girls, full of vivid interest, Miss Gollock's comprehensive survey of the missionary question in her lecture on "The Work to be Done, and why we should Do it," and Mr. R. Maconachie's brilliant lecture on "Christian Missions from an Indian Civilian's Point of View," call for special comment. But none could fail to see how largely the effect of the speaking was enhanced by the sympathy of the audience. On the occasion of Mr. Maconachie's lecture such life-long friends of C.M.S. as Bishop Day (who presided) and Bishop Pakenham Walsh were noticeable amongst many others in the large audience. On Friday morning there was an administration of the Holy Communion in the chapel of the Rotunda, by the kind permission of the Rev. J. Gage Dougherty, who, together with the Rev. T. Goode and the Rev. T. McClelland, officiated. A Devotional Address by the Rev. G. Dowse brought the whole Conference to a fitting conclusion.

Throughout the Conference much interest was shown in C.M.S. literature, and a large quantity was sold; also the helpful personal conversation with one and another will doubtless result in still further practical advance in

various aspects of women's work. If the Conference should be as inspiring and refreshing to all those who assembled from every Irish diocese, oftentimes from remote localities, as it was to the deputation from Salisbury Square, it will certainly not have missed its mark.

CONFERENCE OF "FRIENDS IN COUNCIL."

ON Friday and Saturday, November 2nd and 3rd, a very interesting gathering was held at the C.M. House, when about 150 women workers from different parts of the country met as "Friends in Council," to talk over many points in connexion with women's work, and its extension in the coming century.

The topics, mostly suggested by the workers themselves, were grouped under three heads:—(1) Questions of Spiritual Principle; (2) Questions of Relationship; (3) Questions of Extension.

"Current Criticisms on C.M.S. and its Work" was the subject of the morning session on Friday, which was presided over by the Rev. H. E. Fox, who, after the opening hymn and prayer and words of welcome, spoke on "C.M.S. Principles," showing that though methods of work might have changed, the great principles laid down at the commencement by the Rev. John Venn were still at the foundation of the Society's work. After mentioning those well-known principles, Mr. Fox said: "In the ten decades that have passed since the founding of the Society, though we may have modified the application of those principles, we have not moved one inch from the principles themselves. . . . We are both conservative and progressive—we live on the traditions of the past, but are not afraid to take new departures."

Miss G. A. Gollock followed with a short address on "C.M.S. Work at Home in Relation to the Work of other Societies," showing that though often possible to meet in prayer for the great cause of Foreign Missions, united organizations with other societies, as in sales of work, joint unions, &c., was hardly practical or advisable.

"Declined Candidates" was the subject dealt with by the Rev. D. H. D. Wilkinson, who, in mentioning some of the reasons why candidates were declined, spoke of the immense responsibility resting on the Candidates' Committee in dealing with offers of service, and in considering the circumstances connected with each case.

The subject of "C.M.S. Expenditure" was allotted to Mr. Stock, who gave some very striking facts and figures, showing that the increase of missionaries in the field was more than threefold since 1887, when the "policy of faith" was first adopted, and consequently that the expenditure in the different mission-fields had largely increased, though not in the same proportion. In 1887, of every *l.* contributed to the Society, *17s. 4d.* was spent on the work abroad, and *2s. 8d.* on the home administration; in 1899, of every *l.*, *17s. 10d.* was spent on the foreign side, and *2s. 2d.* on the home side.

Open conference followed on the lines of each of these four addresses.

After the interval for luncheon, a short prayer-meeting was conducted by Miss C. Storr.

The afternoon Conference was presided over by the Countess of Chichester, who opened with some sympathetic words on the work of the C.M.S., and a touching reference to the late Earl of Chichester, so long the President of the Society. The subject dealt with was "Our Forward Movement."

Mrs. Bishop gave a very interesting address on "A Traveller's Observations on the Present Attitude of the Church at Home towards Foreign Missions." One thing she mentioned that she observed in the Church at home was the widespread ignorance in regard to Foreign Missions, and urged more definite and systematic study of the mission-field, both by the clergy and laity.

Mr. D. Marshall Lang, in reviewing "Our Financial Position, and what it should Involve," spoke of the urgent need for prayer and effort if the 70,000*l.* increase in expenditure is to be met by next March.

Well-known C.M.S. workers, including Mrs. Handley Moule, Mrs. Charles Moule, Mrs. J. A. Faithfull, Mrs. Kingdon, and Miss L. C. Gage-Brown, introduced various topics, and the Rev. W. E. Burroughs followed with a short but solemn address on "The Close of the Century, a Call to Prayer and Effort."

Lady Kennaway kindly acted as hostess for the tea and social hour that followed.

The closing session, on Saturday morning, was presided over by Miss G. A. Gollock, who opened with a short devotional address.

The rest of the time was almost entirely taken up with open conference on such points as, How to cultivate a sense of responsibility and habit of prayer, How to extend the work among various classes, such as domestic servants, business girls, young ladies, boys' and girls' schools, elementary schoolmistresses, &c. Mrs. Bishop said a few helpful and earnest words on "Self-denial, its Possibilities and Limitations."

A devotional address by Miss M. C. Gollock on St. John xv. 16 brought to a close a most interesting and profitable time, the results of which must surely be a deepening and widening of the work throughout the country. The one thing which seemed especially emphasized through all the meetings was the need of more definite, earnest, expectant prayer. Several testimonies were given as to the power emanating from prayer-meetings of even two or three people, the spread of work in whole districts being often traced to such small gatherings. In view of the Society's call to prayer for the closing weeks of the century, does not every missionary worker, in order to know more of that power of prayer

"Which moves the Hand that moves the world,
To bring salvation down,"

need to cry from the heart, "Lord, teach me to pray"?

C. F. H.

NOTICES OF BOOKS.

THE HISTORY OF THE MELANESIAN MISSION. By E. S. ARMSTRONG.
London: Ibbister and Co., Ltd. Price 10*s.* 6*d.*

THE Melanesian Mission derives a large part of its pecuniary support from Church people in Australia and New Zealand. One of the first acts of the Australian Board of Missions, which has just celebrated its jubilee at Sydney, was solemnly to adopt this Mission, and in the first year of the Board's existence the Churchmen of New South Wales supplied the Mission with the *Border Maid*, the predecessor of the four successive mission vessels which bore the name of the *Southern Cross*. It is doubtless largely a consequence of the Melanesian Mission being regarded as the special care of our Australasian kinsmen that, except for the unique interest attaching to the personalities of its founder and the two episcopal leaders who succeeded him, its history is

far too little known in this country. It would surprise most people to be told that its area extends over nearly a twelfth part of the circumference of the globe, that it reaches over from thirty to thirty-six degrees of latitude, and that it includes a hundred islands, almost every one of which has a separate language, or, at least, a separate dialect of its own. The curse of Babel does indeed, as Miss Armstrong says, appear to have been inherited by these unhappy islands in an exceptionally full measure. In islands not larger than the Isle of Wight different dialects are found which are so distinct that the inhabitants of the various districts hold no communication with each other. The Mission may be said, humanly speaking, to owe its birth to a mistake. By a clerical error in writing out the Letters Patent of Bishop George Augustus Selwyn, the northern boundary of his diocese was entered as 34° north latitude instead of south. How the work has grown, especially of late years, is evidenced by the expansion of the list of workers. When John Coleridge Patteson was consecrated in 1861 he had on his Mission staff only one clergyman in priest's orders and two laymen; when Bishop John Selwyn was consecrated in 1877 he had ten ordained fellow-workers, of whom four were in deacons' orders; in 1894, when the Mission received its present leader, Bishop Wilson (a member of the Gleaners' Union), it had, besides a staff of one archdeacon, eleven men in priests' orders, of whom two were Natives, seven in deacons' orders, all Natives, three European lay workers, and 381 native teachers; while in 1899 two unmarried European ladies had been added to the staff, and the Melanesian deacons were nine in number and the lay workers 420. The adherents of the Mission are given as 12,000. The inhabitants of many of the islands were fierce cannibals, and terrible instances are found in this History of their degradation and savagery; but even more revolting are the facts related regarding the callous greed of certain so-called traders, who enticed the Natives on to their vessels and deported them to the Fiji Islands and other places where labour was in request to work plantations. It is probable indeed, as is well known, that one of these acts of depredation led to Bishop Patteson's murder. Enticed on board a trading schooner, under the supposition that it was the mission boat, five Natives from Nakapu, of the Santa Cruz group, went on board with a present for the Bishop. The five knots in the palm-branch sent back with the Bishop's remains, and the five wounds in his body, bore testimony that his life had been taken as an act of vengeance—not the only time that Missions have suffered both in reputation and in loss of life as a consequence of the acts of unscrupulous and greedy men. Bishop John Selwyn nobly revenged his predecessor. Hearing of two Santa Cruz men who had been blown ashore on an island far distant from their home, where they were being fattened to be killed and eaten by the Natives, he succeeded in buying one of them, and that one returning to his home made for the Mission the long-desired opening in the Santa Cruz group. The whole history of the Mission is deeply interesting, and the volume is in every sense a credit to both writer and publisher. There are excellent portraits of the first four Bishops.

NIGERIA, OUR LATEST PROTECTORATE. By CHARLES HENRY ROBINSON, M.A. London: Horace Marshall and Son. Price 5s. net.

Our readers will not have forgotten that Canon C. H. Robinson visited the Hausa Country in 1895 as the leader of an expedition sent by the Hausa Association (formed to commemorate the work of the Rev. J. A. Robinson, of the C.M.S., the writer's brother) for the purpose of gathering information regarding the people and their language and country. After spending some months at Tripoli in studying the Hausa language, he with two companions entered Hausaland in the winter of 1894-95, and spent three

months at Kano. Canon Robinson therefore writes of Hausaland with a knowledge which is shared by very few Europeans. What he says about the origin and the character of the Hausa people, about their writings and traditions, about the common incidents of travel in the country, and especially about Kano, are entitled to respectful attention. In a chapter on the prospects of Mohammedanism in Africa he expresses the opinion with some confidence that before the close of the coming century Heathenism will be practically extinct in the Continent of Africa, and that the rôle of Islam in that Continent is "played out." Some remarks in a chapter on Missionary Enterprise have attracted attention in some of the press reviews of the book. Canon Robinson has been somewhat carelessly presumed to endorse opinions which he quotes as entertained by European traders and others on the West Coast regarding the non-success of missionary work as at present carried on, and in particular, the lamentation of the late Miss Kingsley, who "grieved to see thousands of pounds wasted that are bitterly needed by our own starving poor." But this is an undoubted injustice to Canon Robinson, who says no more than that "there is a certain amount of truth" in the charges that are brought against the methods adopted by the various missionary societies working on the coast, while a few pages on he dwells on the "cruel injustice" done to missionaries by accepting the average servant or porter who calls himself a Christian as a criterion of the success or failure of their work. "No test," he adds, "could possibly be more misleading or ridiculous." He pays a high tribute to the capacity of Bishops Taylor Smith and Tugwell.

Some of Canon Robinson's own criticisms and suggestions are undoubtedly worthy of attention, though they are expressed with a degree of confidence which perhaps his opportunities of acquaintance with the West Coast does not fully warrant. Moreover, when he argues from the practice of the Roman Church in North China that it will not be expedient for a long time to come to have native territorial bishops in West Africa, we confess the argument seems strained and far-fetched.

DAYS IN GALILEE AND SCENES IN JUDEA. *By the REV. A. A. BODDY, Vicar of All Saints', Monkwearmouth. FROM THE EGYPTIAN RAMLEH. By the Same. London: Gay and Bird.*

Mr. Boddy's books on his travels are always fresh, graphic, and pleasant to read, just because they are perfectly natural, and make no pretension. Although we have read scores of volumes on Palestine, we nevertheless find the pages of *Days in Galilee* giving us new views of "those holy fields." By the way, those familiar lines from *King Henry IV.* are always quoted as if they said "eighteen hundred years ago." But Shakespeare wrote "fourteen hundred," and could not have written anything else! Ought not modern repetitions of the lines to put "eighteen" in brackets?—or rather, now, "nineteen"!

The most novel feature of the books before us is the account of Mr. Boddy's cycling tours. Among the hills of Palestine his bicycle must have been nearly as strange as Mr. Macgregor's canoe was on the Lake of Gennesaret and the Jordan thirty years ago. On the flat plain of Egypt it would be more natural. But in both countries the cyclist narrative is extremely entertaining. We are not sure whether it was on a second or a third visit to the Holy Land that the bicycle appeared. Mr. Boddy does not give dates, which is rather a pity. Apparently, the Galilee chapters describe a part of the first tour, touching which an earlier volume, *Christ in His Holy Land*, gave a partial account. This tour must have been nine years ago, as Mrs. Attlee, who died early in 1892, is mentioned as then alive. Still, the lack of chronological *data* does not really detract from the

interest and value of these very pleasant chapters. The Judæa chapters in the Palestine book, and the Egypt narrative, certainly belong to a more recent year.

There is a good deal of incidental information about the Missions in both Palestine and Egypt, including those of C.M.S. We read of the work of Mr. Wilson, Mr. Ellis, Dr. Wright, Miss Attlee (justly called "that noble woman"), Dr. Harpur, and many others. Mr. Boddy manifests much large-heartedness in his sympathies with the various missionaries, from Bishop Blyth to the "American Colony" under Mr. Baldwin, with its strange notions. The whole book is pervaded by a truly devout spirit. And in the Preface to the *Egyptian Kamleh* there are some very sensible and practical remarks on the proposed Anglican Bishopric. He deprecates "a highly-cultivated scholar who should conspicuously fraternize with the patriarchs and priests of the Coptic, Greek, or Armenian Churches (which claim Apostolic succession, but, alas! do but little Apostolic Missionary work for Christ), a Bishop who should stand aloof from all Christian workers outside the limits of these ancient Churches," and hopes for one who "like a saintly prelate now departed to rest, might be called the Bishop of all Denominations."

In *Ritual: Its Use and Misuse* (London: Elliot Stock), the Rev N. Dimock treats the question of ritual in public worship from a missionary point of view, considering it, says the title-page, "especially in view of the Church's debt to the Lost World." "The true use of ritual," he observes, "is to assist in raising earth to heaven. The abuse, or misuse, of ritual is the giving it over to the service of a vain attempt to bring heaven to earth." It is by no means an uncommon remark after a very grand service, "It was just heaven upon earth." Yes, says Mr. Dimock, "*Sursum corda* has given place to *Deorsum cælum*." Not only is this small but impressive book notable—as might be expected from Mr. Dimock—for its *catena* of striking passages on the subject from authorities of all sorts, but it has a special interest for us in the fact that the Preface makes the present financial position of the C.M.S. a ground for the observance of a truer proportion in the amount of money spent upon our worship relatively to that spent upon the evangelization of the world.

Church Questions, by the Rev. Gilbert Karney (Elliot Stock), is a book to be most strongly recommended, and circulated as widely as possible. It consists of six short and terse sermons, the Real Presence, the Eucharistic Sacrifice, Auricular Confession, &c. The subjects are dealt with on clear and definite Church lines, and with a cogency that is quite irresistible. We have never seen the much-misunderstood and misconstrued Office for the Visitation of the Sick explained in so perfectly natural and satisfactory a way. The whole book can be read through in less than an hour; but those who read it will turn to it again and again for ready and complete answers to the plausible but fallacious arguments now so widely disseminated. We hope our missionaries and native clergy will make special note of this unpretending but really masterly little volume.

A Brief Memoir of Ida Mellinger, by Elisabeth Boyd-Bayly. (London: Jarrold and Sons. Price 1s. 6d. and 2s. 6d.) Miss Mellinger was a missionary of the American Board of Foreign Missions who went to Armenia in 1890, and nursed and succoured many of the refugees after the massacre of Sassam in 1894, and who stirred up much practical sympathy with the sufferers during a visit to England in 1896-97.

A Book of Comfort, by V. W. (London: Duckworth and Co. Price 1s. net), consists of selections from the Psalms—Prayer-book Version. The Bishop of Durham contributes a short Introduction.

We have received the last volume of the cheap edition of *The Biblical Museum*, by James Comper Gray (London: Elliot Stock. 1s. net), being Volume X. of the Old Testament section, and containing the Minor Prophets and an Index to the contents of all the ten volumes. The whole commentary may now be purchased for fifteen shillings.

Pulpit Points from Latest Literature, by J. F. B. Tinling, B.A. (London:

Hodder and Stoughton. Price 5s.), gives quotations from over a hundred books, a large proportion of which are biographies. The memoirs of Bishop Smythies, George Pilkington, and David Hill are the only missionary books that catch our eye.

Echoes from the Old Evangel, by F. Harper, M.A. (London: John F. Shaw and Co.), consists of a number of short—very short—sermons. Their brevity may be a recommendation, especially in the case of invalid readers, for whom they seem to be adapted.

The S.P.C.K. sends us the following specimens of publications, most of which were issued several years ago:—*In the Lesuto*, by Canon Widdicome (price 5s.); *Islam as a Missionary Religion*, by G. R. Haines, one of the series on Non-Christian Systems (price 2s.); *Life in Alyoma*, by H. N. B. (price 2s.); *Among the Menabe*, or Thirteen Months in Madagascar, by the Rev. George Herbert Smith, M.A. (price 1s. 6d.); *Bishop Crowther's Experiences in West Africa*, prepared by the late Bishop in 1888, and published in 1892, shortly after his death (price 6d.); *The Bechuana of South Africa*, by William Crisp, B.D., Archdeacon of Bloemfontein (price 6d.); and a set of pamphlets (price 6d. each) entitled "Mission Heroes," giving the lives of Bishop Feild (of Newfoundland), Broughton (Australia), Cotton, Caldwell, Gray, Smythies, Steere, Mackenzie, Selwyn, Patteson, and of Henry Martyn.

A small but sound tract on the Infallibility of the Holy Scriptures, published by C. J. Thynne, is the work of the Rev. F. E. Middleton, Tutor at the C.M.S. Preparatory Institution at Clapham.

The Rev. W. Welchman, late of the C.M.S. Ceylon Mission, has published twelve sermons preached at Brenchley, with the title, *A Living, Bright Reality* (Skeffington and Son). Two especially strike us: one on Phil. iii. 10, with the happy title, "The Colonies of Heaven," and another on "The Anakims, whom thou knowest" (Deut. ix. 2); but all seem good and edifying.

The Spirit of God is an admirable book by the Rev. G. Campbell Morgan (Hodder and Stoughton); worthy to be put alongside Dr. Moule's *Veni Creator* and Dr. Elder Cumming's *Through the Eternal Spirit*. We do not endorse all that is in the volume, but it is a most useful antidote against the extreme and artificial systems of "holiness" and "consecration," and follows, on the whole, the moderate lines of the Keswick Tent.

Short Studies in Holiness, by Archdeacon Diggle (also Hodder and Stoughton), is very different; full of fresh and striking thought, not exactly on what are usually understood as old Evangelical lines, yet not inconsistent with them.

Design in Nature's Story, by Walter Kidd, M.D. (J. Nisbet and Co.), is an extension of Paley's argument in his *Natural Theology*.

Forgotten Heroes, by the Rev. C. J. Casher (published by C. J. Thynne), is introduced by a warm commendatory preface by Canon Christopher. It consists of five lectures on early Reformers in Southern Europe, C. S. Curioni, Aonio Paleario, the Spanish Martyrs, the Reformers in France, and the Waldenses. The histories are thrilling, and most instructive, in themselves, and they are admirably told by Mr. Casher.

The Churchman's A B C (Nisbet and Co.) is a small alphabetical dictionary of ecclesiastical terms, written from the standpoint of a sound Evangelical Churchman.

Papers for the Parsonage, by two clergymen (Elliot Stock), is a small collection of essays upon various subjects "interesting," says the preface, "to the inmates of a parsonage." The subjects include Evolution, Baptism, Early Communion, Miracles, Inspiration, Eternal Punishment, &c., with some lighter chapters interspersed. The essays are all sensible and sound in teaching.

The British College Christian Union sends us a small book of Bible Studies on Isaiah, by Frank Lenwood, intended for the use of Bible circles in Colleges, &c. The studies only include the first thirty-nine chapters, and the writer in the main follows Professor G. A. Smith. It follows that he allows more weight to what is called the Higher Criticism than was allowed, say, by Professor Plumptre; but the whole tone is reverent and Christian.

Mrs. Edwards of Clifton, the Hon. Secretary and untiring friend and fosterer of the C.M.S. Depôt there, has issued some pretty cards for Baptisms, Confirmations, Marriages, and Burials, which can be obtained at the Depôt, 23, Regent Street, Clifton.

A block "Missionary Calendar" has been published by E. Kaufmann, 5 and 6, Paternoster Square, with some missionary fact or utterance for every day, and some striking figures on the large card at the back.

"Journeys to Jerusalem," is a new game, or rather "a Sunday afternoon occupation for young people." The design is to teach Scripture geography and history in a simple and entertaining way; and the interest of it is much enhanced by the fact that the designers are the two daughters of Dr. Handley Moule.

A new illustrated penny missionary magazine has appeared, entitled *All Nations*, published by Marshall Brothers, and edited by Mr. J. Jackson, the organizer of the "Missionary Pence Association." We wish it all success.

Mrs. Murray Mitchell has written a charming little book for young girls called *The True Story of My Life, by a Doll* (Edinburgh: Macniven and Wallace). The doll goes out to India in a box for a zenana missionary, and helps to open the way for Christian teaching in the homes of the Brahman women.

Civilization and Foreign Missions, by the Rev. G. A. Allan (Elliot Stock), is a small book with some sensible remarks on its subject. The writer has evidently read missionary literature diligently.

The Rev. J. Denton Thompson's paper on *The Church and the Empire*, read at the recent Liverpool Diocesan Conference, has been published by R. Johnson and Co., Southport. It is excellent.

The Churchman's Acrostic Bible Searching Almanack for 1901, by B. J. M. M. (41, Cheriton Road, Folkestone), is exceedingly ingenious, and must be studied to be appreciated. The texts are all from the Lectures for the Sunday following, and the acrostic arrangement is a real marvel.

Among Church Congress papers reprinted, we especially notice the Rev. F. S. Webster's very impressive address on the Ascension of Christ (Bemrose).

NOTES ON OTHER MISSIONS.

THE BRITISH AND FOREIGN BIBLE SOCIETY has lost by death their gifted and earnest Secretary, the Rev. J. Gordon Watt, at the early age of thirty-one. After a brilliant college career, he became Secretary to the Society in 1894, and a year ago succeeded the late Dr. Wright as Editorial Superintendent. The Rev. John Sharp, Secretary for many years, has been appointed to the vacancy. The action of the Society in supplying Scriptures to the Boer sick and wounded, and especially to the prisoners, during the war has been much appreciated, not only by the Boers themselves, but by their Dutch sympathizers at the Cape. With one exception, all the European agents of the Society in China are believed to be safe. They have, however, lost much valuable property, and have to mourn the deaths of native helpers. 270,610 copies of the Scriptures were sold last year in their Tientsin sub-agency.

The *Monthly Reporter* of the Bible Society mentions that not long ago a native teacher, belonging to the SWEDISH EVANGELICAL MISSION on the northern frontier of Abyssinia, returned to his old home in that almost closed land. He has taken advantage of every opportunity of preaching the Gospel, and has already suffered persecution, but so far he has been protected by the Ras, and also by the Emperor.

Without the Camp for July contains a touching account of a fast-day kept by the ninety-six inmates of the Almora Leper Asylum. The lepers voluntarily gave up a day's food for the benefit of the famine-stricken people of Western India, and spent the day in prayer for the sufferers.

¶ The Native State of Baroda furnishes a striking example of the progress of female education in India. Twenty-five years ago there were two small schools for girls in the State. Now, according to statistics published in *The Zenana*, Miss Sorabji is superintendent of 108 schools, containing 9151 pupils; while 5880 girls are actually attending boys' schools.

The Annual Report of the ZENANA BIBLE AND MEDICAL MISSION shows that

although the expenditure for the year increased by 2339*l.*, there was a decrease in income of 1321*l.* Nevertheless, the sum received from Associations was larger than ever before, and reached a total of 9453*l.* The Society employs 415 workers, of whom ninety-five only are Europeans. They have 2610 zenana pupils, and over 3000 in their schools. Their hospitals have received 1437 in-patients during the past year, while 63,949 have been treated at dispensaries and over 600 have been attended in their own homes. Eleven new missionaries, two of them medical ladies, sailed for India this autumn.

The CHRISTIAN LITERATURE SOCIETY FOR INDIA has published during the past year 134 new works, in eleven languages, and reprinted 124 others. It is stated that the number of readers in India increases at the rate of about two millions yearly.

Bishop Thoburn, of the METHODIST EPISCOPAL MISSION in India, reports a Church membership of over 78,000, with 92,000 Sunday-school scholars, and 32,000 attending day-schools. The Mission has recently been extended to the Philippines, where it already has about 600 adherents, 200 of whom are Church members. Two new Bishops have this year been appointed to help Bishop Thoburn in Southern Asia, one of whom, Dr. Warne, has been organizing the work in Manila. He mentions the intense hatred of the friars, which opens the way for the reception of Protestant teachers, and he says that the Bible is selling at the rate of about 1000 copies a month. It is interesting to find the magazine of the Church recognizing the value of Missionary Missions.

The METHODIST EPISCOPAL CHURCH OF AMERICA have started a Mission in Angola, where they are the only Protestant agency at work in a district of 400,000 square miles. They have there five central stations and six industrial schools. In the capital city of St. Paul de Loanda they have a large white population, mostly Portuguese, to deal with.

The WOMAN'S MISSIONARY SOCIETY of the Methodist Episcopal Church had the honour of sending the first fully-qualified lady doctor to India in 1870. Three years later they sent one to China. Their missionaries have been carrying on a successful work in Peking. They have a girls' boarding-school, with accommodation for about 140 girls, a hospital in charge of a lady doctor, and a training-school for native Bible-women.

It appears from a paper prepared by Dr. Dennis for the Ecumenical Conference lately held in America, and printed in the *Missionary Review of the World*, that the total number of missionary societies in the world is 449; of missionaries, 14,205, of whom 5063 are ordained men, 484 men and 218 women are doctors, 1470 laymen, 3567 married women, and 3403 unmarried women, no doctors being reckoned in the last three classes. The number of ordained Natives is given as 4053; of other native helpers as 72,999; and of Native Christians as 4,414,236. The total income is stated as 3,903,290*l.* These figures may be regarded as dealing exclusively with Foreign Missions.

C. D. S.

LETTER TO THE EDITOR.

"MISSIONARIES IN EGYPT."

SIR,—I shall be grateful to you if you can find space to insert a few lines from me in reply to the interesting article in your September number dealing with an article of mine, entitled "Missionaries in Egypt," published in the *Nineteenth Century* for August last.

First, with regard to the objections made by Mr. Cleaver to statements in my article. I regret the inaccuracy of the statement that the tract was "enclosed in wrappers which bore an unfortunate resemblance to those in which Government circulars are sent." The coloured wrapper was an integral portion of the tract,

of which I have a copy before me. What caused the recipients to suspect the collusion of the Government was the addresses, not the wrappers, and it is this fact that I confused, although the confusion makes no difference to the argument. The point is that "the manner in which the tract was distributed caused a natural suspicion that the Government had connived at the act." I quote some extracts from contemporary newspapers on the subject. *Al Moayad* of April 19th said:—

"We received to-day a telegram from Facous stating that the tract 'Is it Christ or Mohammed?' has been sent by post to all the omdehs of Charkieh, as if their names had been taken from the best registers."

The following is from *El Lewa* of April 22nd:—

✧ "It now appears that the Government has not been guilty of neglect only, but that it is working to spoil the religion of the people. I say this with confidence, for I have received this morning two letters from the provinces; the first says:—

"Is the Government so weak as to give the missionaries of the Gospels the names of the omdehs and sheikhs from its official registers in order that they may send to them books calling them to Christianity, to desert Islam, and defaming the prophet? Nobody told me that, but I found it out myself. When So-and-so showed me a tract and its cover, I found the name slightly misspelt. I looked it up in the omdeh's register which is in my keeping, and found that it had been misspelt there in the same way."

✧ "... The reader will see from the above that it was the Government that gave to the missionaries the names of omdehs and sheikhs."

The opinion of the officials was that it was inconceivable that any one could have procured the correct form of address of all these omdehs—villages and districts complete—without reference to the official lists in the Ministry or some Government office. They therefore issued a circular disavowing the tract and calling in the copies. Of course I never attributed to Mr. Cleaver the slightest desire to associate himself with the Government. It is palpably obvious to an English public that he could not possibly have had such a thought. The simple fact, however, is that the Mohammedan Egyptian public thought differently. Mr. Cleaver has not explained how he procured the addresses, but the belief that he could not have done so without the direct or indirect assistance of Government officials appears, *prima facie* at least, to be well grounded.

Mr. Cleaver also objects that I did not mention their "two boys' schools with many Mohammedan pupils." I hope that this promising department of the Mission's work will be brought more prominently forward in the next report, but do not think that the omission affects the general accuracy of my description of the character of the Mission, which will not be disputed by any one in Egypt, or even by any one who has read their report for 1899. He quotes from that document the statement that "as a rule we refused to enter into controversy." This "rule" must have sat lightly on a body which proceeded to engage the whole of Egypt in controversy on a gigantic scale.

Lastly, Mr. Cleaver, in his letter to the *Christian* of September 6th, suggests "a deliberate attempt" on my part "to mislead the British public as to the real issues at stake, and to obtain their sanction and sympathy in an anti-missionary campaign, especially in Mohammedan countries such as Egypt and the Soudan." The same "anti-missionary campaign" is attributed to me, in a modified form, in the article in your September number. As you anticipated, I strongly object to this attribution. I object to it all the more as it embroils me with myself, by reason of a "pro-missionary" article which I had previously contributed to the *Times*. There is really nothing "pro-missionary" about the one, or "anti-missionary" about the other article. Last winter I contributed some letters to the *Times* from the Soudan, which were afterwards published. In one of these I dealt with the question of the prohibition of missionaries. It was no part of my subject to consider the purely religious side of the question, whether it was desirable that missionaries should be allowed to attempt to convert Moslems to Christianity. After considering the points of view of the various parties to the situation, I suggested that "it was to be hoped that the Government would eventually modify this prohibition" on the purely political ground that "the value of missionaries to the State lies not in the proselytes they convert, but

in the lives they lead." There are other arguments of the same order—the unprecedented nature of the prohibition, the difficulty of enforcing it in the long run, the rights of missionaries to their share in Imperialism, the alienation of missionary supporters at home from an Imperialism which involves prohibition, &c., &c.—which might have been urged. On the other hand, the sole political objection to the presence of missionaries, as far as I am aware, is the fact that some of the methods which they adopt, and in some cases their mere presence, are irritating in many ways to Moslems and liable to lead to unrest, and in unsettled countries to breaches of the peace. This objection, in the view of Lords Cromer and Kitchener, and it must be admitted of all the responsible Englishmen on the spot, was sufficient to outweigh all the considerations which could be urged on the other side. Lord Kitchener was known to entertain the opinion that the presence of the Austrian Mission at Khartoum had been largely responsible for the Mahdist rising which resulted in the loss of the Soudan. Obviously in these circumstances the best way for the missionaries to procure the reversal of the prohibition was by showing that their presence and activity in Egypt was compatible with peace and order and with contentment on the part of the native population. You will imagine the consternation of the opponents of prohibition when, in April last, the flagrant indiscretion of Mr. Cleaver raised a storm throughout the whole of Egypt and provoked an unparalleled exhibition of anti-missionary violence in the native press. What chance there was of missionaries obtaining an entry to the Soudan faded into the distance. A policy of still more stringent protection of Mohammedanism was inaugurated at Khartoum. On my return to England in the summer, I contributed another purely political article to the *Nineteenth Century*. My object was to point out the political rights and duties of British missionaries as British subjects, and the political dangers to England which some of their methods involved. I am convinced that without a clearer realization of these things than is possessed, for instance, by Mr. Cleaver, they can never allay Mohammedan irritation or prove their right to be admitted to the Soudan. I never, as E. S. states, "regretted" my previous article in the *Times*, but merely observed that the situation had been modified (p. 203), and that nevertheless the prohibition ought still only to be viewed as a temporary makeshift solution of the problem (p. 217). The arguments, therefore, with which E. S. confutes me are, I venture to think, irrelevant to the issue raised. He defends the religious motive which was not attacked. With regard, for instance, to that admirable man, Mr. Gwynne, my objection was entirely to his method, not to his motive. In conversation with him, I found that his whole soul was concentrated on preaching the Christian dogmas to the Natives. They were the essence of what he had to say. Nevertheless, may it not be unwise to say the essence first? The synoptic version of the preaching of Christ Himself suggests an alternative method. The circumstances of the Soudan demand it. The Christian dogmas are with Mohammedans the objects of traditional aversion and contempt. The Christian virtues they reverence as we do. In these circumstances, ought not a missionary to begin with the Sermon on the Mount rather than with the Apostles' Creed? It is no part of my subject to discuss this from a religious point of view, but merely to suggest that, politically speaking, he is more likely by this method to win the esteem of the Natives, and less likely, by assailing their doctrine of God, to become a martyr and therefore a political danger. When he has won their esteem and obtained a moral influence over their lives, he will be in a safer position to proceed to doctrine. That is bound to be the point of view of the secular authorities.

I will not encroach further upon your space by replying in detail to the other arguments of E. S., which are most of them, I think, answerable in the same way. But I must dissent from him in his interpretation of Government neutrality. I do not understand his psychological separation of "desire" from "will," in virtue of which a British governor, while openly expressing his "desire" that his Mohammedan subjects should be converted to Christianity, might at the same time exercise the strictest impartiality. The hypothetical case of a Mohammedan subaltern converted to Christianity appears to me particularly unfortunate. It is politically most desirable that the missionaries should leave the army alone. Conversions of officers could only receive the most sinister interpretation from the Mohammedan public, and the Khedive would be perfectly

justified in refusing to promote a convert if he saw reason to believe that the convert would use his position to spread Christianity in the army ranks.

I must apologize for the fact that my letter has altogether outrun the proper limits of length.

Stocks, *Tring*, Oct. 18th.

ARNOLD WARD.

. We regret that Mr. Arnold Ward's letter appears so long after the article in our September number; but we only received it just as our last number was going to press, and room could not then be found for it.

We have thought it right that Mr. Ward should be allowed to have his say freely in our pages; but it should be observed that a large part of his letter is a reply, not to our article, nor to anything in the *Intelligencer*, but to statements made elsewhere by Mr. Cleaver, the missionary of the Egypt Mission Band who was named by Mr. Ward in the *Nineteenth Century*. It is rather inconvenient that a controversy with which the C.M.S. is only indirectly concerned should be carried on in our pages, but we are unwilling to refuse Mr. Ward's request. In the ordinary way we should be bound to give Mr. Cleaver a hearing in his turn; but to obviate the necessity of further reference to the matter in our new volume commencing in January, we thought it best to send a proof of Mr. Ward's letter to Mr. Cleaver, so that any needed reply might appear now. Mr. Cleaver writes as follows with reference to the question of the wrappers and addresses:—

“Mr. Ward cannot understand where we got the addresses of the principal public men in Egypt. The Government Census returns, containing all the required information, are open to public inspection at the Municipal Free Library in Alexandria and elsewhere, I understand, so there is not much secrecy about the addresses. This fact is known to the officials, and must also be known by the editors of the Mohammedan press which made such a point of the mystery. All the particulars we availed ourselves of can be obtained by the general public without the slightest collusion on the part of any official.”

On Mr. Ward's quotations from Egyptian papers Mr. Cleaver says:—

“Mr. Ward's quotations are from two bitterly bigoted Mohammedan journals extremely hostile to the British, and which are always endeavouring to stir up the people against the Government, the inspiration often coming, I believe, from French political sources. These quotations will be relevant to prove what I have never denied, viz., that the native Mohammedan press stated that the Government were implicated in the sending out of the tract. But they do not ground such charges as Mr. Ward made against our Band, and myself in particular.”

Mr. Cleaver further states that the tract objected to is “not purely controversial,” but is “a Gospel appeal in a simple, lucid form,” and that it is now being widely purchased and read by the Mohammedans. He naturally adds, “If we are only to use such methods as are acceptable to our Mohammedan brethren, we may as well give up the fight and stay at home.”

It will be observed that Mr. Arnold Ward tells us that he was the writer of the letters to the *Times* referred to in our September article, in one of which (*Times*, April 14th) a generous hope was expressed that Lord Kitchener's prohibition regarding missionary work at Khartoum might soon be withdrawn. Mr. Ward, it will be seen, explains the apparent inconsistency between those letters and his article in the *Nineteenth Century*.

We do not think any further argument on our part is called for. We will only add, touching the very common remark, which Mr. Ward repeats, that missionaries should begin with the Sermon on the Mount rather than with the Apostles' Creed, that the whole point of the Sermon on the Mount lies in the personality of Him who delivered it. It makes tremendous claims to authority: were those claims justifiable? The Apostles' Creed gives the answer to that question.

EDITOR.

EDITORIAL NOTES.

ANSWERS to Prayer are Calls to Sacrifice—that was a sentence of Henry Wright's, twenty-three years ago, at a time when the Church Missionary Society's work was expanding more rapidly than its constituency seemed able or willing to support. To Henry Wright it seemed a mockery to pray, unless we were prepared (1) to look confidently for answers, and (2) to exercise the self-sacrifice which answers must certainly call for.

The Committee of the Society have invited its members and friends to unite in special prayer during the three weeks which will have begun while this number of the *Intelligencer* will be circulating through the country. Why have they done so? Because a meeting of leading clerical and lay friends last June requested them to do so. And what were the reasons for that request? First, that the closing of one century and the opening of another was obviously a specially appropriate time for both confession and thanksgiving on the retrospect of the past and for fresh dedication to God's service in prospect of the future. Secondly, that, as in 1878, the work is expanding so fast, owing to the increasing number of missionaries, that a new and higher standard of liberality in giving is called for if this progress is not to be interrupted. These are the two points urged in the official Memorandum from the Committee which (together with a shorter "Call to Prayer") will be found slipped into our present number. And if we reflect a little, we cannot fail to see that any conceivable Answer to our Prayers must of necessity be a Call to Sacrifice on our part.

BUT go back a little earlier, to the year 1872. In that year occurred the first Day of Intercession appointed by the Archbishops and Bishops. That Day, from the first, was definitely devoted to prayer for more men. And yet the very year in which it was appointed was a year in which the Society's Report mourned over "a failing treasury." The Committee were not afraid to respond to an invitation to pray for more men, even in the days of "a failing treasury." They did not doubt that if God answered the prayer and sent the men, He could be trusted to incline the hearts of other men to supply the means. Apparently, even at that lowest point of depression in the Society's second half-century, there must have been something of the spirit that inspired Venn's policy of 1853 and Wigram's of 1887. The then Editor of the *Intelligencer*, Mr. Knox, wrote (September, 1872, p. 262), "It is our strong conviction that if, in answer to prayer, the number of our missionaries were to be multiplied fourfold, and men of approved Christian character, thoroughly capable and qualified for the work, were to step forth from the ranks of the Church at home, and were to say, 'Here we are, send us,' other requisites would not long be delayed." "There have been," he continued, "temporary checks and deficiencies which may, in their measure, have been salutary, leading to more close dependence upon God, but all who have offered themselves for the work, and been found duly qualified, have been sent forth into the field." Men had, indeed, been kept back for a year or two, but never refused.

"Multiplied fourfold," said Mr. Knox. It is worth while to see if that ever came to pass. The number then was 227 (wives not then counted). Fourfold would be 908. What is the figure reported the other day in the Estimates presented to the General Committee? It is 906! And up to this time, despite similar "temporary checks and deficiencies," the "other requisites" have never been "long delayed." What a retrospect it is!

For consider the difference between the Society's financial position then and now. The Income reported in 1872, viz. 149,000*l.*, was, except for legacies, lower than it had been for seven years. In the following year, there was a deficit of 12,000*l.* There were no Appropriated Contributions. The Working Capital was 42,000*l.* How do we stand now? The Working Capital is 100,000*l.*; in addition to which there are large investments, gifts, available in certain circumstances. The Appropriated Contributions produce some 50,000*l.* a year, and, with them, the last year's Income (excluding Centenary funds) was 304,000*l.* Certainly we cannot now speak of "a failing treasury"!

What, then, is the "grave position" of which our friends are just now talking? Simply this, that God has answered our prayers for men so abundantly that even the rapidly advancing Income is now not equal to supporting them. How much more appropriate, then, at the present time, are certain words used by the Committee after the first Day of Intercession! They asked, in their next Annual Report, "Would it not be a strange inconsistency if the Church of England should pray for men, and then fail to furnish what is needed for sending them out?"

MEANWHILE, what is the Society actually doing? It is at the present time accepting all suitable candidates, exactly as it has done for a hundred years,—and sending them forth without delay, exactly as it has done since 1881, and, by formal resolution, since 1887. This may be right, or it may be wrong; but it is the fact. The moment the General Committee reverses the policy, the Secretaries and Candidates Committees will obey that decision loyally; but so far there has not been any proposal of the kind, even by an independent member. On the contrary, the Estimates for the year 1901, which included provision for new missionaries to be sent out next year as heretofore, were passed at a meeting of the General Committee on November 6th without any one suggesting reduction on this account. The *Record*, we observe, calls the debate "inadequate," which is perfectly true if a reversal of the existing practice is desired. If the *Record* and its correspondents criticize the lines on which the Committee are working, while no one ventures to challenge them in the proper way, the result will be to shake confidence, to discourage praying and self-denying friends, and yet to take no real step towards altering the lines objected to.

Of the leading article in the *Record* of November 9th we prefer not to speak. The Committee's Memorandum will be in most of our readers' hands before these pages appear, and they will judge for themselves how far it is fairly described.

But one statement in the article, which is independent of anything in the Circular, we feel bound to correct. The article says, "If [the Society] had been able to apply the Centenary Fund exclusively to the purposes of removing old burdens, increasing the Society's working capital, and taking up new work in the mission-field . . ."—implying that the Fund has been used for other purposes and not for these. But, as a matter of fact, these are the very purposes for which it has been used! (1) We do not, indeed, know precisely what is meant by "old burdens," but if the small remaining mortgage on the Church Missionary House is supposed to be one of them, the paying-off of that mortgage is one object to which the Committee have applied the Fund. (2) The Working Capital has been raised from 60,000*l.* to 100,000*l.*, chiefly by means of the Fund. (3) "New work in the mission-field"—this has been taken up in almost all the Society's fields: indeed some think it has been done too rapidly. It would be easy, but it would

require space, to show in detail that the work, and the staff for it, which existed at the beginning of 1896, when the Three Years' Enterprise began, could have been carried on until this day without drawing a penny from T.Y.E. or Centenary Funds. Those Funds have actually paid for the new work and new staff of the past four or five years. It was not necessary to keep this new expenditure separate, seeing that the new work was of the best kind, i.e. development of the old work; but if this had been done, all men would have seen that our statement is correct. If we had not taken up new work and new staff, the bulk of the Centenary Funds would be in hand now. The *Record's* implication, therefore, is the very reverse of the actual fact.

It is truly amazing how little impression has been made upon the public mind by the terrible massacres of missionaries and Native Christians in China. Has the sad loss of life in the South African War made us callous? The newspapers have been full of criticisms and complaints of Missions and missionaries, but of sympathy with the sufferers there has been little or none. We hear occasionally utterances of men of sufficient weight to preside over public meetings, to the effect that "we" must "revise our missionary methods"—as if the speaker had ever had anything to do with Missions whatever, except perhaps put half-a-crown in a collecting-plate! We imagine that the China Inland Mission, and the Baptist Missionary Society, and the American Boards, which have lost so heavily, are quite capable of managing their own business, and are better judges of what ought or ought not to be done than their volunteer counsellors. It would be more reasonable, and much more appropriate, if these counsellors would express some appreciation of the men and women who have gone out, not for fame and glory and "C.I.V." receptions, but solely for the good of the Chinese, and have been cruelly murdered, not in the heat of battle, but in cold blood and sometimes after horrible tortures.

But "there is One that seeth and judgeth"; and the day is surely coming when we shall look back and see how God overruled the most frightful catastrophe in the whole history of Missions to the accomplishment of His own purposes.

Meanwhile, we again express our thankfulness, not only that the lives of the C.M.S. missionaries have been preserved, but that the actual work of the Missions has at several important stations, particularly Ningpo, Fuh-chow city, and Pak-hoi, gone on with very little interruption. Some recent particulars are given under "Mission-Field."

In a letter dated Shanghai, September 20th, Bishop Cassels expresses much disappointment and distress at having been obliged to leave Si-chuan and come to the coast. He explains that the C.M.S. and C.I.M. missionaries in that distant province only left on receiving peremptory orders from the British Consul at Chung-king. The Consul and Customs officers themselves left Chung-king, rather hurriedly, but were ordered back to their posts by their superior officers. The Bishop, meanwhile, had remained at Pao-ning, and he only left at last when compelled to do so by the Chinese officials. He greatly regrets the action of the Consul, believing that there was no real necessity for leaving the Province. Danger, of course, there was, and always is in the interior of China; but that seems to Bishop Cassels no reason for deserting the post of duty. He intends to go back as soon as it is possible to get up the Yangtse.

THE American Minister at Peking, Mr. Conger, after the relief of the

Legations, addressed the following graceful letter to the missionaries from his own country who had been in the siege. Apparently the attitude of the American Foreign Office towards missionaries is not that of Downing Street:—

“To the besieged American Missionaries: To one and all of you, so providentially saved from threatened massacre, I beg, in this hour of our deliverance, to express what I know to be the universal sentiment of the Diplomatic Corps, a sincere appreciation of, and profound gratitude for, the inestimable help which you and the Native Christians under your charge have rendered toward our preservation. But for your intelligent and successful planning, and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience in most trying occasions, I have been deeply touched, and for it I thank you most heartily. hope and believe that somehow, in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, believe me, very sincerely yours,

“Peking, August 18th, 1900.”

“E. H. CONGER.”

THE Sub-Committee appointed to seek for a Central Secretary to succeed Mr. Burroughs made extensive inquiries for the right man, and actually sounded three excellent men, who, however, were not able to respond favourably. Eventually it was decided to recommend the appointment, temporarily, of our old and valued friend, the Rev. John Barton, whose unique experience of the home Church, added to his eminent services in India, give him a strong claim to general confidence. No man is more likely to initiate such developments of our home organization and work as shall extend the Society's influence and increase its funds; while at the same time it is hoped that in due course a younger man will be found who will energetically work out the plans which the older man has formed. As Mr. Barton cannot come into full work for three or four months, Mr. Burroughs has most kindly undertaken to render him some assistance during that time.

A VERY able former missionary of the Society has been removed by the death of the Rev. Richard Collins, Vicar of Kirkburton. His father was once a C.M.S. Association Secretary, and father and son between them held that parish for sixty years. Richard Collins the younger was Principal of Cottayam College from 1854 to 1867, and of Trinity College, Kandy, from 1871 to 1878. He was the author of several books in both English and Malayalam, and of papers before the Victoria Institute. In 1881 he contributed two valuable articles to the *Intelligencer* on Buddhism in Ceylon. He died on October 30th, aged seventy-two.

WE deeply regret to hear that the C.E.Z.M.S. has received a telegram announcing the death of Miss Rainsford-Hannay, one of the ablest C.E.Z. missionaries in Bengal. The cause, as telegraphed, was “accident.”

THE Board of Missions of the Australian Church has been celebrating its Jubilee. It was instituted in 1850, when the first Conference of Australasian Bishops was held at Sydney. It did not, however, do much until some few years ago, when it added to its work among the Aborigines and among the Chinese in the Colony a new Mission to New Guinea. It has also helped the Melanesian Mission, which, however, is a separate organization. The Jubilee Commemoration, in August last, was a very grand occasion. No less than twenty bishops were present; the Bishops of Nova Scotia and South Tokyo (Japan) having come from their distant dioceses to attend.

The splendid Town Hall of Sydney, which holds 4000 people, was for the first time engaged for missionary meetings, and was crowded five nights in succession. One night was given to the Church Missionary Association of New South Wales, when the Bishop of Waiapu and the Rev. J. A. Cullen, of Bengal, were among the speakers. A great Missionary Exhibition was held, at which a large proportion of the exhibits came from the C.M.A. and its friends. On the last day, a bishop was consecrated in Sydney Cathedral for the new Diocese of Carpentaria, the northern region of the Australian Continent, where the work is largely among Malays, Chinese, and other Heathen. On this occasion the collections from the various dioceses were presented, amounting to no less than 8400*l.* The remarkable success of the whole Commemoration is largely due to the untiring energy of the Bishop of Tasmania.

THE REV. W. St. Clair Tisdall, of the Persia Mission, has been appointed Long Lecturer. It will be remembered that the late Rev. James Long, formerly of the Calcutta Mission, a man of unique personality, and subsequently well known as an untiring traveller over Europe and Asia, left the Society 2000*l.*, the interest of which was to be used to maintain lecturers on the religions of the East. Several of our most learned missionaries have held the office during their furlough, and none can have been more competent than Mr. Tisdall. His syllabus of four lectures on Mohammedanism is very comprehensive. He is now open to invitations.

OUR friends should be careful how they read the newspaper intelligence from "Uganda." Alarm is every now and then caused by news of some "rising in Uganda." This means "in the Uganda Protectorate," and may refer to some local outbreak hundreds of miles from Uganda itself. Since the mutiny of the Soudanese troops in 1897—a mutiny of foreign Mohammedans whom our Government had taken into the country—there has been no "rising in Uganda."

At the Committee meeting of November 13th, an interesting "new departure" was commenced. It has been felt that with so large and important a body of women missionaries as the Society now has, the Committee ought to have the opportunity of seeing and hearing them when they come home on furlough, as is the case with the men. Accordingly, on that day, seven ladies were introduced, and three of them briefly addressed the Committee, viz. Miss G. E. Bird, of Uganda, and Miss Vaughan and Miss Boileau, of China.

It is hoped that before long some definite steps will be taken by the Society with regard to the opening of medical missionary work in the great Native State of Rewah, which lies to the east of the railway-line between Allahabad and Jabalpur. The British Resident lives at Sutna, and the Maharajah lives chiefly at Rewah city, about eighteen miles distant, which will soon be connected with Sutna by railway. The Committee have been led to undertake this new work in virtue of a large contribution specially offered for it by an anonymous friend in connexion with the Centenary.

THE Committee have accepted offers of service as missionaries of the Society from the Rev. Bernard Herklots, Curate of St. Paul's, Ball's Pond; Mr. John Wheller Lloyd, Solicitor, Monmouth; and Mr. George Day, L.R.C.P. & S., Edinburgh. Mr. Herklots was for some four years on the staff of the Children's Special Service Mission, in which connexion he spent two and a half years in "Mission" work in India. Mrs. Herklots was Miss

Bazeley, one of the Society's missionaries in India, before her marriage. Mr. Lloyd will not sail for the mission-field for some time, as he is studying with a view to ordination. Miss Louisa M. Townsend, formerly of the Female Education Society, has accepted the Committee's invitation to join the C.M.S. staff. The acceptance by the Calgary (N.-W. Canada) Finance Committee of Dr. W. Rose and of the Rev. Stanley John Stocken, as missionaries in local connexion, has also been recorded. Mr. Stocken is a brother of the Rev. Canon Stocken, of Blackfoot Crossing, and has been appointed to the Principalship of the Boys' Home, Blackfoot Reserve.

THE title of our magazine for children is to be altered. For almost half a century it was *The Church Missionary Juvenile Instructor*. In 1891, *The Children's World* was adopted, and has lasted for ten years. It is found, however, that boys do not like to be regarded as children, and the question has been discussed whether it might not be desirable to start a separate magazine for boys; but an addition to our already rather numerous serials is not to be thought of unless there should be a real necessity for it, and therefore it has been resolved to make the contents of the old magazine more suitable for the older young folk, particularly the boys, and to drop the word "Children's" from the title. The new title, commencing with the new year, will be **THE ROUND WORLD**, with the words added—so familiar to us in the *Cantate Domino* (the Prayer-book version of Ps. xcvi.)—"And they that dwell therein." We suggest to our friends that this will be a good opportunity for fresh efforts to extend the sale of the periodical.

Just after this number appears, namely, on Thursday, November 29th, the Society will be holding special central meetings in London in connexion with the Weeks of Prayer. The arrangements include a Communion Service at St. Bride's, with sermon by Dr. Barlow; three short Prayer Meetings during the day in the C.M. House, with brief addresses by the Revs. A. E. Barnes-Lawrence, E. Hopkins, and H. E. Fox, Mr. Theodore Howard, Mrs. Bickersteth Cook, and Miss Nugent; and a public Prayer Meeting in Exeter Hall, with Prebendary Webb-Peploe as chairman, and Bishop Peel and the Revs. Hubert Brooke and E. A. Stuart as speakers. Numerous local gatherings are arranged in many parts of London, and all over the country.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the willingness of the people in Taveta and Sagalla to receive the Gospel. (Pp. 892—899.)

Prayer that the Church may take full advantage of the present opportunities for evangelization; and that these opportunities may not be lost for want of means. (Pp. 899—903, 945, 946.)

Thanksgiving for the development of the Niger Delta Native Pastorate; prayer that workers and members alike may be strengthened by the Holy Spirit. (Pp. 910—912.)

Prayer for the Mission to the Limbas. (P. 919.)

Thanksgiving for good news of the Hausaland party; continued prayer for guidance in the formation of plans both at home and in the Mission. (Pp. 919, 920.)

Thanksgiving for recent accessions to the Church in Bengal; prayer that the new Christians may be confirmed in the faith. (P. 922.)

Thanksgiving for the better times now dawning for the Bhils; prayer for teachers. (P. 922.)

Thanksgiving for improving outlook in China; continued prayer for the Native Christians and for the missionaries. (Pp. 927—929, 947.)

Thanksgiving (with prayer) for the Gleaners' Union. (P. 931.)

Prayer that the C.M.S. Committee may in all things be directed and ruled by the Holy Spirit. (P. 946.)

HOME DEPARTMENT.

Notes and Comments.

THE amounts raised for the C.M.S. in the various dioceses by means of missionary-boxes and sales of work during the year 1899-1900 are given in the following list. The sums which are stated to have been contributed by Bible-classes are included in the first column: but when the total from any Sunday-school is large, as is frequently the case in the dioceses of Liverpool and Manchester, one-third has been reckoned as having come from adults.

Diocese.	Boxes.			Sales of Work.	
	General.	Junior.	Total.	Number.	Amount.
	£	£	£		£
Bangor	94	38	132	5	126
Bath and Wells	854	248	1102	48	1135
Bristol	876	421	1297	30	689
Canterbury	1665	654	2319	63	2083
Chichester	1076	389	1465	46	1895
Ely	602	300	902	32	783
Exeter	1056	297	1353	25	588
Gloucester	641	228	869	20	422
Hereford	223	84	307	15	198
Lichfield	642	389	1031	25	496
Lincoln	252	112	364	10	214
Llandaff	188	178	366	7	86
London	3319	2083	5402	88	3453
Norwich	1158	437	1595	55	1277
Oxford	665	222	887	35	544
Peterborough	334	211	545	25	1027
Rochester	2058	1390	3448	54	2259
St. Albans	1173	517	1690	62	1327
St. Asaph	68	34	102	7	108
St. David's	190	149	339	—	—
Salisbury	458	195	653	32	290
Southwell	873	572	1445	30	754
Truro	107	36	143	4	81
Winchester	1395	486	1881	61	1767
Worcester	1576	952	2528	40	738
Province of Canterbury	£21,543	£10,622	£32,165	819	£22,340
Carlisle	391	189	580	19	678
Chester	409	338	747	12	498
Durham	520	377	897	26	805
Liverpool	786	1004	1790	19	698
Manchester	1133	1591	2724	27	1028
Newcastle	320	124	444	12	297
Ripon	465	455	920	39	930
Sodor and Man	27	22	49	—	—
Wakefield	180	267	447	11	162
York	1002	809	1811	64	1344
Province of York	£5233	£5176	£10,409	229	£6440
Grand Total, 1899-1900	£26,776	£15,798	£42,574	1048	£28,780
„ „ 1898-9	£27,138	£16,007	£43,145	1083	£28,817
Decrease	£362	£209	£571	35	£37

It will be observed that the figures show a slight falling-off from those

given for the year 1898-99 in the *Intelligencer* for October, 1899. But since in the above table no Centenary contributions are included, and since also in many parishes the Fund for the Support of an Own Missionary is given in a lump sum without any specification of the means by which it was raised, it may legitimately be assumed that there has been a real and satisfactory advance in the income derived from these important sources. Some errors have doubtless been made in the course of the calculations, which cannot be regarded as furnishing more than an approximate estimate of the actual amounts.

Amongst the varied forms of meetings in connexion with Foreign Missions must be numbered missionary picnics, one of which was held during the summer at a Roman encampment near Cromer. About 250 tickets were sold, and after tea a meeting was held in an open glade in a wood overlooking the sea, and addresses given by the Rev. T. Snow, and Mr. Stanley Smith, one of the well-known Cambridge Seven.

The usefulness of garden meetings, which has often been demonstrated, was shown recently at Kelloe and Trimdon Grange in the North, where garden parties realized 20*l.* and 11*l.* respectively for the funds of the Society. At Trimdon Grange the proceedings gained in interest by the rendering of the Missionary Alphabet by a number of Sunday-school children.

C. D. S.

Church Missionary House.

AT the meeting of the London Lay Workers' Union on November 12th, Mr. J. Denton, the Society's accountant at Sierra Leone, spoke on the work in that Mission. A discussion on "Medical Missions: their place in the Evangelization of the World" was opened by Dr. H. Lankester, and supported by Dr. A. E. Clayton, of the Niger Mission. Both speakers' addresses were closely followed, and much valuable information was given.

The Rev. Canon Ball, of the Bengal Mission, at the monthly meeting of the London Ladies' C.M. Union, on November 15th, gave an account of the work in the city of Calcutta, more especially that with which he has been associated, the training of Divinity students.

Younger Clergy Unions.

A MEETING of the Liverpool Younger Clergy Union was held in the Y.M.C.A., Mount Pleasant, on October 19th, to discuss the proposed reorganization of the Younger Clergy Federation. Bishop Royston presided, and the discussion was opened by the Rev. J. E. Woodward, who set forth the advantages of the proposed scheme: the Rev. W. Bardin followed, dwelling on its weak points. A large number of those present spoke in favour of the proposed reorganization, and a decision unanimously in favour of it was reached. The Union, however, desired that country members should be given some share in the management. Thirty members were present.

The Black Country Y.C.U. has issued a programme which may give a hint to other Unions. Beginning with November, it is devoting five of its monthly meetings to successive studies of Missions in China. The advantage of thus concentrating attention on one part of the field is not only greater thoroughness of treatment, but more intelligent interest.

The syllabus of the Sheffield Y.C.U. for the current session contains the following subjects for discussion at the monthly meetings: "The Place of Foreign Missions in the Prayer-book," "The Political Prudence of Foreign Missionary Propagation," "Missionary Prospects in the Soudan," "Present-Day Methods of

Missionary Work compared and contrasted with those of Apostolic Times," "The Zionist Movement in relation to Missionary Enterprise," "Some Missionary Objections and Difficulties Considered," "A Native Pastorate for the Missionary Church: its Development and Working in Japan."

The Younger Clergy Union for London held a special Farewell Service, with an administration of Holy Communion, at St. Michael's, Burleigh Street, on November 8th, in connexion with the departure of two members for the mission-field, the Revs. Stuart H. Clark and A. F. Ealand. The Rev. R. C. Joynt gave an appropriate address, based on 1 Kings xix. 7: "Arise and eat, for the journey is too great for thee." After breakfast, held subsequently at Exeter Hall, the Rev. E. Grose Hodge spoke on St. Luke xxii. 35: "When I sent you . . . lacked ye anything?" The Rev. G. E. Asker, president of the Union, and the two departing brethren also spoke.

Local Associations and Unions.

IN September a garden fête was held in the Vicarage grounds of St. Stephen's-by-Saltash (by permission of the Rev. E. and Mrs. Bell), combined with a sale of work, under the auspices of the parochial branch of the Gleaners' Union. The grounds were tastefully decorated with flags and bunting by some naval officers, and the band of the industrial training-ship *Mount Edgcumbe* was in attendance. A large gathering of well-wishers and supporters came together, and their interest in the work was deepened by the display of a number of Special Plea Diagrams. A series of drawing-room concerts, arranged by the Misses Bell and friends, were much appreciated. After defraying a few incidental expenses a clear balance of over 25*l.* remains in hand for the Society. E. B.

The half-yearly meeting of the Sussex C.M. Prayer Union was held in the Lecture Hall, Lewes, on October 12th. Several of the Hon. District Secretaries for the Diocese of Chichester were present, having previously attended a private gathering at Southover Rectory, where they were hospitably entertained to luncheon by the Rector, the Rev. D. Lee Elliott. Mr. J. Moore, of Faygate (Hon. District Secretary), presided at the afternoon meeting, which was well attended. The Hon. Secretary, the Rev. E. D. Stead, read the Annual Report, which showed that over 146*l.* had been received in support of the Union's "Own Missionary." The Chairman, in an admirable address, touched upon the threatened deficit at the end of the financial year unless fresh efforts were made to augment the income. Earnest addresses followed from the Revs. W. E. Burroughs, Hubert Brooke (Brighton), and J. E. Padfield, the first of whom spoke of the special opportunities for prayer which were shortly to be given in connexion with the closing of the century. An evening gathering was held in the same hall, when the Rev. J. E. Padfield, Association Secretary, gave a very interesting lecture on the Telugu Mission, which was well illustrated by lime-light views, the Rev. D. Lee Elliott presiding. W. M.

C.M.S. Day at Reading was celebrated on October 15th. Service with Holy Communion at St. Mary's Church opened the day's proceedings, with an address by the Rev. J. Lewis Hughes; and in the afternoon the members of the Berks C.M. Prayer Union met in the Abbey Hall, under the presidency of General MacGrigor. Short addresses were given by the Rev. D. J. Stather Hunt and the Rev. J. A. Anderson. At the well-attended evening meeting General MacGrigor again presided, and from current events, both in South Africa and China, drew useful lessons, and also spoke words of encouragement to the assembled workers. A review of twenty years in East Africa, by the Rev. W. E. Taylor, followed, who also told of the work among Mohammedans in Cairo. In closing the meeting, Mr. Stather Hunt appealed for a right conception of the motives of missionary work, and urged a fuller consecration to and devotion for the missionary cause.

The seventy-first Anniversary of the Blackburn Association was held on October 15th in the Town Hall Assembly Room, Bishop Cramer-Roberts presiding. An encouraging report was read by the Rev. Dr. Pinck, and the

financial statement showed a total sum of 1385*l.* contributed to the Society, this amount including the Centenary contributions and the results of the Missionary Loan Exhibition. Looking back to the previous year, the Chairman contrasted the outlook then and now, more especially with regard to South Africa. Great Britain there had had a stubborn enemy to dislodge, but the soldiers of the Cross had one even more stubborn, and it was needful to pour into the mission-field a constant supply of workers in the Lord's cause to attack the fortresses of the Evil One. Much had been accomplished, but there is a constant need for advance and increased efforts. The Rev. E. D. Price described the work amongst the Gonds, and pleaded for more workers for that Mission in order to prevent these people from being won over to Hinduism. The question of "Shall the C.M.S. Retrench?" was then brought forward by the Rev. H. Newton, who, after speaking of the needs and opportunities, said he did not believe that any single conscience in the room would be satisfied if retrenchment was decided upon.

In presiding over the annual meeting of the Wolverhampton Association, held in the Agricultural Hall on October 15th, the Chairman, Dr. H. Malet, who is also the Treasurer of the Association, commenting on the financial position of the Association, stated that the degree of interest one took in missionary work was the index to one's interest in Christianity. If one was really a Christian at all, then they must take an interest in missionary work. Heed must be given to the leading principle underlying all Christian practice, and that principle is the love of others. It is almost impossible for any one to have a true realization of what Christianity is unless the need of the Heathen world is truly felt, and some effort made to meet that need. A short address followed from the Rev. Percy Wood, Association Secretary, and the Rev. W. St. Clair Tisdall told of the work in Persia.

The autumn half-yearly meetings of the Surrey County Union were held at Woking on October 16th, the Rev. S. A. Selwyn preaching at the opening service at Christ Church. At the afternoon gathering Bishop Ingham presided. Referring to the loss that they had sustained in the retirement of Archdeacon Hamilton, the Bishop spoke gratefully of the work he had done, and asked all the members to pledge themselves to support the efforts of his successor, the Rev. G. A. Anning. There was great need for sustained and increased efforts, in face of the advances the Society has made in recent years. As Christians, it was their duty to put the last command of Christ first and foremost in their lives, and seek to be ever ahead of commerce and in the van of civilization, but at the same time using all precaution against appealing to the arm of the flesh. The needs of India were dealt with by the Rev. S. A. Selwyn, and the cause of the workers in that land was defended by the Rev. Canon Ball of Calcutta. At the evening gathering the financial position and needs of the Society were forcibly brought forward by the Chairman, Dr. H. Lankester. He appealed definitely for an increase of the year's contributions by one-fifth, so that retrenchment could be avoided. Mr. H. B. Ridler, shortly proceeding to the Field, urged the claims of Heathendom, and the personal responsibility of all Christians; and was followed by Canon Ball, who pleaded for India, more workers being urgently needed to replace those whose health has given way under the heavy strain, caused by the paucity of workers.

Viscount Midleton presided at the third annual missionary breakfast, organized by Bishop Ingham, held at the White Hart Hotel, Guildford, on October 22nd. A large number of the clergy of the district were present, as well as a number of the leading laity. After breakfast, Mr. Eugene Stock gave an address. In closing, the Chairman said that the cause of Missions had undoubtedly received a severe blow through the events that had transpired in China, but it would be but a temporary one, and standing at the threshold of a new century, with unparalleled openings on every hand, it was incumbent upon every member of the Church of Christ to rise up and take advantage of the openings before them.

October 20th, 21st, and 22nd were the dates of our Ipswich Anniversary. Eleven churches gave collections, and four meetings were held, two on Saturday

and two on Monday. On Saturday, at 3 p.m., we had a juvenile meeting, presided over by the Rev. W. J. L. Sheppard, and a well-attended meeting for prayer, when the Rev. A. B. G. Lillingston took the chair. Monday's meetings were large and interesting and ended in collections amounting to 40l. Yet we believe they did not end there, for the speakers greatly interested their audiences, the Rev. J. H. Knowles in his great work of translating the Holy Scriptures into Kashmiri, and the Rev. A. Elwin in his views of affairs in China and in his account of the sufferings of Chinese Christians. We were more than thankful for the blessing of God in our annual meetings. W. J. G.

Sermons were preached in many of the Canterbury churches on October 28th, followed on the next day by the annual meetings. That for children was held in the Foresters' Hall in the afternoon, presided over by the Rev. H. D. French, and addressed by the Rev. H. Newton. In the evening the Rev. Canon Hichens presided, and he referred to what might be called the "trial" of missionary societies, which they had had to undergo of late. The Prime Minister and the public press had each had their say in the matter, but he felt the chief lesson to be learnt from recent events was to examine our methods, and, if they proved faulty, to reform them. The murder of God's servants in China should not be a cause for leaving the work, rather should it be a call to those at home to step forward and close the breach made. The work among university students in India, and Bombay more especially, was ably dealt with by the Rev. A. A. Parry, and the Rev. H. Newton, in closing, appealed for further effort and support.

The annual conference of the Somerset C.M. Union was held at Yeovil on October 30th. Reports showed that this Union was still persevering in its good and useful work and filling its place in the home organization of the C.M.S. The chair was taken by Mr. E. W. Valentine, of Somerton. The Rev. R. Palmer, Rector of Chilthorne Domer, gave a devotional address. The Rev. J. Ridley, Rector of Pulham, gave a most interesting account of his brother's work in British Columbia. The subject before the conference for discussion was "Retrenchment or Expansion?" The opening paper was read by the Hon. Sec. for the Rev. G. A. Sowter, who was not able to be present. The subject was spoken to by the President of the Union, the Revs. M. Washington, H. T. G. Kingdon, C. F. Powys, Prebendary Grant, and others. A resolution was passed in favour of expansion. The writer of the paper suggested that if we could not contribute "half as much again," could we not try to enlist "half as many more subscribers"? C. G.

A CALL TO UNITED PRAYER.

IT was found necessary—in meeting the wants and wishes of friends in many directions—to extend the present period of intercession over three Weeks of Prayer. Otherwise we might have aimed at having one day for united prayer all over the world.

The next best thing—as has been suggested—is to have one short interval during which, privately or a few together, all our friends in all places may join their supplications at the Throne of Grace.

Sunday, December 16th, 1900,

has been chosen as closing the Weeks of Prayer, and the hours

Seven a.m. to Nine a.m.

as likely to suit the larger number, and as giving opportunity for prayer in private, or in the family, or in church when this is possible.

Will every reader of this notice make a note of day and hour? and will you, with definite faith and hope, bring before our Mighty God and Father the Church's need of more life and love and devotion; the world's need of a more widely published Gospel; and the C.M.S. needs of more living agents to carry that Gospel everywhere, and of means for their support?

W. E. B.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence. October 16th, 1900.—The Secretaries reported the receipt of a telegram on October 8th, from Zanzibar, containing the words, "Martin Hall drowned, Lake, August fifteenth." The following Resolution was adopted:—

"That the Committee have heard with deep sorrow of the death, by drowning in the Victoria Nyanza, of the Rev. Martin J. Hall, a telegram from Zanzibar having informed them that the sad event took place on August 15th, 1900. They desire to place on record their appreciation of Mr. Hall's varied services to the Society, in whose work he was always deeply interested, at least from his undergraduate days at Cambridge. For some years his wish to be a Missionary remained unfulfilled, and he devoted his time to work in connexion with the Children's Special Service Mission, and was subsequently ordained for the home ministry. In December, 1893, he was enabled to take up his first piece of service specially connected with the Church Missionary Society, in the shape of a Winter Mission to India in company with the Rev. E. N. Thwaites. Upon his return to England he was, from December, 1894, to April, 1895, engaged as a special visitor to branches of the Gleaners' Union, and was then able to offer his services as a Missionary for the Uganda Mission, to which he was sent in company with the first band of lady Missionaries in 1895. The Committee are thankful to God for the devotion shown by Mr. Hall throughout his connexion with the Society, and for his widespread influence that has undoubtedly secured the prayers of many friends for the Uganda Mission."

The Committee heard with regret of the death, in Germany, of Miss L. Ruhase, who had volunteered, after a period of training as an accepted candidate at "The Willows," for service in West Africa, and had been located to the Niger.

A letter was read from the Rev. P. Ireland Jones, dated Simla, August 30th, reporting the death, on August 28th, of the Rev. Dr. Imad-ud-din. The following Minute was placed on record:—

"That the Committee have received with sincere sorrow and regret the news of the death at Amritsar, on August 28th, 1900, at the age of seventy-eight, of the Rev. Dr. Imad-ud-din, than whom there was no more remarkable convert from Islam, or one who did more by voice and pen for the cause of Christ in India. Together with another well-known Moslem convert, Moulvi Safdar Ali, he took part in the famous controversy at Agra in 1854 between Dr. Pfander and Mr. French and the Mohammedan moulvies. Some years subsequently he became dissatisfied with the faith of Islam, and in 1866 was admitted into the Christian Church by the late Rev. Robert Clark. In the year 1868 he was ordained by the Bishop of Calcutta, and from that time onward, for more than thirty years, he was unwearied in his efforts to spread the faith of Christ amongst his Mohammedan brethren, as the long list of his controversial and devotional works amply testifies. As a recognition of his valuable services to the cause of Christian truth, the Archbishop of Canterbury conferred upon him, in 1884, the degree of Doctor of Divinity. The Committee desire to put on record their warm appreciation of his long and faithful labours, and they pray that from among the followers of Islam in India many like-minded men may be called forth to follow in his steps."

The Committee had interviews with the Rev. J. Cain, of the Telugu Mission; the Ven. Archdn. Caley, of Travancore; and Dr. W. Squibbs, of Western China.

Archdeacon Caley spoke hopefully of the progress of Missionary work in Travancore. The numerical increase had been very considerable, and amongst the members of the Church there was a growing desire to know more of the power of Christ in their own lives. He pleaded that more attention be paid to the needs of the vernacular-speaking classes, who were sometimes in danger of being overlooked in favour of the comparatively small proportion of the people who know English.

Mr. Cain (who, with Mrs. Cain, had not been in England for twenty years, their one furlough in that period having been in Australia), in speaking of his work in Dummagudem, referred thankfully to the way in which he and his wife had been preserved and enabled to remain at their work, notwithstanding much isolation and not a little ill-health. The Christians were widely scattered, but he and Mrs. Cain had been able to visit them all, and there was much to encourage. He alluded to the famine relief work, and spoke warmly of the help received from the C.E.Z.M.S. ladies.

Dr. Squibbs expressed his thankfulness for the attention which was now being

drawn to China. He strongly felt that the outbreak was not anti-Christian but anti-foreign. He referred to the irritation caused to the Chinese by the methods especially of the Roman Catholics in aiding the litigation of their converts, and of the European Powers in claiming leases of Chinese territory. He expressed his thankfulness to God for the providential preservation of Protestant Missionaries in Si-chuan during the recent outbreak, and on similar occasions in the past. Dr. Squibbs referred in general terms to his work in itinerating, dispensing, and in visiting the new sphere of Church Missionary Society's work on the borders of Thibet, and spoke of his confidence regarding the constancy of many of the Native Christians living in the stations which the Missionaries had been compelled for the time to abandon.

Funds and Home Organization Committee, October 23rd.—The Committee received with much regret the resignation, on account of ill-health, of the Rev. Canon Brenan of his office of Hon. Association Secretary for Bristol and neighbourhood, which he has held since 1892. They placed on record their appreciation of his valuable services, and tendered him their warmest thanks for the same, expressing the earnest hope that Mr. Brenan may long be spared to give to the Society the benefit of his counsel in connexion with the work in Clifton and Bristol.

The Central Secretary reported the arrangements that had been made in connexion with the Weeks of Prayer, both in London and the Provinces. It was suggested that there should be an hour of united prayer provided for in connexion with the movement, and that from 7—9 o'clock on the morning of Sunday, December 16th, was, upon the whole, the most suitable time. The Central Secretary was requested to take such steps as might be necessary to carry this out.

Committee of Correspondence, November 6th.—An offer of service as a Missionary of the Society from the Rev. Bernard Herklots, B.A., Corpus Christi College, Cambridge, Curate of St. Paul's, Ball's Pond, was accepted. Mr. and Mrs. Herklots were introduced to the Committee, and addressed by the Chairman, and commended to God in prayer by the Rev. J. P. Ellwood.

The acceptance as Missionaries of the Society in local connexion of the Rev. S. J. Stocken and Dr. W. Rose by the Calgary Finance Committee was approved.

The acceptance by Miss Louisa M. Townsend, formerly of the Female Education Society, of the Committee's invitation to become a Missionary of the Society was placed on record.

The Secretaries reported the death, on October 30th, of the Rev. Richard Collins, formerly a Missionary of the Society in Travancore and Ceylon. The Committee instructed that an expression of their deep sympathy be conveyed to the friends of Mr. Collins in their bereavement.

The Secretaries reported the receipt of a letter from the Bishop of Moosonee, announcing the retirement of the Ven. Archdeacon Vincent. The following Resolution was adopted:—

“That in closing their connexion with Archdeacon Vincent after more than forty years' faithful service in North-West Canada, the Committee recall with satisfaction and thankfulness the zealous and laborious efforts of their dear brother to evangelize the Indians scattered over the wide expanse of territory on the western side of St. James' Bay, for the spiritual charge of which he was mainly responsible. They recognize that the journeys which he was called upon to undertake were often fraught with serious privation and even personal peril, and they pray that in his well-earned retirement the Master whose Gospel he has so long sought to disseminate among the Indians may bring ever-fresh joy and peace to his own soul.”

General Committee (Special), November 6th.—The Secretaries presented the following Resolution from the Somerset County Union:—

“That we, the members of the Somerset County Church Missionary Union assembled at our annual Conference in the town of Yeovil and Diocese of Bath and Wells, hereby pledge ourselves to sustain the expansion of the missionary labours of the Church Missionary Society in foreign lands by doing our utmost in assisting to raise the necessary means for the support of duly-qualified agents, and hereby express our hearty assent to a wise policy of expansion as being in accord with the Divine will indicated by the rapid extension of the Society's labours during the present century

through doors which have been manifestly opened by God, and by the increased resources which have been placed at the disposal of the Society by the great Head of the Church."

The Secretaries were instructed to express to the Somerset County Church Missionary Union the Committee's appreciation of their Resolution.

On a report from the Publications Sub-Committee suggesting various changes in the *Children's World* and *Awake*, among them being the change of the title of the former, it was resolved that from January next the title of the *Children's World* be *The Round World*, with the added words, "*And They that Dwell Therein.*"

The Estimates Committee reported that they had held meetings for the purpose of considering in detail the Estimates for the foreign expenditure for the year 1901-2. For the year ending March 31st, 1902, Estimates for expenditure amounting to 378,874*l.* were passed. The Estimates for the current year, ending March 31st, 1901, were also revised, estimating the expenditure for the year at 373,185*l.*, to meet which a sum of 69,083*l.* more than the available receipts of last year will be required. The Committee adopted the following Resolutions:—

"That as the Estimates received from the various Missions have been framed and considered in view of the new arrangement of three sections of the Budget Heads, giving greater elasticity in dealing with details to the governing bodies in the field, the Corresponding and Executive Committees and the Secretaries of Missions be instructed to give a fair trial to the new system, and to abstain from sending forward any applications for supplementary grants, except such as are absolutely necessary and cannot be provided for under the authorized budget.

"That, having regard to the serious financial position of the Society—with a large excess of expenditure for the current year over the ordinary income, and the certainty of further increase in the future—the quinquennial review of the Society's expenditure which is in the course of preparation in accordance with the General Committee's instructions be, when presented, referred for consideration to a special representative Committee, who should also be requested to examine carefully and in detail the operations of the various Missions, and to make recommendations as to the future action therein, with the object of ascertaining whether any, and if any what, economies are possible, consistently with the maintenance of due efficiency.

"That, recognizing with deep thankfulness the goodness of Almighty God in the provision for the financial needs of the Society in the past, and trusting Him for the future, the dawn of the Twentieth Century be recommended as a suitable period for special and prayerful effort on the part of the Society's members and friends throughout the country, not only to add to their own contributions, but also to enlarge the circle of those interested in its objects and work, and so increase the resources of the Society, in order to secure a financial equilibrium and prevent any curtailment of its operations from the lack of means."

General Committee, Nov. 13th.—A Report was presented from the special Sub-Committee appointed to nominate a clergyman to the vacant post of Central Secretary. It stated that they had been unable so far to find any one whom they could nominate for permanent appointment, but recommended that the Rev. John Barton, M.A., be invited to take the post temporarily, till further arrangements could be made for filling the office permanently. The Report was adopted, and Mr. Barton had an interview with the Committee, and was addressed by the President. Having replied, he was commended in prayer to God by the Rev. J. P. Hobson.

The Committee received the following Missionaries on their return from the mission-field:—The Rev. T. S. England (E.E. Africa); the Rev. J. H. Sedgwick (Palestine); the Rev. W. E. Godson (Mid China); and Mr. T. Simmonds (West China). In accordance with a recent Resolution of the Committee of Correspondence they also received the following lady Missionaries:—Miss G. E. Bird (Uganda); Miss M. Vaughan and Miss M. J. Godson (Mid China); Miss M. D. Boileau, Miss A. L. Leybourn, Miss E. M. Brooks, and Miss E. M. K. Thomas (Fuh-Kien). Short addresses were given by the four men, and three of the lady Missionaries (Misses Bird, Vaughan, and Boileau) also spoke, telling of encouragements and discouragements, failure and success, and pleading for reinforcements and continued prayer.

NOTES OF THE MONTH.

ORDINATIONS.

Uganda.—On Sunday, July 1, 1900, at Mengo, by Bishop Tucker, the Rev. J. W. Pursar to Priest's Orders.

North-West Canada.—On Sunday, July 22, by the Bishop of Athabasca, the Rev. A. S. White to Priest's Orders.

DEPARTURES.

Palestine.—Miss E. G. Reeve and Miss F. E. Newton left Marseilles for Jaffa on Nov. 1.—The Misses F. L. A. Roberts, E. A. Cooke, A. Cooper, E. A. Lawford, M. B. McConaghy, and E. M. Thorne, left Marseilles for Jaffa on Nov. 2.—Miss L. W. Lewis left Marseilles for Alexandria on Nov. 2.

Bengal.—The Revs. S. H. Clarke and A. F. Ealand left London for Calcutta on Nov. 9.

North-West Provinces.—The Rev. and Mrs. J. M. Challis for Benares, and Miss T. G. Strattor for Muttra, left London on Oct. 19.—The Rev. W. Hodgkinson and Mr. G. C. Vyse for the Bhil Mission, the Rev. R. J. Kennedy for Gorakhpur, and the Rev. G. T. Manley for Allahabad, left London on Oct. 26.

Punjab and Sindh.—Mrs. Inglis left London for Lahore on Oct. 24.—The Rev. Ihsan Ullah left London on Oct. 25.—The Rev. A. H. Abigail left London for Karachi on Oct. 26.—The Rev. A. E. Redman left London for Karachi on Nov. 13.—The Rev. and Mrs. C. H. A. Field left London for Peshawar on Nov. 14.

Western India.—The Rev. and Mrs. H. McNeile and the Rev. A. D. Henwood left London for Bombay on Oct. 19.—The Rev. H. J. Smith left London for Bombay on Nov. 1.

South India.—The Rev. and Mrs. R. W. Peachey for Bezwada, and Mrs. H. D. Goldsmith for Madras, left London on Oct. 19.—The Rev. and Mrs. F. W. Breed left London for Tinnevely on Oct. 26.—The Rev. and Mrs. R. F. Ardell left London for Tinnevely on Nov. 9.—The Rev. J. McLeod Hawkins left Plymouth for Tinnevely on Nov. 10.

Ceylon.—Miss E. M. Josolyne left London for Colombo on Oct. 12.

South China.—Miss M. Johnstone left London for Hong Kong on Oct. 31.

Japan.—Miss G. A. Reid for Nagasaki, the Rev. and Mrs. H. G. Warren for Hiroshima, and the Revs. S. Heaslett and G. W. Rawlings for Osaka, left Southampton on Oct. 27.—Miss E. S. Fox for Osaka, Miss A. C. Bosanquet for Hiroshima, and Miss A. M. Cox for Nagasaki, left London on Oct. 31.

ARRIVALS.

Niger.—Mr. and Mrs. F. J. Mackett left Onitsha on Oct. 1, and arrived at Plymouth on Oct. 27.—The Misses E. and F. M. Dennis left Onitsha on Oct. 18, and arrived at Plymouth on Nov. 10.—The Misses M. H. Holbrook and M. Bird left Forcados on Oct. 20, and arrived at Plymouth on Nov. 10.

Eastern Equatorial Africa.—The Rt. Rev. W. G. Peol left Mombasa on Sept. 26, and arrived in London on Oct. 17.—Mrs. K. Pickthall left Mombasa on Sept. 26, and arrived in London on Oct. 21.—The Rev. T. S. England left Mombasa on Oct. 6, and arrived at Plymouth on Nov. 6.

Uganda.—Mr. A. Whitehouse left Mombasa on Oct. 22, and arrived in London on Nov. 10.

Persia.—The Rev. and Mrs. C. H. Stileman left Julfa on Sept. 25, and arrived in London on Oct. 26.

Western India.—Mrs. F. G. Macartney left Bombay on Sept. 16, and arrived in London on Oct. 15.

Ceylon.—Miss M. S. Gedge left Colombo on Sept. 27, and arrived in England on Oct. 15.

South China.—The Misses M. E. Barber, A. L. Leybourn, and F. E. Oatway left Fuh-chow on Sept. 3, and arrived at Southampton on Oct. 14.—Miss E. M. K. Thomas and Miss M. De C. Boileau left Fuh-chow on Sept. 17, and arrived in England on Oct. 21.—The Misses E. J. Harrison, E. M. M. Brooks, and K. M. Andrews left Fuh-chow on Sept. 18, and arrived in London on Oct. 27.

Mid China.—Miss E. Goudge left Shanghai on Sept. 1, and arrived at Southampton on Oct. 14.

West China.—Dr. W. Squibbs and Miss M. C. Gillmor left Shanghai on Sept. 1, and arrived at Southampton on Oct. 13.—Mr. and Mrs. W. Andrews, Mr. J. G. Beach, Mr. T. Simmonds, and Mr. and Mrs. W. Knipe left Shanghai on Sept. 15, and arrived in England on Oct. 27.

Japan.—The Rev. R. H. Consterdine left Osaka on July 25, and arrived in England on Oct. 10.—Miss E. Bryant left Yokohama for Adelaide on Sept. 14.

North-West Canada.—Mr. C. G. Sampson left Blacklead Island on Sept. 28, and arrived at Peterhead on Oct. 22.

BIRTHS.

Eastern Equatorial Africa.—On Aug. 14, at Ramsgate, the wife of the Rev. J. E. Beverley, of a son.

Uganda.—On July 14, in Busoga, the wife of Mr. W. G. S. Innes, of a daughter.

Palestine.—On Sept. 5, the wife of Dr. Gaskoin Wright, of a son. — On Sept. 23, the wife of Dr. F. Johnson, of a daughter.

Punjab and Sindh.—On Sept. 5, the wife of the Rev. H. F. Rowlands, of a daughter (Alice Sylvia).—On Sept. 28, the wife of Mr. H. B. Claxton, of a son.

Ceylon.—At Colombo, on Oct. 21, the wife of the Rev. S. M. Simmons, of a son.

Mid China.—At Hang-chow, on July 18, the wife of Dr. S. N. Babington, of a daughter. — On Aug. 27, at Shanghai, the wife of the Rev. H. Barton, of a daughter (Eva May).

West China.—At Highbury, on Nov. 6, the wife of the Rev. J. A. Hickman, of a son (Arthur Selwyn).

DEATHS.

On Oct. 29, Matilda, wife of the Rev. R. Pargiter, formerly of the *Ceylon Mission*.

On Oct. 30, at Nunnington, York, the Rev. Richard Collins, formerly of the *Travancore and Ceylon Missions*.

PUBLICATION NOTICES.

THE following literature has been issued in connexion with the "Weeks of Prayer," November 25th to December 16th:—

A Call to Prayer. A four-page explanatory Paper for wide and free distribution in Churches and Parishes before the Meetings are held. Its insertion in Parochial magazines is suggested. (*Supplied free of charge.*)

Memorandum of the General Committee. For distribution at the Services and meetings, or in Parishes generally. (*Supplied free of charge.*)

SPECIAL BOOKLETS:—

I. **The Old Century:** Thanksgiving and Confession.

II. **The New Century:** Consecration and Resolution.

III. **The Lord's Coming:** Expectation and Preparation.

Not more than 50 copies of each of the Booklets can be supplied free of charge in the ordinary way. Applications for larger supplies will receive special consideration if the circumstances under which they are to be distributed are mentioned. Copies may be obtained in any number at 2s. per 100.

Special Hymn Sheet. Containing 22 Hymns, with a few suitable Collects. Price 1s. 3d. per 100 (half cost-price).

C.M. Gleaner. A limited *Special Edition* of the *Gleaner* on art paper will be published each month beginning with January, price 2d.; post free, 3d. This edition has been prepared (1) for the sake of those who find the ordinary edition trying to the eyes by artificial light; (2) as an art edition suitable for drawing-rooms, and for putting into the hands of those who are but little interested.

Handbill of C.M.S. Publications. Attention is called to the Handbill inserted in this number of the *Intelligencer* giving particulars of new and recent Publications of the Society, Books for Children and Young People, Monthly Magazines, &c. A separate list of C.M.S. Publications suitable for *Gift Books or School Prizes*, with order form, may be obtained on application.

Stone-Gatherers and other Workers is the title of a new "Occasional Paper" (No. 35). It deals with certain phases of missionary work, and will be found very suitable for general distribution. Copies are supplied free of charge.

Back Numbers of Magazines. Supplies of back numbers of this year's (1900) *Magazines* will be sent free of charge to any friends who may be able and willing to distribute them, with a view to an increase in their circulation during the coming year.

Under the title of **My Journey to Uganda**, the Journals of Miss A. B. Glass, C.M.S. Missionary, and former Travelling Secretary of the S.V.M.U., have been published by friends in Newcastle-on-Tyne in pamphlet form, 52 pp., demy 12mo, in wrapper, with Preface by Miss G. A. Gollock. Copies can be obtained from the Publishing Department, C.M.S., Salisbury Square, or from the C.M. House, 5, Ridley Place, Newcastle-on-Tyne. Price 6d. net (postage 1d. extra on single copies).

All orders for books, magazines, and papers should be addressed to

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