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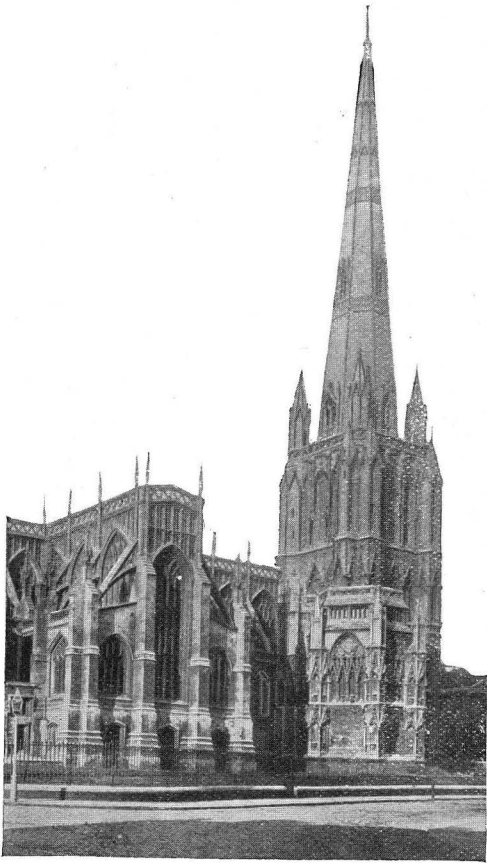


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Society,
1812-1912**

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with the work of the
London Missionary Society

By George Hosking Wicks

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Bristol Missionary Society

(IN AID OF THE L.M.S.) 1812-1912

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To MY
MISSIONARY FRIENDS
IN MANY LANDS

“When thy son asketh thee in time to come, saying, ‘What mean the testimonies and the statutes?’”—*Deut. vi. 20.*

FOREWORD.

FOR many years it has been the custom for the Hon. Secretaries of the Bristol Missionary Society, in rotation, to prepare the annual report. This Centenary year that task fell to my lot in the ordinary course of duty. But it seemed to me that the occasion demanded something more than the record of the immediate period. We are the inheritors of an inspiring past. But death has robbed us of most of those whose early days were associated with the later years of the pioneers of our history. Then, too, the changing conditions of Church life and the growing tendency towards shorter pastorates, are destructive of local patriotism. I do not mean parochialism, or even citizenship, but just such territorial *esprit de corps* as that which binds the men of different cities and counties into their several regiments, and builds out of their friendly rivalry a national and a united army. Hence I have prepared this Centenary volume. It is but a sketch. No one can be more conscious than I am how inadequately it presents a great achievement. Still, in arranging for its wide circulation amongst our friends and subscribers, I hope that it may lead others to study the story of the L.M.S. *at home* as well as abroad, for the inevitable result will be that some will then be "baptised for the dead."

G. H. W.

10, BELVEDERE ROAD,
DURDHAM DOWN,
BRISTOL.

September, 1912.

I.—MODERN FOREIGN MISSIONS.

THE ASSOCIATION OF BRISTOL WITH THE BEGINNING OF THE LONDON MISSIONARY SOCIETY.

THE Bristol Missionary Society, whose Centenary is now (1912) reached, was formed in 1812 as the local auxiliary of "The Missionary Society," now known as the London Missionary Society. But it must not be imagined that this territorial designation indicates that 1812 was the beginning of any active care for foreign Missionary enterprize in the city. Indeed, such care is contemporaneous with the growth and development of the Parent Society itself, for it is the double privilege of Bristol to be associated with the sowing of the seed AND the binding of the sheaves in that human field whereof the harvest was reaped when the Society was founded in London in the month of September, 1795.

It is impossible ever to contemplate the beginning of modern Missions to the heathen without gratefully remembering the names of George Whitefield and John Wesley. They had both passed to their eternal rest when the legitimate outcome of their inspired teaching began to dawn upon the minds of those who followed after them and continued their ministry. It is true that Oxford may claim that the great evangelists were trained and fitted for their work in the midst of its stately halls. But Bristol and its neighbourhood has the honour of being the

place where their zeal and fervour first found that expression which ultimately awakened their countrymen to a sense of their world-wide responsibility for the knowledge of the Gospel which had been committed to their care. Whitefield took his stand on Hanham Mount and there "broke the ice." Wesley went to St. Philip's Plain and there submitted to be made "more vile." Their expressions indicate what a shock the enormity of their proceedings gave to their moral sense of what was fitting. They were breaking with all the traditions of their order and the customs of their Church, but as Wesley said, "Church or no Church, we must attend to the saving of souls." The scattering of such seeds of truth from one end of England to another left no limits for the possible harvest. And it is the high honour of Bristol that it is thus linked with the awakening of a Christian conscience concerning Missionary enterprize which has never ceased to glow.

There is, however, no one part of the country which can claim for itself exclusive honour for the harvest which followed this sowing. And yet more happily there is no one section of the Christian Church which can be called upon to yield precedence to another. The Baptists, led by their members in Nottinghamshire, Northamptonshire, and Leicestershire, who were inspired by William Carey, were the first to organize their work and despatch their missionaries. But Episcopalians, Independents, Presbyterians, and Calvinistic Methodists were alike giving their serious consideration to the question of how they might do likewise. The last decade of the eighteenth century, which saw the establishment of the Baptist Missionary Society, found the ministers of those other Churches, notably in London, Warwickshire, and Cambridgeshire, seeking common ground upon which to combine for a

united effort. And, as the circumstances we are about to relate will show, Bristol was not less concerned about the problem.

In his standard history of the London Missionary Society the Rev. R. Lovett says : "In July, 1794, Dr. Ryland, of Bristol, received a letter from Carey, the first news which had come to hand since he sailed, and as soon as he had read it he sent for Mr. Bogue, of Gosport, and Mr. Steven, of the Scotch Church, Covent Garden, who happened to be in Bristol for the purpose of preaching special sermons at Whitefield's Tabernacle, to share his joy in this first account of Missionary work in India. After leaving Dr. Ryland, Mr. Bogue and Mr. Steven, together with Mr. Hey, minister of the Independent Church at Castle Green, Bristol, held a meeting in the parlour of the Tabernacle for prayer, and for consultation on the best way in which they could arouse the public mind to the grievously-neglected duty of attempting to send the Gospel to the heathen. Because of this meeting the room was often in after days called 'the cradle of the Missionary Society.' An immediate and direct result of these events was the preparation of the paper published in the *Evangelical Magazine* for September, 1794, with what now appears to be the curious heading, 'To the Evangelical Dissenters who practise Infant Baptism.' This address was one of the first and one of the most important steps in the great and providential work of originating the London Missionary Society."

The late Lord Winterstoke, writing on February 12th, 1895, supplied the following additional details : "I have no *papers* whatever relating to the meeting at Dr. Ryland's, The Bristol Academy, Bristol, in 1794. The *facts* as I have often heard them from my father, Mr. William Day Wills, are these :—My grandfather, Mr. H. O. Wills, was asked by Dr.

Ryland to come in 1794 to the college to meet some friends, and hear 'an interesting letter just received from Wm. Carey.' Agreeing to do so, my grandfather asked permission to bring his friend Dr. Bogue, who was then 'the supply' at the Tabernacle, of which my grandfather was then the 'manager.' On their way home from Dr. Ryland's my grandfather said to Dr. Bogue, 'Why could not we have a society of the same kind?' Dr. Bogue assented, and at his friend's suggestion saw, on his return to London, Mr. Robert Steven and other friends, and from these conversations, I believe, grew the 'Castle and Falcon' meeting and the L.M.S."

It will be observed that the two accounts do not quite agree in minor details, but they are substantially exact. And they justify the statement that the binding of the sheaves in the harvest of Whitefield's life took place within the walls of the Tabernacle in Penn Street, Bristol, of which he laid the foundation stone, and within which he frequently preached. It ought, perhaps, to be mentioned that "The Bristol Academy," referred to by Lord Winterstoke, stood in North Street, and was the forerunner of the present Bristol Baptist College. "The Castle and Falcon' meeting" was a meeting held on September 21st, 1795, in an inn of that name situated in Aldersgate Street, London, when the first subscription list was opened and £740 was given in donations, with promises of £50 in annual subscriptions. Part of the house containing the "parlour" at the Tabernacle is still standing, and its rooms are used as vestries to this day.

But the inspiration which Dr. Bogue received and which caused him to write his paper—"To the Evangelical Dissenters who practise Infant Baptism"—a paper so broad in its conception and so wide in its sympathies that it united Episcopalians, Independents, Presbyterians, and Calvinistic Method-

ists—was not the only vital connection which Bristol had with the foundation of the London Missionary Society. Dr. Bogue, Matthew Wilks, and Rowland Hill, who preached three of the sermons in the memorable opening week, and Mr. Sibree of Frome, Mr. Steven of London, Mr. Burder of Coventry, Mr. Griffen of Portsea, all of whom took some part in the services, were everyone among the itinerating ministers who frequented the Bristol Tabernacle, and were intimately associated with its congregation. And, last, the Rev. John Hey, the minister of Castle Green Congregational Church, had also the honour to be included among the preachers. Complete reports of those services have been preserved, but two thoughts alone must serve our present purpose. Together they indicate the platform of the Society and show forth its purpose in the world. Dr. Bogue, in the course of his sermon, said : “ We are called together for *the funeral of bigotry*, and I trust it will be buried so deep as never to rise again.” And Mr. Hey took as his text : “ That in the dispensation of the fulness of times, He might gather together in one, all things in Christ, both which are in Heaven, and which are on earth, even in Him.” The Rev. John Hey, and all the other ministers named above, with the exception of Messrs. Sibree and Griffen, were appointed on the first Board of Directors of the L.M.S.

Mr. T. Clark, Bristol.

Dear Sir,—We have had the pleasure of receiving your note, together with the sum of £5 14s., collected at Bristol for the Missionary Society, for which I beg you will accept our sincere thanks. These kind exertions show the attachment of your heart to the great cause in which we are engaged—and a greater there cannot be. I fear that none of us yet feel its magnitude as we ought. We are striving to enlarge our means of usefulness; but, as you observe, calls for local matters prevent much being done: people are far more affected with what is near than with what is remote. But we are very desirous of establishing Auxiliary Societies, and if that cannot be done in single congregations, why not in combined congregations? Bristol might furnish the greatest in the kingdom, and I do not despair of seeing this done. We have long had thoughts of Missionary Conferences in different great towns—in March and September—moving from place to place, like Wesley's, and I have proposed this to some of the ministers in Bristol, who I think approve. Why may we not have one in the middle of next March? Will you think of this, and propose it to the ministers, Thorp and Lowell, and to the managers of Tabernacle? In that case some of the ministers from London and Gosport would come down, and a general Auxiliary Society might be established. Bristol should raise £200 a year at least. I would recommend that no sum greater than 10s. 6d. or 12s. should be received; all larger sums be annual subscriptions to the parent society. As your heart is in these matters, I flatter myself you will help us. Perhaps the honour of doing this work is reserved for you.

I am, dear Sir,

Your obliged friend,

G. BURDER.

Grove Hill Terrace,

Camberwell,

Dec. 24th, 1811.

II.—LOCAL MISSIONARY SOCIETIES.

BEING AN ACCOUNT OF THE ORIGIN OF THE BRISTOL MISSIONARY SOCIETY.

THE letter which appears upon the opposite page is the earliest indication we have concerning the formation of a local Missionary Society, in connection with the London Missionary Society. It has been preserved by a Bristol lady, who had it from her father, Mr. W. Whereat, a former officer of the Bristol Missionary Society. The letter is throughout in the handwriting of the Rev. G. Burder, who was one of the "fathers and founders" of the L.M.S. At its founding, and for many years afterwards, the L.M.S. was simply known as "The Missionary Society." "The ministers, Thorp and Lowell," were the Rev. William Thorp, of Castle Green Chapel, and the Rev. Samuel Lowell, of Bridge Street Chapel. "The managers of the Bristol Tabernacle" are named because there was at that time no settled ministry in that place. Mr. T. Clark, to whom the letter was addressed, appears to have been a member of what is now known as Lodge Street Chapel, but was at that time called "The Countess of Huntingdon's Chapel."

It will be observed that this letter is dated the 24th December, 1811. It is tempting to speak of it as a suitable Christmas present to the members of the Bristol Churches. But the mails were not then carried with the celerity of to-day. Still we may be permitted to regard the suggestion as a New Year's gift, and one that, like the quality of mercy, is twice blessed.

We have no record of the conferences which must have taken place in Bristol* between the evangelical clergy and the ministers and members of the Presbyterian, Calvinistic Methodist and Independent Churches during the first six months of 1812, but in the September issue of *The Evangelical Magazine* we find an article headed, "Proposed meeting of the 'Missionary Society' and formation of an auxiliary at Bristol, October 2nd, 3rd, 4th, 1812." This article deals with the formation of auxiliary societies in about "ten eligible places," and then proceeds: "In this good work Bristol has agreed to take the lead. In that venerable and prosperous city there are many thousands of truly pious persons, and among the various ministers and congregations there is a happy degree of Christian union which has subsisted for many years. . . . It is taken for granted that the evangelical ministry of Gloucestershire, Somerset and Wilts will almost all be present, and we understand it is the kind intention of the friends in Bristol to provide beds for all the ministers who may favour them with their company."

For some reason, at present unknown, but probably due to a difficulty in making arrangements with the different denominations interested, the series of meetings for the inauguration of the Bristol Missionary Society did not begin on a Friday and culminate on a Sunday as originally proposed. Instead of that, the dates were transferred to Tuesday, Wednesday and Thursday of the succeeding week, October 6th to 8th, 1812. A full account of the proceedings appeared in *The Bristol Journal*, and this was copied, with acknowledgments, into *The Evangelical Magazine*.

* *A minute, dated January 18th, 1813, offers "grateful acknowledgment" to Mr. W. Harris, of Small Street, for the use of his office as a Committee Room, "both before and since the formation of the Society."*

The article begins with a long, flamboyant introduction, written in the most polished style of the period, but inconceivable as a journalistic effort of to-day. One paragraph concludes: "It was to us, and we are persuaded it must have been to every liberal mind, a charming sight when we so lately beheld Episcopalians, Presbyterians, and Dissenters of various distinctions mingling hearts and hands and nobly vying with each other in holy zeal for the advancement of so divine a cause."

The "first delightful service" was held on Tuesday morning, October 6th, in the Church of St. Mary Redcliffe, when "prayers were read with great seriousness and propriety by the respectable vicar of the parish," and the sermon was preached by the Rev. Mr. Wilcox, of London, from the text, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."—*Neh. viii. 10*. In the evening of the same day Bridge Street Chapel was crowded, and the preacher was the Rev. Alex. Waugh, from London, who founded his discourse on the words in Isaiah liii. 10: "Yet it pleased the Lord to bruise Him." So many people desired to be present that an overflow service had to be provided. This was held in King Street Chapel, and the preacher was the Rev. Geo. Burder.

The next morning the Rev. George Clayton of Walworth, preached in Castle Green Chapel, from verses one and two of the sixty-seventh Psalm, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." Of this gathering the report says: "The preacher's talents were exhibited" in the sermon by "the propriety of its arrangement, the purity of its

diction, and the elegance of its address." In the evening the Rev. Rowland Hill preached in the Bristol Tabernacle from Isaiah xi. 9: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." The strong, straight, pointed exhortation which the preacher would be certain to give from this text was almost too much for his fastidious reporter. He writes: "It was not to be expected, even on an occasion like this, that the eccentricities of this good man could be concealed; but he appeared to feel his subject, and excited many a devout prayer for the salvation of the heathen."

The promoters of these services had felt from the beginning that no building, except St. Mary Redcliffe, would contain the persons desirous of being present. Hence, just as they engaged King Street Chapel on Tuesday for an overflow, so on Wednesday they arranged for the Welsh Chapel to be in readiness, and here Dr. Bogue preached to such as could not gain admission to the Tabernacle.

The final meeting was held in the Tabernacle. Here, on "Thursday morning an institution was formed in aid of the parent society, and for many the meeting was attended with equal, if not even with more delight than the more public services." The chair was then taken by H. Davis, Esq. The Rev. Mr. Slattery of Chatham, Rev. George Burder, Dr. Bogue, Rev. A. Waugh, Rev. S. Lowell, Rev. W. Thorp, Dr. Ryland, Andrew Pope, Esq., and Richard Ash, Esq., took part. And in conclusion we read: "The whole of these solemnities closed by a sacramental service at the Tabernacle. . . . There were, besides sixty ministers, full fourteen hundred communicants, composed of members of Churches of different denominations."

The number present at this communion service must either be an exaggeration of the writer or a misprint—probably the latter. Fourteen hundred

persons could not have been accommodated. Should it be four hundred? Anyway, the collection is stated in round figures to have been one thousand pounds.

Posterity is greatly indebted to the writer, whose record is so illuminating, but how greatly he mis-judged Rowland Hill. Imagine it being said that "he appeared to feel his subject"! Why, he was a zealot for foreign Missions; his fervid spirit was alive to the command, "Go ye unto all the world"; and he was enlightened beyond his age, for he held and taught convictions—concerning the rightful attitude of missionaries towards the religions of the peoples to whom they go—which, a hundred years afterwards, needed to be enforced as one of the objectives of the World's Missionary Conference at Edinburgh. The great preacher was used to criticism, and he often turned even malicious words to good account. But in this case he appears to have felt hurt, for he wrote to the Committee asking if the report of the meetings had been published under their authority, and the Committee passed a resolution regretting the occurrence and saying they were not responsible in any way.

Among its own archives the Bristol Missionary Society does not possess any records of its formation, but there is sufficient evidence that Mr. Burder's suggestion was adopted, both by "single" and by "combined" congregations:—(1) The minute book of the Bristol Missionary Society, which is still in current use, begins with the words, "The Bristol Missionary Committee met on Monday evening, at six o'clock, 12th October, 1812, at Mr. Harris' office." This was only four days after the meeting at the Tabernacle, and it is clear that a certain number of gentlemen must at once have been appointed to continue the work so promisingly commenced. (2) The same friend who preserved Mr. Burder's letter also

preserved the first report of the "Branch Society" which was formed at Lodge Street. In that publication we read: "Bristol, the favoured place of our residence, has given a noble display of Christian benevolence, and we rejoice to find that the Missionary Society, recently formed, is likely to be well countenanced and supported." This report is dated November 12th, 1812, and in the rules which were appended to it we find that all the contributions of this "single congregation" were to be "paid to the treasurer of the Bristol Missionary Society in aid of 'The Missionary Society,' founded in 1795."

It may be observed that in the conferences which have been named there is no mention of the Baptists, and therefore it is desirable to add that the Baptist Churches of the city had already thrown in their lot with the Society formed by their own denomination before the L.M.S. came into being. But the presence of Dr. Ryland at the meeting in the Tabernacle, and the incident concerning Dr. Bogue and the Baptist College, which has been related, indicate the depth of their interest and the width of their sympathy. And similarly the loan of King Street Chapel (Ebenezer) for one of the services shows that the Wesleyan Methodists of the city also shared fraternally in this movement, which stands rooted in the thought of their own great founder who had once declared "the world is my parish."

III.—THE NIGHT OF TOIL.

WHAT THE LONDON MISSIONARY SOCIETY HAD
DONE BETWEEN 1795 AND 1812.

STANDING in his place as First Lord of the Treasury, on February 17th, 1792, William Pitt surveyed the condition of the British Empire. The great Minister of State thrilled the House of Commons as he spoke of the industry and the energy of the people of their land ; the wonderful developments which the half-century, then drawing to its close, had seen in every department of manufacture ; the introduction and improvement of machinery for cheapening the cost of production, and the increase of capital by the expansion of commerce. The union of liberty and law in his own country contrasted with the distraction and poverty of France, due to the awful horror of the Revolution there, led him to declare that England might hope for fifteen years of peace. How vain was this forecast ! Twelve months had barely passed ere France declared war upon England, and yet another two years had not gone by before Napoleon emerged to become the scourge of Europe and the implacable foe of Britain. Instead of the fifteen years of peace which Pitt anticipated, his country was drained of blood and treasure till Wellington annihilated the ambition of Bonaparte, in 1815, upon the fatal field of Waterloo.

But, as we have seen, the unexpected breaking-out of hostilities did not delay the formation of "The Missionary Society." In 1795 England had not realized the bitterness of the struggle which still lay

before her. The point to be remembered is that when, later on, law and order became discounted in England and Ireland, when taxation became intolerable, and the price of food was exorbitant; when millions were added, in scores and hundreds, to the National Debt; when the press-gang haunted every port, and the recruiting sergeant was in every village; when the very ships of the Society were captured, and missionaries were made prisoners of war—even then the Christian Church went calmly on with its self-appointed task of continuing “to carry the Gospel of the blessed God to the heathen”—and thus it happened that when the Bristol Missionary Society was established there were yet three years to run before the occupation of Paris permitted the declaration of peace. Indeed, that very year (1812) was marked by a culminating horror, for, influenced by their sympathy with the republican doctrines of France, the United States of America suddenly declared war upon the land of their own forefathers.

It is therefore necessary to ask two questions. (1) What had Bristol done for the L.M.S. during the seventeen years since its leading ministers had shared in the formation of the Society? (2) What had the Society done during those same years to warrant its existence and expansion in so dark an hour of national peril?

The first question is probably best answered by giving the list of contributions for the period, taken from the cash books of the L.M.S.

CONTRIBUTIONS FROM BRISTOL TO THE LONDON
MISSIONARY SOCIETY, 1796-7 to 1811-12.

1796-7	Bristol Tabernacle Collection, by Rev. Mr. Steven ...	£66 16 0
1798-9	Ditto, Collection by Mr. Wilks...	73 2 2
1799-1800	Ditto, ditto Rev. Mr. Steven	63 9 10

1807-8	Mrs. Cook	...	...	1	1	0			
	Mr. I. Cook	...	...	2	2	0			
	Mr. T. Newbery	...	...	2	2	0			
	Mr. W. Skinner	...	...	20	0	0			
				<hr/>			25	5	0
1808-9	Friends at Bristol, per								
	Rev. Mr. Platt	...	...	8	5	6			
	Mr. Aldridge	...	...	1	1	0			
	Miss E. Bennett	...	...	1	1	0			
	Mr. Blindman	...	...	1	1	0			
	Mrs. Cook	...	...	1	1	0			
	Mr. I. Cook	...	...	2	2	0			
	Mr. Cowley	...	...	1	1	0			
	Mr. Griffiths	...	...	5	5	0			
	Mr. Henderson	...	...	1	1	0			
	Two Ladies	...	...	2	1	0			
	Mr. Lewis	...	...	0	10	6			
	Mr. Munday	...	...	1	0	0			
	Mr. Perry	...	...	0	10	6			
	Mr. W. Skinner	...	...	20	0	0			
	Mr. Slade	...	...	1	1	0			
	Mr. S. S. Taylor	...	...	5	0	0			
	Mr. W. Taylor	...	...	2	2	0			
	Mr. Jas. Taylor	...	...	2	2	0			
	Teachers of the S. Sch. at the late Countess of Huntingdon's Chapel			5	5	0			
				<hr/>			61	10	6
1809-10	Bristol Auxiliary Society, per Rev. Mr. Lowell			4	2	10			
	Mr. Isaac Cooke	...	...	2	2	0			
	Mrs. Cooke	...	...	1	1	0			
	Mr. W. Skinner	...	...	20	0	0			
				<hr/>			27	5	10
1810-1	Mrs. Cooke	...	...	1	1	0			
	Mr. I. Cooke	...	...	2	2	0			
	Mr. T. Richardson	...	...	1	1	0			
	Friend, by Rev. Mr. Thorp	...	...	5	0	0			
	Mr. W. Skinner	...	...	20	0	0			
				<hr/>			29	4	0

1811-2	A Friend, by Mr.				
	Brittan	...	...	1	0 0
	Mr. W. Skinner	...	...	20	0 0
					<hr/> 21 0 0

These figures present some points for reflection. It is easy to see that interest was stirred at the Tabernacle whenever Mr. Steven or Mr. Wilks came to tell of the cause so dear to their hearts. At other times zeal was evidently slack, though every year there were some who felt the flame of freedom burn in their souls. But two new interests are opened out for us. The contribution of the "Teachers of the Sunday School at the late Countess of Huntingdon's Chapel" (Lodge Street) indicates quite a fresh field. And similarly, "Bristol Auxiliary Society, per Rev. Mr. Lowell," challenges our attention. The entry is for the year 1809-10. Yet in the year 1811 Mr. Burder was writing inviting Bristol to form an auxiliary, and in 1812 *The Evangelical Magazine* was saying it was hoped Bristol would give a lead to the country in this matter. The explanation seems to be that before trying to form definite societies out of "combined congregations," the L.M.S. had attempted to make use of "single congregations." The success, however, of their larger territorial scheme in Bristol is witnessed by the following, which may well be compared with the previous years :—

1812-3	Bristol Auxiliary, per Mr. W.				
	Skinner	...	...	£1174	7 0
	Juvenile do.—per do.	...	...	135	0 0
	S.S. Children, Lady Hunting-				
	don's Chapel	...	...	2	17 6
					<hr/> £1312 4 6

The most constant contributor had been Mr. W. Skinner, and it is pleasant to notice that the joy of

sending up the big draft for £1174 7s. was given to him. He remained treasurer of the Society till 1829, when he was succeeded by Mr. R. Ash.

The answer to the second question must be given in brief. But even so it must be remembered that it was a tale of magnificent audacity which the speakers of 1812 had to unfold to their Bristol supporters. As the first Directors of the L.M.S. let their thoughts run to and fro in the earth, seeking the sphere of their opening service, they were confronted with the spectacle of locked continents. India was administered by a company of traders who refused admission to missionaries. Africa was unknown in its centre, and dominated by the Dutch at the Cape. China refused permission to any foreigners to learn the language. The islands of the South Seas alone seemed open. From the voyages of Captain Cook, and the stories of many sailors, Tahiti and other neighbouring islands seemed by the character of their inhabitants, the beauty of their situation, and the plethora of their food supply, to be just the places where good might be accomplished. Hence, a ship was bought, and thirty missionaries were despatched. As they sailed down the Thames they were hailed by the man-o'-war, "Whither bound?" "Otaheite." "What cargo?" "Missionaries and provisions." "Wait till I send a midshipman on board to inspect"!

The South Seas presented greater difficulties as a field for Mission work than the Directors had contemplated. The story of the "night of toil" there did not brighten to the dawn of the "romance of missions" till the very month of October, 1812, when the Bristol Missionary Society was founded. But the Directors never ceased to try to uphold Henry Nott and his devoted comrades, who battled till they won. And in the interval the Directors sought to gain a foothold in those other regions

which at first seemed so impossible. Nathaniel Forsyth landed in North India and began work there in 1796. Van der Kemp was sent to South Africa in 1798. Ringletaube penetrated to Travancore in 1804. Morrison opened China in 1807. Work was attempted in Jamaica, West Indies, Siberia, Canada, and other places. And Bibles were given to thousands of Frenchmen held in the prisons of England.

These pioneers had not much to cheer them. Henry Nott daily endured the possibility of death by the club of a cannibal. Van der Kemp was so hated for his championship of the slave that he was imprisoned by the Dutch. Ringletaube suffered some unknown fate beyond the ken of his fellows. Morrison lived in hourly peril while he secretly studied the tongue of the people he wanted to help. But they all "made good," and it was the story of their heroic work for God which touched the hearts of Bristolians in 1812.

The world has had many conquerors, but none who have gone forth under the same conditions as those adopted by the missionaries of the Cross. In his last days upon the rock-bound island of St. Helena, Napoleon contrasted his own broken fortunes as an empire-builder with the triumphant world-conquests of Jesus Christ. He saw that he had failed because he had relied upon the terror of war, and that Christ had succeeded because He ruled through the passion of love. None other than this same self-sacrificing love could have sustained the Directors of the L.M.S. at home in their many perplexities and their devoted missionaries abroad in the first years of their great peril, or could have changed the bondage of body and spirit which the latter endured amid their evil surroundings, in so many lands, into the measure of liberty they afterwards obtained.

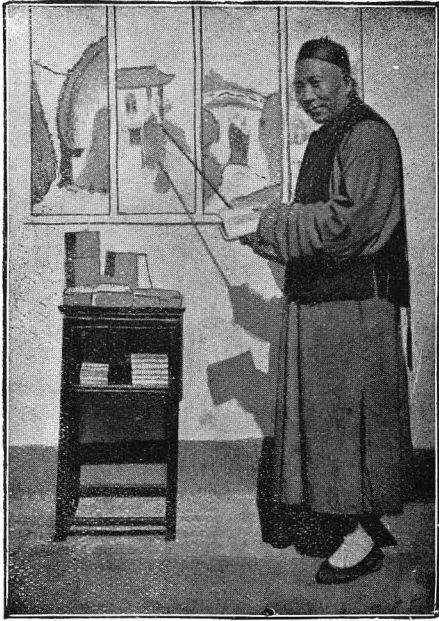
IV.—THE MINUTE BOOK.

AN UNBROKEN RECORD OF THE LOCAL PROCEEDINGS FOR 100 YEARS.

THE Minute Book of the Bristol Missionary Society is unique in itself. One hundred years ago the first secretary commenced to keep the records in a book of foolscap pages. From time to time, as necessity arose, this book has been rebound with extra pages added. The result is that every time the Committee meet there is upon the table the story of the proceedings of all the years before. There is no seal of office for the secretaries and no regalia for the chairman, but the periodical production of this ancient, yet ever new, Minute Book has become almost a sacred rite for those who love the Society and who know the names of the men and the women who have striven to carry on its work.

The minutes are mainly a record of the funds which were raised to assist the work of the L.M.S. and of the plans which were made, year after year, to celebrate the anniversary of the founding of the local Society. This is quite natural, because the Society has never had to undertake administrative duties.

In the early years of the Society our fathers dealt with principles where we call for facts. They were content to be reminded of duty, while their sons want illustration and incident. We speak of the Missionary Festival, but they described the anniver-



A CHINESE PREACHER USING WALL PICTURES
TO ILLUSTRATE HIS STORY.

sary as the "Annual Solemnities." We seek the presence of all the missionaries who are obtainable that they may tell us of their work. The founders of our Society sought far and near for inspiring preachers to unfold the will of God. We hold many public meetings and one divine service, they had one public meeting and nine services. Here is the programme for 1823 : three sermons on Tuesday ; three sermons and a sacramental service on Wednesday ; a morning public meeting and two sermons on Thursday, and a final sermon on Friday morning to round off the week.

The contributions in aid of the Society were at that time mainly gathered at these services. It was then the custom for ministers to stand at the doors holding plates to receive the gifts of the retiring congregation. And in the year just named (1823), at the eleven services £630 10s. 1½d. came into the coffers of the Society in this unostentatious fashion. At Gideon Chapel, where the final sermon was preached, £90 12s. 7d. of the amount was obtained.

It will be observed that all these gatherings were held on week-days. In 1824 an attempt was made to hold similar services on a Sunday, but it was not approved. Eighteen years afterwards the attempt was renewed, and the Committee resolved that it was not desirable to have sermons in aid of the Society on the Sunday preceding the anniversary, as it took away the interest of the people and interfered with the preparation of the pastors. We can probably understand that resolution as long as the anniversary celebration consisted so exclusively of preaching, but now that the engagements of the week are almost entirely of a public meeting character, we can equally understand how essential and necessary it is that the Sunday previous to the anniversary should be devoted to divine worship and to preaching concerning the duty of this Chris-

tian Church. Thus we are nearer to the spirit of the founders than would appear on the surface.

For so many services it was clearly a difficulty to obtain a sufficient group of preachers, and much correspondence was involved. Among those who came, Rowland Hill and George Burder figure frequently; and James Parsons of York, Dr. Raffles of Liverpool, William Jay of Bath, Thomas Binney of London, John Angel James of Birmingham, with others, find honoured place. Many of the Established clergy also came to preach in St. Mary Redcliffe, in St. Philip's, and in Mary-le-port Churches, where "Auxiliary Services" were held every year. And in this connection it is interesting to note that Messrs. Whish, Day, and Wait, the respective vicars of these three Churches, were valued members of the Committee of the Society.

But it is not with the membership of the Committee, or the visitation of the home ministry, that a story of this kind should be mainly concerned. In a sense that is all part of the family arrangement. If Bristol ministers obtained the services of their brethren as anniversary preachers, they had themselves to repay the obligation by similar service elsewhere. That was particularly the case with Mr. Thorp of Castle Green, who did yeoman service for "The Missionary Society" in many widely-separated areas. Our chief concern is to remember those who, after having stood on the high places of the field, were permitted to come to the city and tell of the things they had seen with their own eyes and heard with their own ears in many a distant land.

Somehow it never seemed to occur to anybody, till 1823, that it might be a good thing to have a missionary deputation. Then Mr. Thorp returned from a visit to the Wilts Association, and told how he had there heard Mr. Arundel, secretary of the home department of the parent society, give "an

account of the proceedings of the missionaries at the various stations," which "excited a very lively interest," and he proposed that Mr. Arundel should be invited to give a similar address at Bristol, *instead of the report*. One can imagine it was a welcome change!

The first actual L.M.S. missionary to visit Bristol seems to have been William Ellis. This was in 1827. It was at the close of his first period of service in the South Seas. Under his hand the first printing press had been set up there. Under his guidance the first native Missionary Society had been formed in Tahiti. From his people the first native thank-offering to the L.M.S. had come. It was a cargo of oil valued at £1700. This had so touched the imagination of the King that when it arrived in London it was admitted free of duty by his order. All the glamour of "the romance of missions" had gathered around William Ellis and inspired him so that he became in after years one of the foremost of missionary leaders and heroes. It is a happy memory to think of him as the Bristol Missionary Society's first deputation from the foreign field.

Two years later Mr. George Bennett was appointed to attend the annual meetings at Bristol. As a deputation from the L.M.S. he and Dr. Tyerman had spent some years in visiting the stations of the Society. His mind and heart were full of the wonders of nature and grace which he had witnessed, but perhaps the most wonderful of all was the story he had to tell of approaching a little island in the South Seas, uncharted and unvisited previously by any European. It was the solitary islet of Rurutu. Here he found a Christian people worshipping in a neat chapel in which the balustrades of the pulpit stairs were formed of the spears with which the people had formerly waged warfare, and learned that these savage islanders had been won for Christ by

the first native missionaries sent out by the renowned John Williams from Raiatea.

It was not till 1836 that John Williams himself came to Bristol. Then he preached the opening sermon at Kingsland Chapel, on December 1st. The following year was the 25th anniversary of the Bristol Missionary Society. The value of a deputation from the mission field was by this time keenly appreciated. An invitation was sent to Mr. Williams to be present. And the Rev. Charles Mead from Travancore, with Dr. W. H. Medhurst from China, were asked to accompany him. The collection at this anniversary amounted to £1148 15s. 8d. But something special had to be done to mark the occasion. A breakfast meeting was therefore held "in the vestry of Mr. Roberts' Chapel" (*i.e.*, Old King Street Baptist Chapel), when 143 persons were present, and, either cheered by the feast or fired by the eloquence of the deputation, the magnificent EXTRA collection of £1100 was made.

In July, 1839, the Committee wrote to the Home Secretary of the L.M.S. requesting that "the Malagash converts" might be sent to the annual meetings in September. Imeria, the central province of Madagascar, had embraced Christianity with whole-hearted enthusiasm, but at this time England was ringing with the story of the accession of a heathen Queen, who had commenced one of the most bitter persecutions which history records. A few native Christians, with the Rev. David Johns, had escaped from the island, and their appearance at Exeter Hall had evoked extraordinary interest in the work of the Society. Mr. Johns, and at least one of the refugees, came to Bristol. The latter had the misfortune to be stricken down by small-pox during his visit. Mr. Johns stayed with him in the city till he recovered. The following year another of these "Malagash converts" came with the deputation.

This was the celebrated Rafáravàvy. She was a woman of rank in Madagascar, who had escaped death by an accident, and had been sold into slavery. It had been intended that she should be the first Christian martyr. Her place was taken by another young woman named Rasalàma. The whole story made such a profound impression in Bristol that when Highbury Chapel was built in 1842-3, and a tablet was erected to commemorate the Marian martyrdoms, which took place upon the site, a corresponding tablet was erected in honour of Rasalàma and those who similarly suffered in Madagascar.

But the year 1839 was not only remarkable in this way. The deputation then included one whose name stands among the foremost on the L.M.S. roll of fame. Robert Moffat was on his first furlough, and he preached at Castle Green and at Bridge Street Chapels. He had served over twenty years in Africa. He went there a man of faith. For the major part of the time he toiled without any prospect of success to cheer him. In the darkest days his splendid wife told a friend to send him a communion service. That gift arrived in Kuruman on the very day before he had arranged to meet his first converts at the Lord's Supper! He gathered around him a thousand Christians at Kuruman, and needing physical refreshment came here, as to other places in the homeland, to tell of the triumph of the Cross. And surely for him it seems appropriate that our only record of his service here, at that time, is that he *preached*.

The Society followed the career of Moffat's great son-in-law, David Livingstone, with interest and sympathy. A minute of March 28th, 1855, records the receipt of information that he had crossed the continent of Africa, and that he was retracing his steps to the place from whence he started in order to keep faith with his followers and their chief to whom

he had promised to bring them back. As soon as he reached England a request was sent to him to come to the 1856 anniversary, but it was not accepted, and the year following the Rev. David Thomas reported that the missionary explorer was returning to Africa under other auspices.

These years had two other items of interest, one recorded in the minutes and another not so. The first has peculiar interest in this year when the Veteran of China has just passed to his rest, for it was the bare report that a young man named Griffith John had been appointed to that great Empire. It is curious that there should be no mention of the other fact, for it was no less than the appointment of a Bristol Sunday-school boy to the position of a missionary of the L.M.S. W. Wyatt Gill was born in the Dings, and was a scholar at Kingsland Chapel. He was sent to the South Seas, where he served with great distinction on the islands of Rarotonga and Mangaia. He loved the people, learned their folk-lore, and wrote some exquisite books about them and the natural beauties of their Archipelago. But better still, he trained many of these primitive people to become preachers of the Gospel; he completed the translation of the Rarotongan Scriptures, and he personally took some of his students to the shores of Papua, where they gave their lives to commence the evangelization of that vast island-continent. In recognition of his distinguished literary attainments, the degree of LL.D. was conferred upon him. He returned to Bristol as late as 1887, when special meetings were held at Kingsland Chapel in honour of his splendid record of thirty-six years of active service.

V.—THE JUBILEE—AND AFTER.

THAT ADVANTAGE WAS TAKEN OF INCREASED OPPORTUNITY IS SHOWN BY THE MINUTE BOOK.

THE Jubilee of the Bristol Missionary Society was not marked by the gathering of any fund, or by any special series of meetings, though the importance of the date was by no means overlooked. The year happened to synchronize with the Bi-Centenary of the Ejection of the Clergy under the Act of Uniformity which was passed in 1662. Congregationalists were everywhere giving their strength to show their appreciation of the men who, two hundred years before, had been willing cheerfully to sacrifice their all at the call of conscience. Many of these clergymen had become the founders of some of their earliest Churches. In Bristol the Churches at Castle Green and at Bridge Street, so keenly interested in foreign Missions, owed their establishment to two of these devoted ministers, both of whom endured the severest penalties of the law. It was small wonder, therefore, that the greater event obscured the lesser. Yet the very demonstration of these principles, which led Nonconformists to resist uniformity, was one of the best methods of advocacy for the development of that spirit of unity which, at home and abroad, is so emblematic of foreign Missionary service.

The first half-century of the Society drew to a close under a steadily increasing and more democratic sense of responsibility, fostered by those world-wide influences which have been sketched in the preceding chapter. When the Society was

formed there were only four Churches banded together in the little group responsible for its support. The contributions of their members and adherents amounted, as we have already seen, to £1312 4s. 6d. During the fifty years which followed the city expanded widely, and chapels were erected by Congregationalists in every new suburb. At the same time the Bristol Itinerant Society was doing its beneficent work in the villages around the city, and these small Churches, as they grew in grace, began to take their place in care for foreign Missions. The minutes for 1862 record that services were then conducted in fifteen city chapels and in several village Bethels, while the gifts for the work amounted to £2365. The growth of the second half of the century has been even more remarkable. The "Order of Service," issued concurrently with this volume, shows that there are twenty-six chapels in the city, and twenty-four others in the villages adjacent thereto, where meetings and services in aid of the Society are held, and the treasurer's reports show that the total contributions for the last ten years yield an average sum of £5159 9s. 4d.

In all this hundred years the Bristol Missionary Society has ever been as a bond of union encircling the Congregational Churches of the district and providing a common meeting ground. There have been constant changes in ministerial ranks, and death has claimed its heavy toll both among leaders and laymen. Yet the minute book is our authority for asserting that there never was a time when the work had to flag because no new voluntary worker was forthcoming to take up the duties of treasurer, secretary or advocate. Yet sometimes there was, in the early years, just one item of difficulty. This was to find a writer for the Annual Report. That task was not then regarded as a secretarial duty. Some who were invited yielded to the friendly

pressure put upon them, but others were obdurate ; one good man declaring in 1821, that he "felt it a duty to himself and his congregation utterly to decline to draw up the report."

But if amid this wealth of service, for which the Centenary celebration is a psalm of thanksgiving, it may be permitted to mention the names of any individuals, there are just two who perhaps stand unrivalled in the influence they exercised upon their fellows—William Thorp and Urijah Rees Thomas. They were men of kindred spirit—catholic, resourceful, brotherly. The day when the former was laid to rest is separated by nearly forty years from the time when the latter became a force. But if the one was a uniting and spiritual influence in the early part of the first half-century, the other was the embodiment of consecrated genius and vitalizing zeal for the major part of the second fifty years. Mr. Thomas was appointed secretary in 1869, and, with certain interludes due to ill health, he continued in office till he died. To look into the minute book, or to casually examine the bundle of old reports around 1870, is at once to be struck by a new note. Fresh methods of organization arose. The interests of Sunday-schools and young people were developed. The stilted phraseology of early Victorian days departed from the reports. In a word, modern methods touched and brightened every issue.

Deputation work for Missionaries on furlough inevitably increased to correspond with local developments. But within the bounds of our space it is not possible to deal, even in the same limited detail, with the remembrances and gratitude of the period which followed the Jubilee. With the spread of the operations of the L.M.S., the increasing facilities for travel, and the growing demands of the home Churches for first-hand information, the number of

missionaries who came each September steadily increased. To select some when there is a great company, whose names are not forgotten and whose visits are cherished, would be invidious. Still there are three or four, out of the many enduring memories, about which no question will be raised if we bring this portion of our story to a close by recalling them.

The first great deputation, as far as numbers are concerned, seems to have come for the anniversary of 1871. The party consisted of Dr. Mullens, Foreign Secretary of the L.M.S., the Rev. R. Moffat (Africa), Griffith John (China), C. Jukes (Madagascar), and Dr. Turner (South Seas). It is not necessary to speak of their service. Then, as now, it could be said "their fame is in all the churches." Every member of the group had done brilliant service in his special field of labour, including Dr. Mullens, who had been recalled from India five years before to take up his exacting administrative post on the death of Dr. Tidman. There are those still living who remember the impressive series of meetings which were held that year. Dr. Turner and Griffith John addressed a great Sunday-school gathering in Colston Hall. Robert Moffat and Griffith John spoke in the same Hall at a huge public meeting. At the communion service Griffith John gave an address to non-communicants. It was the custom to appoint space for those who were not members of the Churches, and at that time many always availed themselves of such an opportunity. Finally, to give a warm social welcome, a great departure was made. The Victoria Rooms were engaged for a breakfast meeting. Here Dr. Mullens, Revs. C. Jukes and R. Moffat addressed a large assemblage, and the sum of £966 was then contributed to help the illustrious visitor to establish and equip the "Moffat Institution" upon his return to Africa.

About this time the heart of another Bristol youth was being prepared for service in the foreign mission field. Whether he had the advantage of hearing Griffith John at Colston Hall we do not know, but ere long it was to be his privilege to accompany the great missionary on some of his perilous, pioneering journeys among the towns and villages and hamlets of the interior of China. John Kenneth Mackensie was connected with the Presbyterian Church, and with the Y.M.C.A. in St. James' Square. At the latter place he came under the influence of Moody, and after training for the medical profession he was appointed to Hankow. He was an enthusiast in his medical work, but he was equally zealous as an evangelist, and, though he was not spared many years, the fragrance of his memory is enshrined in the title applied to him: "a medical man and a missionary." It was his good fortune to be used greatly to break down official hatred in China. When the wife of Li Hung Chang lay desperately ill, the powerful Viceroy appealed in his despair to the "foreign devils" to save her life. Dr. Mackensie was enabled to treat her successfully, but he always maintained that the issue was as much the result of persistent, pleading prayer, as of any skill which he possessed as a physician.

The breakfast meeting was not again held in the Victoria Rooms for twenty-four years. Then by a remarkable coincidence it was so arranged, partly in honour of a visit from three of the sons of the very men for whom Moffat had so earnestly pleaded on the previous occasion. We say partly, because the year itself demanded special treatment. It was the centenary of the London Missionary Society. The Bristol Churches had for some time been engaged in preparing for the event by collecting a large special gift of nearly six thousand pounds. But naturally the promise of a visit from three African Chiefs gave

a fillip to the occasion. Quite a thousand people gathered together, and excitement reached a high pitch when Khama, Sebele and Batheon appeared upon the platform.

There are very few African tribal rulers whose names are known to the every-day man in England, and almost every one so known is associated with horrible tales of bloodshed and cruelty. Khama stands forth as the great exception. Brought under missionary influence in his boyhood, he revolted, at the peril of his life, from the evil manners and customs of his people. To the extent of his powers, when he became the chief of his tribe, he put down drink and vice, and encouraged education. Enlightened beyond all his fellows he sought to live as a Christian man, and to rule, as he put it, in "a clean town." The story of his life induced the novelist, Miss Edna Lyall, to christen him "The Knight of Africa." He and his colleagues visited England to appeal for Government protection against land-grabbers and Company promoters. They met with much support here, as everywhere they went, and they ultimately secured the safeguards they desired.

Finally among missionary demonstrations we may not forget the "Great Missionary Exhibition" of 1906. The occasion is too recent to need much explanation. Suffice it to say that after months of preparation the Colston Hall was transformed into a vast representation of different parts of the Mission field. Thousands of curious and interesting objects from all quarters of the globe were displayed. A large staff of missionaries gave frequent "talks" in the "Courts" where these articles were exhibited. During the ten days the exhibition was open 33,000 persons passed the turnstiles. Vast numbers had the degradation and sorrows of heathenism brought to their understanding as never before. Perhaps best of all was the spirit of service

and unity displayed by all the Congregational Churches grouped in and around Bristol. Ministers and members prepared themselves for multifarious duties, and probably not less than one thousand persons had some share in making the Exhibition the grand success that it was, the uplift of which yet remains in our midst.

VI.—WIDER SERVICE.

IN WHICH IT APPEARS THAT THE ACTIVITY OF THE
LOCAL COMMITTEE DID EXTEND BEYOND ITS
CIRCUMFERENCE.

THOUGH the major part of the minute book of the Bristol Missionary Society is devoted to local interests, there are many indications of wider care, and there is much evidence of a strong sense of responsibility for the actions of the parent society.

For instance, the difficulties which were placed in the way of Missionaries landing in India by the regulations of the East India Company drew from the Society a petition of protest to the House of Commons in 1813, in which it was pleaded that it is the peculiar and bounden duty of the British legislature to promote, by all just and prudent means, the interests and the happiness of the inhabitants of the British Dominion in India, and that for these ends such measures ought to be adopted as may gradually lead to their advancement in useful knowledge, and to their religious and moral improvement. In 1846 a similar appeal was addressed to Lord Palmerston concerning the action of the French Government, after the island of Tahiti had been annexed by them. After narrating the circumstances and deprecating any appeal to passion, the petition goes on to say: "But your memorialists feel, and your Lordship doubtlessly admits, that the moral influence of Britain is great and powerful, and that just in proportion to the aversion which British people manifest to the settlement of disputes by an

appeal to brute force, should be their disposition to employ that moral influence on behalf of suffering humanity in any part of the world, and especially in those islands which under Providence look up to England, as children to a parent, for direction and support."

There is frequent mention in the minutes of Government grants, through missionary agency, towards the cost of education in India, and much uneasiness was expressed as to the effect this might have upon the spiritual work of the missionaries and their relation to the L.M.S. Local Directors were again and again instructed to challenge what was feared to be a wrong policy on the part of the Board in London, till the following entry occurs in 1855: "The Government scheme of education in India occupied some time, and a letter was read which had been sent by the Directors to the missionaries in India. This was highly approved of as granting the missionaries full liberty to follow their own judgment, but with this understanding, that no school for which Government aid is accepted can be considered as in connection with the Society."

Then again, the minute book is full of references to the general policy, the finance, and the whole proceedings of the Board of Directors. Country Directors, or as they were then called, "Special Delegates," did not attend every meeting, but when they did they overlooked all that had transpired in the interval, and on their return they were expected to give reports, which were very fully considered. It will be interesting to present two of these. They are taken from the same period as an indication of continuity.

"On Tuesday, October 16th, 1860, I attended the meeting of Special Delegates at the London Missionary Society's House, London.

"The minutes of the Board of Directors from

16th of April last were all read by the chairman, the Rev. John Alexander, and such of the correspondence as we required was submitted to us. We found the working of the Society in all respects most satisfactory, and I stated to the Directors in the evening the unanimity with which we approved of their proceedings. The only matters calling for special notice in this report are the following :

“ 1. A reversionary gift of £10,000 from the late Mr. Dyer of Wattisfield has come into the possession of the Society since the last meeting of Special Delegates.

“ 2. The Directors are employing native agency more extensively. A very superior man has just been employed at Calcutta as native preacher at a higher stipend than has been given before, and within the next four months six natives will be ordained there as evangelists.

“ 3. The Directors have resolved that the first two years of the missionaries' stay in a country shall be devoted almost exclusively to the study of the vernacular, and that during that time their capability for preaching, etc., shall be tested by the examination of them by the senior missionaries.

“ 4. During the last two years the Directors have received a larger number of offers of service than ever before. To supply vacancies caused by sickness and death, without any increase in their number of missionaries, they should send out fifteen men every year. After the missionaries appointed have gone to their stations, there will remain thirty accepted students.

“ 5. The working fund of the Society now amounts to nearly £13,000. The Directors hope to raise it to £20,000.

“ 6. The circulation of the *Missionary Chronicle* is increasing.

“(Signed) EDWIN J. HARTLAND.

“ Bristol, 7th Nov., 1860.”

“The meeting of Special Delegates connected with the London Missionary Society was held at the Mission House, London, on Tuesday, 26th March last. We attended as your representatives. The minutes of the previous six months were carefully examined, and it is our pleasing duty to report the continued prosperity and efficiency of the Institution. The proceedings of the Directors appear to have been characterized by wisdom and earnestness. During the present year fifteen new missionaries will be sent out to different fields of labour, and four brethren who have been at home for a season will return to their stations. In Tahiti the French Government have withdrawn the restrictions formerly laid on the preaching of the Gospel, and French Protestant missionaries are allowed to labour there.

“In Madagascar an attempt has been made to revive the persecution of the Christians, but has failed, to the pleasure even of the Queen herself.

“As far as can be at present ascertained there will be an increase in the ordinary income of the Society during this year.

“One question has come up, the settlement of which will require some care and consideration. This is as to the best means of educating the students of the Society, who now amount to forty. A separate college for this purpose is proposed by a majority of the Examination Committee. To this scheme there are many objections. The whole matter, however, will come before a Board of Town and Country Directors specially called for this purpose in the month of May.

“(Signed) EDWIN J. HABTLAND, }
H. O. WILLS, } *Delegates.*

“Bristol, 3rd April, 1861.”

Here again is a minute, dated December 20th,

1865, which challenges attention by its regard for detail and its thoughtful kindness. It is so clearly expressed that it fully explains itself :

“That this Committee, having had under its consideration the somewhat anxious question of the routes to be taken by our missionaries to the East, on their way to their places of labour, would urge on the Directors of the parent society the appointment of a committee carefully to consider this matter, and to report to the same ; and further, that this Committee, so far as at present informed, cannot but think that as the way to India is now rendered so much shorter and easier than formerly, that Christian kindness and consideration for their missionary brethren and their wives do much favour the adoption of the overland routes.”

The resolution was evidently acted upon by the Board of Directors, but the actual results we do not know. There is a further minute, dated March 8th, 1866, but the actual report of the special Committee has been lost. The point to note is that it was considered of sufficient importance for the Foreign Secretary to visit Bristol to discuss the question. Here is the minute itself :

“The Committee then proceeded to the special business of the meeting, which was to receive from Dr. Tidman a report prepared by a Special Committee appointed by the Directors, to consider the route to be taken by the Society’s Missionaries proceeding to stations in the East or returning home. The report having been read and questions arising out of it satisfactorily answered by Dr. Tidman, the following resolution, proposed by the Rev. H. J. Roper, and seconded by Henry Brittain, Esq., was cordially and unanimously adopted :—

“That this Committee would express its sense of obligation to the Directors of the London Mission-

ary Society for their kind and full consideration given to the important question of the transit of Missionaries to the East, and its entire concurrence in the views on this matter given by the Special Committee appointed for its consideration.'

“(N.B.—The report of the Special Committee is left with the Bristol Auxiliary, and will be preserved among its papers.)

“On the motion of the Rev. G. Wood, B.A., seconded by W. P. Sibree, Esq., it was resolved unanimously :—

“‘That this Committee presents its cordial thanks to the Rev. Dr. Tidman for his kindness in visiting it on the present occasion, and for the full and satisfactory explanations he has given on the subject of the route of the Society’s Missionaries to the East.’”

It was the good fortune of the Bristol Missionary Society to be kept in touch with all that transpired in connection with the L.M.S., not only by the attendance and reports of those of their own number, who were appointed “Special Delegates” or Directors, but by frequent visits from Foreign Secretaries of the L.M.S., such as this one of Dr. Tidman’s. The visits of Dr. Bogue, Rev. W. Ellis, and Dr. Mullens have already been mentioned, but to the present generation, while these are all names to be honoured, the name of Dr. R. Wardlaw Thompson, the present holder of the office, stands for a personality known and loved. The letter on page 41 indicates the esteem and regard which is felt for one who is widely and justly regarded as ranking among the greatest of missionary statesmen.

Nor was a communication of this personal kind limited to honoured leaders at head-quarters. Special times of stress or seasons of rejoicing often caused letters to be sent to individual missionaries

away in heathen lands ; as, for example, the following, dated 1887 :—

“That the Committee of the Bristol Missionary Society, learning that on this day of its quarterly meeting (August 26th), the Rev. Wm. Muirhead, of Shanghai, is completing the fiftieth year of his service as a missionary in China, desires to convey to Dr. Muirhead its most hearty and affectionate congratulations on the length of a ministry which has been as honourable and devoted as it has been prolonged, and to assure him of its warm sympathy with him in his works and aims, and its earnest prayer that he may yet be spared for many years that shall be full of peace and of the joy of the Lord.”

BRISTOL MISSIONARY SOCIETY.

To the Rev. Ralph Wardlaw Thompson, London.

Dear Mr. Thompson,—Learning that you will reach the 21st Anniversary of your official connection with the London Missionary Society in January next, we, the Committee of the Bristol Missionary Society, seize the opportunity which this affords to express to you our sense of the value which your life and work has been to the cause of Foreign Missions in general, and especially to those fields of labour which are undertaken by that great Society in the furtherance of whose interests we have had a common care with yourself.

We remember that during these twenty-one long years the burden of administering a service which is scattered over a very large portion of the globe, must have been very great. We have admired the courage and confidence with which you have faced times of financial stress. And we have rejoiced in the high-souled enthusiasm which has borne you forward and others with you, so that to-day our beloved Society stands at the very zenith of its power and influence.

Not without gratitude do we remember the many visits you have paid to us in Bristol, when your words have ever been an inspiration and an encouragement to us.

We pray that you may long be spared to stand at the head of the Administrative Staff of the L. M. S., and to undertake leadership for the cause of our God in many lands.

We are, dear Mr. Thompson, on behalf of the Committee,

Yours most sincerely,

H. ARNOLD THOMAS, Chairman.

GEORGE H. WICKS, Hon. Secretary.

Nov., 1901.

“BREAD UPON THE WATERS.”

The Report of the Bristol Missionary Society for 1815 was sent by “a zealous friend of the Missionary cause in Bristol to Divie Bethune, Esq., of New York, and the following communication was received from that gentleman:—”

“In order to encourage you to send interesting reports, etc., to our new world, I must tell you that on reading the report of the Bristol Missionary Society which you sent me, I was so struck with the importance of providing funds for printing the Scriptures in China, that I wrote an address to Christians on the subject, which I submitted to Mr. Ralstone, and he approved it so much as to publish it at once in a Philadelphia newspaper. I had it published in New York, and it was republished in several parts of the United States. In consequence of this address, Mr. Ralstone and myself were enabled to transmit eleven hundred and twenty dollars to Messrs. Morrison and Milne, by the ship ‘Pacific’; and we hope to send five hundred more by the ship ‘Caledonia.’ Humanly speaking, unless you had forwarded me that report the above sum of money would never have gone forward.”

—*Bristol Missionary Society Report, 1816.*

VII.—DEPARTMENTAL WORK.

MANY METHODS OF SERVICE, BUT ONE END IN VIEW.

THE Minute Book, so often referred to, has a note under date January 25, 1825, that it had been reported by "the secretary of the ladies' Committee for conducting the bazaar" that their efforts had produced £179 8s. 7d., after the payment of all expenses; whereupon it was resolved "that the cordial thanks of the Society be respectfully presented to the Committee, secretaries, and other ladies who patronized the late bazaar."

It was not, however, till fifty years after that event that any standing ladies' committee was appointed. Then the "Bristol Women's Auxiliary to the London Missionary Society" was formed. On July 6th, 1875, a few ladies met Mr. W. Morrison Jack and the Rev. David Thomas in order to form a committee for this purpose. Mr. Jack had been for some time one of the representatives of the Bristol Missionary Society on the L.M.S. Board of Directors. He had there come into touch with a proposed new departure. This was to develop work amongst women in India and China by the appointment of lady missionaries. And Mr. Jack felt that this movement would be aided by a branch society being formed in Bristol. One of the resolutions passed at this meeting was that the secretary, then appointed, should communicate with the London ladies' Committee as soon as one should be formed. From this there has grown up the belief that Bristol was ahead even of the Parent Society in forming its

Ladies' Auxiliary, but this is not strictly accurate, for the ladies' committee at head-quarters was formed on the previous May 13th, when Miss Bennett, now Mrs. Robert Whyte, was appointed the secretary, two lady workers being despatched to India and one to China in the same year.

From the first the ladies' Committee interested themselves in preparing for an annual sale of work. The first sale produced the sum of £71, but that limit was soon exceeded, and last year the amount raised was £437 17s. 3d. In the early years a good deal of work was done by interesting the children attending the Sunday-schools. And this interest was later transferred by correspondence to similar schools conducted in heathen lands. In support of these, specific grants were and are now made out of the funds to aid the work of individual missionaries.

Having established their auxiliary as a definite entity, the ladies resolved to hold a public meeting of their own. This took place at Castle Green Chapel in November, 1877. And though they continued to hold their own meeting, they evidently kept a watchful eye on the general programme, for a minute of April 11th, 1889, records the intimation "of a wish from the ladies' Committee that one of the speakers at the breakfast meeting might be a lady, if any suitable lady should be available." *And* "this was cordially agreed to."

In 1906 the ladies' Committee had to regret the loss of their president, Mrs. C. T. Dando, by death; and in order to perpetuate her memory in connection with the work to which she gave her whole strength, both in London and Bristol, her colleagues erected a girls' school at Bellary in India, which is known as the "Dando Memorial School." About this same time, two ladies having many associations with Bristol, Mrs. Seth Smith and Mrs. Melville

Wills, presented a chapel to the "Griffith John College" at Hankow. And Mr. Harold T. Wills, in agreement with the Directors, caused the hostel which he had erected in Trevandrum, to be named "the S. D. Wills Memorial Hostel," in affectionate remembrance of his late father, who was ever one of the most devoted supporters and earnest advocates of the work of the Bristol Missionary Society.

Another thoughtful bit of work was the formation of the "MISSIONARY LITERATURE ASSOCIATION." The Bristol Missionary Committee considered the question on November 8th, 1876. It was then resolved that "It is desirable to send periodical literature from this Committee to some of the stations of the London Missionary Society according to their probable need, and that friends in Bristol be requested to send in any suitable periodicals for that purpose." This modest programme has gone far beyond the thought of its promoters, but the management of this department has always remained in Bristol. It naturally involves a vast correspondence, for to-day there are 315 missionaries receiving literature, under the auspices of this association, which is mailed direct to them from no less than 220 towns in England and elsewhere.

"THE WATCHERS' BAND" was the name given to a prayer union which was commenced by the London Missionary Society, in 1892, during its time of preparation for the "forward movement." The first secretary was Miss Hebditch (now Mrs. J. E. Liddiard), the daughter of the late Rev. Samuel Hebditch, who was the first minister of Arley Chapel. A Bristol branch was founded the year after, 1893, and attached to this there are sections in nineteen churches, with an aggregate membership of 616.

"THE WANTS DEPARTMENT" is a useful institution to-day at head-quarters. It is the outgrowth

of a stall which was provided under that name at the Great Missionary Exhibition, held in Colston Hall, Bristol, in 1906. Its object is to provide an opportunity for special and definite gifts of articles needed at different stations, for which the ordinary funds are not applicable. Through this "Department" missionaries abroad are able to make their "Wants" known to their friends.

"THE L.M.S. DOLL GUILD" may by its name lead some superior persons to scoff. But so sane a man as Dr. Wilfred Grenfell of Labrador, once said, "dolls are admirable missionaries"; and Mrs. Fisher in her charming book, "On the borders of Pigmy Land," has a chapter devoted to the subject, in which, from her experience on the equator, she entirely agrees with her *confrère*, who works amid the storms of the frozen North. A branch of this guild was commenced in Bristol in 1908; since that date 1593 dolls have been despatched to India (Almora, Benares, Coimbatore, Erode, Nagercoil, Trevandrum), and China (Wei-jeu, T'sang Chou, Shanghai, Hong Kong), and Papua (Orokolo). The grateful letters of lady missionaries show what a boon these toys are when given as prizes to school children who never possessed such a treasure before. They are veritable keys with which to open a new door of happiness for many a helpless, hopeless, uninterested child.

Some institutions seem to last for many decades, others "have their day and cease to be." This latter seems to be the fate of those provided for young men. About 1870 the first young men's band was formed in Bristol. For a time it did useful work. It was revived in 1893 under the title of the "Young Men's Missionary Guild." For five years excellent service was rendered by means of lantern lectures, which were prepared every winter, and delivered at week evening meetings throughout the

city and district. Then a fresh start was made in 1903, when the work of the Guild was restarted by the students of Western College, who still continue to be responsible for this department.

The coming of Western College to Bristol in 1901 added a new interest in local missionary circles. Among similar institutions the College holds a high place for the number of its alumni who have entered the foreign field. To-day there are three of its senior students who have been actually accepted by the L.M.S. Board of Directors, and who will go abroad as soon as they are fully equipped for their work, and there are four or five others who are preparing to offer themselves for similar service in a year or two's time.

And this brings us to the last thought we may have in this connection. It is the remembrance of those who have gone forth from the Bristol churches, and from the families constituting the membership thereof, to stand in "the high places of the field." We have already named two distinguished representatives—Dr. W. Wyatt Gill of Polynesia, and Dr. John Kenneth Mackenzie of China. Fain would we compile a complete register of their compatriots, but such is not forthcoming. We can, therefore, only take the names of those appearing in the L.M.S. reports for 1911, and they are appended in the order of seniority.

Miss Amy Jackson was appointed to Hankow in 1878, she married the Rev. Arnold Foster in 1882. Together they served in Hankow from 1884 to 1899, when they went to Wachang, from whence they retired at the end of 1911. Nearly the last service rendered by Mrs. Foster was heroically to rescue the girls of her school from almost certain death during the recent revolution in China.

Miss Georgina Smith was appointed to Peking in 1884. She was in the capital when it was occupied

by the Foreign Powers, and carried on her work during a time of great personal peril. She married the Rev. Thomas Biggen in 1903, in which year they were transferred to Tungchow for the work of the North China Union College.

The Rev. Edward Lloyd was appointed to the Bechuanaland Protectorate in 1884. He was first stationed at Shoshong, then at Kanye, and afterwards returned to his first station. He visited England in 1905, and acted as the chief interpreter for Khama, Sebele, and Batheon, in whose territory he has now spent twenty-eight years.

Miss Alice E. Gill was appointed to Benares in 1887, and has remained ever since in charge of work amongst women and girls in that great heathen city and its neighbourhood.

Mr. Harold T. Wills, M.A., B.Sc., was appointed to Trevandrum in 1892, specially to work amongst native men students who visited the capital for educational purposes. He built the "S. D. Wills Memorial Hostel" there, in order to provide living accommodation for such persons free from pernicious influence.

Miss Ethel N. Tribe, M.D. (Lond.), was appointed to Huian 1895, Amoy 1897, Shanghai 1909. Her great skill as a physician and as a surgeon was widely recognised. She resigned her position this year to undertake special investigation work in China, Japan, and Korea, arising out of the deliberations of the "World's Missionary Conference," which was held in Edinburgh, in June, 1911.

Miss Edith S. Bartlett was appointed to T'sang Chou in 1899, and married the Rev. D. S. Murray of that station in 1901. She barely escaped with her life by night during the Boxer insurrection, but when that outbreak had been quelled she returned to the work, which she still maintains, among the women of the district.



AFRICAN CHIEFS AT VICTORIA ROOMS. CENTENARY OF THE L.M.S.

Miss Gertrude Ovenden was appointed to Changchowfu in 1901, and was transferred to the interesting island of Amoy, off the coast of China, in 1905. A good deal of work is done on the mainland from Amoy, and Miss Ovenden was for some time in charge of a girls' school in the city of Changping.

The Rev. Reginald Bartlett was appointed to Orokolo (Papua) in 1905. It was then the nearest station to the scene of the martyrdom of James Chalmers. Under his supervision the entire aspect of the district was changed, but malaria, in 1911, forced him to retire from a most interesting and profitable piece of work.

And during the past year two additional missionaries went out from Bristol; Miss Macey, a daughter of the Rev. T. S. Macey, B.A., and Mr. Conrad Kinnersley,—both of whom were appointed to stations in Polynesia.

VIII.—THE L.M.S.

HOW MAY AN ECHO BE HEARD OF THE WORK OF THE LONDON MISSIONARY SOCIETY?

IT has been already indicated that the method of presenting missionary information has largely changed during the last half-century. Incident is more in demand than precept. People require facts to be dealt with in the concrete rather than the abstract. "Ralph Connor" realized this when he said, "Articles are no good if they have only facts and statistics and exhortations. Give me a sketch, a story, a thing of life, rather than a report. Make it as true to life as you know it, rather than mere facts. That would touch the imagination and give a basis for your appeal for help."

Long before "Ralph Connor" this was realized by Dr. Mullens. A recent biographer of his says, "he solved the problem of how to clothe the dry bones of hard facts with the flesh of a sympathetic and an active imagination." In his day the L.M.S. was responsible for 169 English missionaries abroad, and he presents the following picture of their actual work:—"Not only" he says, "on the Sabbath but through the week, not only in the pulpit, but in the school, the market, the private house, in a boat, under a spreading tree, our brethren expound and enforce that Gospel which shall sanctify and govern the hearts of many nations. In the cities of China and India, in the villages of Africa, among the swamps of Guinea, beneath the palm growths of

Samoa, they seek to be instant in season and out of season. Here we see Dr. Turner in the admirable seminary of Malua training the teachers. Mr. Edkins and Mr. Muirhead penetrating the Mongolian desert to inquire into the place and prospects of a mission among the Tartar tribes ; while Mr. John, after completing the Hankow Hospital, is isolated within a vast sea, the overflowings of the mighty Yang-tse, which has devoured half the streets of Hankow. In the midst of barbarism Mr. Moffat carefully revised that Secchuana Bible, of which he was the first translator. In the midst of civilization, after reading the proofs of the Chinese New Testament, Dr. Legge, consulting his learned pundits, dives deep into the ancient Chinese classics, and draws up an erudite commentary to make plain the early history of China. Mr. Murray opportunely arriving in a screw steamer, prevents war among the Christians of Man'ua. Mr. Chalmers, voluntary leader of the band of converts who keep the *John Williams* afloat, sticks by the vessel to the last, and with his brave wife refuses to quit the ship till she is safe in Sydney Harbour."

That is a brilliant little word-picture, and quite in the style advised by so eminent an authority as "Ralph Connor." And while this volume is mainly concerned with the work of the home base, and that in its local application, it would wholly lose its purpose if it did not seek to raise the curtain and show what the L.M.S. has meant to the peoples of India and China and Africa and the Islands of the Sea. Let us then adopt the method of Dr. Mullens and sketch the story of each of these "fields of labour," indicating in connection with each some special form of work which is, more or less, common to all. But, while we shall glory in all that the L.M.S. has been permitted to accomplish, let it not be imagined we claim any supremacy. Other Free

Churches of our land and the Church of England have had their share. Unity is the note of Christian service in the lands beyond the sea. We will take our record in order of seniority.

THE SOUTH SEAS.

A veritable epic might be written upon the sorrows of the South Seas. The inhabitants, one hundred years ago, were but as children in the world. Living in the midst of the splendour of the tropics, having no anxiety or labour in connection with their food, they were yet sunk in degradation, and given to most revolting idolatry. One third of the families upon various islands were at any moment liable to be called upon to provide the human sacrifice. Parents offered up their beloved children, often with cruelties that are beyond description, to appease, or to propitiate, the deity they feared.

Among these Polynesians the L.M.S. began its beneficent career. The story of the sailing of the *Duff*—of the “night of toil,” which lasted for seventeen years—of the breaking in of the “romance of missions”—and finally of the evangelistic labours of the “coloured apostles”—these things are the rich memory of the missionary student, and they will prove of entrancing interest to any who know them not, but who will buy and read the story of the L.M.S. fleet.

Think of John Williams marooned on Rarotonga and building the *Message of Peace* with rough hewn logs for planks and mats for sails and vine tendrils for rigging; with wooden pegs for nails and a barrel of stones for an anchor, and in this crazy craft sailing a thousand miles to take teachers to Samoa. Remember his death at the hands of cannibals when landing from the *Camden* on the island of Erromanga, and never forget the graceful steamer bearing his name, which year in and year out is now going

the round of the South Seas, carrying stores, conveying new teachers to solitary stations, and bringing home others to recruit.

The L.M.S. story of the Pacific tells of primeval children becoming heroic men and women. Elementary teaching and the gift of the Word of God turned cannibals into Christians. Men who were participators in the wildest orgies of pandemonium, or the sons of such men, became the messengers of the Prince of Peace. Tahiti told the story of the Cross to Rarotonga. Rarotonga repaid the debt to Samoa. Samoa sent the torch of truth undimmed to Lifu. While, in later years, from each of these islands, men and women went forth to face the fever of the coast line, and to brave the clubs of the savages, on the inhospitable shores of Papua.

INDIA.

A Director of the East India Co. "thanked God the conversion of India was impossible." His friends did their best to make it so. Nathaniel Forsyth, the L.M.S. pioneer of North India, and that singular man, Ringeltaube, the L.M.S. pioneer of South India and Travancore, however, both made good their landing in our great dependency. From Carey's time onward the East has never called in vain, but has attracted to itself some of the wisest and most intellectual of those who have given themselves to the labour of foreign Missions.

It has been epigrammatically said, "India is a world in itself." Truly it is so. The teeming mass of nearly three hundred millions, with its vast number of gods and its unique social system, its barbaric splendour and its brutish squalor, its vast wealth and its ancient learning, make it stand alone among the continents. Above the hum of its multitudes, from the bright intellects of its people, there is clearly an echo of the educational work the L.M.S.

has done, both in elementary and in higher-grade schools, as well as by itinerant preaching.

Perhaps the greatest service of the L.M.S. to India has been its visitation of the villages ; its outdoor services in the bazaars and at the fairs, and in later years its unobtrusive entry, through the ladies of the staff, into the dreary homes of the mothers of the race. But not less has its system of schools shared in breaking down the cruelties of a social system which stands without an equal on the broad belt of the world.

If India is ever to be won for Christ, it will be by the efforts of her own sons and daughters. The L.M.S. has ever recognised that its supreme duty is to educate them for the task. To-day almost every missionary has the story to tell of whole villages sending deputations pleading for resident teachers. Lack of funds alone prevents a vast forward movement among the peoples of the Orient. That the line of L.M.S. is right received the most striking confirmation on Christmas Day, 1905. On that day there was founded "The National Missionary Society of India." It is to be conducted by Indian men, supported by Indian money, and controlled by Indian management. The purpose is to reach the millions as yet untouched by any European agency. The meeting was held in the historic library of William Carey, at Serampore, and the L.M.S. gave to the new society its most cordial greeting ; and not less heartily has it joined in establishing the United Church of South India, in which Eastern aspirations may find their full expression of Christian life untrammelled by Western thought, tradition, and history. Towards this expression of Union China is moving as well as India. One of the features of the Edinburgh Conference was the presence of Mr. Ching-Ching-yi, who was appointed and supported by the Chinese Christian Church.

AFRICA.

“The end of the geographical feat is the beginning of the missionary enterprise.” So said David Livingstone. That epigram tells at once the story of his life, and the reason for his resting-place in Westminster Abbey. It not less surely tells the secret of the L.M.S. advance into the Dark Continent. Africa has many voices, but perhaps it speaks most loudly of man’s brutality to man. The record of the L.M.S. is one of unceasing and relentless opposition to slavery in any form. Dr. Van Der Keip, who went to Cape Town in 1798, became the first champion of the Hottentot. Moffat, after he landed in 1817, steadily moved forward till he had gathered a thousand African Christians at Kuruman. Livingstone gave his life to heal what he called “the open sore of the world.” From the day Capt. Hore and his party set foot in Ujiji, the very conscience created by their presence caused the public slave market to be closed. To-day, true to its traditions, and aided by the Arthington bequest, the Society is pressing into the Awemba country, and is throwing its protecting care around a people who but a few years ago were hardly known to anyone except the Arab raiders.

It is a happy fact that the land where the African races were carried into captivity, Jamaica, and the whole British Guiana Mission, should repeat the echoes of the African continent. The noble work of John Wray, and the sad martyrdom of John Smith in a felon’s cell, the loving comradeship of their good wives, together with the Churches existing to-day, do but confirm and accentuate this feature of the story of the L.M.S.

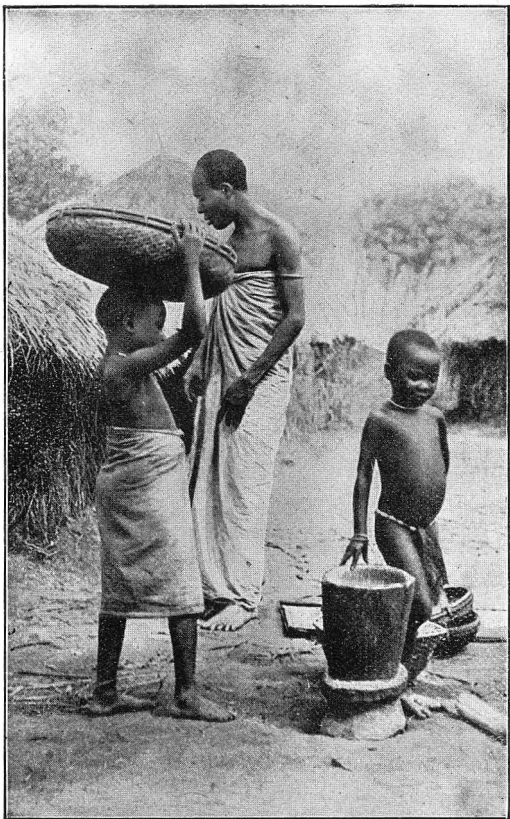
There are now in Cape Colony quite a number of Congregational Churches, having many branches and missions, in some of which Native pastors minister. All of these, though now self-supporting,

owe their origin to the early missionaries of the Society. In Bechuanaland, Chief Khama,—“The Knight of Africa”—governs his people with an enlightened Christian rule, learned at the side of his missionary. In Matabeleland, once the country of the dreaded Mozelekatze and of the cruel Lobengula, the people are at last able to live in peace, no longer enslaved by military despots, but free to enjoy such blessings as they can and do gain at the Mission station.

And within these last few years the L.M.S. has established in Bechuanaland the wonderful Tiger Kloof Native Institution. Its principal, the Rev. W. C. Willoughby, declares that while “the missionary’s task is to make the spiritual dominant over everything, he has to deal with cleanliness, hygiene, housing, skill, industry, agriculture, thrift, science, citizenship, brotherhood, and the like.” Hence there is here undertaken the equipment of an African ministry for an African Church; the training of African schoolmasters and schoolmistresses for African schools; the education of the sons and daughters of the comparatively high-born and wealthy natives; the training of native craftsmen and the teaching of skilled work to native women. An ambitious, intellectual, and intelligent effort to create Christian national life in the interior of Africa.

CHINA.

In the early days of the nineteenth century the “Land of Sinim” was a sealed empire. Foreigners were only permitted to reside in a few coast towns. Death was the penalty for any native who ventured to teach “barbarians” the language of the country. With this great fact to contend against, Dr. Morrison went to China. He learned that complex tongue, and with amazing skill, not only translated the Bible into it, but laid the foundations upon which the



AT HOME IN AFRICA.

English connection with the "Flowery Land" has been established.

Most of the restrictions to life and travel have now passed away. Yet hatred of the "foreign devils" has not entirely disappeared. A shadow rests upon many English hearts when the outbreak of the Boxer movement is remembered. There was then cruel torture of bonds and imprisonment, with much patient bearing of indignity and of death itself. Thousands of native Protestant Christians and a very large number of missionaries, with many of their children, were killed. But the spirit which dominated this martyr host lives and is bearing its fruit,—fruit which has been seen and tested in these later days, which seem to mark the beginning of an awakened Chinese nation.

The honoured veteran of the L.M.S., the late Dr. Griffith John, said not long ago: "The change in the attitude of the people towards us is making the missionary life in China a very different thing to what it was in the earlier days. Intercourse with them has become easier, and preaching to them is far more enjoyable. The opprobrious epithets of former days are seldom heard now; and as for stone-pelting and mud-throwing they seem to have become things of the past. Here and there the Christians are still exposed to petty persecutions from their heathen neighbours, but such troubles are far less frequent than they used to be, and far more manageable."

Few realize how vast China is. It stretches to the north till it almost reaches the region of perpetual ice and snow, and it reaches so far to the south that the inhabitants there enjoy nearly perennial summer. It is computed 1400 die every hour, over 30,000 in a day. A city equal to Bristol swept into eternity every ten days. Like an echo it almost seems as if from the very figures there "rings the cry

imperious": "Oh! bringer of the dawn, press on!"

Such help can often be given in unequalled fashion through the agency of Medical Missions. It not infrequently happens that statistics are spoken of slightly. Figures are said to be capable of being made to prove anything. Still they have their rightful place, and in no system of missionary labour can they be more accurately used than in relation to hospital work. From the general report for 1911 it appears that the L.M.S. has forty-nine hospitals and asylums. In connection with these the doctors and nurses cared for 10,938 in-patients and 254,489 out-patients, by whom 437,273 visits were paid. This is apart from the work done at thirty-four dispensaries and by individual missionaries, who all, more or less, help their people when suffering from the simpler ailments of life. In China there are thirty of these hospitals, and here 6299 in-patients were treated, while 90,814 visits were paid by out-patients. Many of these people were the victims of opium. Men and women suffering from all manner of diseases have often walked ten, twenty, even fifty miles to be medically treated, because they have heard of the fame of the doctors' "wonder-working hand."

MADAGASCAR.

The story of the reception of the Gospel, followed, as it was, by the expulsion of the missionaries and the suppression of the infant Church, has never failed to call forth feelings of deep sympathy,—feelings which were renewed at the time of the French invasion. There are three special occasions in Malagasy history:—(1) That sad day when a heathen queen enforced her will by banishing the missionaries, putting to death a large number of her best people, banishing, imprisoning, and fining

others. (2) That glad hour when a new queen was crowned, her throne embellished with quotations from the Word of God. By her side the Book of Laws and a copy of Holy Scriptures. (3) The return of the missionaries at the request of the Government, and the establishment of the L.M.S. Training Institute. The Malagasy are great talkers. Traders, soldiers, servants, going into the country on business, often most imperfectly instructed, spoke everywhere. When the college was built many of them were enabled to become intelligent and useful preachers.

It is a wonderful echo from Madagascar. It tells in triumphant tones of the fact that despite twenty-six years of bitter trial, in which hundreds, even thousands, perished, there were more Christians upon the island when the day of Jubilee broke than there were when the persecution began. Nothing accounts for this except their abiding love for the Bible. They baked it into loaves of bread; they hid it in the earth and under the eaves of their houses; they risked life itself that they might retain the "pearl of price," so that they could occasionally read it at the dead of night, and in the depths of the forest.

Madagascar is to-day the problem and the passion of missionary statesmen. French governors find it impossible to understand the altruism of private Christian benevolence. They have sought to put down the assembling of the people together for worship. Their regulations have caused four hundred schools of the L.M.S. to be closed. But the missionaries did not permit themselves to be driven from their work. They adapted themselves to the circumstances, and are still seeking to help their people to the extent of their opportunities.

PAPUA.

Forty years ago a little group of men stood upon an island in the Papuan Gulf. They were the first detachment of the gallant band pressing forward from Samoa, Lifu, Maré, Niué, and Rarotonga, to evangelize Papua. Under the quickly-fading light, and opposite to them, across that silver arm of the sea, lay the haven of their hopes. They remembered the darkness from which their own island homes had emerged. They thought of the perils which lay before them. They realized that their purpose was to pay a debt due to the past, and standing thus they sang together the old hymn of Isaac Watts :—

*“ Jesus shall reign where'er the sun
Doth his successive journeys run.”*

So was the Papuan Mission born. In that spirit it has continued to live. There is no fear that the names of Chalmers or of Lawes will be forgotten. There is great risk that we may fail to hold in mind “ the kindly dark faces, that fought with us, faithful and few.” The L.M.S. carries on its work, by their aid, along a coast line of seven hundred miles. There are some one hundred and thirty stations, like centres of light, dotted here and there. Three thousand men and women to-day profess Christianity, while many such have gone to their rest. Deacons whose tattoo marks indicate their cannibal origin, serve in the little churches. Mr. Lawes said, in his last speech at Colston Hall, that it seemed to him the most wonderful thing in the world, that by the simple preaching of the Gospel, a savage should be transformed into a Christian ;—once a thing of feathers and paint and degradation inconceivable, but now sitting down at the table of the Lord.

There is no echo which comes with greater clear-

ness than this one of devotion to duty. Devotion, it is true, of leaders from our own homeland, but, in a very special sense, the devotion of men and women from those other and smaller islands which stud like gems the great Pacific. To these, as to their white brothers, the work was, and is, "foreign service." They revived anew the romance of missions. When it has been told that this one, or that one, had fallen by the club of the cannibal, or by the fever of the swamp, there has ever been another who claimed, by right of blood or in virtue of comradeship, to take the place of him who had gone.

BRISTOL MISSIONARY SOCIETY.

—

The Forward Movement

OF

The London Missionary Society.

URGENT CALL FOR 100 MISSIONARIES—
PROPORTIONATE FUNDS REQUIRED.

THE Committee of the Bristol Missionary Society has arranged the following Meetings in support of THE FORWARD MOVEMENT.

The *purpose* of the Gatherings is not the immediate collection of funds, but that by *Prayer, Exhortation, and Conference* this important Auxiliary may be led to contribute its full share to the increase of the *Missionary enthusiasm* that will ensure the supply both of the Missionaries and the Money.

MONDAY, NOVEMBER 30TH.

Tea and Coffee, Redland Park Hall, 5.15.

CONFERENCE of the Women of the Churches, REDLAND PARK HALL, 6.0.

CONFERENCE of Ministers, Deacons, and Sunday School Superintendents, in THE PARLOUR, REDLAND PARK HALL, 6.0.

PUBLIC MEETING, REDLAND PARK CHURCH, 7.30.

The Revs. Dr. REYNOLDS, WARDLAW THOMPSON,
ELKANAH ARMITAGE, M.A., and
Mrs. ARMITAGE, Mrs. ROBERT WHYTE and others
will take part.

Your attendance is earnestly invited, in the name of the Committee, by

Yours faithfully,

S. D. WILLS, *Chairman.*

G. A. WILLS, *Treasurer.*

LLEWELLYN H. PARSONS,

H. ARNOLD THOMAS,

URIJAH R. THOMAS,

FRANK N. TRIBE,

} *Hon. Secs.*

May we also remind you that Sunday, 29th, is the fifth Sunday in the month, and that our Committee resolved to recommend our Churches that whenever there was a fifth Sunday, one of its services should have special reference to Foreign Missions.

November 13th, 1891.

IX.—A SECOND CENTURY.

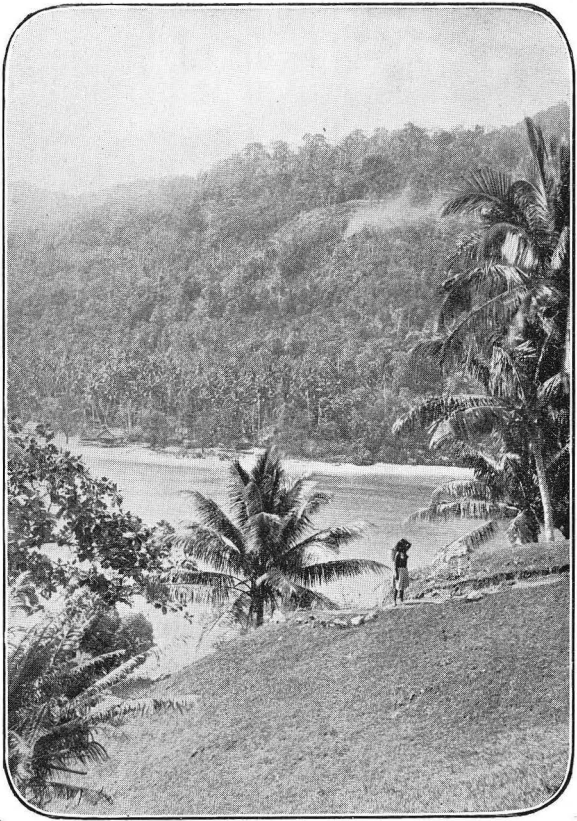
IN WHICH THE LONG VISTA OF OPPORTUNITY
EXTENDS EVEN BEYOND THE DREAMS OF ONE
HUNDRED YEARS AGO.

THE opening years of the last decade of the nineteenth century were memorable ones in the history of Foreign Missions. Many circumstances had combined to break down barriers which formerly existed in different quarters of the globe. As through an open doorway the vista of a new century was viewed. Missionary statesmen everywhere contemplated the wide extension of their responsibilities and the large increase of their staff.

Just at this juncture a circular letter was issued to the Congregational Churches. It was signed by four ministers who were known and loved throughout the denomination. One of these was the Rev. H. Arnold Thomas, M.A., the pastor of Highbury Chapel and one of the hon. secretaries of the Bristol Missionary Society. In this letter it was argued that the time had come for a great "forward movement," and the immediate increase of the L.M.S. staff of missionaries from 200 to 300 was advocated. This has been commonly called the inception of the "forward movement," but Mr. Lovett, the L.M.S. historian, shows that this was not so. The time was ripe and many others were acting along the same lines. But unquestionably the letter touched the imagination of Congregationalists and brought to a focus the nebulous plans of the London Missionary Society.

And as a consequence it was resolved by the Board of Directors that the whole policy of the Society should be directed towards achieving the suggested ideal. That was twenty years ago. It has not yet been quite accomplished. At that time the actual number of L.M.S. missionaries was 190, but by the first year of the twentieth century the roll stood at 270 (203 men and 67 women). Those who seek to understand Missionary statistics have to take long views. The ten years when the staff went up from 190 to 270 were mainly years of preparation, both of the workers themselves and of their stations. It would not be a fair comparison to take the figures of those years as a test of progress. But from 1901 to 1911 the new order was in full work, and though the results of such work can never be adequately shown in that way, yet the figures do give substantial proof of honest service and much blessing. We will therefore examine and contrast that period.

In the year 1901 there were 270 missionaries and 6203 native ministers, teachers, and Bible-women, but last year these had increased to 293 missionaries with 6668 native assistants. An increase of 23 missionaries and 465 assistant preachers, catechists, and readers. Still more remarkable is the fact that ten years ago the Church members and adherents numbered 240,789, but last year these had grown to 393,839, an increase of over 150,000 persons who were being intimately and personally influenced towards a growing Christian life and profession. And it must be remembered that these figures do but faintly indicate the far vaster number for whom no figures can be given, but who are being reached by the greater activity in street preaching and by itinerating services, though they cannot yet even be classed as "adherents." Then in these ten years our missionaries increased their Sunday-schools from 1120 to 1792, and their Sunday-school scholars from 46,878



KWATO BAY, PAPUA.

*Some splendid industrial Missionary work is done
here by the L.M.S.*

to 79,768. The day schools indicate the only decline. Ten years ago they numbered 1816, and now they are only 1777, but that is accounted for by the fact that, owing to the action of the French Government, no less than 400 schools had to be closed in Madagascar during 1907. Despite this fact, however, in the lesser number of schools, there are now 79,590 children as against 76,590 ten years ago. Moreover, the native contributions towards the work amongst their own people, in all departments, show a substantial and gratifying increase. In 1901 these amounted to £26,854, but in 1911 the total sum was £40,831. Finally, look at the startling development of medical work :—

	1901	1911
Fully-qualified Medical Missionaries	29	38
Missionary Nurses	5	8
Assistants	28	40
Hospitals, including Leper Asylums	30	49
Dispensaries	27	34
Beds	745	1072
In-patients	5269	10,938
Out-patients	150,912	254,489
Total visits of Out-patients ...	243,136	437,273
Receipts in fees £1211 5s. 10d.	£2961 18s 4d.	

But lest it should be assumed we have intentionally used the figures of the 1911 L.M.S. report instead of those for the present year, we give on the next page the statistics from the 1912 report which only came to hand while these pages were actually in the press. It will be observed that there is again substantial progress in every department. And it may be added that the native contributions have risen in this last year from £40,831, as recorded above, to £43,717 10s. 4d.

L.M.S. GENERAL SUMMARY: 1912 REPORT.

FIELDS.	MISSIONARIES.		NATIVE AGENTS.					Church Members.	Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.			
	Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	BOYS.		GIRLS.	
												Schools.	Scholars.	Schools.	Scholars.
1. NORTH INDIA	23	24	9	54	46	33	100	939	2,575	39	1,476	74	5,357	46	1,932
2. SOUTH INDIA	32	17	12	127	397	66	178	2,654	30,111	362	7,896	379	10,785	56	4,416
3. TRAVANCORE	13	3	17	228	409	83	74	11,337	71,552	375	17,182	286	13,462	50	3,625
4. CHINA... ..	68	31	12	238	148	46	49	15,215	7,763	23	1,255	70	2,065	94	2,191
5. AFRICA	23	2	—	337	—	—	—	5,760	23,153	107	4,091	*288	13,479	—	1,079
6. MADAGASCAR	18	5	476	2,504	150	—	5	31,267	135,872	585	32,073	*104	3,450	2	3,096
7. WEST INDIES	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. POLYNESIA ...	29	6	440	543	—	—	—	21,134	49,200	374	18,805	*340	10,210	—	7,071
Totals	207	88	966	4,031	1,150	228	406	88,306	320,226	1,865	82,778	1,541	58,808	248	23,410
1911	208	85	947	3,899	1,128	249	445	84,185	309,654	1,792	79,769	1,547	56,878	230	22,692

* Mixed Schools.

Now it is no use denying that these have been years of stress and strain. They have tested the faith of the boldest. Constant deficits in income have had to be faced. The working capital, which the Society must retain, has been reduced to a perilous margin. But it would be equally futile to try to maintain that the Directors entered upon this policy of extension without the clearest indication that the Churches forming their home constituency were at one with them in their high and holy purpose. It may be that neither the Board nor God's people for whom they acted had fully understood the cost. And to-day further work cannot be attempted, even though it may be the legitimate outgrowth of the development we are considering, because the Society is chained by a deficiency of £43,000.

To-day newspapers and politicians often draw attention to what they call the "yellow peril," but if any missionary who is himself concerned in that which is taking place in India, or who is facing the anxiety of the times in China, were asked, he would say these things represented the golden opportunity of the age. And when the record of what this one Society has been enabled to accomplish during the past ten years is carefully considered, who will dare to assert they are not right, or who can feel that the debt of £43,000 is more than a bagatelle amid the wealth and responsibilities of the Christian people of this highly-favoured land?

But the question which lies before the Bristol Missionary Society at this time is not the responsibility of Christian people generally. Whatever might be said elsewhere, we, at least, were fully advised and concerned in the beginning of the advance. The anniversary of 1891 had that fact for its main objective, and in the five years which followed more than two hundred meetings were held throughout the constituency to explain and illustrate

the progress of the work. It is true that we have since urged upon the Directorate, in common with others, the policy of consolidation, and that policy has been followed wherever it has been compatible with efficiency. The only other policy would have been to withdraw altogether from one or the other great spheres of service. That could not be. Recently, in a forcible sentence, Dr. R. Wardlaw Thompson said, "the L.M.S. is a living organism, and because it is alive it must grow." And that one sentence gathers to itself the perplexities of the Directorate and the dismay with which missionaries contemplate opportunities which should be the crown and rejoicing of all their labours.

Hence we come to the pertinent inquiry: what ought the members of the Churches included in the area of the Bristol Missionary Society to do in order that there might be a really worthy celebration of the centenary of the Society? Well, Bristol men have ever been pioneers. Cabot sailed in a Bristol ship and sighted the New World. The first Englishmen known to have landed at Plymouth Rock stepped ashore from a Bristol vessel, wintering in that famous harbour. And when the Pilgrim Fathers had established themselves in that identical place, that they might have that freedom of worship which was denied to them at home, hundreds took shipping to follow them from the very same quays whence the *Matthew*, with Cabot in command, had sailed a century and a half before. And this year a memorial tower has been completed at Halifax, near the spot where Cabot landed, in 1497, on the coast of North America, and the Lord Mayor of Bristol (Sir Frank W. Wills), himself a grandson of one of the founders of the Bristol Missionary Society, was present at the opening ceremony to offer a suitable gift as an expression of the bond uniting the two places.

If such things can be said and done when discovery, commerce, and national goodwill are the topics which stimulate men, how much more should they be moved when freedom and religion are the themes? The first Congregational churches in this city of Bristol were founded by men who cast aside every worldly possession and every earthly comfort that they might help to win liberty in religious worship. The Tabernacle was erected under the stimulus of the immortal George Whitefield. To the men who assembled in these churches, or to their sons who followed in their footsteps, every Congregational church in the city and the district is indebted for its place and premises. And these were the men who founded the Bristol Missionary Society. To celebrate the centenary of their act is but an expression of thanksgiving for the ease and opportunities of to-day.

But how? There is no way but to be greatly daring. Daring to make a beginning to lift the burden of the big debt which cramps and fetters the work of to-day. For four years the London Missionary Society has not been able to make any special effort to gather extra funds. The Congregational Union of England and Wales has during that period been amassing its great Central Fund, which aims at making the position of village pastors and downtown ministers more tolerable. That effort will be completed in May next, and the Directors of the L.M.S. will be free to place their case before their supporters. They will probably ask for £60,000 to wipe out their debt and to make good gaps in their work which can wait no longer. What an impetus would be given to their appeal if it could be shown that one quarter of the amount, say fifteen thousand pounds, would be forthcoming from the sons of the men who gathered around "the cradle of the Missionary Society" in the Bristol Tabernacle. It can

be done, but it wants big gifts, that is gifts that are big in proportion. We are more than ever a democracy to-day. The last twenty years have taken from us a great company of those who were leaders in any like enterprise. This effort would need to be an Inkerman—a soldier's battle—but from the experience of every man and woman amongst us may it not be said,

“FREELY YE HAVE RECEIVED, FREELY GIVE.”

