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REV. JAMES CHALMERS, NEW GUINEA.

One of the foremost among that small band of brave men by whose efforts the savages of Papua, or New Guinea, are rapidly being won to Christianity, is Rev. James Chalmers.

He possesses qualities which are like so many passports to the bearer in the midst of a barbarous people. Attractive in appearance, above the average height, of strong physique, a frank and manly bearing veiled by an indefinable expression of modesty, presenting a personality to which the most treacherous cannibals at once give their favor, and soon after their confidence—these qualities, combined with great courage, tact, and knowledge of native life and ideas, have enabled him to penetrate into regions hitherto untrod by the white man.

It may be of interest to mention a few circumstances in Mr. Chalmers' history prior to his becoming a missionary in Papua. He was born in 1841 at Ardrishalg, Argyleshire, and became a member of the United Presbyterian Church in 1860. After a course of study at Cheshunt College and Highgate, he was appointed to Rarotonga. Having married Miss J. R. Horeus, he sailed from London in the "John Williams" in the month of January, 1866. At Anceytm the ship struck on a reef, and returned to Sydney for repairs. After visiting several of the stations, she was wrecked on the island of Niue, with some of the missionary party on board. They ultimately arrived at Rarotonga in May, 1867. In July of the same year, the Rev. E. R. W. Krause returned to England, leaving the Mission in Mr. Chalmers' charge. Here he conducted the pastoral work in the native churches, also the Theological Institution for training native preachers, and the various schools on the Island. Having been appointed to New Guinea, he left Rarotonga in May, 1878.

After some preliminary labors and early troubles on Suau, or Stacey island, and the mainland, he began his journeys, accompanied by Mrs. Chalmers, among tribes supposed to be hostile, travelling unarmed, trusting to Him in whose work he was engaged. He says, "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and of inspiring confidence. She seemed fearless, and made these wild children of nature greatly respect her. Resolute in character, no circumstances of a seemingly untoward nature could turn her aside from the plain path of duty. When her friends in Australia tried to

persuade her to remain there for a year or two, while Mr. Chalmers selected a position and prepared a home, her firm reply was, "No! my place and my duty are with my husband."

After five weeks' journeying, during which they had very great difficulty in obtaining bearers, they were detained for some time at Uakinumu. One night, after all in the village had retired to rest, a peculiar noise was heard, as of some one in great distress; then loud speaking in a falsetto voice, and all knew that they had

stations is exercised by Mr. Chalmers, and also in many places far inland, for, under the name of "Tamate" (teacher), he is beloved by all. Everywhere "maino" (peace) follows the footsteps of Tamate. He settles their quarrels; often he is sent for from very long distances to act as the arbitrator among tribes which are at war. As an English naval officer testified lately: "Everywhere Tamate's influence is supreme;" he soothes their excitable minds, calms and drives away their fears with a power which to these simple people seems

Moresby, and baptized the first three New Guinea converts. The church was crowded, and all seemed interested.

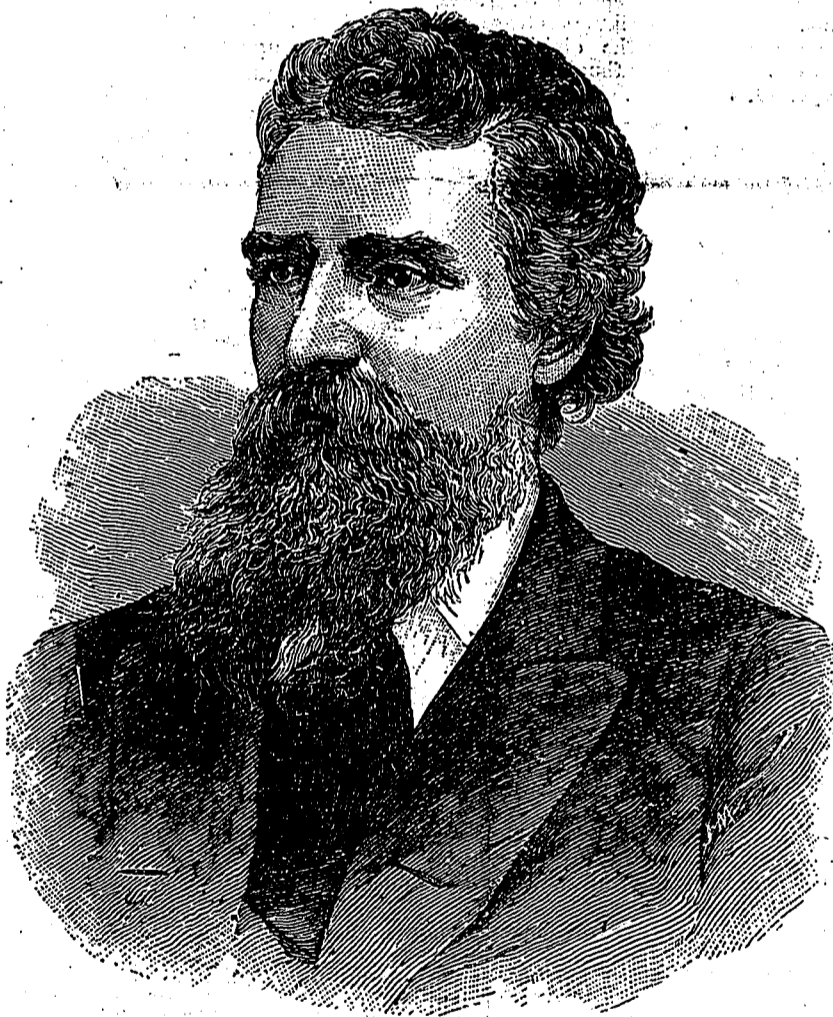
On January 10, 1881, he started. The leader ran away, but Huakonio, one of the baptized three, was willing to go. The boat's crew were considered fools, rushing into the arms of death. Wives, children, and friends, gathered round weeping. Huakonio told Mr. Chalmers afterwards that every means save physical force were used to prevent their accompanying him, and added, "We know it is all right; the Spirit that has watched over you in the past—naming the various journeys—will do so now; and if we return safe, won't the people be ashamed?" The visit proved successful. Semese, the old chief of Lese, was pacified first. When met he was in a towering passion, and all that Mr. Chalmers could understand was that somebody was a thief and a liar. But wrath soon fled, and a feast was prepared; both chief and people were charmed, and quite willing to make peace, and pay a return visit.

This advantage was turned to good account, as Semese was taken on to Motu-motu, where Rahe, his son, was chief. Semese spoke nearly all night, exhorting to peace, and that now "Tamate" and the Port Moresby people had visited them, they ought no more to go about exalting themselves, fighting with their neighbors, and speaking evil of their friends. Thus peace was made. Rahe's son was named Tamate, and his namesake grimly observes, "I have no doubt he will be an expensive honor."

Soon after his return, Mr. Chalmers baptized Kohn and Rahela, the first two women of New Guinea converted to Christianity. We echo his prayer: "May they be kept as true ministering women for Christ?"

In May, Mr. Chalmers left for Port Moresby, and took a westerly course. He anchored in Hall Sound next day, opposite Delena. The chiefs, Kono and Lavao, came off, and said it was useless to go on to Maiva, it being impossible to land there. He went ashore at Delena, and, in a survey of the country, was astonished to find a beautiful tract of land, forming a splendid position for a mission house. Kono offered as much land as he needed, and, after thinking it over, Mr. Chalmers decided to build, then landed his tents, and pitched them on the rising ground above the village.

When telling the people that there would be no work for them on Sunday, Kono said, "Oh, we know! and we too are going to be helaka (sacred) to-morrow." On being asked how he had come to know



THE REV. JAMES CHALMERS.

a spiritist near, and revelations were about to be made. The travelling party were all named, and the places they were to visit. Mr. Chalmers felt anxious, for if the revelation should be the least doubtful, no native would go with them. However, it was all right, they were good men and kind, and the villagers would all willingly receive them. The influence of the tribal chiefs has been quite undermined by these sorcerers, until scarce any are left to wield authority. Now, however, the real power along the coast covered by the Mission

wonderful, so that the very name "Tamate" has come to signify "peace."

At the close of 1880 reports were brought to Mr. Chalmers that the Elema natives purposed making a raid to kill him and Ruatoka, the native teacher, and then attack right and left, and "pay off all accounts." Under these circumstances he resolved to visit Motu-motu, and beard the lion in his den. It was a bad season for travelling; the natives said it was too late, but he resolved to try. Before setting out, he opened the new church at