

## Missionary World.

### LAST HOURS OF MISS GRAHAM, M.D., AND MRS. MALCOLM.

The following particulars of events which have filled many hearts with deep sorrow will be read with great interest by all sharing in the mission work of our Church, especially that in Honan, China.

On Oct. 6th, Mrs. Malcolm took ill, and on the 8th she was little improved. Consulting over the whole situation on that day we decided to hire a house for a month, and stay all of us for that time. We soon got the house in order, and on Thursday, 11th, Dr. Graham, Miss McIntosh, Mrs. MacKenzie and I moved into it. Mrs. Malcolm was so weak that it was deemed unwise to move her then. The ladies watched her by turns, night and day. On Friday Miss McIntosh was with her. At five that evening Dr. Graham left us to go and see her, and, as we understood, she intended coming back for supper, and then returning to take charge for the night. She did not come back for supper, but that caused no surprise. I saw her about ten at night, when Miss McIntosh came home with me, leaving her in charge of Mrs. Malcolm, along with Dr. Malcolm. About midnight she felt some uneasiness internally, which was soon relieved by a vomiting spell. After a time she felt uneasy again and soon had reaching and purging attacks. Dr. Smith (London Mission) and Dr. Malcolm then suspected the presence of Asiatic Cholera. The above-named symptoms, with the addition of cramps, continuing, confirmed their suspicion, and she was treated for cholera. That she had cholera was soon established beyond a doubt, the physicians in attendance believed.

During the morning hours her illness was not of such a nature as to cause grave anxiety. Between seven and eight on Saturday morning, she was removed from the house in which she attended Mrs. Malcolm, to one belonging to the London Mission. Trained nurses were called in to attend her, but Dr. Smith urged us not to go in, as the disease was so deadly, until he requested us to do so. By noon she was in a very critical condition, and Miss McIntosh joined those waiting on her. It was evident then that she was going to have a hard struggle for life, but as she was blessed with such a good constitution, and the disease had been properly diagnosed and treated from the outset, we all hoped she would come through. Earnest prayer ascended for her from many hearts.

In the afternoon she recovered slightly, and hope revived in every heart. It seemed as if we could not part with our beloved sister. All that the loving sympathy of devoted friends, and the experience and skill of the trained nurses and physicians could do, was done, but in vain. It was evident to us all by half past five that death was approaching. Still while life remained there was hope, and so we worked away trying to keep the circulation going. About twenty minutes from six, we gave up our efforts, and stood sadly aside to see the end. It soon came, she turned on to the left side, drew a few long breaths, made a slight motion with the throat, and all was over by a quarter from six.

She was conscious throughout, but said very little latterly. She was ill, in all about eighteen hours. Dr. Fraser regarded her case as one of the most malignant Asiatic Cholera cases he had seen. It must have been so to sap such a vigorous life so quickly and to exhaust all her powers. We are not able to say as yet where she got the deadly malady. It was prevalent among the Chinese here some weeks ago, but we are not aware of her having visited any infected place or coming into contact with any persons who had it. Most of the Doctors are disposed to think now that cholera was the origin of Mrs. Malcolm's trouble, and that Dr. Graham may have contracted it from her. No other foreigner has taken the

disease, but a Chinaman, who assisted in carrying Dr. Graham from one house to another, took it and died a few hours after she did.

We laid her mortal remains away on the following morning in the little cemetery that contains the dust of Drs. MacKenzie and Roberts, James Gilmour, and many other worthy China Missionaries. I can scarcely tell you how we have been feeling since. God has graciously sustained us all, but the loss of our dearly beloved sister has struck us dumb with amazement and sorrow. It seems to us yet as if it cannot be true, as if I must soon hear her merry peal of laughter again. Ours is no common loss. I have had abundant opportunity of observing Dr. Graham during the past two years, and know what an excellent Christian lady she was. There was in her a beautiful blending of Christian gifts and graces, which are indispensable in all great missionaries. She gave herself with great heartiness and diligence to the acquisition of the language, in its spoken and written form, and was making rapid progress in her knowledge of it.

She was naturally of a buoyant disposition, and did much by her presence to brighten the life of each of us. She gave herself fully up to the work which she came to do, seeing daily evidence for the need of such work, and gladly doing what she could to aid her suffering Chinese sisters. She was a Bible reader and lover as well. Latterly she took to marking the portions read in such a way as to indicate at a glance the lines of thought and truths that impressed her most. Jesus was very gracious to her and her faith in Him grew stronger year by year. She was learning much regarding the difficulties that beset us in Honan, but took a hopeful view of the future of our work there. She carried home memories, influences and associations constantly with her, and rejoiced in every indication of real spiritual advancement in the Presbyterian and all other Canadian Churches. She found time to write to a small circle of friends words of information, cheer and testimony for her Master. She had a most methodical way of attending to business matters, that proved helpful to her in other lines of work also. The more intimately we knew her, the more we saw to admire and love. I hope we have all been helped by her presence with us. Life is much poorer to some of us by her removal. While we sorrow it is not as those who have no hope. Though there was no dying testimony, she gave us, what to me is more value, the whole hearted testimony of a living, earnest and consecrated Christ-like life. Her life spoke to us all, and, though dead, she yet speaketh. May God graciously sustain the sorrow stricken parents and all the family circle. May He grant to yourself and all the members of the Committee, and to all of our band also, wisdom to understand and improve the lessons which this startlingly sudden call has to all of us. Truly His ways are not as our ways, nor His thoughts as our thoughts.

Since writing the foregoing, our dear sister, Mrs. Malcolm, has joined Dr. Graham in the eternal world. She lay at death's door for a week before her death, and surprised all the doctors by her vitality. No fewer than six of them consulted regarding her, but to none was it given to suggest a remedy that could preserve her in life. The disease in her case was much more complicated than in Dr. Graham's, and ran its course slowly, gradually sapping her strength, and leaving her very weak indeed, before death came. She was partly conscious till noon on Sabbath, 21st., and died at half past seven that evening. She was a most patient sufferer throughout, and fully resigned to her heavenly Father's will. Her deathbed testimony for Jesus was very, bright and inspiring. She was prepared for the great change and latterly longed for it. In taking farewell of each, she affectionately urged us to all possible diligence in the work of the Lord. We had a funeral service in the Union Church, Tientsin, on Monday forenoon, and then committed her

dust to the grave along with dear Dr. Graham in the little cemetery. They were lovely and beautiful in their lives. They came to China together and were together all last summer. In death they were separated only a few days; they sleep in the same plot of ground, and for aught we know may be side by side in the Father's home above. The heart desires that such should be the case.

It was not my privilege to know Mrs. Malcolm as intimately as I knew Dr. Graham, but what knowledge I had gave me a high opinion of her worth. She gave herself heartily to the work of the Lord in Honan, desiring to adapt herself to the needs of the people that she might obtain their confidence and win their hearts for Jesus. It was while endeavoring thus to reach them that she took smallpox last spring, in all probability from some of the woman visitors. She had many plans in her heart for work among the women and children in Chu Wang in future. She has suffered a great deal since coming to China, and been very patient through it all. There was a winning gentleness in her manner that was very delightful. She was very quiet and unassuming, generous in sympathy and charitable in judgment. She loved her Saviour ardently and delighted in the company of His followers. She had but a brief period on earth, but was fast ripening for heaven. Many others, as well as her husband, will mourn her early departure. Her heart's desire was not granted her in being permitted to see many years of service, but God who knew her heart has taken account of the desire, as well as of what she had actually accomplished. We shall miss her sadly, but are consoled by believing that what is loss to us is unspeakable gain to her and shall live and labor for the cause so dear to her heart. Dr. Malcolm has been calm and composed in his great grief, bearing up bravely under the loss of her who was so dear to him, and who loved him so ardently. We fear a re-action may come before very long. It is with sad, sore hearts that we turn our thoughts to Honan now as we remember the valuable co-laborers lying in the Tientsin cemetery.

Miss McIntosh will give you fuller details when she reaches Toronto. As the advice adverse to ladies going to Honan is so emphatic, we think it better for her to return to Canada now than to spend the winter at Tientsin, or some other coast town. She has stood quite a strain this year ever since March last with Mrs. Malcolm's and Dr. Smith's illness. She needs the rest that the ocean voyage and stay in Canada will give her.

Enclosed you will find doctor's certificate for Dr. Malcolm, stating reason why he should take a trip and rest for a few months. We regret exceedingly that he should have to think of returning, but can think of nothing better for him. It may mean returning now, before a break down, in the hope of coming back soon, or staying to collapse at his work and then go shattered in health and with darkened prospects for the future. The work in Honan is as urgent as ever, but it has been left for a time and everything at present points to the wisdom of his leaving it alone for some months longer. The rest and change he needs are not easily had in China, and we hope soon to see him back stronger in every way for work.

New York Evangelist: We have a very dear young friend in a Catholic Seminary studying for the Catholic priesthood. A more devout and earnest soul we should search far to find. But in a late letter he bewails the teaching which obliges him to wait confession to a priest and absolution from the Church. "Why," he asks, "did not our Lord permit us to go directly to Himself and by penitent confession receive immediate forgiveness?" It is doubtful whether Bible Christians accustomed to thus go to their Saviour in loving confidence of pardon, appreciate what this means. But this cry from one seeking to be loyal to his Church and yet finding it stand between him and his Lord, reveals something of the bondage from which the Reformation freed us.

## Teacher and Scholar.

Jan 27th, } THE GREAT CONFESSION { Mat. ew. xvi. 18, 19. }  
 Read also Mark viii. 27-33; Luke iv. 18-22.  
 GOLDEN TEXT.—Matthew xvi. 16.

CATECHISM.—Q. 5, 6.

Daily Readings: M.—Matthew xvi. 13-23—The Great Confession.

Tu.—John vi. 66-71—Another Confession.  
 W.—I Peter ii. 1-8—The Chief Corner Stone.  
 Th.—Acts iv. 5-12—Peter's Witness for Christ.  
 F.—Mark x. 32-42—Cost of Confessing.  
 S.—Romans x. 1-11—Believing and Confessing.

Su.—II. Timothy i. 1-12—Confessing and Enduring.

Time.—Summer of A.D. 29, a few weeks after last lesson, about nine months before the crucifixion.  
 Place.—In the region of Caesarea Philippi, near the head waters of the Jordan, on the way to the Mount of Transfiguration.

Emisaries from Jerusalem reproached Jesus for disregarding the traditions of the elders—Matthew xv. 1-20. Because of growing opposition in Galilee, He went to Tyre and Sidon, and districts around Galilee—Matthew xv. 21; xvi. 12—going north to Caesarea Philippi. On the way the conversation given in the lesson took place. It marks another new epoch in the history of the Messiah's Kingdom in clearly revealing His coming suffering, death and ascension, and the founding of His Church.

I. A Noble Confession. V. 13-16.  
 —As the rejection of Jesus by the body of the people under the influence of their leaders, as the Messiah promised in the Old Testament, became daily more evident, His mission drew nearer to its close. He would draw from the twelve what the people thought of Him, and what they themselves thought. "Whom do men say," etc.? Some John the Baptist; some Elias; some Jeremiah, or one of the prophets. None said the Messiah. This was the judgment of the great body of the people. "But whom say ye that I am?" And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Peter is the spokesman for all, and this was the confession of all. Now that they had grasped His great, real character and work, even though dimly as yet, the most important point in their training had been reached.

II. Its Reward. V. 17-19.—This confession meant a great deal for them, as their after life shows. Great barriers of blindness, prejudice, false ideas of the Messiah had rolled away and new light filled their souls. "Blessed art thou Simon Bar-jona." Peter, the most impulsive, spoke first, but, because he spoke for all, the blessing was for all. God always honours and blesses those who boldly confess Him. The knowledge and acceptance of this truth does not come from intellectual ability. The father in heaven reveals it to the humble-minded and believing. It shows the truth and power of Jesus' character that His most intimate friends had the highest opinion of Him. "Thou art Peter," etc. Volumes have been written about this and the next verse. The Roman Catholic Church claims for Peter a supremacy over the other apostles on account of them. Peter was, with James and John, a specially honoured apostle, but this claim for him is a false one, because nowhere else do we find Christ giving him supremacy of power over the others. Peter never claimed it. The foundation of the church is (Eph. ii. 20) the "apostles and prophets, Jesus Christ Himself being the chief corner stone." The meaning is: "Upon that in you which entitles you to be called Peter"—Greek Petros, "a stone," a fragment of a rock, the fearless confession of me as the one Saviour of sinners—"I will build my church." "And I will give unto thee," etc. Nothing was by this conferred upon Peter which was not upon the others. The keys are the symbols of power and authority. The Kingdom of heaven is equivalent to the Church of God on earth. It was through their teaching, under the guidance of the Spirit, that men would enter into the Kingdom of God on earth, and, by their direction, that the church would be organized. To "bind" meant to forbid, or to declare forbidden, and to "loose" to allow or declare allowable. Bound in heaven, then, meant would receive the sanction, authority and approbation of God.

III. The Necessity for Christ's Sufferings, Death and Resurrection.  
 —Because of their now fully avowed conviction that Jesus Christ was the Son of the living God, they might be taught much that before they could not take in. "From that time forth began Jesus," etc. The necessity for the sufferings and death of Christ—solemn and mysterious a doctrine as in some respects it is—is yet the very alphabet of the Gospel to us. To be the sympathizing friend of suffering men He had to be a sufferer, to make atonement for sins on account of which they were under the condemnation and fear of death, He must die in their stead; and, as the crowning evidence that He was the Son of God incarnate, and as the guarantee of the resurrection from the dead of all who believe in Him to eternal life and glory, it behoved Him to rise from the dead. "No cross, no crown," was true for Christ as for the humblest of His children. Peter could not yet understand such teaching as this; men have never until taught of heaven understood it. V. 22, "He took Jesus and began to rebuke Him," etc. V. 23. But He turned and said unto Peter, "Get thee behind me Satan." "Satan" means adversary. In this suggestion that He might gain the crown without the cross, Christ saw repeated the temptation of the enemy in the wilderness, and hence He used the same indignant reproof.