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THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

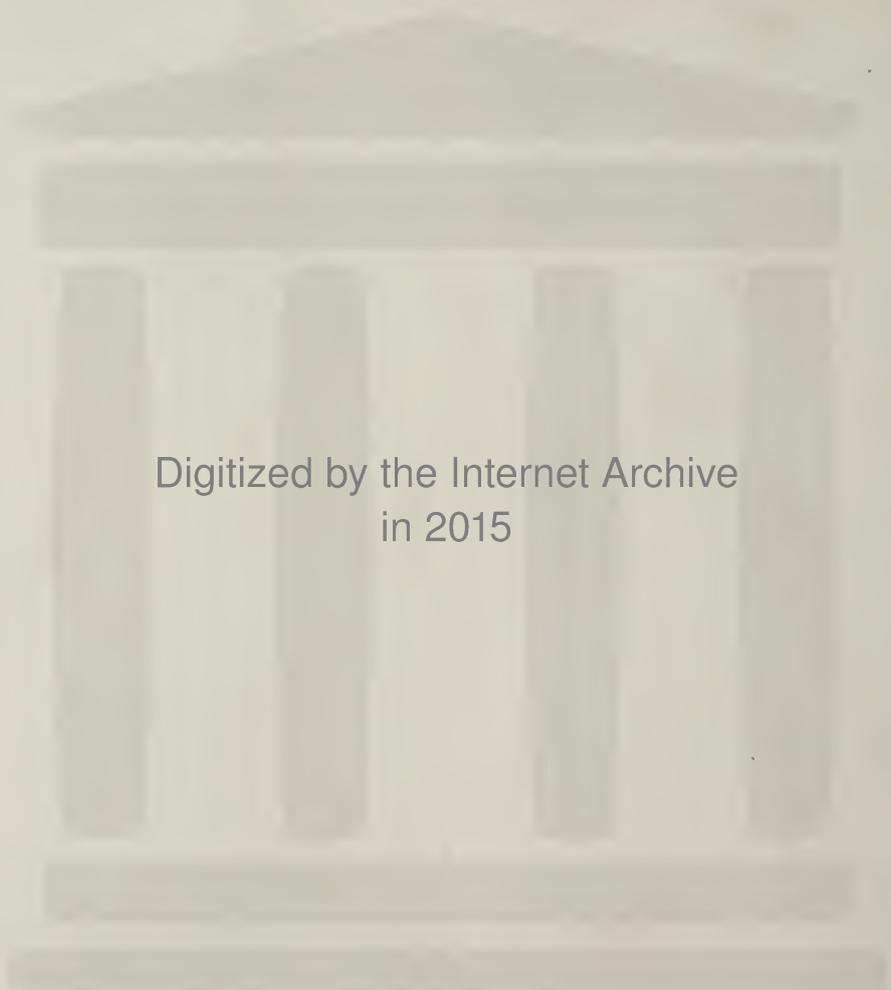


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THE CHRONICLE

Of the London Missionary Society.

Editor : BASIL MATHEWS, M.A.

The Island Churches Their Growth and Gifts

By Rev. V. A.
Barradale, M.A.

"Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light: which in time past were no people, but now are the people of God."—1 PETER ii. 9, 10.

A MISSIONARY on furlough from China recently said: "It is always my aim to make myself as a missionary superfluous." The L.M.S. CHRONICLE for August 1913 has a striking diagram, showing that, whilst the total income of the Society from all sources in 1912 was £205,233, more than a quarter of that amount was raised from churches in the mission fields, and through the mission schools and hospitals.

It may therefore be of interest and afford some encouragement, if facts are given to show what considerable progress towards self-support has been made by the L.M.S. churches in Samoa. Some of these facts were learned when the writer was a missionary in the field; for more recent data he is greatly indebted to the Rev. J. W. Sibree, of Tuasivi.

Samoan Christians, from the earliest days, were willing to support the native pastors who had been suitably trained in the College at Malua. Food has always been plentiful, and it is a point of honour with a Samoan to provide hospitality for a guest (even a stranger), however long he may stay with him. The needs of the pastors in earlier days were very simple; food, house, plantations, and just a little money to buy the somewhat scanty clothing needed. Money too, or its equivalent, has seldom been scarce, owing to the demand for, and supply of, copra, to European and Australasian traders. Those circumstances, together with the natural generosity of the Samoan, helped the early missionaries to inculcate the support of the native

Christian ministers and teachers, and last year about five hundred pastors and preachers served the local churches, without monetary help from the L.M.S.

The Samoans also took to the idea of building and paying for their churches. They do the manual work themselves, chiefs, and people, pastors and students taking their



Photo by]

[W. E. Gosward

ISLANDERS BRINGING OFFERINGS IN KIND

share. In early days the churches and missionaries' houses were constructed purely of native materials—lime made from coral, wood and thatch from the bush, and the Samoans did not need much persuading to assume the responsibility for their erection and upkeep. As time has passed, with increased facilities for raising money and purchasing foreign materials, and to meet the growing needs of the ministry, the villages have spontaneously, and without external pressure, built their own simple, yet substantial churches and provided their pastors' stipends, without looking to the Society for help. A certain spirit of rivalry, not always healthy perhaps, has also made for progress in church-building, as in boat-constructing. At the present time there must be some 220 L.M.S. churches in Samoa, built and kept in repair by their members and adherents.

Respecting the mission houses, the Missionary Districts, corresponding to our county unions, seem to recognise an obligation to build the walls and thatch the roofs at their expense, and, unlike the peoples of other Pacific islands, they are raising no difficulty about the greater expense of roofing with tiles or corrugated iron, since native materials for thatching are growing scarce, and in spite of the fact that advancing civilisation is increasing their personal requirements and making larger claims on their financial resources. Mission houses at Malua, Leulumoega, and Falealili have already been roofed in this way at the district's expense; also district school-rooms, and the houses of native school-masters, monitors' houses at Papauta, and boys' boarding houses at Leulumoega.

Pastors' salaries are raised entirely by the churches interested, and range from about £150 in the port of Apia, where the cost of living is high, to about £25 in a few small and remote villages. The average is perhaps about £40 in cash, together with coconut, taro, and other plantations in many cases, and "presents" of food, prints, native cloth, fine mats, kerosene, etc., if the pastor is diligent and beloved. Ten years ago the average was nothing like so high. It says much for the character of Samoan Christianity that whilst receipts from copra-making have nearly doubled and the standard of living been greatly raised, the pastors' salaries and the contributions to the

Rev. V. A. Barradale, M.A., Minister of Howard Church, Bedford, who has written these notes, was a missionary of the Society in Samoa from 1899 to 1903. He is a member of the Literature Committee. His connection with the Society goes back to the earliest possible age, as he was born in Tientsin, where his parents were L.M.S. missionaries.

L.M.S. for foreign missionary work, have more than doubled. School fees are also paid, amounting in 1911 to £203. Indeed the local contributions for all the aforementioned purposes reached in that year the large figure of £13,095.

In 1900 the German Flag was raised over the larger portion of Samoa, including the islands of Upolu and Savaii. The Samoans have come to feel the need of higher-grade schools, presided over by German masters, and three of these schools are contemplated, two of which, at Apia and Tuasivi, have commenced work, under the supervision of Rev. E. Heider, Miss Schultze, and Rev. J. W. Sibree, of the L.M.S. staff. German teachers are to be installed as soon as possible. The whole cost of these schools, including the masters' salaries, passage-moneys, and furlough allowances, and the erection or purchase of masters' houses, is to be defrayed by the L.M.S. community on the two islands, by contributions and school fees. Of the £2,000 required for the equipping of the school and master's house at Apia, which, owing to a variety of reasons, will be the most costly of the three, £1,650 has already been subscribed by the Samoans, and the remainder will be within a period of four years. These schools, it is evident, will make a large claim on the generosity of the Samoan Christian community, and what has been accomplished thus far speaks volumes for its readiness to adopt sound principles and liberal views with regard to self-support.

Not only have the Samoan Protestants advanced far in recognising the reasonableness of self-support, they are manifesting an *executive* ability to control their funds for which home supporters of the L.M.S. seldom give them credit, and which is fraught with promise for the future. Some few years ago a new Constitution was framed by the Samoa Congregational Union (O le Fono Tele), on the initiative of the late Rev. J. E. Newell, of the Malua Institution. A native Advisory Council was formed (O le Fono o le 'Au Toeaina). One of its chief functions is the administration of the Home Mission Fund, which was inaugurated at the same time as the Native Advisory Council. It consists of a deduction of 10 per cent. from the annual contributions to the L.M.S., which the missionaries in the first instance



REV. J. WILBERFORCE SIBREE AND THE MOTOR BOAT "TUASIVI"

urged should be correspondingly increased, to allow of the deduction being made without lessening the contribution to the parent Society. It is worthy of note that the Samoan Church has raised its foreign missionary contributions from £2,000 in 1907 to £4,500 in 1912. In the latter year, therefore, the Home Mission Fund amounted to £450; it had as its co-treasurers the L.M.S. missionary in Apia and the Senior Native Tutor at the Malua Institution. This sum was allocated by the Advisory Council as follows: (1) increase of schoolmasters', pastors', and older monitors' salaries at Malua, Manua, Atauloma, and Papauta; (2) upkeep of native mission guest-house in Mulinuu, for the use of parties having occasion to visit Apia; (3) pastors' stationery supplies and village school prizes; (4) travelling expenses of delegates to the Advisory Council; (5) grants-in-aid to the new Apia School and purchase-money of schoolmaster's house; also to the Jubilee Hall, the Mission Band, provision of food for girls at the Papauta High School, etc. It will be of interest to know that the Advisory Council, which allocates this Fund, includes the L.M.S. missionaries; from thirty-five to forty of the older Samoan pastors, ordained men and representative of their mission districts (or county unions); and a smaller number of

deacons, annually elected by the pastors and delegates in their "district" meetings. This Native Advisory Council bears much the same relation to the Samoa Congregational Union, as the Council of our Congregational Union does to the Assembly, Missionaries and Samoan leaders have equal votes. A balance-sheet of the Home Mission Fund is supplied to each member of the Advisory Council, which is very jealous of its powers, and does not make grants without much thought and discussion and care. The Rev. J. W. Sibree writes: "We are immensely pleased with the success of the Native Advisory Council. It consists of our best and wisest men, and we have unfettered opinions expressed there. We get real work done there, which would never be done in the Fono Tele (the Assembly), but the Fono Tele alone can make new laws; nor does the Council usurp its authority. It acts in finance, in inter-denominational and inter-district affairs, in matters of urgency or expediency, or in recommendations to the Fono Tele; also in selecting candidates for ordination."

It is therefore abundantly clear that the missionary in Samoa has not failed to inculcate the principle of self-support, nor has the Samoan Church been slow to recognise its responsibility.



RAROTONGA

IN THE COOK ISLANDS

By *Walter F. Adeney, D.D.*

MY wife and I are just concluding a two-months' cruise in the *John Williams*. It would take a volume to describe what we have seen and experienced. With the fear of an editor's blue pencil before my eyes I must content myself here with offering the readers of *THE CHRONICLE* a few specimen scenes.

It was at Rarotonga that we joined the steam yacht, the name of which was so familiar to us although we had never seen her. The *Tahiti*, the liner from San Francisco by which we had travelled to this island, had landed us a week before the arrival of the missionary ship, and there we had received a warm welcome and the kindest hospitality from Mr. and Mrs. Percy Hall. We have seen many beautiful islands in the course of our cruise, but none to surpass Rarotonga with its luxuriant foliage, its noble crags, its superb mountain-tops. This is the centre of the Cook Island group and here the training school for teachers is held. When we left, two of these students with their wives left with us for work in New Guinea. Starting from this centre, we made three rounds among the islands. The first and longest took us far to the north near the Equator. The first island on which we landed was Aitutaki. Here we saw the excellent boys' school at Araura and had tea with its bright, capable teacher, Tiavaré and his wife Metua, both of whom had been pupils of Miss Royle. Were there more such schools we might hope for a great uplift among the Cook Islands. The first requisite is really efficient teaching. While at Rarotonga I had met Mr. Bird, the inspector of Maori schools from New Zealand. He was keen on introducing government schools among the islands. They would be great boons from which our mission could gain two great advantages: first, relief from the drudgery of giving elementary secular

education and so more freedom for giving attention to directly religious work; and second, the good results to be looked for in brightened intelligence and a groundwork of common knowledge. Meanwhile such a mission school as that at Araura is invaluable. For the same reason it is most desirable that Tereora at Rarotonga—which has been closed, and deserted for some two years—should be reopened as a higher-grade girls' school.

Leaving the school house, we went to pay a visit to Obeda, the retired pastor of the village, who had been fifty years in the pastorate, first at Samoa and later in this place. He greeted us most feelingly, with a radiant countenance. The poor old man was lame, and he reclined on a couch in the middle of his house propped up by a number of cushions. I could not understand why he began to wriggle about and tug at his cushions, till at length, after many strenuous efforts, he succeeded in dragging one out, when he presented it to us. He was quite pained at our refusal to accept it, and explained that he had no other present to give us. Continuing our walk across the island, we came on a newly erected village to which the inhabitants of an old village on swampy and unhealthy ground had been persuaded to migrate by the resident agent of the Government, their death-rate being abnormally high. At present they have no church on the new site and have to go to their old church in the deserted village for their religious services. We pointed out that every other village had its church and that it would be a shame to their village not to have one. These Maoris are very sensitive to the idea of shame, and the pastor and deacons and others discussed the question in a little meeting we gathered at the pastor's house, with the result that they would build a church if they could get the land. Presently one of the men offered the requisite



Photo by]

[Percy Hall

A RAROTONGAN FAMILY

The man was caretaker of the mission premises as well as a good teacher and evangelist

land, so we all went out, and he showed us a large piece of land in the main street which he said he would give, adding, "The earth is the Lord's; I am only giving Him back part of what He has given me."

In all these islands the church is the one building of importance, the one building of which all the people are proud. It is not, as with us in England, that there is a certain proportion of church-going people and a very large section of the community caring for none of these things. Here everybody is supposed to go to church, and all the people treat it as the centre of their village life. Of course they are not all church members, and indeed there is much that is sad and shameful in the village life. Still here is what they all believe in, work for, and pay for. It represents the ideal of what they would live for if they were true to their unquestioned beliefs.

We had a good illustration of the attitude of these islanders towards their churches at Penryn, the most northerly of the islands that we visited on this cruise. A new church had just been finished and my wife had the honour of opening it. This church has been built by the villagers themselves entirely at their own expense and by means of their own labour. It does great credit to one of their number who designed it and carried through the work. The interior shows carved ceilings of wood in the nave and aisle, very gracefully curved and well fitted together in workmanlike fashion. Personally I prefer the beautiful thatch of coconut or pandanus leaves which you see in roofs of the native pattern. But if there is to be car-

pen-ter's work, of course it is well to have this efficiently executed. The walls of this church are white, of coral rock cemented with lime, which is got by burning coral. The church took nine years in the building. All the labour was freely given, except that from time to time the congregation made a feast for the workers. One of these native feasts, the *pièce de resistance* of which is a pig, will mean a surfeit the effects of which, good and bad, last for days. What is not eaten at the time is taken home, cooked again, and consumed in the family circle. Most of the material for the church was found on the island, but boards for carpentry work and various fittings, including the gaudy lamps, had to be imported. I asked the trader if they were all paid for. He said, "Yes, except a few small outstanding accounts which would be settled when the coconuts were gathered and the copra sold." He had not

the slightest anxiety on that account. We saw several new churches among the islands. They were all put up by volunteer labour and all paid for at the time. There is no such thing as a church debt out here. Nor are any of the ingenious efforts at raising money with which we are only too familiar in England ever resorted to. Begging letters and circulars are unknown. Neighbouring villages are invited to the opening, and of course they bring their presents. But in the main every village builds its own church at its own expense and with the labour of its own people. It is all delightfully simple. At the same time the village has to support its own native pastor, and there is always money for the funds of the London Missionary Society to hand over to the missionary on his annual visit. Are we in England so much in advance of this?

The ceremony of the church opening at Penryn was a great affair. At last the people had reached the end of their nine years of toil. They were full of joy. There is a curfew law in these islands, and all singing and dancing and outdoor noise or commotion must cease by nine o'clock in the evening. The resident agent gave a dispensation from that law for the occasion, and the evening before the great ceremony was devoted to singing and dancing. This was the people's own affair, a simple jollification, not a religious service. The songs came from their old folk-lore. In the dancing the girls sat facing one another waving their hands and swaying their bodies, while the men leaped about with wild, frantic movements. The missionaries regard the survival of these old pagan practices with some anxiety. No doubt they need to be watched. But there was nothing positively objectionable in what we saw, though it was not what would be expected at home. Perhaps we should think of it as children's play. After so much willing work, where is the puritan sour enough to begrudge a little play?

The next day the people formed up in procession for the grand ceremony. The women were in white frocks and hats trimmed with heliotrope ribbon—all alike. The men were in white suits of clothes and cork helmet

hats—all ordered from Sydney for the occasion. Indeed they had a second suit, of blue serge, ready in case of rain. The women carried black umbrellas, which they opened out in the sun. Both the men and the women wore boots, to their manifest discomfort, for they usually go barefooted. The trader told me they insisted on having elegant narrow boots; he had no sale for broad soles. We smile at this. If it is a by-product of the mission, it represents a bit of the less-valuable life of Europe imported across the Pacific.

On nearing the church the procession opened out, and those of us who were to take part in the ceremony walked between two rows of singing and dancing girls and men. Now they were singing hymns and songs of gladness improvised for the occasion. One of these was a welcome to my wife, who was about to receive the key for opening the front door. Here a difficulty arose. Our name, it appears, is indistinguishable from the Maori word for "heathen." Was the church of which these people were so proud to be opened by a heathen visitor? We got over the difficulty by giving them one of my wife's Christian names, and this they wove into their impromptu song of welcome. The incident shows what pitfalls there are for the unwary till they are familiar with the language of the people they are visiting. Directly the door was opened the church was invaded with a volume of song. First the women, then the men poured into the passage up the centre of the nave, singing all the way at the top of their voices, a perfect pæan of triumphant joy. I could not help thinking that if such a jubilant song had been heard on the island a hundred years ago it would have been after victory in war and the defeat and slaughter of some neighbouring islanders. Now it is a song of simple, heartfelt gladness at the opening of a church for the worship of God and the preaching of the gospel of peace and brotherhood.

I cannot conclude without adding a word of grateful appreciation of the very kind attention we have been receiving from Captain Steele and all on the ship with whom we have come in contact.



MARQUIS ITO, four times Premier of Japan, has said that—

“Japan's progress and development are largely due to the influence of missionaries exerted in the right direction when Japan was first studying the outer world.”

Life in the Torres Straits

By
Mrs. Chapman,
of Badu

OCTOBER 15 was the great day of the opening of the new church. Moa is the name of the island, the village is Adam. We started before 9 a.m. in the *Dogai*, other boats having preceded us, but we just missed the tide, and as the currents are very strong we soon found it was going to be a difficult matter to get there. After trying for about two hours, our captain gave it up, and we anchored in full sight of Adam. They immediately saw we were in difficulties, and almost before our anchor was down three boats had their sails up ready to come to our assistance, and it was not long before they dropped anchor beside us. We were transferred with all our baggage to the other boats and they soon took us in.

A Lesson in Giving

As soon as we arrived the bell was rung, and the representatives of the different islands gathered into various groups and commenced to sing. Meanwhile all the thirteen white people mounted a platform outside the church door, where an awning had been erected. The names of the different people were then called, and they took their places in front of us, ready for the opening service. Mr. Walker was the chairman, and after a hymn and prayer Mr. Harman read a portion of Scripture relating to the opening of Solomon's Temple. Then Mr. Walker gave a few remarks, and after that Mrs. Harries opened the door. Now each detachment marched round the church, in at the front door, deposited their collection and out at the side door, singing all the time. This collection amounted to over £79, and Murray Island headed the list with £18. Truly they teach us a lesson in generous and cheerful giving, for large presents of food had also been contributed for the feast which followed and the entertainment of the people visiting. Eleven islands were represented, and there were thirty-four boats anchored off the village. Now all adjourned to the

mission house, and the service was continued. Mr. Harries preached and then the teacher or other representative of each island was allotted five minutes. These were very fantastic speeches; one said he was a shark, another a snake, another a ship in a squall, a pearl, a duck, etc. Mr. Walker chose an elephant, and very adroitly turned it so that it represented the L.M.S. and the Papuan Industries, ready to help the people along. We closed the meeting about 4 p.m., and then came the feast. The space under the awning before the mission house was soon cleared, and a table put up and spread with cloth, knives, forks, etc., which we had brought with us. The people brought pork,

fowl, taro, yam, sweet potato, a Samoan mixture of sago and coconut (all these cooked in the earth oven), biscuits, pineapple, and tea, and we all enjoyed it much, being vastly hungry by this time. Then palm leaves were



ISLANDERS BRINGING GIFTS FOR THE COLLECTION

spread in a square round the house and food brought in palm-branch baskets and deposited on the spread leaves.

The church, which is 70 ft. long by 30 ft. wide, is built of coral cement made by the people themselves, with ruberoid roof and floor of cement. The people have built it themselves, even to putting in windows and making a pulpit, and it was opened free from debt apart from the collection taken that day. It does them great credit, especially as there are only about fifty people belonging to the village. It is hoped soon to be able to give them a native teacher.

A Zealous Official

I heard a good story of the deacon at Moa, who is also a Councillor and apparently the despot of the Adam village. There were about twenty church members, but he has excommunicated seventeen for various offences without consulting any one; the last, a woman, not for anything wrong she

had done, but because it was "in her heart to do it." Another time his wife misbehaved herself by being impertinent to him, so as Councillor he put her in jail, his own house; then, still as Councillor, brought her before the Court (himself), and was just going to impose a heavy fine when he remembered in time that he would have to pay it, so the sentence was 2s. 6d.!

A Double Wedding

On Friday there was a double wedding ceremony. When we were all seated, in came the two brides and grooms, marched the whole length of the church and up on to the platform. The brides wore long loose white dresses, mosquito-net veils, and wreaths of

coloured artificial flowers, the men wearing white suits and boots. The service was short and simple, but impressive and quite long enough, for it was a terribly hot day (one of the brides visibly melted). After the benediction was pronounced we shook hands with them, and then they sat down while every man, woman, and child, somewhere

about 300, mounted the platform, and shook hands with them, passing out at the side door. When the register had been signed we all went out at the front door and photos were taken. This over, the people formed a procession with the wedding party in front and went all round the village singing, and stopping at intervals to dance round them. The feast came next, consisting of turtle, yam, sweet potato, damper, and coconuts. Girls are somewhat scarce here, and one of the brides has been much sought after. She has been engaged several times, and not

very long ago a semi-public meeting was held and four different suitors presented themselves for acceptance before her. She chose the last of them, but a week ago he set her free. However, she was not inconsolable,



PART OF THE AUDIENCE

as she was able to return to her first, and it is now supposed her only love—at any rate she seemed very happy on Friday. She is a very nice girl, and a clever one, and has been with Mrs. Walker for three years. Her husband is a student with Mr. Harries, and they will probably go to Papua as missionaries.

(The photographs are by Mrs. Walker)



Wants

MRS. WILLS, of Trivandrum, Travancore, asks if any friends will be good enough to send new or old magazines or papers for the Reading Circles. *The Quiver*, *Graphic*, *Sphere*, *Friendly Greetings*, *Cottager and Artisan*, and *Band of Hope Review* are especially needed. Old numbers are as acceptable as new, also old novels, if good, and in good condition.

These things are a very real help in the work, for English-speaking students.

Dr. Struthers, of Hong-Kong, asks for the following periodicals for the students in the Hostel: *Sphere*, *Illustrated News*, *Graphic*,

Weekly Times, *Literary Digest*, *Punch*, *Review of Reviews*, *Windsor*, *London*, *Everyman*, *Missionary Review of the World*.

They may be sent direct by book or parcel post. Will all who respond kindly intimate the same to the Secretary of the Missionaries Literature Association, Miss F. Williams, 27, Apsley Rd., Clifton, Bristol.

Miss Jolliffe, of Ellice Islands, desires very sincerely to thank all those friends who so generously responded to her requests and sent useful articles for her schools.

C. BENHAM.

Dr. John R. Mott

A Christian Master-Worker

By
Basil Mathews



WHO could preside over that amazing kaleidoscope of many-coloured humanity, the World's Missionary Conference, with all its differing types of mind and training, its hundred shades of ecclesiastical colouring and varying habits of national outlook? Here was a tall, brown-faced, dark-eyed, grey-bearded patriarch—the Indian Modera-

tor of a great Asiatic synod; there a quick-moving, quick-witted, dapper Japanese; behind them a silk-robed young Chinese professor, wearing the black cap and red button of scholarship; and, looming above them, a mighty Liberian negro, heart and brain aflame for the uplift of his race. With them came the American and Norwegian, the French and German, the English and Danish, the very cream of the world's Christian statesmanship—two thousand strong; administrators and idealists, prophets and priests, orators, authors and working missionaries from every land under heaven; high Episcopalian and low, Methodist, Quaker, Baptist, Congregationalist, and Presbyterian. What man among these men who were so eminent in their great spheres of work could command the easy deference of this assembly? To whom could be entrusted the handling of those ten precious days, days which had in them the power to overshadow even the great Councils of the mediæval Church?

Only one man was ever thought of, one name was inevitable—that of an American Methodist above the average height, and broad in proportion, whose strong, square, clean-shaven jaw showed his blended determination and sympathy; whose thick brows, knit over penetrating, far-seeing eyes, revealed concentration of aim and great vision—a layman who was only forty-five years old but whose ceaseless tracking across the continents and oceans of the world has given him a world-outlook unparalleled even in this age—Dr. John R. Mott.

Dr. Robson summed up the unqualified

success Dr. Mott achieved at the Conference when he said, "Dr. Mott presided with promptitude and precision, with instinctive perception of the guidance required, and with a perfect union of firmness and Christian courtesy, of earnest purpose and timely humour."

What, then, is the source of this astonishing confidence which men give to Dr. Mott? Why should the Archbishops and Bishops of our English Church unquestionably and happily sit under this young Free Church layman's presidency? Why have the metropolitans and other dignitaries of Coptic, Syrian, and Armenian Churches, and Bishops of the Greek Orthodox Church, come to him for counsel? Why has America repeatedly asked him to accept office as her ambassador in China? Why do the students of the world—Asiatic, European, and American—acclaim him their ideal leader?

I wish that the answer could be given in one incisive word, but it cannot. The answer must be, like Mott himself, cumulative. It is the fashion to sum him up as a great statesman. It would be far nearer the mark to call him a mighty general—the Kitchener (I had almost written the Cromwell) of the Christian empire. This military effectiveness struck me as I sat listening to a ninety-minute speech of his a few days ago, and was grieved that he allowed the limits of his programme to stop him then. The delivery was monotonous; the language was drab (just serviceable khaki), no change of voice or gesture enlivened the procession of facts and ideas. It had all the extraordinary monotony and the enthralling impressiveness of an army marching past to war. Without a note, for an hour and a half, without a wavering minute, the argument for co-operation and the story of the new practice of it in the East went on. Battalion after battalion of experience—from India and China, Turkey and America, Austria and Russia—filed past in close array, but with no bands and no banners! Dr. Mott's oratory batters down your defences and captures your citadel by sheer irresistible military impact.

Dr. Mott's essential genius is for surveying a situation, estimating the forces both against and behind him, selecting with unerring judgment his lieutenants; and then concentrating and hurling his regiments with terrific momentum in the strategically right place at a psychologically fitting moment, with the result that the enemy's line wavers, crumples, and is utterly beaten in. His

personal impact and continuous energy are awful, yet there is no sense of strain. He is the Nasmyth hammer of Christianity.

Within a year he has been able to gather twenty-one inter-denominational conferences throughout Asia (in India, the Straits, China, and Japan), lead them into a wonderful unity of aim, produce a concrete platform of co-operative resolutions, bring home the results and present them in a score of private gatherings to the leaders of missions in Scotland and England, Germany and France, Scandinavia and America. Incidentally, he has on that tour presented to tens of thousands of Asiatic students the claims of Christianity in a series of amazing evangelistic meetings, and discussed at home in England the newer phases in the development of the Student Movement here, in relation to its world responsibilities. A decade's work crammed into twelve months. And I have never seen him (I doubt whether any one has ever seen him) in a hurry!

Given to politics or the army or navy, his talents would have carried him to the White House, or the highest command; as a business man his amazing world-grasp, his power of organisation, swift concentration and decisiveness, and his talent for using men would have placed him among the princes of the world's commerce. With all this before him, and with the fascinating lure of an embassy from the United States of America, the greatest established Republic of the West, to China, the greatest Republic of the East, dangled before him, Dr. Mott's answer has been, "I have put my hand to the plough, and I must not look back." It is this supreme disinterestedness, added to the thorough processes of his judgment and his entire escape from partisan views, that commands the utter confidence of men.

His power is not in any originality or profundity of abstract thought or religious speculation. He is the incarnation of pragmatism. He sees and seizes the thing

that works. One sentence in the speech referred to above was, to me, a very significant window into the secret sources of Dr. Mott's power: "After a full review of all the relevant facts on both sides of this problem, I gravitate towards . . ." "Gravitate" has that suggestion of steady, irresistible pull which his whole personality carries; the rest of the sentence indicates that balanced and informed process of judgment which precedes action with Dr. Mott.

His message at the close of the Edinburgh Conference was: "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of the doing." The weakness of most of us is that we either judge and never act, balancing probabilities till we only achieve paralysis of will; or that we are so busy acting that we never deliberate. Dr. Mott is, in all his waking hours, doing both, and delegates every possible minor detail to others. We leap—Mott "gravitates." The difference reveals both what he is and what he is not. He is in the company of Cromwell, not of Prince Rupert; he stands with Ignatius Loyola, not Francis of Assisi.

The romantic story of the Student Movement, which will loom large when the history of early twentieth-century Christianity comes to be told, illuminates our understanding of Dr. Mott. He entered it a young Cornell University man. He did not originate the movement. He is not its parent, its great thinker, or its inspiration; he is its general. The title of his latest report of the World's Student Christian Federation (issued this year) is significant of Dr. Mott: "Religious Forces in the Universities of the World." I am sure that, in his mind, the connotation of the word "forces" is almost military; for his first sentence in that report (which sums up the whole history of the movement) runs: "The World's Student Christian Federation has united the Christian students of all lands to *conquer* the universities of the



STATUE ERECTED AT PRINCETON TO MARK THE FORMATION OF THE STUDENT MOVEMENT

To mark the birthplace of the world-wide union of Christian students in work for Christ.

For a nobler, stronger manhood in body, soul, and spirit, for the better service of mankind and the coming of God's Kingdom,

The Christian students of the world are united in brotherhood in the name of Christ.

whole world for Christ, and to relate the energies of student life to the plans of His expanding kingdom."

Since the foundation of the Student Movement and its first Conference in Sweden in 1895, seven further Conferences have been held in different parts of Europe, America, and Asia, including Tokio and Constantinople. They have all been definite steps in a strategic campaign, which is summed up in Dr. Mott's sentence quoted above. The movement began with a few men—a group like that which gathered round Paul or Luther, or Francis or Wesley. It expanded, as all these other movements have done, by the irresistible power of growth within it, till at the conference at Constantinople thirty-three nations were represented, and not only Protestant Christians, but members of the Orthodox Church of Russia, and of the Roumanian, Bulgarian, Servian, Armenian, Syrian, Coptic, and Jacobite Churches were present. The Student Movement world membership of 156,000 represents the world's national leadership of the future; and in China (where the growth has been astounding in the last few years) this leadership may well be a determining factor in the future of the Republic.

So with ceaseless and apparently exhausted energy Dr. Mott travels the highways of the world by train and steamer, busy with his plans of conquest, not only as chairman of the Continuation Committee of the World Conference at Edinburgh, linking up the great forces of the modern missionary movement into a co-operative fight against the common foe, but as foreign secretary of the International Committee of Young Men's Christian Associations, and chairman of the executive of the Student Volunteer Movement, calling out the youth of the world's universities in Asia, Europe, and America to

the last and greatest crusade. He is the master-worker of the Christian enterprise, a miracle of concentration—spurning the irrelevant and pressing on toward the mark of the prize of his high calling. He brings to his religious task all the grit and grip, the trained tenacity and inventiveness, the drive and organising genius which the kings of commerce bring to business and the Cabinet statesmen bring to politics.

Yet behind it all, as the centre and source of all his power, is the devout life of a simple Christian layman.

There is only one subject which has been given a central place in every great conference that the Student Movement has held in all its history, and that subject is the Morning Watch—the setting aside of the pristine moments of each awakening day for devotion, the hard work of prayer. *Lab rare—orare; orare—laborare*; to work is to pray; to pray is to work—that is the central secret of Mott, the master-worker, who stood revealed when at the end of the Edinburgh Conference he quoted the verses:

Time worketh,

Let me work too;

Time undoeth,

Let me do.

Busy as time my work I ply,

Till I rest in the rest of eternity.

Sin worketh,

Let me work too;

Sin undoeth,

Let me do.

Busy as sin my work I ply,

Till I rest in the rest of eternity.

Death worketh,

Let me work too;

Death undoeth,

Let me do.

Busy as death my work I ply,

Till I rest in the rest of eternity.



Reading and Helping

AN ingenious device has been adopted by the Rev. T. R. Archer, of St. Paul's Church, Richmond. To introduce the subject of the church's foreign work to his congregation, he distributed gratis three dozen copies of THE CHRONICLE monthly for one year, paying the cost of the magazine himself. In each CHRONICLE there was an envelope in which the reader was invited to make a gift to the Society's work, such gift to be placed in the collecting-box on a given Sunday in each month at the time of the ordinary collection.

The envelopes were numbered and a record kept of the results. A sum of over £6 was realised the first year. This was quite additional money and came spontaneously from friends who as a rule had not previously contributed. This is a plan which might well be adopted in many places where there is only a dim interest in missions. It is evident that the reading of THE CHRONICLE has stimulated the readers to the point at which they felt it necessary to become not only observers of the growth of the Kingdom of God, but partakers in its activities.

On the Grand Trunk Road

Arthington Stations (No. 5), Gopiganj

CROWDS of curious people gathered round when on December 31, 1908, the tents had been erected a little to the west of Gopiganj. They took an unusual interest in this particular Sahib's Camp, for it had become noised abroad that he had come to settle permanently amongst them. Day after day and week after week, at all hours, the people flocked to the tents, and Mr. and Mrs. McMillan, glad to be back again in India, enjoyed making new acquaintances. During that very first month one man who mingled with the inquisitive crowd accepted with rejoicing the Good Tidings that fell upon his ears, and this Brahmin has since proved worthy.

Ere a couple of years had passed, that plot of land stretching for nearly a thousand feet along the famous Grank Trunk Road, was transformed into a complete mission station, with its two bungalows, an out-dispensary, its wards, and seven other blocks of buildings for helpers; and the opening celebrations on December 29, 1910, marked the end of the first chapter of this Arthington Station.

Away to the west of Kachwa and Mirzapur in the prosperous Gangetic plains, well connected by good roads and a railway, the market-town of Gopiganj makes an excellent strategic centre for active evangelistic effort. The district is dotted with hundreds of villages and has a population of some 750 to the square mile. Gopiganj is in the Benares State, and the favour with which His Highness the Maharaja has regarded the work and the kind assistance rendered by his officials have been very encouraging.

The policy of this Arthington Station is to link up its evangelistic work with Kachwa and Mirzapur. To this end it has two out-posts, at Kathari and Katka, in both of which resident catechists are uplifting

Christ's standard, and in one of which there is a promising Boys' School. Small rest-houses at these places make regular visitation practicable at all seasons.

The work amongst women in and around Gopiganj has sustained not a few interruptions since 1909, when it was commenced by Miss Stevens and Miss Few. Vacancies in other places have time after time called the ladies elsewhere, and recently ill-health has necessitated Miss Few's return to England. Her whole-hearted service will



Photo by]

[A. W. McMillan

ITINERATING, ON THE GANGES

always be remembered in the locality. The work is being carried on by Miss Gill and Miss Morris, and in the zenanas regularly visited, as also in the day- and Sunday-school work, there are signs that give considerable cheer. More than one or two Brahmin women, having learned to read the story of Christ, have renounced idolatry and pray regularly. Recent months have seen the erection of a suitable building in the town for a Girls' School. This plot of land was given for the purpose, making the third free gift of the sort.

The Gopiganj Dispensary is open daily, and a weekly visit is paid by Dr. Ashton or Dr. Evans from Kachwa. From the first this medical work has been well looked after by Babu Shahadat Masih, who as a

Moslem was converted under Rev. D. Hutton's preaching twenty years ago. His sturdy Christian character has done much to make the spiritual side of his medical work effective. The out-posts are also visited by a doctor weekly, and Kathari has a resident dispenser.

And thus in a needy field the Arthington Fund has made possible the starting of an evangelistic propaganda. During these five years hundreds of villages have been reached and special centres concentrated upon; large quantities of Christian literature have been sold and distributed; for two or three months each winter Mr. and Mrs. McMillan have, with two or three Indian preachers, toured in the district; and in each centre of work, hospital patients are followed up in their homes. These are early days, but there are signs of promise and hope. All the definite inquirers have been literate Brahmins, and the first of these, already referred to, has during these five years been so consistent a witness that his faith and blameless conduct are known for miles around, and so great is the confidence of both Hindu and Moslem in Pandit Ramswarup's adherence to truth and justice that they will call upon him to arbitrate in their

in some cases grown tired of persecuting him.

Quite recently a well-read Brahmin Pandit returned to his beloved India after an absence of over thirty years in British Guiana. His heart longed to visit the sacred places of pilgrimage and to die in holy Benares. But keen and bitter disappointment awaited him. By the time the priests of Ayodhya, Gaya, and Benares had prescribed rites that cost him £100, and he had been robbed of a gold watch and his last rupees at a religious fair in Benares, he was thoroughly disgusted. Friendless and robbed in his own land, despairing to find salvation even in the "holy city" of his dreams, he turned to Christ, a placard "God is Love" awakening memories of the Gospel with him. Through the Bible Depôt he came into contact with our missionaries, and was then invited to Gopiganj to meet with other Brahmin seekers, and their spiritual intercourse proved mutually

helpful. Local priests, seeing the drift of things, endeavoured to draw him back into the Hindu current, but his feet were by now firmly planted upon the Rock of Ages. He was baptized a few weeks ago. Pandit Ramnarayan's testimony that he has found

peace in Christ, after much searching, is a powerful one and has not only caused a stir locally, but has encouraged the Christian community.

With this small band of Christians a policy of self-help has been adopted from the first. The Gopiganj Church has saved up its money, and hopes before 1914 is far advanced to have purchased its plot of land and erected its own humble church building.



Photo by] (A. W. McMillan)
PANDIT RAMSWARUP



Photo by] (A. W. McMillan)
GOPIGANJ DISPENSARY

disputes. His humility and his love of the Scriptures are exemplary, and so literally has he loved his enemies that they have



The Part of the Pastor

THE Rev. R. Griffith, of Faravohitra, says that the churches are realising more and more the important part played by the pastor in the development of the church.

He describes the church as being in this respect at the beginning of a new and exceedingly interesting career. Three churches have called fully trained college men as pastors, and two others men with shorter college courses, while ten existing pastors have obtained certificates through the Pastor's Classes.

The youth of Tananarive, among its medical students, clerks, and Government employees, exists to some extent amidst degraded moral conditions—European influence being thoroughly corrupt and introducing unspeakable sins unknown to the Malagasy before. To meet the need of these young men, Mr. Griffith has started a night-meeting (from 7.30 to 9) at Faravohitra, which is a northern suburb of the capital and the favoured European quarter. The students, clerks, and Government officials who come discuss various scientific, moral, and religious subjects with Mr. Griffith, whose chief aim is personal influence and the creation of a pure, clean atmosphere.

Atheist Ex-Editor a Powerful Christian

Among the results may be collated a number of very striking ones. For instance:

The Ex-Editor of the atheistic paper, *The Sun*, has become a staunch Christian and a powerful preacher.

A young Government official, a desperate character—to use his own words, “chief among the immoral ones”—has joined these meetings. He had not been inside a church for fifteen years. Now he is a candidate for church membership.

A medical student in his fourth year, a young man who had been led astray, came to see me. He had been to the meetings, and had decided that now is the time to join the church. He is convinced that he cannot live the “straight life” apart from Christian influence.

Apart from the more striking incidents, many are kept from going wrong because of the atmosphere created.

A Girl's Witness

The kind of influence that girls exercise in their own homes is graphically sug-

gested in the story told by Mrs. Baxter of Canton:

In May I had a very encouraging experience. A young girl who joined the Canton Church about five years ago came one day to the Bible-woman and asked her if she would visit her people, as they were anxious to hear about the Gospel. I was unable to go at that time, so the Bible-woman went alone. During her visit the father smashed all the household idols and did away with all the things that had been used in heathen worship. Taking advantage of this good beginning, we visited the family regularly every week for several months. The father was well-to-do, and had three wives: there were also two daughters and several relatives living in the house. The father used to sit with the women and listen most attentively to what was said, and it was good to see the eagerness and wonder on the faces of the women, as the Bible-woman told them the story of Jesus and His love. Now the whole family are members of the church and seem very happy in their new-found faith. It is also good to know that much of this result is due to the witness-bearing life of the young girl, who, in spite of opposition, had remained a true follower of Jesus Christ.

A committee has been formed in the church to look after work among women and children. There is great difficulty in getting children into the Sunday school, as the children of most of our L.M.S. Christians attend the schools of other missions and naturally go to the Sunday school of the mission to which their day school is attached.

Lightning and Greetings

The Rev. D. O. Jones, of Ambohimanga, rightly records, as a matter of real importance to the mission, his wedding during the past year. “An unmarried missionary,” he says, “is but half a missionary, as a man alone can only come into touch with one half of the community.”

With the advent of a help-meet, however, things alter, and those who formerly kept aloof and did not deem it proper to visit the home of the missionary now come to see their ray aman-dreny (father and mother) and have a talk with them.

The affection of the people for himself and his wife has been drawn out by a startling occurrence.

A week ago my wife and I were having our afternoon tea, when all of a sudden there was a tremendous report, which for a moment quite bewildered us; the sulphur smell which was now filling the room and the broken tiles that lay scattered around the house told us that our house had been struck by lightning.

A later examination showed us that our house had been struck on that part of the roof that lay exactly over our heads. The lightning-conductor, which was not in proper working order, was knocked down and the lightning, playing its usual pranks, had run along the ground-floor of the verandah and had left its mark in several places outside the room where we were at the time. The slightest deviation in its course would, I am sure, have meant disaster to those in the house. We had been near death, but, thanks be to Him who overrules all things, we were mercifully spared. Some men who were at the time on their way into the village saw it strike the house, and came in to see what damage had been done. When they saw that we were here to receive them they greeted us, as the Malagasy do when one of their number has seen danger but who has come out of it safely, "Arahaba fa tsy maty fo aman-aina" (Greeting, for heart and life have not died). They were the first of many who came that evening to show their sympathy and give their customary greeting. Within an hour or so we had been greeted by about 100 people, and since then we have had messages of sympathy and greeting from a number of our churches. The experience of last Friday, whilst we do not desire a repetition of it, has made us feel once more that there is on the part of those among whom we work a loving attachment toward us.

Drums in Church

Mr. W. H. Somervell, one of the Deputation to India, writing of Erode, says: "Popley is a great musician and has done more than almost any one to develop Indian Christian music. He uses a sort of advanced Indian Service of Song a great deal in his district work, and on Sunday, when Lenwood preached, the service was his new 'Musical Liturgy,' in which the chanting is based on the native ideas of worship, etc., in their own religious exercises. It is good to get anything which Easternises our Western arrangements for worship, which it is a pity we ever so much insisted on, but it was the way in early days. In the Indian lyrics you have no accompaniment except the 1st and 5th, which two notes are kept humming all the time—not an interesting thing for the organist in a long, long hymn! Then there are fiddles playing the air, and at Bangalore we had besides drum, cymbals, and bones, and that in church. It was most inspiring, almost transporting!"

Coracles on the River

"Yesterday afternoon, our work being done, we went down to the river Cauvery, two or three miles from the town, just to see it. It is *the* sacred river of South India—but the fun for us was in crossing it in round coracles of leather on a bamboo frame (or trellis), about eight feet across. You lie in the bottom and lean against the sides—most comfortable, and the Indian propels you with a bamboo pole in shallow water, or a paddle in deeper. We saw one with a crowd of people in—they will take a dozen—and another with a bull cart, wheels off, while the bulls swam in front, their horns and noses sticking out of the water.

Drama at Erode

"We had to hurry back as the boys' and girls' homes were having a great 'Tamasha' to welcome one of the missionaries just returned. In the courtyard of the Girls' Home they recited and acted and sang odes. The most amusing was the boys' version of the parable of the Good Samaritan, entirely arranged by themselves, and the master and matron. First a band of robbers appeared and went to the Temple to worship and ask success (the boys had actually bagged for the occasion two idols from a temple close by!). Then they burnt fires, etc., and lay in wait. Soon came a fat well-to-do Indian—an awful row—stripped, bleeding, thrown under a bush, where he chanted very dismally of his woes, passed by and refused help by a Brahmin and a Mohammedan, until the Samaritan came with his ass—chiefly recognisable by its bray, as it was made of sticks and paper—helped on, and really beautifully tended, he went to the inn, where the Samaritan and the innkeeper bargained over his keep in real Indian style. It was, except the robber part, all chanted in a weird but attractive way. This dramatising of Scripture is a great feature in India, in places where native notions are given their reasonable head."



Photo by]

CORACLES ON THE RIVER CAUVERY

[W. H. Somervell

As a Wise Master- Builder

Dr. Sibree's Jubilee
By
Mrs. W. Kendal Gale

NO recent event in Tananarive has been fraught with deeper interest or aroused greater enthusiasm than the Jubilee of Dr. and Mrs. Sibree, held on September 30. It was a happy coincidence that these unique gatherings should be held at the very time that our Deputation were with us, thus enabling our Foreign Secretary to present in person the address of congratulation received from the Directors of the Society. In Faravohitra Church, on the afternoon of the 30th, missionaries from every Protestant society were present, having met to do honour to our veteran missionary, and to unite in expressing their appreciation of the splendid work accomplished by Dr. and Mrs. Sibree during their fifty years of strenuous toil for the Master.

Through many years of gracious friendship and untiring hospitality, Dr. and Mrs. Sibree have endeared themselves to all hearts, and the words of the opening hymn, "Now thank we all our God," were sung with deep feeling by all present. The illuminated address of congratulations from the Directors was read and presented by Mr. Hawkins, Foreign Secretary of the Society.

Mr. Sharman spoke for all present when he referred to the enduring work accomplished by Dr. and Mrs. Sibree, their numerous activities, varied gifts, and earnest devotion, and their many gracious ministries towards all in need. Mr. Sharman then presented, on behalf of the L.M.S.

In the Chronicle for September 1913 there appeared portraits of Dr. and Mrs. Sibree, and an account of Mr. Sibree's work by Rev. George Cousins, as well as three important articles on the Madagascar Mission.

missionaries, a handsome volume containing platinotype views of numerous churches designed and erected by Dr. Sibree — those "children of his brain" which stand as an enduring witness to

his successful labours in this country.

In addition to the book of photographs, a gold brooch of Malagasy workmanship was presented to Mrs. Sibree.

Dr. Standing then spoke on behalf of the Friends' Foreign Mission Association, and requested their acceptance of a large and handsome portfolio of characteristic Malagasy photographs.

M. Couve, Delegate of the Paris Missionary Society, and President of the Joint Conference of all the missions about to be held, made a gracious and eloquent speech, in which he acknowledged the many kindnesses shown by Dr. and Mrs. Sibree to members of the Paris Society; he then presented them with a beautiful silver salver and two silver dishes, in token of the grateful participation of the French Mission in the Jubilee celebrations. The Society for the Propagation of the Gospel was represented by the



DR. AND MRS. SIBREE AND THEIR DAUGHTERS, MRS. MILLEDGE AND MISS ELSIE SIBREE, THE REPRESENTATIVES OF THE ANALAKALY CHURCH (WHICH HAS BEEN IN DR. SIBREE'S CHARGE FOR THIRTY YEARS) AND THE MEMBERS OF THE SOCIETY'S DEPUTATION

Right Rev. Bishop King, who spoke of Dr. Sibree's unfailing courtesy through many years of friendship, and thanked him for innumerable services willingly rendered. He made especial reference to the beautiful chancel roof recently designed and executed by Dr. Sibree for the Anglican Cathedral. Bishop King's warm appreciation was echoed by Pastor Jakobsen, who spoke on behalf of the three Norwegian societies.

In replying, Dr. Sibree gave a most interesting comparison of the condition of Madagascar on his arrival in 1863 and at the present time. Then the journey took from ten to eleven days, now it is accomplished in one day by rail. Then the houses were all of wood or bamboo, until the making of bricks and tiles by the late Mr. Cameron and Mr. Pool gradually revolutionised the dwelling-houses of Madagascar.

Dr. Sibree referred to some of the amusing incidents he had experienced as a church builder, and described how he and Mr. George Cousins laid the top-stone of the spire of the Ambatonakanga Church, and held a praise meeting on the topmost scaffolding when the stone was safely laid. Dr. Sibree also spoke of his twenty-five years of work as Principal of the Theological College at Tananarive, where no less than four hundred young men had come under his influence. Dr. Sibree closed his

address with the following words: "While there is great reason for thankfulness in having been permitted to spend so many years in work among the Malagasy people, I do feel very deeply to-day how great and solemn a responsibility it involves. In all humility I confess I have left undone much I ought to have done, I have done many, many things I ought not to have done. 'If Thou, Lord, shouldest mark iniquity, O Lord, who shall stand?' Again, dear friends, I thank you from the depth of my heart for all the kind words said and written. I am very unworthy of a great deal of it, but I thank you for them. I ask your prayers that whatever else of life may still be given to me, I may be kept faithful to the end, and not be ashamed before the Lord at His coming."



AT THE GARDEN PARTY

At the close of the Thanksgiving Service, the members of all the other Protestant missions were invited by the L.M.S. to a garden party, where a pleasant hour was spent under the shady trees in Mr. Dennis's garden, and here Dr. and Mrs. Sibree were again made the recipients of many loving congratulations.

Other Jubilee celebrations were organised by the Malagasy, including a large gathering of college students, past and present. Dr. and Mrs. Sibree are the first missionaries of any society to attain to their Jubilee in Madagascar.



An Opium Slave becomes a Preacher

"THERE were seven people baptized and received into the church yesterday," writes the Rev. E. R. Hughes, of Tingchowfu, in a private letter home on October 6. "I had to examine them all and prepare them for Communion. One of them was a man who is teacher in one of our primary schools, and the last few months I have heard of him as launching out as an evangelist. At my examination it was clear how he had grown—it did my heart good to hear his answers. The way he spoke and what he said were most impressive. Per-

haps God is preparing in him a new preacher with a heart of fire for evangelising. I pray He is, for we need one or two such. This man formerly was a slave to opium. Then he was sent by the city elders to the hospital to be cured. When he came he was most hostile to the Gospel, would not listen at all. But when he left he was better disposed to it. He is a literary man, who formerly debased his profession by being a sort of diviner. This he gave up, and later the Tungchow Church called him to teach in their new school at Ku Shang."

Big Opium-Burning in Peking

By
Miss E. L. Griffith

LAST Wednesday I skipped my classes at the Language School in order to see an opium-burning. I found it so interesting that perhaps a little account of it might be of interest. It took place in a wide, open space just outside the Temple of Agriculture. About nine o'clock a little procession came out of the Ch'ien Men—that is the great south gate of the northern city. It consisted of four large Chinese trucks loaded with seven big cases of opium, two cases of pipes and opium lamps, and some five large crates of

had been constructed with large iron bars across the bottom of it. Piles of firewood and cases of oil, too, were all ready to aid in the destruction. First of all, the cases were opened by the point of the sword, and all their contents laid out upon a table for all to see. The slabs of opium were about 12 inches long and 6 wide and each wrapped up in white paper. Each portion was examined to see if it was genuine opium, and then the great black hunks were cut into pieces by a most fearsome chopper. Next came the soaking operation. Every bit was

popped in a green bowl of kerosene and then out again on to the furnace, which by this time was full of fuel and saturated with oil, all ready to receive the drug. The policemen thoroughly enjoyed throwing the pieces in; they did it with such gusto that twice I had to move a little distance off or I should have been sprinkled with oil! Promptly at the hour appointed—ten o'clock—a match was applied to the black pile,

and in a second up rose the devouring flame. Simultaneously with its roar everybody clapped their hands and shouted with delight. Case after case was disposed of in this way, and on top of the last fire the smoking-accessories were placed. Some of the pipes and lamps were most beautifully made of cloisonné, ivory, and jade. One or two of the foreigners wished to secure specimens, but the Chinese wished *all* to be consumed. The quantity burnt was ten thousand ounces and worth \$40,000. It represented that which had been smuggled into Peking within the last few months or so, and detained from time to time till sufficient had been captured for a public holocaust.



DESTROYING OPIUM WORTH £4,000

opium pans, trays, smoking-tools, etc., accompanying this was a guard of twelve policemen, while behind followed representatives of the Chinese National Prohibition Union and the International Reform Bureau. The latter carried banners with large characters inscribed upon them telling of the desire of the Chinese people to be rid of this great enemy to the nation's progress. These waved merrily in the breeze. Having arrived at the place chosen for the burning, a large circle was formed and roped round to prevent the eager crowd of sight-seers from coming too close up. (Foreigners, however, were allowed to go in and out as they pleased!) Within, a great brick furnace

SIR HARRY JOHNSTON says—

“It cannot be said that the natives of the Uganda Protectorate have been ‘spoilt’ by Christianity. They have been greatly improved.”

March, the Month of Great Issues

THE eyes of tens of thousands of men and women who are concerned in the future work of the London Missionary Society in the field of labour will be turned at the end of this month to the Society's balance sheet, and tens of thousands of hearts in all parts of the world are joining in prayer that the efforts which are being made to increase the income to such an extent as shall suffice for the needs of the work may be fully successful.

Very few months in the history of the Society have been so deeply fraught with vital issues to the work for which it is responsible, and it is therefore imperative to draw the attention of all our supporters to the existing situation and what it may involve.

At the beginning of the financial year the Directors had to consider the need for immediately dealing with the disastrous financial position which had resulted from the deficiency in income in the previous year, leaving an adverse balance of £29,000. It became clear that a great *uplift in the income* of the Society, as well as a large sum for the clearing away of the deficiency, was absolutely essential to the continuance of the Society's work on its existing scale. A £30,000 increase was therefore called for, and it was decided to postpone the decision to follow a plan of retrenchment until the close of the financial year, when the position of the Society in relation to income might be more clearly seen. *The end of the year is in sight, and we have not yet the needed income in view*, although we have an encouraging increase to acknowledge.

Legacies were a disappointment last year, they are likely to be a greater disappointment still this year, and unless the coming month sees a very big increase in subscriptions to the Society's funds some plans of retrenchment must be made effective. This must mean the recall of missionaries from the field. No other way is open.

In the month of March 1912 a sum of £57,511 (apart from legacies) was received by the Society; last year the figures recorded

in March dropped to £49,265. Shall we reach the sum of £60,000 in March this year? Up to the end of January this year subscriptions had increased (in addition to the sums contributed to the Deficiency Appeal Fund) by the sum of £5,223 over last year's figures for the same date. It will be seen, therefore, that a large sum is still required if the Society is to be provided with the amount necessary for the carrying through of its work.

A vast amount of organising work within our churches is still waiting to be done, and if it can be attempted by our friends and supporters throughout the country immediately, much may be done to save the whole situation. A canvass of *all* our Congregational church members and estate-holders for the purpose of securing regular contributions from them of even the smallest sums would do much to solve the whole of our difficulties. It is hoped that the result of the change in connection with Self-Denial Week and the strong appeal of the Hospital Week will result in the raising of a considerable sum of money which by being devoted to medical expenditure will relieve the Society's funds. Churches which have not yet observed the Hospital Week are urged to consider doing so at once.

There is yet time to make of the present grave situation a great spiritual and financial triumph for our churches and for the Society. To get *all* our people interested spiritually and materially in the work of missions would be to assure the revival of true religion here at home, as well as to secure the means for its proclamation abroad. In the midst of the appeals for help which may distress and confuse our minds, let us not lose sight of the spiritual issues which lie behind them. The income of the L.M.S. is more than a financial item; it is, with some other things, the index of the spiritual health of our people. The question it brings is in the end this: are we big enough, and brave enough, and devoted enough to do the work which the Lord of the harvest has entrusted to our care?

N. B.

How Much Owest Thou?

LAST month a payment of 4s. 6d. was made to the Society's Funds on behalf of an old-age pensioner, an aged woman whose husband is a chronic invalid in the infirmary of a workhouse. She stated that all her life she had prayed and worked for the Kingdom of Christ in the mission field

and still felt she must do her part. A penny a week put by for the year enabled her to send the 4s. 6d. with her prayer for God's blessing. If this old lady was right in setting aside one penny out of five shillings for the work of her Lord, then, "how much owest thou?"

Life on an Atoll

“MY heart is full of praise and thankfulness to God for all He has done,” writes Miss Jolliffe, of Funafuti, in a letter home on July 20, 1913. “My girls (forty) are here with me in the new school on Funagogo [an islet in the Ellice group. The romantic story of our beginning of Christianity there was told in a yarn, “The Beach of Darkness,” in *News from Afar* for October and November]. The *John Williams* landed us here last Sunday afternoon. We found that the people of Funafuti, under the direction of Mr. Smith Rewse [the government representative, who is very sympathetic], had put up buildings—a house for me and four houses for the girls, with three cook-houses, also the framework of a school-house.

“My girls have been very busy during this first week in weeding the undergrowth of many years and burning the rubbish; they have also started road-making, and on Friday they constructed a fowl-house for the fowls we brought from Vaitupu. We are going to clear the bush and clean up the place around the school compound for two weeks, then we are going across to the main island for one week. The Funafuti people wish to adopt all the girls, distributing them into families so that they may take a personal interest in

“The Girls are Singing at their Work”

them and care for them in many ways, especially in the matter of food, during their school days. Then the villagers will bring us back in their boats, and I hope to begin regular lessons.

“The sole produce of this islet at present is coconuts, of which there is a bountiful, one might also say, unlimited supply; in time we hope to grow a few bananas and sweet potatoes. There is shell-fish at low tide and plenty of fish in the sea. Yesterday the receding tide from the wide stretch of reef left a number of small herrings, which the girls caught in their hands in the shallow pools.

“As I write the girls are singing at their work of clearing. Our first Sunday was a very happy day. We had morning service, Sunday school, and Christian Endeavour meeting. It is not practicable for us to go across to the village church on the main island, except very occasionally for the Communion service. Some day we hope to have a boat for the school, but there are many other things I hope for first; what is possible to the girls I want them to procure by their own efforts—it will take time, but they will value the things so much more.”

Whitefield's Missionary Exhibition

WHITEFIELD'S, which under the leadership of the author of “The Story of the L.M.S.” could never be without a definite missionary interest, is preparing for a Great Missionary Exhibition in the early spring. The initiation of the idea was due largely to the inspiration of the late Mr. W. G. Wainwright, the senior superintendent of the Sunday school, and to members of the Mission Study Circle started first by Mr. Currie Martin and continued later by Miss Milne, of Union Chapel, Islington. The exhibition is to be devoted to our Indian Empire, and will be held on April 2, 3, and 4, concluding with special services on Sunday, April 5. There will be courts representing the Religions of India, Village Work, Preaching, Medical and Educational Work, and Life

in the Zenana. There will be Tableaux, a Sale of Work Stall, an Indian Café. The Exhibition will be opened on Thursday at 3 p.m. by Dr. R. F. Horton, and on Friday at 5 p.m. by Lady Spicer. It was not easy to get the study material for the various special circles in a condensed form, and a tribute of sincere praise is due to Miss Vera Walker and a small army of volunteer typewriters, who abstracted from larger volumes the information required. The support of all the friends of the L.M.S. in the London Church is desired to make the Exhibition a great success, so that it may serve the Society not in Whitefield's alone, but in creating a quickened interest throughout London. Further particulars may be obtained from Miss Isabel Mason, 33, Gordon Mansions, W.C.

Exhibitions in March

MISSIONARY Exhibitions have been arranged for the month of March at the following centres. Friends living in the vicinity are urged to support the endeavour by their presence and help:

Salisbury, Congregational Church Schoolroom, March 4-7.

Horsham, Congregational Church Hall, March 10-12.

West Ealing, Congregational Church, March 11-13.

Birmingham, Sparkhill Congregational Church, March 17-19.

Leeds, Woodsley Road Congregational Schoolroom, March 18-21.

Barnsley, Regent Street Congregational Church Schoolroom, March 24-27.

Wellingborough, Congregational Church Schools, March 31 to April 2.

Books to Read*

Madagascar for Christ

"Madagascar for Christ." Impressions of Nine Missionary Visitors to Madagascar, July to October 1913. (L.M.S. 6d. net; post free, 8d.)

THE "nine visitors" were the deputed representatives of "the three sister societies"—the London Missionary Society, the Friends' Foreign Mission Association, and the Paris Missionary Society—under whose imprimatur the booklet is published; and their impressions are given in six short chapters. They describe Madagascar as they found it last autumn; give a *résumé* of the story of Protestant Christianity in Madagascar; examine the position, influence, difficulties, and defects of the Malagasy Church; discuss the complex and tangled problem of education in the island looked at from a missionary point of view; call attention to the extensive field and urgent need for earnest effort in the unevangelised portions of the land, great stretches of which remain practically untouched by the Christian Church, while paganism is rampant and Islam aggressive; and finally emphasise the challenge to the Church at home which the present situation offers and the call to be up and doing that this fair and promising island may be won for Christ.

The "impressions" thus reproduced are deeply interesting and full of instruction. Readers who have long known the history of the Martyr Church, including retired missionaries who were privileged to share in the task of reconstructing the mission in the sixties and seventies, will find these impressions helpful in giving them a graphic picture of things as they are to-day. The past assumes its right perspective. Its relation to the present is steadily kept in view, the result being a concise, lucid, and, in spite of many drawbacks, a most encouraging view of the work. The candour, frankness, and judicious criticism which characterise the booklet greatly enhance its value.

Our space does not admit expansion. For details we refer our readers to the book itself. No friend of missions who wishes to understand the present position should fail to get it. Three significant facts alone can we now specify. Emphatic testimony is borne to the material, social, and judicial benefits the Malagasy have received through the French administration, though grave moral and spiritual evils have also followed in the train of French occupation. The vitality, growing intelligence, and purity of the native church is gladly recognised,

while at the same time its limitations and weaknesses are sympathetically pointed out. Lastly the "nine visitors" gratefully acknowledge the cordial co-operation of Bishop King and his colleagues of the Anglican Church, also of the heads of the Lutheran Societies working in the island. A Joint Conference of all the missions (the Roman Catholics excepted) did much to bring men of divergent views into friendly relations; and, with a view to combined action in matters of common and general interest, without in any way trenching upon doctrinal or ecclesiastical differences, a Continuation Committee, on which all may be represented, was created. For the spirit of unity thus manifested we cannot but record our thankfulness; and happily this spirit is now asserting its potency in many a mission field.

The booklet, it should be noted, contains some excellent illustrations, one on the wrapper being exceptionally good. G. C.



Through Lands that were Dark

"Through Lands that were Dark: Being a Record of a Year's Missionary Journey in Africa and Madagascar." By F. H. Hawkins, LL.B. Pp. 1-159. (L.M.S. Paper, 6d. net, post free 9d.; Cloth, 1s. net, post free 1s. 3d.)

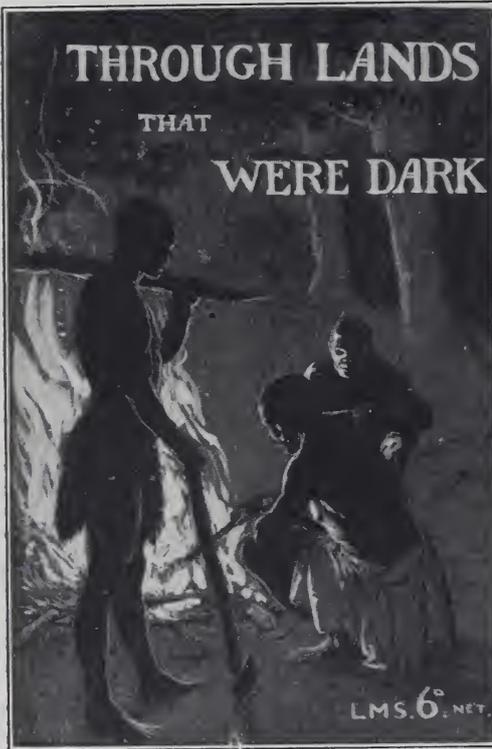
FOR seven nights I slept on the ground near the great fires which were necessary to keep off lions and other beasts of prey." "Leaving Phalapye Road Railway Station at 3.20 a.m., I started on the cart ride of thirty-five miles to Serowe." "In the long grass the path often cannot be seen, but can only be felt with the feet." "I dismounted and pushed the machine. Soon both wheels were under water. It grew deeper and deeper until finally, when the water became breast high, I was obliged to lift the machine and carry it over my head."

Sentences like this, casually introduced in the course of a sober, straightforward narrative, give some suggestion of the extraordinarily arduous conditions under which Mr. Hawkins so successfully carried out his recent official tour of the L.M.S. stations in Africa and Madagascar.

It is a wonderful sixpennyworth. That it has three maps, nine interesting photographic reproductions, and a splendid letterpress is only the least that can be said of it. It is the record of a truly apostolic journey, written in truly apostolic style. There is no

* For detachable Order Form see p. 3 of Cover.

attempt at fine writing. It has the stamp of the urgency and serious haste of the King's business upon every page. It is a straightforward record by a wise and busy man of affairs who in the intervals of travel, between crowded and critical conferences, turned his trained powers of accurate observation upon the condition of the countries through which he passed. The result is a most valuable and most readable book.



Readers who are looking for indications of missionary progress and of the coming of the Kingdom will find here abundant material for reflection. The title of the book is a happy one and is well justified.

We lay the book down with a fervent prayer that so shrewd an observer and so untiring a worker as Mr. Hawkins may long be spared to devote his great gifts to the service of Christ in the work of the L.M.S.

CUTHBERT McEVROY.



Our Heritage in China

By Nelson Bitton. (L.M.S. 9d. net).

MR. NELSON BITTON'S book has come to supply a long-felt want. To the members of the fraternity concerned it is a "comprehensive account of the work

being done by the London Missionary Society in China"—a labour of love of which that Society may well be proud—but to the public at large it is an admirable "description of the general conditions which confront that work and of the remarkable missionary labours through which it has been made possible." In view of the world-wide interest in the religious future of China aroused as a result of the Chinese Cabinet's unparalleled appeal for Christian prayers last April the time has come for a better appreciation of that absorbing problem. In this handbook of one hundred odd pages the author has succeeded in his task, namely, that of enabling his reader to obtain a "right understanding of the missionary situation in China to-day." Making due allowance for the impress of his personal opinions in matters of controversy, his introductory chapters on the history, literature, religion and social life of the Chinese will be found very helpful to the average reader.

Although in the amount of space allotted to the reviewer there is room for naught but praise, yet the following suggestions may be ventured. It seems strange that under Chinese-built railways (p. 14) no mention should have been made of the remarkable Peking-Kalgan Railway for which its constructor, Dr. Jeme Tien-yu, C.E., Ph.B. (Yale), M.I.C.E. (London), bears the enviable designation of "The Father of Chinese Railways." The author may not be a propiumist, but his omission of "Opium" from "the result of the war with China of 1840-41" (p. 41) may lead one to suspect that he is afraid to confess the existence of that unpleasant connection, although such a suspicion may be allayed when one consults the appendix under dates A.D. 1839 and 1842.

The volume is illustrated with splendid photographs, and the author has done well to give prominence thus to the leaders of the Chinese Church (p. 98). As a whole the typography is excellent, the principal error being "Boxer movement (1909-10)" (p. 19). The book is also intended as a help to Study Circles, and for this purpose the list of bibliography and topics for discussion at the end of each chapter are most valuable. If such questions as "How far and in what ways has the contact of the West with China been a blessing or a curse to that nation?" ; "Should the Christian missionary attempt to change the ancient customs of China?" ; and "What did missions gain or lose by their apparent connection with foreign political power in China?" be gone into carefully and discussed broad-mindedly, the right spirit will have been engendered in missionary interest.

M. T. Z. TYAU.

Death of Rev. Howard Williams

IT is with the deepest regret that we have to state that a cablegram has been received at the Mission House announcing the death of Mr. Howard Williams, of Kanye, Central Africa, on January 18.

Mr. Williams has laboured for the Society in various stations in South Africa for nearly thirty years. He first went out in 1885 and commenced his missionary career at Kuruman. After taking temporary charge of the work at Taungs, he was appointed to Molepolole in 1889, where he laboured for nearly ten years. He afterwards served the Society at Phalapye and Shoshong, and for the

last ten years he has had charge of the work at Kanye amongst the Bangwaketsi. He was ever the faithful friend and wise counsellor of the late Chief Bathoen and the present Chief Seapapico.

By his sterling qualities and fine Christian spirit Mr. Williams endeared himself to his colleagues and to the peoples amongst whom he has worked. He exercised great influence amongst the native workers with whom he has been associated, and there is no man in the South Africa Mission who was more highly respected for his



REV. H. WILLIAMS

faithful service and his personal character.

In all his work he has been ably seconded by his devoted wife, who has carried on faithful service amongst the women and girls of Bechuanaland in the stations where her husband laboured.

Mr. Williams leaves a daughter and four sons, three of whom are in South Africa, and one—the youngest—at Eltham College. The sympathy of all friends of the Society will go out to his widow and children.



Summer Schools

ABOUT eighty-five members gathered for the Reunion on January 8, and a very pleasant and useful time was spent under the genial presidency of Dr. Thompson.

Farewell was said to Miss K. Taylor, Miss Ling, and Miss Grimwade, now on their way to China, India, and Rarotonga.

Please make known the Summer Schools for 1914.

Orleton Hall, Scarborough, August 1-8, 8-15.

St. Edmund's, Hindhead, August 15-22.

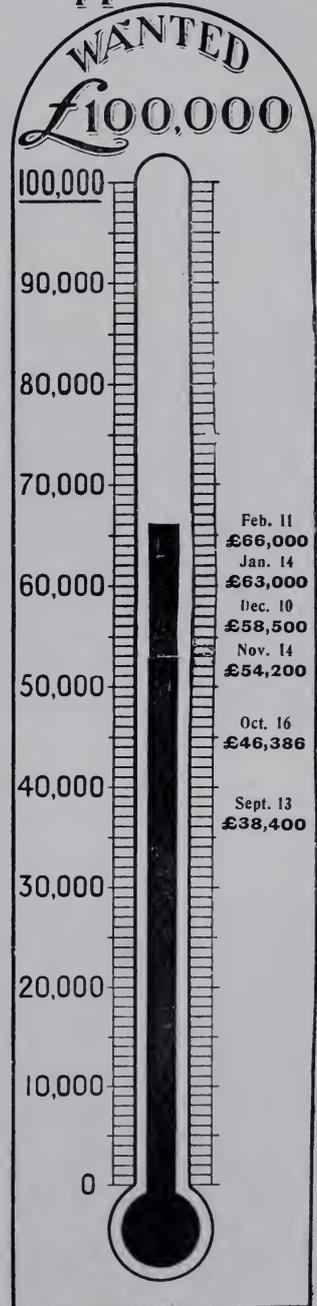
Scotland, University Hall, St. Andrews, July 24-31,

July 31-August 7.

It is *not too early* to make your bookings now.

C. BENHAM.

The £100,000 Appeal Fund



Watchers' Band Notes

MY DEAR FELLOW SECRETARIES,

As another month comes round, may I remind all secretaries and members living near London that our Women's Prayer Meeting is held at the Mission House on the third Wednesday in each month (therefore on March 18), from 3.30 to 4.30, and a hearty welcome will be given to all who are able to come. Those of us who do gather, month by month, find much blessing in thus waiting on God together, and we value the opportunity of meeting some of our missionaries who are home on furlough.

It has been an encouragement to find how much the addition of the maps to the Handbook has been appreciated, and also how the message contained in Dr. Hart's leaflet has been blessed.

There are still some New Year parcels which we have not been able to send out, owing to secretaries having moved away, but we are doing our best to discover if the branches in question still exist.

As we now enter on the third month of this year, and realise how swift is the flight of time, may the Holy Spirit show us how important it is that our prayer life should grow and develop, and may we daily, hourly, claim the power which comes through intercession before the Father's throne, until, as Bunyan says: "We come thither, where we shall look the fountain of all mercy in the face with comfort."

With sincere greetings,

I am,

Yours in the Master's service,

F. E. REEVE.

NEW BRANCHES

TOWN.	CHURCH.	SECRETARY.
Tunbridge Wells	Albion Rd.	Miss S. Reynolds
Nelson	Manchester Rd.	Miss F. Pickles
Wooburn	Bourne End	Misses Field and Jones
Heathfield Ringwood	Union	Miss M. E. Bacon Miss Chilvers



Prayer Meetings

THE Monthly Prayer Meeting of the Metropolitan Auxiliary Council will be held in the Board Room at the Mission House on Monday, March 2, at 6 p.m.

A PRAYER Meeting for Women will be held at the Mission House, 16, New Bridge St., E.C., on Wednesday, March 18, at 3.30 p.m.

Brevities

HAVE you any unused Missionary Boxes in your church? If there is no immediate prospect of your getting them out, please communicate with the Editorial Secretary.

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The next vacation course for missionaries will be at Oxford from August 1-29. Further particulars can be obtained from the Rev. H. U. Weitbrecht, 33, Onslow Gardens, Muswell Hill, N.

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The Rev. J. W. Sibree, of Tuasivi, desires to thank the unknown sender of *The Motor Boat* magazine, which arrives weekly.

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Mrs. Harman gratefully acknowledges gifts amounting to £25 11s. 6d. towards the memorial to her son, the late S. Spicer Harman, of Jammalamadugu. The money has been sent out to Rev. S. Nicholson.

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The Sunday evening might sometimes be used for Lantern Services. The Rev. A. J. Horrocks adopted this plan at Park Chapel, Camden Town, on February 8. The service was an entire success. The new medical lantern slides were used.



ANNOUNCEMENTS

Arrivals

Rev. J. D. and Mrs. LIDDELL and two children, from SIAO-CHANG, N. CHINA, January 28.

Departures

Rev. B. and Mrs. LUCAS, returning to BELLARY, S. INDIA, and Miss G. M. PIPER, proceeding to BANGALORE, S. INDIA, per steamer *City of Birmingham*, via MARSEILLES January 13.

Mr. C. H. B. and Mrs. LONGMAN, returning to TIEN-TSIN, N. CHINA, and Miss K. TAYLOR, appointed to HWANG-PEI, C. CHINA, per steamer *Kleist*, January 13.

Miss W. H. GRIMWADE, proceeding to KAROTONGA, COOK ISLANDS, per steamer *Persia*, January 30.

Birth

MORGAN.—On December 26, at Calcutta, to the Rev. I. W. and Mrs. Morgan, a son (Conrad Sachs).

Marriage

BROWN—RIDLEY.—At the Union Church, Amoy, China, on January 9, by the Rev. T. Barclay, of the Eng. Pres. Mission, Formosa, the Rev. T. Cocker Brown, of Amoy, to Miss Maud Ridley, of Changchowfu.

Deaths

WILLIAMS.—On January 18, at Kanye, Bechuanaland Protectorate, S. Africa, the Rev. Howard Williams, missionary in Bechuanaland since 1885, aged 56.

OWEN.—On February 8, at Wandsworth Common, the Rev. George Owen, formerly of Shanghai and Peking, aged 70.

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