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THE CHRONICLE

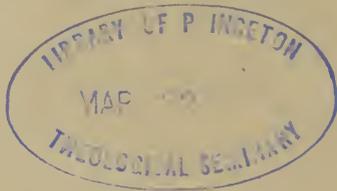
OF THE

LONDON MISSIONARY SOCIETY



1914

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THE CHRONICLE

Of the London Missionary Society.

Editor: BASIL MATHEWS, M.A.



“Every one of us shall give an account of himself to God.”—Rom. xiv. 12.

Political morality differs from individual morality, because there is no power above the State.—GENERAL VON BERNHARDI.

SHADOW by shadow, stripped for fight,
The lean black cruisers search the sea.

Night-long their level shafts of light
Revolve, and find no enemy.
Only they know each leaping wave
May hide the lightning, and their grave.

And in the land they guard so well
Is there no silent watch to keep?
An age is dying, and the bell
Rings midnight on a vaster deep.
But over all its waves, once more,
The searchlights move, from shore to shore.

And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled,
Arise, and call us, and we come;
And “search in thine own soul,” they cry;
“For there, too, lurks thine enemy.”

Search for the foe in thine own soul,
The sloth, the intellectual pride;
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic Art,
That rend thy nobler self apart.

Not far, not far into the night,
These level swords of light can pierce;
Yet for her faith does England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law,

The law that rules the stars, our stay,
Our compass through the world’s wide sea,
The one sure light, the one sure way,
The one firm base of Liberty;
The one firm road that men have trod
Through Chaos to the throne of God.

Therefore a Power above the State,
The unconquerable Power returns.
The fire, the fire that made her great
Once more upon her altar burns,
Once more, redeemed and healed and whole,
She moves to the Eternal Goal.

ALFRED NOYES.

What Sort of War?

Bernhardi's Perverted Truth

By David Walters, of Bristol*

"Our age demands some moral equivalent to take the place of war."

—PROF. JAMES, OF HARVARD.

I HAVE read Bernhardi's book about the necessity of war for the bodily health and moral vigour of a nation.

I have felt, while the whole argument and plea of that militarist is a diabolical perversion of the truth—yet the truth is there, perverted though it be almost out of all recognition. He points out in lurid words how men and nations deteriorate in long seasons of peace, because they prosper and are in comfort. How true is all this! Have we not seen it among ourselves? Material prosperity becomes the end of all things, and selfish competition the recognised basis of our social life.

War with its sacrifices is, he says, the only antidote that can save the race from deterioration. But is it? He has portrayed the symptoms with brutal accuracy—peace, prosperity, comfort, self-indulgence, weakness. He has diagnosed the disease with scientific precision. He has prescribed with a specialist's assurance, and the prescription is war. The prescription has been carried to the dispensaries of the gun makers, to the arsenals of Europe, and to-day the nations are taking the medicine and we see the results in our hospitals and in our sorrowing homes—we see them in the desolate refugees who are escaping in every direction from the civilised savagery that has laid bare whole cities and country-sides, we see the results on the battlefields of Belgium, France, and Austria. We see it in the passion let loose in the hearts of nations.

Is there no alternative—no other medicine? Could nothing else arrest the decay of nations that were weakened and coarsened by prosperity? Bernhardi is right when he insists that something is needed to counteract the softening of the fibre of the nations that have made comfort their goal. He is right when he says that men must be made to forget themselves and to sacrifice themselves for a great and worthy cause. Here is the danger of his contention, there is so much truth in it. Men need discipline—they need to obey,

to sacrifice, to give themselves for a cause. All this is true.

But we must scrutinise the cause, we must examine the end, we must know what it is for which we are asked to sacrifice ourselves: we want to choose whom we shall obey. He quotes our Lord's words, "I came not to send peace, but a sword." But our Lord's sword was the sword of the Spirit, which is the Word of God. It cuts, wounds, humiliates, divides, destroys, but only that healing and uplifting, uniting and saving, may follow. The war our Lord wages is the alternative to the militarists' war, and it is an alternative that will accomplish infinitely better the ends which he describes. It is an adequate corrective for the softening and deteriorating influence of prosperity and comfort. It attains its end without inflicting the wrongs upon mankind which are inevitable in war. It leaves no Belgium bleeding and desolate in its train. It does not fill hospitals with wounded and suffering men, for it alleviates suffering and does not inflict it. It does not fill the streets with defenceless widows and orphaned children, for it protects the home and saves life. And yet it provides the Spartan discipline and demands the sacrifices that will foster strength and self-sacrifice.

Yes, Jesus Christ came to send war—put ye on the whole armour of Christ. "I wrestle," says Paul, and in the end he could say, "I fought the good fight." Bernhardi's diabolical teaching has been able to influence Martin Luther's people because they had fallen away from the strenuous and whole-hearted loyalty to Christ which enabled Luther to throw off the yoke of bondage. Unless the followers of Jesus obey loyally and wholeheartedly the commands of their Lord—then they must obey, at the point of the lance, the Kaiser, for that is the alternative. Bernhardi is right, that is what makes him so dangerous: war is the deliverer from the

* Extracts from an address given at the Bristol Missionary Society's United Communion Service.

corrupting influence of comfort and prosperity. But which war? What sort of war? Under what banner? Have we endured unto blood striving against ignorance and superstition and selfishness? Have we kept our sacramental vows and obeyed our Lord and denied ourselves in order that we might follow Him through the world dispensing wisdom and grace to the children of men?

In a time of war we are learning that we have to obey our country's call if we are of age and strong, to give up all and go forth with our lives in our hands to the battlefield: if we cannot do that, we have all to do not what we will, but what we must. We have to endure and sacrifice together. This is under compulsion. But our Lord appeals for voluntary submission and surrender. What have we suffered? What have we sacrificed? How many Christians live in smaller houses than they would otherwise, in order that they may be less hampered in the devotion to their Lord?

In addition to the present demands made upon us by the war, we shall all have to pay taxes in some form or other for years to come; and though they will mean sacrifice, we shall pay, if not cheerfully, yet with the sullen satisfaction that it is inevitable and that it is worth while. And I have no doubt it will do us good; but it would have done us and the world incalculably more good if all through the years we had taxed ourselves heavily out of loyalty to the Lord Christ, in order that His kingdom may have been spread throughout the world: we should

not only have done more good, we might have prevented this desolating war.

* * * *

A great appeal was presented a few years ago to the Church of England by

one of its bishops to make a great forward movement, and that appeal resulted in wonderful progress all along the line—but listen to that appeal. "We are not here to-night to praise the Church of England, nor the Church Missionary Society; we are in the presence of our King; let us concentrate our thoughts upon Him and upon His will," and then followed an eloquent and impassioned plea for submission, surrender of the whole life to Christ, and he went on: "You know in the old feudal days, when the vassal did his homage to his lord, he did this: he put his hands together and put them within the hands of his lord, in token of absolute submission to his will and readiness for activity in his work. That is the only true position for a Christian's hands—the hands and heart and will, the spirit and the life—the only true position. Not one, but both, quite within the hands of the Sovereign, the infinitely nearer than feudal lord, the Despot, the glorious, absolute, unconstitutional Despot of His servants, the infinitely trustworthy, infinitely sovereign Lord Jesus Christ."

My glorious victor, Prince Divine,
Clasp these surrendered hands in Thine.
At length my will is all Thine own,
Glad vassal of a Saviour's throne.



**A DEPOSED WAR LORD
FROM HAWAII**

An idol brought home by our missionaries
and now in the British Museum



War Letters from Missionaries

DR. WAREHAM, of Kawimbe, the mission station of the L.M.S. through which the German force was driven from Abercorn to the frontier of German East Africa, wrote on August 12 a letter received on Monday October 5 in London, dated from Abercorn Prison. Dr. Wareham begins by humorously claiming the address as one that is "in the apostolic succession." The magistrates of the district had urged Dr. Wareham and all the local farmers to come into Abercorn owing to danger from raiding Swahili. The missionaries, however, felt that a camp twenty miles south of Abercorn would be safer. The women and children were sent west, and information has now been received that they are at Mbereshi, fourteen days' journey away from the German frontier.

"I informed the people," writes Dr. Wareham, "of the state of affairs, explaining that the war was a white man's war, and that they must keep quiet and not resist the German troops. At first they would not agree to this and were prepared to offer what resistance they could. 'Are we going to allow our missionaries to be hurt or killed? No fear!' I told them they must on no account resist, but they could help us by guarding our property. I have enrolled eight men who watch and guard night and day and who, if raiders come, will ring the church bell, calling out the village. It is easy to see how quickly the people on both sides of the border could be roused and hell let loose. They have no rules laid down for nice conduct—it means burn, destroy, and kill." (See also p. 250.)

Dr. Wareham himself was invited to act as medical officer to the forces, and has been installed in the prison, where he is, as he puts it, "doing his best to enjoy prison life," humorously adding:

"Last night we discovered that there are more formidable foes than the Germans. The white portion of our force was routed by specimens of minor zoology, of which our prison has a large and varied selection."

India's Cordial Feeling

FROM Chikka Ballapura Mr. R. A. Hickling writes:

"These are terribly anxious days. Isn't it a shocking thing that one nation should have it in its power to set the world on fire! I'm afraid that all religious and philanthropic work, including our own, will suffer terribly in any case. I wish that the development of the church here were a little further advanced, so that we might look forward to this with less fear. So far as we are concerned I should think that no part of the Empire is safer than India, and the people are intensely sympathetic and interested in the war. I returned from a tour of twelve days on Sunday night, and everywhere the people are full of interest and anxiety. They express the most cordial feeling toward the British Government, and would gladly do anything that might to them be possible. A meeting was held here on Tuesday in aid of Lord Hardinge's Fund, and there was a very generous response made to the appeal of the sub-divisional officer. The head master of the High School gave Rs. 180, a month's pay. I was not able to be present, but I understand that the total amount promised at the meeting was very substantial. There is something gratifying in this. With all the faults of Britain in India it is clear that there is something that the people realise we have done for them."



L.M.S. Teachers in Chains

DR. WAREHAM, writing from Abercorn on August 20, states that the Germans have arrested all the Society's head teachers in German East Africa whom they could reach. Three of them are in chains at Bismarckburg on the shores of Lake Tanganyika,

and their wives are in prison. Those who were able to escape have reached Abercorn in Northern Rhodesia. All the missionary work in German East Africa is at an end for the present, and, as might be expected, the work in the north-eastern part of Northern Rhodesia is quite disorganised.

A further letter from Dr. Wareham giving later details will be seen on page 250.



Annexing Samoa

FROM Samoa the following account of the annexation on August 30 comes from Rev. J. W. Sibree: "This morning at 8.30 the British flag was raised in Apia, a fleet of six men-of-war (one a Frenchman) firing the salute, and 1,400 New Zealand troops being on shore. Samoa is annexed by New Zealand for King George V.

"For three and a half weeks we have been living in anxiety and uncertainty, getting only what news the Germans liked to give us from their wireless station, recently erected. They have treated us courteously, which no doubt was policy, but have spread abroad strange stories against Great Britain and in favour of Germany. The sudden arrival of this fleet yesterday and the landing of this force changes everything, and we are beginning to hear the true version of affairs.

"Mr. Griffin and I hurried up yesterday afternoon, and so were in time for the formal annexation this morning when a proclamation was read.

"We with Mr. Kinnersley afterwards saw

the Commander, Colonel Logan, and asked for an interview with him. This he gladly granted for to-morrow (this being Sunday the 7th). He spoke very kindly to us and we assured him that there would be no difficulty with the natives. He had invited Tamasese and Tanu Malietoa and other leaders to be present, and they were there. We hope to be able to get Mr. Hills up, so that we can present to the Commander a statement of our position and work here in Samoa, at the very outset. Mr. Copeland, of the Methodist Mission, identified himself with us at the interview and hopes to join us to-morrow.

"The Colonel informed us of this opportunity of sending letters this afternoon, so I hasten to send you these few lines.

"The proclamation was dignified and restrained. It promises to safeguard all private interests and prohibits all sale of liquor, military law being in force till further order, etc. These New Zealand men, too, have been well instructed as to the necessity of decency and care in their conduct to natives and others. So we hope all will go well, though we cannot but look with some apprehension upon the fact of 1,400 white men being brought here for an indefinite period. The German Governor and officials are being deported to Fiji, we hear.

"I have transferred my belongings from Tuasivi, Savaii, to Leulumoega School as successor to Mr. Hawker, and have already settled down to full work. All our schools and other work have been carried on just as usual in spite of the political situation—though the new position will affect our future plans very much indeed, as you can imagine."



The War and Asia

THE connection is vital. We have the extraordinary sight of three Eastern nations intimately concerned in the war. Japan is our ally, working with us in the Pacific. China is promised that the war shall mean the restoration of some of her lost territory. India's sons are clamorously welcomed in France as fellow-soldiers with the sons of the great white nations.

It is impossible to imagine that the old conditions of exclusion can be re-established; there must be a new link between the East and the West, and it is vital that we should understand what manner of contribution the East is likely to make to our life. Moreover, what effect is the war likely to have on the races of the East and our work for

How are the Two Connected?

them? "If the old method is again followed, but more so, and the settlement after war made on terms of militarism and power, the East will set finally its estimate of human worth and progress, and an era of armaments emerge in Asia."

For these reasons it is important that all who can should study "The Regeneration of New China,"* by Mr. Nelson Bitton, because in our efforts to understand the problems China is facing we shall realise something of the contribution she is likely to make to the West, and the problems we shall have to face in our intimate relations with her.

E. A. P.

* L.M.S., 2s. net., 2s. 4d. post free.

World Power— for Whom ?

“THERE is no outlook for the world apart from Christ,” said the Rev. A. R. Henderson, M.A., Chairman of the L.M.S., at the Autumnal Meeting in Westminster Chapel on Tuesday, October 6. “The Sermon on the Mount must be heard and heeded if civilisation is to be saved from falling into barbarism.”

The speakers could not fail to regard the Great War as the occasion of new and vast changes in the human race, but each contributed to the feeling of steady confidence which was the chief characteristic of the meeting.

The Rev. Nelson Bitton (Home Secretary) spoke of the lessons which the Society is learning under the stress of war.



REV. W. B. SELBIE, M.A., D.D.

The financial situation at the end of September had made us realise the truth of the New Testament message that “when our hearts condemn us, God is greater than our hearts.” For in September we were nearly £2,000 better than for the corresponding period last year as regards income. We were learning also that in our modern era the periods of war have always been times of spiritual blessing, and in missionary history, of prosperity.

He referred to the economies which had been effected at the Mission House, and to the participation in self-denial of the missionaries at home and on the field, stating that some of them had returned proportions of their salaries to the Society, that others had taken up forms of remunerative employment that released the Society from salary obligations, and instanced the mis-

The Autumnal Meeting

sionary doctors who were serving their country at the front, as well as those missionaries who were returning to their fields of labour. He believed that the response of the constituency on its financial side was not unconnected with the noble lead of the band of missionaries in whom the spirit of great missionaries of days gone by yet lived.



REV. W. W. CLAYSON

The Rev. W. B. Selbie, D.D. (Chairman of the Congregational Union), in the course of his address said: “There never was a time when in our churches there was more confusion of thought, more dread of the future than in the early days of August. It was well that there should be so much concern, because nothing could be worse than for Christian people to regard the great calamity of the war with indifference.

“But when we come to seek light upon it there is more to be said than ‘God moves in a mysterious way,’ or that ‘this thing is for our hardness of heart.’ We need to get a new consciousness of God.



MRS. CLAYSON

“The Christian solution of the problem of evil is that great calamities are stepping-stones on which we are to rise to higher things. Now

that we have seen things naked before us, and the old things that we thought were strong are shattered,



DR. DAVENPORT

are we prepared to face our responsibilities in terms of Jesus Christ the Righteous? Upon the answer depends the future of organised Christianity—and the effectiveness of that

home base upon which foreign missions depend.

“At home we are being driven by a spirit of service into unusual and wide co-operation. This service culminates in the men at the front. What sacrifice are we making which is in any sense comparable with theirs? The call to us is louder even than the call of Kitchener, for our enemy is stronger, and in this conflict there is no discharge.”

Mr. F. H. Hawkins, LL.B. (Foreign Secretary) introduced the following missionaries:

The Rev. W. W. Clayson, B.A., and Mrs. Clayson are returning to Canton, where they have laboured for fifteen years.



MRS. DAVENPORT

Mr. Clayson is going back to undertake work in a Union Theological College in which all the societies at work in Canton are joining in the training of the native ministry. The work of the College is to be commenced

in temporary quarters in the Society's compound. Mr. Clayson will be the resident tutor and will have the help of

missionaries of the American Presbyterian and the American Board Missions, and of the C.M.S., the Wesleyan, and other societies.

Dr. Davenport is returning with Mrs. Davenport to Shanghai, where Dr. Davenport's presence is urgently needed to superintend the very extensive medical work carried on in that great port by the foreign community and the L.M.S. It is twenty-five years since Dr. Davenport went to Chung-king; after labouring there and at Wuchang for fifteen years, he went to Shanghai in 1904. As a result of his efforts medical missionary work there has grown to very large proportions. There are two hospitals. Last year over 1,600 in-patients and over 53,000 out-patients received treatment, and the missionary character of the work has always been made prominent.

Dr. Davenport mentioned a projected Krupp factory near Peking which was to have cost many millions of marks, and expressed the belief that the

war in Europe was going to remove the menace of the mailed fist from the people of the East, and in that way would make the prospect of peaceful progress among the people better.

The Rev. E. Pryce Jones and Mrs. Jones are returning to their work in the Moru district on the southern coast of Papua, where they have laboured for fifteen years, after a period of five years' work in Madagascar. The work at Moru includes the old Jokea district, and is of a most interesting character. Mr. Pryce Jones is taking back copies of the New Testament which he has translated for his people. (See also pp. 252-4.)

Miss Stevens is going back to continue her work amongst women and girls in the Zenana School and Orphanage at Mirzapur in the Benares district of North India,



REV. E. PRYCE JONES

which she has carried on for twenty-three years with great devotion and success.



MISS E. STEVENS

the new missionaries sent out under the "Forward Movement." He laboured there for five years until the time of his death. Mrs. Terrell returned home to superintend the education of her two children. She is leaving at home a son who is destined for a missionary career, and is now going back to China with her daughter to resume her work amongst the girls in the Siaokan district. During her eighteen years at home she has been

After an absence of eighteen years Mrs. Terrell is returning to Central China to take up work again at Siaokan. She is the widow of the late Mr. W. G. Terrell, who went to Siaokan in 1891 as the first of

associated with Highbury Church, Bristol. It has always been her desire to return to her former field of labour, and with this object in view she has kept up her study of the Chinese language. Her daughter is proceeding to Central China with her, and intends to settle in Wuchang with a view to assisting Mrs. Arnold Foster in an admirable girls' boarding school. Mrs. Terrell is going back to China to serve the Society at her own charges.



MRS. W. G. TERRELL

The Rev. Cuthbert McEvoy, M.A., conducted an intercessory service and offered a valedictory prayer on behalf of the missionaries in the place of Dr. Campbell Morgan, who was absent through serious illness.



Autumn Reinforcements

BEFORE the war broke out passages had been booked for a considerable number of missionaries who were returning to their fields of labour this autumn, or going out for the first time, in addition to those referred to in the foregoing article. Most of the passages were taken via Siberia, or by North German Lloyd boats. These routes were automatically closed at the outbreak of war. Many P. & O. and Union Castle liners were commandeered by the Government for transport purposes, and passages booked by these routes were cancelled. The departure of some missionaries was urgent in view of pressing needs on the field, and during August arrangements were made for the Rev. E. J. and Mrs. Malpas to return to Shanghai, and for the Rev. A. J. McFarlane to proceed to Hankow via America. Miss

Keen returned to Amoy via Suez, and the Rev. W. J. Edmonds proceeded to Travancore. In September the Rev. A. J. Haile, M.A., went out to take up his duties as Principal of the Tiger Kloof Institution, and was accompanied by another newly appointed missionary, the Rev. W. Wardlaw Anderson. The Rev. E. H. Clark preceded them by a fortnight on his return to Central Africa via the Cape, and Mr. and Mrs. Jackson were able to start for Benares early in October. It may be mentioned that prior to the war Miss Y. Du Commun returned to Madagascar, the Rev. Andrew Warren, B.A., proceeded to Almora, and a newly appointed German missionary to Samoa (Mr. Muller) left for Australia, where, being a German subject, he has been detained for the present. Dr. Lavington Hart has left for Tientsin via America.

Missionaries to go out

AT a meeting of the Consultative and Finance Committee held as this issue of *THE CHRONICLE* goes to press, it was decided, in view of the needs of the field and of the more promising financial outlook, to send out, as soon as passages can be obtained, the other missionaries on furlough whose return to the field was due this autumn and five of the newly appointed missionaries for whose departure arrangements had been made before the war.

In the opening weeks of the war the financial prospects were so uncertain that the Directors felt obliged to refrain for a

time from sending out the missionaries due to leave this autumn except in the very urgent cases named under the last heading.

It is a matter for great rejoicing that the indications of the loyalty of the churches to the Society and their willingness to make sacrifices in this time of strain and stress make it possible for the missionaries now at home ready to start to go out as soon as the necessary arrangements can be made. The Directors confidently appeal to the churches to continue their support of the Society, so as to make it possible for its work to be carried on in spite of the great strain upon the country occasioned by the war.



Let us give thanks to God

For the sacrificial spirit which fills and has drawn together all classes of our people in this time of war.

For all evidences of the working of the spirit of love and justice in our nation.

For the restraint and dignity of those in authority, the absence of boasting and clamour, the thought for the needs of the poor.

For the assurance through Christ that the might and love of God are with all the children of mankind.

For the steady and strong zeal for the work of the increasing Kingdom in the world shown in the auxiliaries of the Society in Britain.

For the magnificent spirit of the missionaries and others who have sacrificed so that the Society's work should not be hampered at this time.

Let us Pray

For our rulers, that they may have strength of body and mind, clear vision to righteousness and courage to pursue it.

For our soldiers and sailors of all ranks, and especially for all who are wounded or made captive; and that God will be in the hour of death with those called to die.

For those gone from our own churches to the front or into training for service, that they may be kept in God's own presence, and that "Their strength may

be the strength of ten, Because their hearts are pure." That God will be the strength and confidence and comfort of all who must suffer at home.

For all rendering national service, for doctors and nurses, for journalists who help to keep the mind of the people from rancorous hate and from defeat of the spirit.

For ministers, leaders of study circles, secretaries of Watchers' Bands, and all missionaries of the Gospel of Peace in their deputation work at home, that they may have strength of love and courage to proclaim with power the Gospel of Reconciliation and its practice throughout the world among all nations and races.

For missionaries now travelling over the seas that they may be preserved in safety (see p. 264).

For the missionaries and the native church abroad, that they may be kept in quiet confidence in Christ in spite of the war of our Protestant nations at home, and may deepen their hold upon Him (see pp. 244-5, 250, 259-60).

Jesus, Son of Man, who didst teach us to pray for our enemies,

Jesus, in whom all the nations of the earth are one, in whom there is neither bond nor free, teach us how to pray.

God of all might and mercy, who dost resist the proud, and give grace to the humble, who hearest the cry of every living thing,

For all our enemies in this war

We beseech Thee to hear us, good Lord.

“Our Brethren in France and Germany”

THE Directors of the London Missionary Society have passed the following resolutions:

“At this the first meeting of the Board of Directors of the London Missionary Society after the commencement of the war in Europe, in which Great Britain has been compelled very reluctantly, but by a solemn sense of duty, to take part, the Directors desire to express to their brethren who are responsible for the administration of the missionary societies on the Continent of Europe their very sincere and deep sympathy in the serious financial and administrative difficulties which the state of war in Europe must have entailed upon them all. Their brethren in France, representing as they do a comparatively small community of Protestant Christians, are pressed by peculiar difficulties, and have a special claim to the sympathy of British Christians, with whom they have been very closely and chivalrously associated in the Madagascar Mission. The Directors and members of the London Missionary Society will ever remember with gratitude to God the manner in which the Paris Missionary Society came to the help of the work of this Society in Madagascar in a time of great and special stress.

“To their brethren in Germany, unhappily separated from them at present by strong national sympathies expressed in a great and determined conflict between the two great nations, the Directors desire to express with special earnestness and sympathy their Christian affection. They earnestly hope that in the work of Christ they may be permitted even during the course of the war to render any help it may be in their power to give to German missionaries who are working in territories under British rule. They venture to cherish the belief, and they earnestly pray, that when the war ends the leaders in Christian work in both countries will find large opportunities to stimulate in all around them those sentiments of Christian love which alone will suffice to heal the wounds and remove the bitterness of feeling which are the sadly inevitable results of such a conflict.”

M. LE PASTEUR BIANQUIS (Secretary of the Paris Missionary Society) in writing a letter of thanks for certain services rendered to his Society says:

“I have already told you how touched I

was by the tokens of Christian fraternity which your Society has given us in authorising Mr. Griffith to plead for us. I quite understand that in these times one must not expect people to respond largely to this appeal; but we are especially grateful for the intention you have had to help us according to your means. I have been informed of the appeal made by the Conference of English Missionary Societies on behalf of Continental missions. I have been made acquainted with an extract from a German paper repulsing these advances with much scorn, saying that victorious Germany would have no need of English aid; that even if she were conquered she would not accept it, and that she advised the English Christians to transfer their benevolence to the Paris missions, which would be in such a critical position after the defeat of France. I hope that in spite of this response the Christians in England, who stand above all questions of nationality when it is a question of the Kingdom of God, will find the means of aiding German missions if they need it.

“In any case we shall be very grateful if they have a little help to give us. We do not believe that our country will be subjected to a definite defeat, but we believe the victory will be very hard to win, and that it will leave us exhausted for many years.

“As to Betsileo, we shall of course remain *in status quo* until the end of the war. Besides, all our work will be much reduced during this time. Finally I am much obliged to you for kindly offering to transmit money to Madagascar for us.

“M. Couve and many of our missionaries and members of the Home Staff have been mobilised. One of our young missionaries has been killed on the Aisne. We are in great distress. But God reigns.”



Death of Rev. James Sadler

A TELEGRAM from China reports that Rev. James Sadler, of Amoy, who has been a missionary of the Society since 1866, died on October 17. Some particulars of Mr. Sadler's long and faithful work will be given in the next issue of THE CHRONICLE.

The Rights of the Black Man

By
E. Pryce Jones,
of Papua

THE progress of the world is forcing attention to the race problem. In earlier times, when life was not so strenuous, and the population not so large as to cause over-competition, there was no colour question irritating the social prejudices of the white races. The social system was one of an accepted sharp division between the lords of the soil and their servants; it mattered little whether those servants were white or black, the black within their borders being too few to make much difference.

The colour antipathy seems to have been contemporary with colonisation and the rise of industrialism. Colonisation and its demand for labour gave an impetus to the slave trade; and the sense of ownership by purchase, and the consequent sense of ascendancy, created a contempt for the poor animals who were scarcely credited with human souls. So long as the plantations prospered and the slaves toiled obediently and uncomplainingly it was at least conceivable that a state of patriarchal toleration might have been reached such as that seen by Wallace on a plantation he visited on the Amazon, and of which he rightly expressed his disapproval.

The abolition of slavery upset for English people this condition of ascendancy on plantations, and the rise of industrialism upset this same condition of ascendancy over the workers in England.

The doctrine of the rights of man which has gradually grown up amongst white peoples has forced the emancipation of the black man as a natural corollary to the same demand made by the white for himself. One recognises the working of God in this. The visions and dreams of the inspired prophets in time become the fixed and settled policies of nations.

Now we are being faced with other corollaries of this doctrine of the rights of man, and these others are far more difficult of acceptance, because they touch the self-interest of a wider circle. It was easy to look down from the height of an assured superiority of whiteness upon the black and his forced labour and cry out on the hardness of his lot, and even to be willing to pay a huge sum of money for his emancipation, so long as he did not conflict with our own self-interest; but now it is another matter. We have gone and are going in ever-increasing numbers to his country, and have taken possession of it, and are desirous now, not to

remove him across the seas to toil as a slave, but to remove him from the cultivation of his ancestral lands, and to toil on land from which his own people have been dispossessed, under managers who may have personally a deep sympathy for him, but who are harassed by those who are expecting the highest dividend from the produce of cheap labour.

The interests of the whites now crowding into the black man's country are two—land and labour. To get the land they make use of the local governments, who need revenue, and large organised plantations mean increase in commerce and increase of revenue; the financial success of the government means honour and perhaps promotion to the heads and through the heads to the lesser officials. The claims of the natives are drowned by this clamour of interests. The land is obtained, but without labour the land is of no value, and white labour is too expensive, and in his own climate the black is the only labourer who can be expected to work continuously. He must in some way be compelled to labour. His wants are simple, and a few months' work will supply him with such articles of commerce as he covets, so he has little inducement to labour long: taxes are therefore devised to compel him to seek service.

In the land of the black man it is difficult to preach the doctrine of equal rights. One young Englishman criticised the mission in Rhodesia, because, as he said, the native was taught that he was as good as a white man; the same gentleman would doubtless object to a member of the democracy being told that he was as good as an aristocrat—and of course all hinges on the definition of the word "good." My reply was that, in his own country, in a sense the black man was superior, for he could live under conditions which would starve a white man. A white man is only superior as a member of a large developed society whose aid he invokes by commerce; cut him free from that, and place him side by side with the black man, and he will fail. But of course it is plain that humanity was never meant to remain at the low level of the individualistic brute, where a savage is the better man, and of course no missionary does tell a native that he has no need to aspire above his own conditions of life—the object of his presence among them is to create in them a divine discontent with their lot. But according to these gentlemen we must not even do this; their desire is that these must

be kept at that level which will make them content to work on plantations at a rate of remuneration which will enable the owners to retire with a competence in a reasonable term of years.

In such countries as Africa the native races problem is different from that in Australia and Canada, for in these latter countries the aborigines are so few and so scattered that it is impossible for them to develop the country they live in; and in these places the white races can live as strenuously and thrive as well as in their own land (with the possible exception of the tropical regions of Australia). Consequently the white races have poured into them and have brought with them their own ideals and formed their own social surroundings. These two continents are now white continents; the aboriginal communities are pushed away into reserves, and are likely to be pampered out of existence unless given freedom to develop.

A case in point comes from Australia — the case of David Unaipon, reported in the Australasian edition of *The Bible in the World*, August 1, 1911, where a pure-blooded Australian aboriginal, a member of the Narrinyeri tribe, "whose special hobby is research after that elusive wonder, perpetual motion," being interested in mechanics, "has succeeded in converting curvilinear motion into a straight-line movement. The device is now affixed to sheep-shears and a Commonwealth patent has been obtained for it." Yet in an interview I had with the Rev. J. H.

Sexton of Adelaide, on whom I called to confirm the above statements of his in *The Bible in the World*, he told me that poor David Unaipon is barred by the "white Australia" doctrine from any chance of developing his talents. The Government, I was told, is willing to supply him with rations and blankets, but he can enter no engineering workshop; the white engineers would "down tools." He asks for the bread of intellectual life and he is offered the stone of charity.

The fact is these continents are white, and the civilisation must be determined by white ideals; the colonists are either agriculturalists or those occupied in the manufacturing industries, and these cannot risk any lowering of their ideals. The aborigines within their borders are, however, a negligible quantity in comparison with the menace from without; that is, from the two Oriental civilisations—the Chinese and Japanese on the one hand and the Hindu and Malay on the other. These peoples have been invaded by the European, who has taught them his science



Photo by]

[H. M. Dauncey

"HIS WANTS ARE SIMPLE"

The Papuan at home

and arts, and they have readily absorbed all that he had to teach them, and now are applying their magnificent industrial powers to developing and extending manufactures within their own borders.

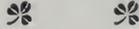
They have become industrial competitors in the world of work. They in turn are attacked by the migratory fever; the race conflict has begun, and the doctrine of equal rights of man everywhere is up for discussion. The hand of God is in it. We have now

to look at the question from its economic standpoint, not from the altitude of racial ascendancy, for we cannot afford to ignore the fact that in the Oriental we are face to face not only with an industrial competitor to be reckoned with, but also with a human petition presented to our Imperialism and our Christianity, which must be answered.

Why has Australia enunciated her white Australia doctrine? Because the Oriental is a serious industrial competitor who would rob the white worker of his ideal of civilisation by underworking and underselling him. It is no imaginary fear, for unfortunately the white will buy in the cheapest and sell in the dearest market even though that market be coloured. The coloured man, through his thrift (not always a virtue) and his lower ideals of life, will be content to take a lower remuneration than the white, who desires more of the amenities of life. Then, again, there are habits which white communities do not tolerate, and they naturally do not desire to have great Chinese

or Indian quarters all practising their own social habits, menacing those of the white.

What is the remedy? Exclusion in the nature of the case can never be anything but a temporary expedient; assimilation is the only permanent solution. Sir William MacGregor, when discussing the question of stamping out malarial fever in Lagos by the administration of quinine, said that it was not sufficient to administer quinine to the white population only, but it was absolutely necessary to carry the natives with us. And I venture to say that in enunciating this doctrine he enunciated the whole doctrine of humanity. Our prejudices may kick against the goad for years yet to come; but we cannot ultimately succeed in opposing the divine purpose in the world. The indications are all on the line of Christian civilisation; when in us as well as in the coloured races the graces of the spirit overcome the animal materialism, then and only then will there be a voluntary and harmonious assimilation of the races of the earth.



Home Organisation Notes *(See also p. 258)*

The Navy of Peace

IT is of supreme importance that the Flag of our Navy of Peace should be vigorously upheld at this time. First floated on the *Duff*, the flag now flies over the *John Williams*, which is largely supported by the New Year Offerings collected by young people. All our readers are able, as teachers, parents, or friends, to help the children at this time to secure a greater result than ever. The Gift Book for children collecting 5s. and over will be "John Williams the Shipbuilder," by Basil Mathews (uniform with "Livingstone the Pathfinder"). Cards, etc., may be obtained from the Editorial Secretary, 16, New Bridge Street, E.C.



Hospital Week

IN 1912 the Self-Denial Week brought to the Society £2,027. In 1913 the L.M.S. Hospital Week was inaugurated and the support of the Society's great medical agencies in the mission field definitely associated with the week of thanksgiving, prayer and self-denial. The result was a financial return of £4,640. The L.M.S. spends approximately £25,000 per annum upon its medical work, and of this

sum about £9,000 is raised and expended in the mission field. In the end it is hoped that by means of the hospital week appeal we may raise the whole £16,000 required at present to carry on the magnificent medical enterprise of the Society. So humane and Christian an appeal as this should come with force and conviction to "all who love their fellow-men."

How and when to observe it

The official date for the observance of this medical week is the second clear week in February. There are many churches and districts, however, where this date proves inopportune, and the directors of the Society urge upon the constituency the observance of another week such as may be most suitable to local conditions. Special literature and effective collecting material are available at the Mission House, and should be considered when arranging for the hospital collections. Not only in the church is there a wide scope for presenting this claim of medical missions, but in every one of the allied organisations, Sunday Schools, Brotherhoods, and so on; also amongst the people living in the district, and especially in the family circle. We shall not be satisfied until every church is helping directly in this great medical enterprise of the L.M.S.

The Life-Story of Ts'angchow Church

By
Evan E. Bryant

SOME tens of years ago, at eventime, saintly Jonathan Lees, indomitable Thomas Bryson, and eloquent Hopkyn Rees arrived together, by springless Chinese cart, at populous Ts'angchow with the Gospel of Peace. Lees, fervent evangelist ever,

workers, reduces this Christian outpost to smouldering ruins.

Yet two years, and new buildings arise. The workers, reassembled and reinforced, again attack the city, either directly by open-air preaching, by opening a Preaching Hall inside the city, by the faithful plodding



THE NEW CHINESE CHAPEL AT TS'ANGCHOW, N. CHINA

said, "Let us to the streets to preach." To preach they went. "Man proposes, but—" a hostile Chinese crowd disposed. An *argumentum ad hominem* of brickbats reduced them to silence, but not to impotence. Returning to the comparative safety of their inn, kneeling on earthen floor, they made a nocturnal flank attack by holding a prayer-meeting of three. Then pleaded Jonathan Lees for the city in words not yet forgotten: "Lord, get Thee yet to Thyself here a living Church, redeemed from this city which now rejecteth Thee."

Many years pass. At length David Murray, Arthur Peill and others settle at Ts'angchow. Houses and hospital are built. Some converts are won. The prayer seems about to be answered. Then lo! the fiery whirlwind of Boxer fury, slaying or scattering the

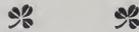
work of Biblewomen, and by periodical public lectures, or indirectly by sapping and undermining, friendly intercourse with the city elders or its leading business men, the dissemination of Scripture portions and other Christian literature, and unceasing loving medical ministrations: by every means fighting the Lord's battle, whose victory, long delayed, is never in doubt.

A decade rolls by. One handicap is growingly felt. There is no chapel, no place of worship other than the gladly-lent outpatients' waiting-room of the hospital, a little hall now of sacred memories, yet not without risk of infection. But on Sunday, May 31 last, there was new joy in the camp. At the hour of morning worship converts and friends from near and far, some three hundred odd, turned their steps no longer east to the

hospital waiting-room, but north to the new chapel. Up a broad flight of stone steps, through a deep archway with wide-open welcoming doors, into a spacious well-lit hall, with pitch-pine floor sloping gently towards the platform, the people pass, finding ample accommodation on long, solid, comfortable seats 'neath the timber-braced, mat-ceiled roof and facing a wide pulpit-platform with its recessed background of quietly ornamental wood panelling.

At the preacher's desk stands a white-haired veteran, retired senior of our North China Mission. It is Thomas Bryson, one of the three. In glowing Chinese he tells of the prayer-meeting in the inn, calling us the while to thank God not only that we at length were permitted to see the

chapel opened, but even more because to us it was given to see, aye! and to be a part of, the fulfilment of Lees' unforgettable prayer: "Get Thee yet to Thyself here a living Church, O Lord"! For this new chapel—it is the material symbol of a spiritual church now established at Ts'angchow. True, the building itself was erected by means of funds collected by Mr. and Mrs. David Murray, yet all has been possible mainly through the prayerful labours of saints past and present, Chinese and foreign, and especially by the faithful high-souled service of "Mu Mushih" himself (Mr. Murray), to whose lasting honour a grateful Christian Chinese community has set up a stone tablet in the walls of what might truly be called the Murray Memorial Chapel.



The Barrier of Caste



A HIGH-CASTE MAN BARGAINING WITH AN OUT-CASTE WOMAN. THE LATTER IS NOT ALLOWED TO APPROACH NEARER TO THE MAN

THE picture gives an exceedingly good idea of the attitude of a man of good caste in Travancore towards one of the untouchable classes. The man on the right is a shop-keeper of good caste. The family on the left are out-castes, and are bargaining with the shop-keeper. The contempt in which these lowest classes are held is very clearly shown in their own attitude of respectful

obedience, and in the superciliousness of the shop-keeper.

This scene, however, would not be characteristic of Travancore when there were no spectators. The high-caste people are very often willing to break the rules of caste if they think they will not be detected, and this is especially true when profit is to be made. In North India there is a proverb "The rupee has no caste."

From the Board Room

THE NEW HOME SECRETARY

THE central act of the meeting of the Board of the London Missionary Society on Tuesday, September 29, was devoted to a period of intercession and thought on the war and its issues, especially in relation to the Society. This service, which

Intercession.

was memorable for its deep and continuous reality of devotion, was conducted by the chairman of the Board—the Rev. A. R. Henderson, of Nottingham. The Rev. W. Hardy Harwood outlined in a searching and passionate address the characteristics of the Church which should issue from the time of war. Prayer was offered for the Empire and for our soldiers and sailors by Mr. W. H. Somervell, of Kendal; for the wounded, for chaplains and doctors, by the Rev. W. G. Allan, M.A., of Edinburgh; for the bereaved and anxious at home by Mrs. May, late of Central Africa; for the unemployed and those suffering want at home, by the Rev. A. J. Viner, of Oldham; for the mission fields of the Society, including the missionaries and the native churches, by Dr. Rowland; for the Congregational Churches of our own land, by the Rev. Baldwin Brindley; and for the Society's Board and Committee and Secretaries, by the Rev. Riches Lowe.

MR. A. J. SHEPHEARD, the chairman of the Consultative and Finance Committee, outlined the steps taken in view of the war in regard to the reduction of expenditure at home, to the move-

Economies and Sacrifices.

ments of missionaries, and the conveying to the field of supplies and finance in the present state of credit. The departure of eleven missionaries to the field was sanctioned—it being reported that one of them was sailing at his own cost steerage in order to get back to his work in Central Africa. Missionaries at home on furlough and young missionaries appointed to work, but retained at home because of the war, have undertaken work which will, for the time being, relieve the Society of their salaries—thus Dr. Bragg and Dr. Stenhouse are serving in the Royal Army Medical Corps; Dr. Gillison, Dr. Mitchell, Dr. Davenport, and Dr. Wills have undertaken *locum* work for doctors called to the front; Dr. Thomson of South India is working at the Mildmay Hospital; the Rev. J. Sharman of Madagascar has undertaken a temporary pastorate at Crookes, Sheffield; the Rev. J. D. Liddell has entered a shipping office; the Revs. W. Cutting and Bernard

Upward are working in Y.M.C.A. tents at Army depots; Miss Gifford and Miss Shaw have undertaken nursing; while Miss Bleakley and Miss Duncan are teaching, and Mr. R. A. Harman has similarly undertaken temporary work.

Mr. Shephard voiced the gratitude of the Board at the spontaneous action of the Secretaries and Agents of the Society in the Mission House in sacrificing a proportion of their salaries for the help of the Society during the remainder of the financial year.

THE financial position was shown to be better in several particulars than was the case at this time last year—the income for August and part of September (two war months)—being in excess of that

The Financial Position.

of the previous year by some £1,900. It was shown that this was due partly to the feeling of friends of the Society who realised that in many of its centres of support conditions will be very difficult, and partly to the fact that ordinary moneys had been sent in earlier than usual, stimulated in the same way. The position, therefore, was one of hope at the present time, reinforced by the knowledge that the Bristol, Leeds, Sheffield, Harrogate, and other Auxiliaries have, in their auxiliary meetings, shown their determination not to let the Society suffer so far as they are able. In other areas it is quite clear that the normal income will only be reached with great difficulty. **The Board therefore looked to its friends to approach the needs of the Society in the same sacrificial way as men were doing the needs of the country at the front.**

It was reported that four members of the Office staff of the Society were serving their country in the army, but that an attempt was being made to work the office without filling their places during their absence in order to save expense.

The Directors gratefully accepted a gift from **Mrs. A. N. Johnson** of a Communion Service for use in the Mission House in memory of her late husband who served the Society as Home Secretary from 1891 to 1914.

THE following missionaries and others were welcomed by the Board:

Mr. and Mrs. J. C. Jackson, of Dudhi, going back to new work of an intensely interesting character under the

Missionaries Received.

Indian Church Council at Mangari with a view to stimulating the local church there to undertake in the comparatively near future, and by stages, its own entire support.

The Rev. E. E. and Mrs. Bryant, from Tsangchow.

Miss G. Ovenden, from Amoy.

The Rev. W. G. and Mrs. Brockway, from Calcutta.

The Rev. W. W. and Mrs. Clayson, returning to Canton.

Mr. Grimwade, of Ipswich, who has recently travelled in a number of the fields of the Society, who spoke of the island of Rarotonga, where he left his daughter, who has married Mr. Eastman, the Society's representative in that island; and

The Rev. E. R. Weeks, of Winnipeg, who is undertaking work at Queenstown, British Guiana, under a Committee jointly representative of the Congregational Union, the Colonial Missionary Society, and the L.M.S.

The Board sanctioned the appointment of **Mr. R. A. Harman, B.A.**, to Gooty, South India, **Miss Ethel Mummery** to Salem, South India, and **Miss Maria Pocock** to Central China—the appointments to take effect later on when the Society's affairs were in a condition that seemed to make the travelling of these new workers to the field advisable.

The resignation of **Miss Hilda Johnson** on health grounds of her position as a missionary of the Society was accepted with great regret, and she was thanked for her devoted and courageous work in connection with the Calcutta Mission.



Women's Work and the War

MANY of our lady workers from whom the Society receives annually considerable support through the agency of working parties and sales of work are finding it difficult to provide in the ordinary channels for the service they desire to render to the L.M.S. All workers in this connection are eager to provide for the needs of their country and its defenders and are facing that as their immediate duty. At the same time they are earnestly wishful to conserve the interests of the Society. How may both be done?

A large women's auxiliary has recently held its sale as usual, in spite of the criticism of a few friends, and with most gratifying results. It is possible to turn the materials of such a sale into the channels of supply for our soldiers and sailors by making and selling the things required for these defenders of our land, and to pass on profits to the Society.

THE Budget of the Society for eighteen months from October 1, 1914, to March 31, 1916, was adopted, giving effect to the reduction of £6,500 decided upon by the Board. The warrant for **The New Budget.** 1915-16 would be for £147,575 as against the previous estimate of £154,200.

ATENTION was drawn to the missionary aspect of the outburst of loyalty manifested in the despatch of Indian troops to France at the present time. "Never before," it was stated, "has the close connection of races been illustrated in so striking a way."

Indian Loyalty.

The chairman remarked that, deeply as this country had been moved by the loyal co-operation of the dominions with the mother country in times of peril, it was moved even more deeply by the contributions from the princes and peoples of India. All felt that it established a new link between the Indian Church and the mission field, which ought to be made use of to the fullest possible extent.

THE **REV. W. NELSON BITTON**, late of Shanghai, Organising Secretary to the London Missionary Society, has been appointed Home Secretary to the Society.

The New Home Secretary.

Mr. Bitton, who shouldered the work of the Home Office when Mr. Johnson was taken ill, has accepted the Home Secretariat at a salary far smaller than that offered to him by the Board.

Or, as in another case, the ladies concerned may be notified that in place of the sale of work a "Woman's Gift Day" will be observed and the offerings thus secured sent to the Mission House. In any event a special attempt ought to be in hand to secure for the work of the Kingdom of God hereafter the vast volume of service now being offered by women in all our churches to the needs of the country.

A Farthing a Week

We record with much gratitude to God a gift of 11s. 6d. from one of our centres as the result of a *farthing a week contribution* made by working women through a sisterhood in time of war and in a district which is suffering under the stress of unemployment through war. Surely the Master Himself has been watching these mites as they were cast into His treasury.

Echoes of the Story of the Year

THE OMENS IN CHINA

WE cannot sum up the realities of the year in China with greater simplicity and adequacy than in the words of Mr. Box, of Shanghai.

During the year there has been a decided reaction against the spirit of change and reform which characterised the previous year, and the Christian Church, perhaps fortunately for its ultimate success, is no longer on the crest of the wave.

The numerical growth of the Church by the admission of masses of unconverted and nominal adherents would be a source of weakness and danger, and imperil its main object, the regeneration of the individual and national life through the reception in the heart and life of the Spirit of God with its quickening and uplifting power.

Amongst the reactionary signs has been the determined attempt to reinstate Confucianism as the State religion. This, owing to the zealous opposition of the Chinese Christians and others, representing other religions of the Chinese, has for the present been defeated. Another interesting event has been the edict authorising the worship of heaven, not only as before at the altar of heaven in Peking by the representative of the nation, but through all the provinces and districts of China. By this edict China goes back to an earlier and—we may well claim—a purer conception of the right of every individual soul to approach the supreme ruler, Shang-ti, in acts of worship. This should make the presentation of the Christian appeal more effective throughout the land.

Though there are many ominous signs, and the future lies shrouded in the clouds of uncertainty, yet on the whole the impression on one's mind is that the prospects of a more settled condition in China are hopeful, and that there is a good opportunity of steady progress and development in the future.

THE BOYS OF MADAGASCAR

The hope that boys are growing up who will some day soon offer themselves for the pastorate—boys of good educational cultivation—is indicated in the report of

M. Noyer, of the Boys' School at Ambatonakanga, Tananarive. Here are two extracts from letters from these boys:

"A Tremendous thing, indeed"

Before I came to this school religion was a very light thing to me; but now, after having had four years' training here, I see that religion is a tremendous thing indeed. . . . I believe in my heart that Jesus Christ has saved me from all my sins and uncleanness, were these as big as a mountain.

It is impossible for me to say all the good I have received in this Christian school. . . . You are not mistaken in thinking that I believe in Christ, because *He* is my fortress, *He* is my strength and my glory, *He* is my Saviour. . . . My mother bore me to be a human being, but you are my "father and mother" who benefited both my body and my soul.

When we say that out of the 530 boys on the books there has been a daily attendance of 91 per cent. throughout the three years, it

在天上有榮光歸於上帝
在地上有平安人都蒙恩

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AND GOODWILL TOWARDS MEN"

Written in Chinese by
Rev. Cheng-Ching Yi

will be seen that here we have Christian efficiency of a high order ; and the same praise can be given with great warmth to the wonderful work among girls carried on at the Central School, the High School at Ambatonakanga, and the Boarding Home under Miss Sibree, Miss du Commun, and Miss Craven.

GIRLS OF THE SOUTH SEAS

From schools like that at Atauloma we get stories to which we would refer our readers in the full report, like that of Ta'e the senior teacher.

The Story of Ta'e

She has been connected with the school since its foundation, thirteen years ago, beginning as one of the youngest pupils. She is now a very good teacher, and exerts a splendid influence in the school. Her family is very anxious that she should leave school and become a "taupou" or village belle, but she will have none of that doubtful honour, and can always be depended upon to be back at school when the holidays are over. Brimful of nonsense and mischief, she is a great favourite with all the girls. Her religious life is practical and wholesome, and tends rightly to show the girls that service under our Lord is a joyous service. During Miss Moore's absence on furlough, Ta'e has been my right hand, and a very able one she has proved to be!

The power of womanhood working through these schools is illustrated in the fact that all the missionaries testify that you can tell at once if the pastor of a village has, for instance, a Papauta girl as his wife—Papauta being the premier girls' school in Samoa.

What Miss Schultze, whose wonderful influence over her girls has done unspeakable good, reports of the Papauta School illustrates that inner battle which must call out our continuous intercession.

INLAND PAPUA

Mr. J. B. Clark, of our Angas Inland Mission, at Boku—the only station in Papua at any distance from the coast, writes :

Three of the villages have rebuilt their churches during the year at their own cost, while here at Boku the young men of the two groups of villages set to at a mere hint to build two churches. One was finished in November, and opened with great rejoicing, while the building of the other hung fire for a while, but is now being pushed on, and ought to be finished soon. It was a great joy to us all to see the eager way in which the young men of the one side tackled the work, for which they were to get no payment at all. None of them are confessed catechumens, but they all come to the services regularly.



PAPUAN WIDOWS IN MOURNING

The Rev. Caleb Beharell, of Hula, writes as follows:

Another village which has given us encouragement. They had not sufficient land for gardens, so the government shifted them farther east. In their new home, away from the influence of missionary or teacher, they lapsed into the heathenish customs of their surrounding villages. I visited them and found that they gained no real satisfaction from these heathenish practices and were desirous of returning to the good old ways. I organised a church there. They set to work, without the aid of a teacher, to build a church. They have increased in numbers. This year I find they have been evangelising the neighbouring village.

Walking Seventy Miles to Church

“For the sole purpose of enrolling themselves with the people of God”



Photo by

FOUR NEW MEMBERS

[Bernard Turner

of the Church at Kambole, Central Africa (just S.W. of the war area, see page 230)

MR. W. FRESHWATER, of Kambole, in a letter dated July 24, writes: “On Sunday morning the Kambole church was crowded. At this service 26 new members were publicly received into the Catechumens’ Class, making a total of 128 thus received since our coming to Kambole a year ago. And there are yet more who desire to follow. The sowing of the seed of the past days is at last resulting in a bountiful harvest. It was interesting in examining these candidates to hear how many of them had heard the word long ago, and first desired to follow Jesus in the days of some old teacher or evangelist. At times one is tempted to look upon the outward appearance, and to think that there is not much to warrant the calling of these simple folk ‘Christians.’ Yet when we reflect upon the facts of life, and upon the quiet testimonies of these inquirers, we cannot but accept the work as that of the Spirit of God. And what are these facts? One is, that numbers of men and women have come in to Kambole from time to time—two, three, and four days’ journey, which means anything from thirty to seventy miles, and the same distance back—for the sole purpose of enrolling themselves with the people of God, without the gaining of the slightest earthly advantage; having of

their own free choice deliberately desisted from heathen practices (still performed, be it remembered, in their own villages) and heathen forms of worship, and have quite voluntarily accepted the Christian form of worship because they had accepted the Christian God. It is when we read these things aright that we know and are sure that the blessing is of God. And so we have the joy of being ‘sent to reap that whereon we bestowed no labour: other men laboured, and we are entered into their labours.’

“In the quiet of the Sunday afternoon we gathered around the table of the Lord. The Communion Service was preceded by a baptismal service, when four adults were baptized and received into the fellowship of the church at Kambole.

“Two of the four baptized were from a village fully 70 miles away. They gladly walked the 140 miles to their baptism, and I am sure that they will gladly do it again to be present at the Sacrament of the Lord’s Supper.

“On visiting a village near to the one mentioned above, I found a young man who desired to be baptized ‘with all his house,’ which comprised his wife and two children. As I sat and talked with them in their own home, I felt a great joy at finding such simple, quiet faith in a little Christian home hidden away in one of the forest villages of Central Africa.”

The Church Entrenched

By
W. H. Somervell

MY bedroom window looked across a few yards of garden, bright with flowers, to the Grand Trunk Road, which runs all the way from Calcutta in the east to Lahore in the north. The road has no walls, it is wide and open, with a feeling of freedom and bigness worthy of British India; but it is also shady, for it is bordered by an unending avenue of great trees, whose shadow makes the white road tolerable even in the hot weather. Along the road lumber the awkward country carts with their rude timber wheels, looking so huge and heavy for the pair of little humped bulls dragging

Hindi letters, and hanging from a scaffolding beneath a decorated arch. Before it is laid we gather in a wide cool verandah for singing and prayer. Most of us are sitting on the floor, the proper place to sit in India, and the singing is led by a new guitar just bought for the new church, and far more fit for it than the finest organ obtainable. An Indian Christian squats on the floor while the long neck of the guitar towers above him, and with this quaint native instrument all the manifold tones of the strange and beautiful Indian music can be produced—tones which no organ could possibly give. Then to enliven the singing and give it emphasis there



Photo by

LAYING THE STONE

[W. H. Somervell

them; but these little bulls are very strong and are wonderful toilers. Soon may come a stately camel with long swinging stride, or a lumbering elephant, pride of some local rajah, while whirling past them in a cloud of dust is the latest motor-car from Europe.

Close to this road, and only a few yards from my window, is a small plot of land, and on it the brick foundations of a carefully planned building. For some weeks the people of this village have been digging and bricklaying in their spare time, but the most active digger and builder has been our missionary himself, Mr. Macmillan. For this is the beginning of a new church building, and to-day the foundation-stone is to be laid by Mr. Lenwood, our Foreign Secretary for India. There is the stone inscribed in

is an Indian drum or tom-tom played by a convert lately welcomed, whose history is stranger than a romance. After earnest prayer for the new church, and its future, and an address by Mr. Lenwood, we adjourn to the site of the new building. The Foreign Secretary is presented with a unique brass trowel of the celebrated Benares workmanship, the mortar is spread, the stone is lowered and placed, and our hearts rise to God in prayer that this House may be a home of blessing to many Indian souls. It is to be an Indian church, the site purchased by Indian gifts, the building erected by devoted Indian hands, for our Gopiganj missionaries believe that if the Indian Christians are to love their church it must be their own from the first, the outcome of their own sacrifice.

Sir K'ai Ho K'ai, K.C.M.G.

By
T. W. Pearce

OUR mission in Hong Kong is indebted, conspicuously, to the benevolent enterprise and indefatigable zeal in Christian philanthropy of Sir K'ai Ho K'ai, who died on July 21 last.

More than a quarter of a century has passed since the Society's scheme, as it now exists, of medical service here began to take shape in the founding, through the generosity of Sir Ka'i, of the Alice Memorial Hospital.

In this as in other good works our friend found full scope for the exercise of rare talents in leadership. Benevolent himself, he was the cause of benevolence in others. Indefatigable in pleading for the afflicted and distressed, he did much to awaken and maintain on their behalf the sympathy of many. Devoted heart and soul to the objects that appealed to him, he made it a prominent part of his life work to commend these to any who seemed open to the like appeal.

These traits of character in Sir K'ai will, if results are traced to their sources, appear always as causes of lasting gratitude in connection with the founding of the Maternity Hospital, the Ho Miu Ling Hospital and the Training Home for Nurses; whilst the Alice Memorial Hospital, the earliest of these affiliated institutions, was the object-lesson which led the late Mr. H. W. Davis to build and present to the Mission the Nether-sole Hospital.

For the highest welfare of these institutions, and the sound progress of medical work from them all as centres of relief for the poor and suffering, our friend was always deeply concerned.

Painstaking personal endeavour to carry out a lofty conception of duty seems to have been the keynote of his career. For a citizen of this type Hong Kong offers a wide and arduous field. For twenty-four years he was

a member of the Legislative Council of the colony; having also place on most of the public bodies formed in the interests of a cosmopolitan community.

Sir K'ai was twice honoured by His Majesty the King, having been created a C.M.G. in 1902 and receiving a knighthood a few years later.

His father, Rev. Ho Tsun Shin, was the valued colleague of our Hong Kong missionaries.

In deciding to send his son to Europe at the early age of eight, the Chinese preacher



SIR FREDERICK LUGARD LEAVING THE KWONG WU HOSPITAL, HONG KONG

Sir Ka'i is in the centre, with a sun hat

had in view definite aims, which were fully realised by the brilliantly gifted youth. After a series of school distinctions Mr. Ho's son studied medicine and took the degrees of M.B. and C.M. Ho Ka'i then turned his attention to the study of the law, becoming in 1881 Senior Equity Scholar and Gold Medallist at Lincoln's Inn.

The practice of his profession, as a barrister in Hong Kong during many years, gave occasion for countless acts of kindness to the poorer Chinese residents.

He will be sorely missed by the Chinese who have for so long trusted in his capacity for leadership in their community affairs; the larger public life of the colony will be the poorer for his removal; whilst this Mission suffers by his death a deprivation that enhances the sorrow of its members in a grievous personal loss.

Watchers' Band Notes

MY DEAR FELLOW SECRETARIES,
As preparations are now being made for sending out the New Year literature, I shall be glad to know as soon as possible if there has been a change of Secretary in any church of which I have not been notified, and if any Secretary has removed.

We shall be glad to know the names of Secretaries and Members of the Watchers' Band who have volunteered for active service for our country in this time of stress. I have already received several letters from Secretaries in camp, and am sure that all Watchers and friends will join in prayer for them, as also for our missionaries who are with the R.A. Medical Corps and in the Y.M.C.A. tents at the Army Depots. Let us also remember those of our members whose loved ones have fallen in the war. May we be granted a firmer belief in God, a deeper love for Him, and may we realise that we are joined by the Holy Spirit to the heavenly Intercessor, who was the Man of Sorrows and acquainted with grief for us. Then will this hour of need bring to each one of us its blessing.

With sincere regards,

Yours very truly,

F. E. REEVE.

NEW BRANCHES

TOWN	CHURCH	SECRETARY
Cavendish London	Whitefield Tabernacle, City Road	Miss L. Garrett Mr. W. G. Wilby



Annual Report

THE Report of the Tingchowfu Mission in the Amoy district of South China was omitted from a number of copies of the Annual Report. It will, however, be found in the bulk of the copies issued. On receipt of a postcard a copy of the omitted section will be forwarded to any subscriber who may have received the incomplete Report.



Prayer Meetings

REV. E. SHILLITO, M.A., of Hampstead, will conduct the Monthly Prayer Meeting on November 2, at 6 p.m.

A Prayer Meeting for Women will be held at the Mission House on Wednesday, November 18, at 3.30 p.m.

Wants

MRS. GODFREY PHILLIPS, of Bangalore, needs a set of Hole's pictures of the Life of Christ, for use in Zenana and Sunday-school work. Separate pictures would be the best. She also wants some dolls for Christmas prize-giving for small Tamil girls.

And a third want is spectacles, for Indian fellow-workers who need them badly and cannot afford to buy them. Dr. Campbell, who is not far away, undertakes the eye testing and treatment, but glasses are the need.

Watchers' Band members will be familiar with the name of **Mr. Kohlhoff**, an Indian Christian worker at Rev. H. A. Popley's station. We were able to send him a magic-lantern, through the kindness of a gentleman at Northampton. And now he writes to ask if we can get him some more slides, as he has only a very few. A series of the life of Christ and some others of general interest would be most acceptable.

Dr. and Mrs. Pugh are in need of a good many things for Neyoor Hospital.

I shall be glad to hear from any friends willing to help. Any of the above articles may be sent direct to India by parcel post.

Rev. J. Whiteside, of Matebeleland, acknowledges with thanks the gift of a set of Communion Vessels from Clayton West Congregational Church, Huddersfield.

CLARA BENHAM.



ANNOUNCEMENTS

Arrivals

REV. E. S. OAKLEY from ALMORA, N. INDIA, September 12
MRS. S. CAVE and two children from NAGERCOL, S. INDIA
September 12.

Departures

DR. S. LAVINGTON HART, returning to TIENTSIN, CHINA, via SAN FRANCISCO, per steamer *St. Paul*, September 12.
DR. SEWELL S. MCFARLANE, proceeding to TIENTSIN, CHINA, per steamer *Glentworth*, September 23.
REV. A. J. HAILE, appointed to TIGER KLOOF, S. AFRICA, and REV. W. W. ANDERSON, appointed to DOMBODEMA, S. AFRICA, per steamer *Balmoral Castle*, September 26.
MR. J. C. and MRS. JACKSON, returning to BENARES, N. INDIA, per steamer *Egypt*, October 2.
REV. W. W. and MRS. CLAYSON, returning to CANTON, CHINA, MRS. TERRELL, appointed to SIAOKAN, CHINA, and MISS TERRELL, per steamer *Iyo Maru*, October 10.

Births

BEHARELL.—On July 28, at Kwato, Papua, the wife of the Rev. C. Beharell, of Hula, of a daughter. (By cable.)
BAKER.—On August 10, at Tananarive, Madagascar, to the Rev. E. C. and Mrs. Baker, a son (Leslie Robert).
YEAXLEE.—On September 20, at Goonbell, 22, Caterham Road, Lewisham, to Basil and Julie Yeaxlee daughter.

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