

The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

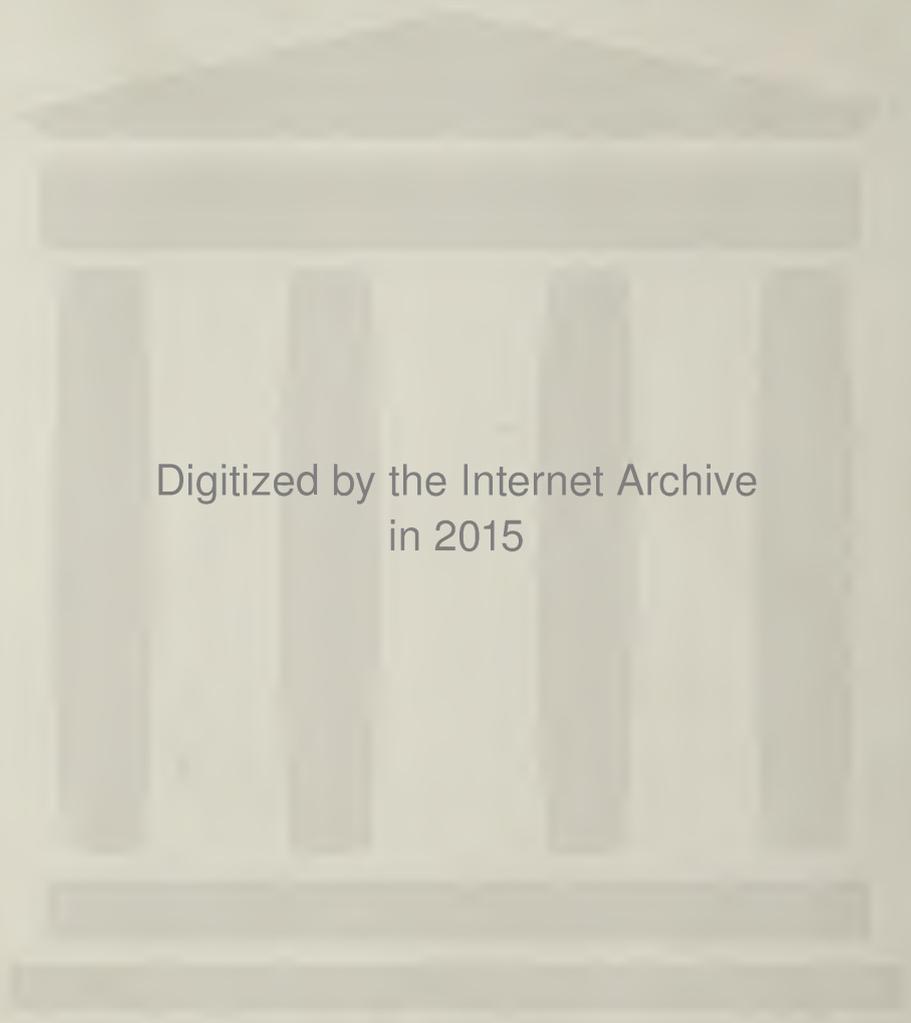
1927

TO BE TAKEN FROM
CONFERENCE



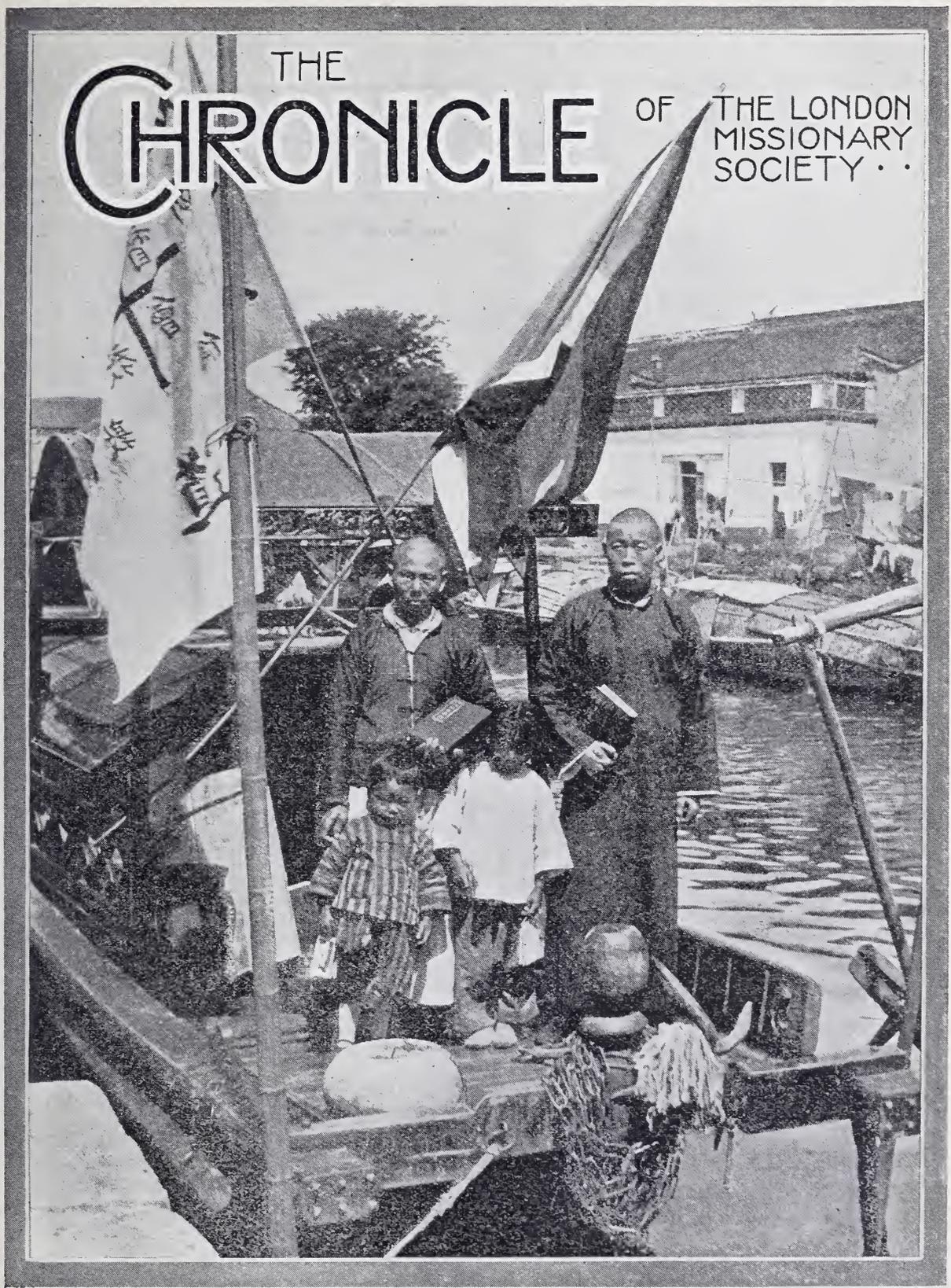
I-7

TO BE RETURNED
TO THE EDITOR
LONDON MISSIONARY SOCIETY,
42, BROADWAY, WESTMINSTER, S.W.1.



Digitized by the Internet Archive
in 2015

THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY



4
9
4
8

Chinese Evangelists in Shanghai district visiting a fair by boat. The flag on the left advertises the boat; the other is the Chinese flag.

A CALL TO OUR CHURCHES, FROM THEIR LEADERS

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Miss B. G. Holder, from Samoa, July 25th.
Rev. W. E. and Mrs. Goward, from Australia, July 30th.

G. F. Barbour, M.A., arrived from Peking (via Finland and Sweden) by aeroplane, June 13th.

Rev. G. and Mrs. Wilkins, from Bangalore; Mrs. F. A. Stowell from Bellary; and Miss V. Gillman Jones, Chikka Ballapura, S. India, May 15th.

Mr. and Mrs. Jowett Murray and children from Tsangchow, N. China, July 3rd.

Rev. W. J. Edmonds, from Quilon, Travancore, August 2nd.

Departures

Miss A. M. Varley, B.A., returning to Madras, per s.s. *P. C. Hooff*, from Genoa, July 1st.

Rev. C. G. and Mrs. Sparham, returning to Shanghai, per s.s. *Aquitania*, June 11th.

Birth

LISTON—May 18th in Samoa, to Mr. and Mrs. Liston, a son (Vivian David).

Marriages

HACKER—SCOPES—On June 2nd, at the American Mission Church, Kodaikanal, by the Rev. J. T. Todman, assisted by the father of the bride, Edith Annie Hacker, daughter of the Rev. J. H. and Mrs. Hacker, "Brooklyn," Kodaikanal, to the Rev. Wilfred Scopes, B.A., Kamalapuram.

TESTER—KNIGHT—On July 26th, at the Wesleyan Church, Wellingborough, the Rev. Thomas Tester, of Madagascar, to Ethel Knight, of Wellingborough.

Death

PAGE—On July 23rd at a Nursing Home in London, Frances Mary Page, daughter of Rev. J. A. Houlder, formerly of Madagascar.

Week of Prayer for Missions

The Week of Prayer for Missions will again be recognised by all the Churches from St. Andrew's Day, 30th November. In helping to focus attention on this, the Conference of British Missionary Societies is again preparing a short leaflet for distribution in the Churches. The prices are likely to be similar to those of last year (27s. 6d. per 1000 copies, 3s. 6d. per 100 copies and 1d. for single copies) and orders should be placed early.

Luncheons for Business Women

These luncheons will be resumed in October. Full particulars will be given in the October CHRONICLE, or may be had on application to the Mission House.

Luncheon Hour Talks to City Men

These Luncheons are held in the Memorial Hall, Farringdon Street, from 1 to 2 p.m. on alternate Wednesdays, and the charge is 1s. 6d. All business men are cordially welcome to attend.

October 5th.—Dr. Timothy Lew (Dean of the Faculty of Theology, Yenching University)
October 19th.—Dr. Cyril Alington (Headmaster of Eton)

Contributions

The Directors gratefully acknowledge the receipt of the following anonymous contributions—"A.H.E." £5.

"Friends of the Society" (Bournemouth) £5 10s (after the wireless talk by Rev. V. A. Barradale).

Unknown Donor Thanked

Mrs. J. H. Walton of "The Grange", Salisbury, S. Rhodesia, desires to thank the unknown friend who kindly sends her "The Children's Newspaper".

Wants Department

Mrs. E. C. Baker, of Isoavina, would be grateful for the gift of the first set of French language gramophone records.

Mr. Baker would be very grateful for the gift of two bicycles for the use of native evangelists in the Bezano-Zeno country, and for gramophone records (noisy and laughing songs especially) for pioneer work.

Rev. A. E. Jennings, Kuruman, would be glad of the gift of a typewriter.

Rev. A. E. Smith, of Gooty, South India, could make good use of an accordion

Mr. Griffith Quick, of Mbereshi, would be greatly helped by the gift of a portable organ.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48 Broadway, Westminster, S.W.1., before sending gifts.

New Watchers Prayer Union Branches

AUXILIARY CHURCH	SECRETARY
Swaledale	Reeth Mrs. Spence
St. Helen's	Newtown Miss Bowen
Whitehaven	Workington Mrs. L. Hirst
Stockton & Middlesbro'	Lingdale Miss D. M. Scarth
Surrey	Ewhurst Miss Corner
Stockport	Union, Offerton Miss J. Utley

M.A.C. Prayer Meeting.

The Monthly Prayer Meeting will be held in the Committee Room (top floor) of the Mission House, on Friday, September 16th, at 5.30 p.m. Miss Mercy Cotsford, Secretary of the Leytonstone Group, will preside. It is hoped that a large number of friends will be present. We have special need of prayer at this time.

THE CHRONICLE

Of the London Missionary Society

SEPTEMBER, 1927

The Lonely Man of Leeds

By H. L. Hemmens
Of the Baptist Missionary Society

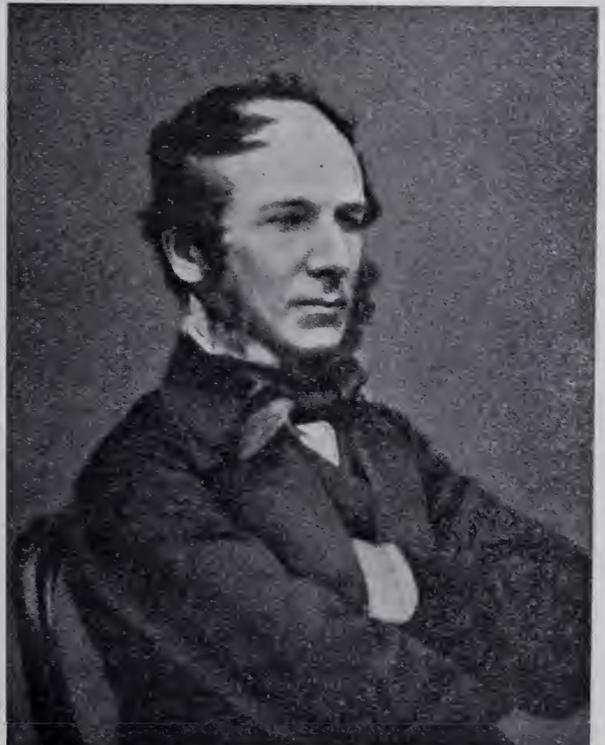
WHEN historians a hundred years hence are able accurately to pass judgment upon the development of Central Africa, they will probably link together David Livingstone and Robert Arthington as being mainly responsible for directing the attention of the churches of the west to the needs of its pagan peoples. The reader of the biographies of missionaries of the last fifty years in all parts of the world is struck again and again by the fact that numbers of them received their call through the record of Africa's greatest pioneer. The other employed his great wealth to challenge Society after Society to claim Africa's heart for the Kingdom of God and finally left his fortune as the biggest single bequest ever made to forward work. Livingstone is the lonely man of the Dark Continent. Arthington also stands by himself as a figure unique in history.

Both men laid their great possessions at the feet of their Lord. "I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that, ere this year is gone, I may finish my task. In Jesus' Name I ask it. Amen", wrote Livingstone. A slip found among Arthington's papers, after his death, recorded these words of another missionary: "Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen should perish for lack of knowledge of Christ." And he sought to live in literal accord with this standard.

Arthington was born in Leeds in 1823. His parents were Quakers of strong conviction. The father retired on conscientious grounds from business

as a maltster. The mother was gifted with personal charm and literary ability. Robert was their only son among three sisters. He was educated at Leeds, Kendal, and Cambridge. Something—a misadventure in love it is supposed—happened in early life to affect radically his future course. Though born to wealth, he became voluntarily the companion of poverty.

He dwelt in a roomy house on the fringes of his native city, where he gradually habituated himself to the life of a hermit. No servant was kept, and the house was allowed to fall into disrepair and ruin, save for the



Robert Arthington

single room which he occupied. He gathered fuel for his fire from under the trees after a storm. A small cinder fire gave warmth in winter and served to cook his daily meat allowance of a sausage. He slept fitfully in an easy chair, for he suffered acutely from rheumatism. His clothes were in keeping with his other economies.

"He withdrew himself from all save a few chosen intimates. Visitors to his house had to knock with their knuckles at the front door, the bell being broken; after waiting some time they would hear a voice from within inquiring who was there. Many of those who came were simply told to go away; with some he conversed through the partially opened door, the chain meanwhile being kept fastened; and a few were admitted into the outer porch where the master of the house kept his coals, Robert Arthington standing, but bringing a chair for his friend. It was only on rare occasions and to intimate friends that the privilege was accorded to enter the room."

His characteristic parsimony is illustrated in an incident related by a returned Congo missionary who visited him in Leeds. They talked together on a winter evening around a small fire with only a lighted candle to relieve the gloom until Arthington blew out the light with the remark that they could talk as well in the dark! He had a sense of humour. He was once reproved for wearing a hat which an old friend avowed his father would have been ashamed to wear. "It was my father's hat!" was Arthington's retort.

Yet Arthington was far from being isolated from the world. He was a very religious man who cherished two convictions: first, that the Second Advent of Christ was delayed only until the Gospel had been preached to the peoples of the world in their own tongues; and second, that it was his duty to devote his wealth to the last penny to missionary enterprise. So this other-worldly man became also a man of affairs. He followed the movements of nations and the advances of explorers with eager eye. To quote *George Grenfell, Pioneer in Congo*, "He was in the true succession of William Carey. He matched Carey's famous brown paper map with his accumulated sheets of information about places and people far and near. Above all, he watched the course of events in Africa with the mind of a man who sees in every advance an opening for the Kingdom

of God. He followed the journeys of the explorers, and corresponded with them.

It was in keeping with the outlook and daring of this man that in 1877, three months before H. M. Stanley by his journey across Africa laid bare for the first time in history the course of the Congo, Arthington should have written that challenging letter to the Baptist Missionary Society which eventually resulted in the establishment of its Congo Mission. He pressed for the sending of an expedition to the King of the Lower Congo, of whom he had heard, and further envisaged the possibility of a mission on the Upper River with a steamer as its connecting link. This was *before* the river was discovered! He supported his plea by an offer of a thousand pounds to found the Mission.

He challenged others to claim Africa for Christ. He offered £2,500 to the Free Church of Scotland and the English Presbyterian Church if they also would enter Congo. He sent gifts to the C.M.S. and to the L.M.S., and planned to influence their movements so that their chains of stations might meet with those of the B.M.S. in the centre. Other Missions, and men who were attached to no Mission, were the objects of his interest and support during the final quarter of the century.

Notwithstanding these and other benefactions, his fortune increased, through judicious investment, far beyond his knowledge until, on his death in 1900, it was found that its value approached a million pounds sterling. True to the master passion of his life, the bulk of this vast sum was bequeathed to various Missionary Societies with the obligation to spend both capital and interest on new enterprises during the ensuing twenty-five years. The expansions which it enabled make a story worthy to stand with any of the long past.

The days in which Arthington spurred Societies to enter Central Africa were days when they carried deficits not far out of proportion to those of to-day, if the corresponding incomes are remembered. In these present years of straitened finance, one sometimes sighs for other men cast in the mould of Robert Arthington to challenge the churches through their Missionary Societies to fresh adventure for God. And now, as then, it might be that, in meeting new responsibilities, it would be found that the churches were at the same time in better heart to fulfil their existing commitments.

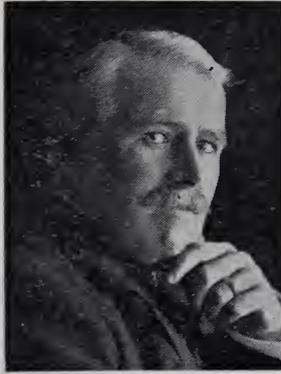
A CALL TO OUR CHURCHES

From their Leaders



Mr. J. C. Meggitt, J.P.

*Chairman of the Congregational Union
of England and Wales.*



Rev. J. D. Jones, C.H., M.A., D.D.

Honorary Secretary of the Union.



Rev. Sidney M. Berry, M.A., D.D.

Secretary of the Union.

WITH a deep sense of its importance and with sincere gratitude, we print this message which has been sent to all the Congregational Churches. It is a message not only to the leaders of the Churches, but to all who share in their life. We believe that every reader of "The Chronicle" will give to this call the serious hearing which its urgency demands.

We write as representatives of the Congregational Union of England and Wales, to set before you the grave and urgent needs of the London Missionary Society. The London Missionary Society, though it does not bear the Congregational name, is in reality our Society. It is the Society through which we Congregationalists do our share in extending the boundaries of our Lord's Kingdom. It is a Society in whose great achievements we take a pride, and whose great and heroic pioneer Missionaries we quote as adding lustre to our Congregational name. For the adequate support of the Society we are morally responsible, and we are confident that such responsibility no Congregationalist will wish either to shirk or repudiate. It is because we feel deeply the burden of this responsibility that we venture thus to address you.

For the Society we love finds itself in a serious, not to say perilous position. The financial demands of the work have for years exceeded the financial supply. The Forward Movement brought the Society substantial but temporary relief. Since the exhaustion of the Forward Movement contribution the Society has incurred two deficits of over £20,000 each. The accumulated deficit at the moment is £46,000. This year will produce a further deficit of £25,000 unless something is done at once. If this further deficit becomes actual the Society will be unable to carry on its present operations beyond December.

This is the menacing fact we wish to bring home to the hearts and consciences of our Congregational people. We are confident that as soon as the facts are realised, Congregationalists will see to it that the threatening disaster of stoppage or wholesale

withdrawal is averted. What is needed immediately is—not a spasm of generosity to stave off a December crisis—but a rise in the annual income of £25,000. We do not believe that such an increase is impossible. We do not believe the resources of our Churches are exhausted. We do not believe that our Churches have ceased to care for those who are "ignorant and out of the way" and who need our Lord's redeeming grace as much as we. We believe, therefore, that once the position is faced frankly, prayerfully, and in the light of our Lord's command to His Church, the necessary response will be forthcoming.

Other Churches have responded nobly and sacrificially to the "World Call". Not only have deficits been wiped out, but new resources have been forthcoming which have enabled the Societies to undertake larger work. Is it to be said that we Congregationalists care less for the souls of men and are less eager to let our Lord see of the travail of His soul than our brethren of other Communion? God forbid! But this crisis in the affairs of the L.M.S. is a searching challenge to us. Do we believe the world needs Christ? Or are we prepared to face the shame of failure and withdrawal? This is the issue that confronts us now. It is a trial of our faith. We beg, therefore, that the matter be placed frankly before your people—that it be discussed at Deacons' Meetings and Church Meetings and that October 2nd be observed as a day of special prayer when the financial need of the L.M.S. shall be set plainly and directly before our people as a whole, and not simply the immediate financial need, but also the deeper and more vital matter of the obligation of the Christian Church to extend Christ's Kingdom.

We rely on your willing co-operation in this urgent matter. With the assurance of our prayers for the blessing of God upon your own Church and Ministry,

Yours very faithfully,

J. C. MEGGITT

J. D. JONES

SIDNEY M. BERRY

These Three!

By the Home Secretary

All L.M.S. workers in our Churches are specially asked to bring wise and strong effort to bear in the next two months upon the following missionary programme.

I

The personal canvass of every member of the Church and Congregation in order to secure active and regular support for the missionary service of the Church of Christ from all who call Him their Master.

II

A consideration by the Church itself of its own missionary ideals—including not only what it ought to give in obedience to its Lord's example and command, but also the place which Missionary work

ought to hold in its prayer life and in its thought upon Christian duty.

III

The preparation of such plans for the work of Sunday, October 2nd, as shall make that day not only one of special prayer, but an occasion when the attention of all is called to the urgency of the L.M.S. situation.

The Directors must make their decision regarding possible withdrawal—with all the bitterness and loss that involves—by the first week of December, and the headquarters of the Society must therefore have such assurance of increase as may be secured from the constituency by the middle of November. Remember that an increase in annual income providing the needed extra £25,000 is sought.

Increase or Withdrawal?

OUR CONGREGATIONAL FOREIGN MISSIONARY SERVICE IS REPRESENTED THROUGH THE L.M.S.

	MISSIONARIES	PREACHERS AND BIBLE WOMEN	CHURCH MEMBERS
In INDIA by - -	88	636	21224
In CHINA by - -	125	279	12632
In AFRICA by - -	30	129	13131
In MADAGASCAR by -	26	2836	38347
In POLYNESIA and PAPUA by	32	660	22088
	<u>301</u>	<u>4540</u>	<u>107422</u>

AFTER 132 YEARS OF GLORIOUS HISTORY AND IN THE FACE OF A GREAT CHALLENGE OF OPPORTUNITY MUST WE ABANDON ANY OF THESE FIELDS?

Will you Help?

“THE ENGRAFTED WORD.”

The Report for 1927.

The shorter form of the Society's Annual Report this year is called “The Engrafted Word.” Copies are now being distributed to subscribers, and they should carry a timely reminder of the great evangelising work in the world, committed to the support of our Churches. Readers of this Report will find that in addition to the church members there are adherents and scholars whose added numbers show that there are over THREE QUARTERS OF A MILLION people under regular Christian instruction.

If in addition it is remembered that the Society's Medical Missionaries relieve the sufferings of 366,000 people yearly it will be understood how great is the responsibility resting upon those in whose name this Christian service is being rendered.

The Head Master Retires

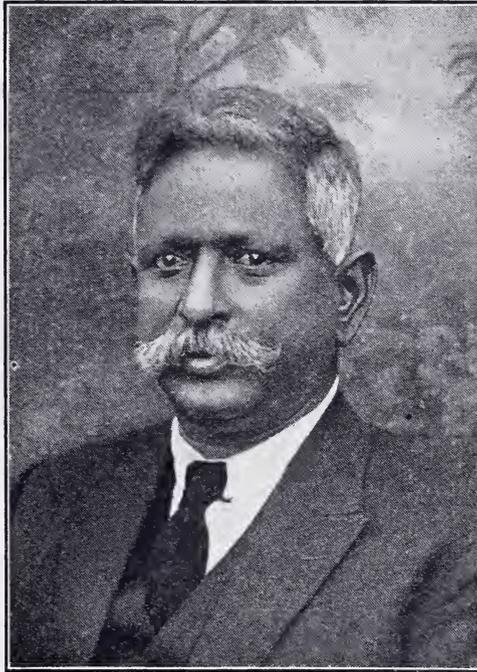
Mr. P. J. Devasahayam,
of Coimbatore.

OUR Society has had many Indians of high ability and character associated with it in the service of the Indian Church. Amongst them is Mr. P. J. Devasahayam, B.A., L.T., who last April retired after 29 years as head master and principal of the High School at Coimbatore. Mr. Devasahayam was educated at the Nagercoil Seminary, which afterwards developed into the Scott College, and then went on to the Madras Christian College, where he came under the influence of the famous Dr. Miller. It was Dr. Miller who persuaded the young graduate to take up teaching as a profession. While he was teaching in Madras in 1899, he received a call from the Rev. A. W. Brough to come to Coimbatore as head master of the High School there. Mr. Brough was at the time making vigorous efforts to resuscitate the High School which had fallen on evil days. A new building had just been erected, and a head master was needed of vigour and initiative. He came to Coimbatore and for a few years the young head master had many times of discouragement. However, he stuck to his guns, and gradually by his qualities of firmness and thoroughness, and above all by his steady faith, he began to win through his troubles, and to establish for himself and his school a reputation second to none in the district. Numbers steadily increased. He won the good opinion of the public and of the educational authorities. He got together a staff of ability and loyalty. He has always been an enthusiast for science and he built a good physics laboratory. In 1914, he was appointed principal, with the powers always held before then by a European missionary, of control over finance and correspondence with Government. And

Mr. Devasahayam has completely justified this confidence.

He has been one of the leaders in the movement which ultimately fused the Churches connected with a number of Missions including our own, into the South India United Church. He has been for a number of years treasurer of the Coimbatore Church and one of the elders, and he often preaches from the pulpit.

In April a presentation was made to him by one of his old pupils, Mr. R. K. Shanmukham Chettiar, member of the



P. J. Devasahayam B.A., L.T.

Legislative Assembly; and just now Chief Whip of the Swaraj Party. The old boys raised a fund of Rs. 5,000, with which they propose to build and present to the school a new chemistry and physics laboratory to be named the Devasahayam Science Block. The old boys appropriately invited Mr. Brough, now of Erode, and nearing the end of his missionary career, to come over for the function. He came and laid the foundation stone of the new building, at the same time as the presentation was made.

Mr. Devasahayam is never so happy as when he is teaching the Bible both in school and outside it. An outspoken advocate of the claims of Indians to greater positions of responsibility in Mission and Church, he holds the affection and regard of his European colleagues in a way exceeded by no other on the South India Central Committee of the Society. His place is taken as head master of the school by Mr. M. J. Sargunam, M.A., L.T., formerly a lecturer in the Madras Christian College, and our hope is that the fine tradition that Mr. Devasahayam has built up in the Coimbatore school will be maintained in the years to come.

Outgoing Missionaries.

MR. IAN ORR, M.B., CH.B., is appointed to the Hospital in Neyoor. He is a member of the Dundas Street Congregational Church, Glasgow, where he has been a Boys' Brigade officer for five years. He is an old Schoolboys' Camper and Officer, has run Sunday meetings for schoolboys, and was an active member of the Student Christian Movement at Glasgow University. Mr. Orr is now a fully qualified doctor. He is engaged to Miss Marjorie Bentall, daughter of Dr. Bentall, formerly of Neyoor. Miss Bentall has had training and experience as a nurse which will be very valuable to her when she gets to Neyoor.

MISS VERA SILCOCKS, B.Sc., is a member of Emmanuel Baptist Church, Trowbridge. She went to University College, Reading, and took the University of London External B.Sc. examination in 1925, passing in the First Division. She has also a Teacher's Diploma. She has been a Sunday School teacher, and a Study Circle leader at College. She has been teaching at the Thame Girls' Grammar School, Oxford, and at Bradford, and has held a bursary at the Canning Town Women's Settlement. Miss Silcocks is appointed to Hong Kong.

REV. PERCY HANNAH has been a minister at West End Congregational Church, Sowerby Bridge, since 1922. He was trained at Yorks United College. Mr. Hannah is a Northumbrian, and as a boy worked in a coal pit. Mr. Hannah has been appointed to Nauru in the far off Gilbert Islands. His

Autumn Reinforcements.

wife, who goes out with him, has had nursing experience. Mr. Hannah has spent fifteen months in Sierra Leone, among the village folk, and this experience, together with his own reading, has made the call to foreign service come to him with even greater energy than before.

MISS FLORENCE HARRISON, S.R.N., appointed to Shanghai, goes to join the band of missionary nurses. She has trained at York City Fever Hospital, and has had four years at Leeds General Infirmary. She has also been a District Sister for the Leeds Maternity Hospital. She is a member of Beeston Hill Congregational Church, Leeds, where she has been a Sunday School scholar and teacher. She is a member of the L.M.S. Girls' Auxiliary.

REV. ROBERT R. TURNER, M.A. is the son of Dr. Reynolds Turner, of Hweian, in the Amoy District, and a nephew of Bernard Turner, of Central Africa, and of Miss Ethel M. Turner, North India.

But it was not because of these ties that he decided to be a missionary. He came to the determination that as a follower of Christ he was bound to carry his Master's message of reconciliation in which alone lies hope for the future of mankind.

Dalkeith Congregational Church and Cheshunt College have provided Mr. Turner with training, and his services have been appreciated in Schoolboys Camps, in Sunday Schools and among the Scouts.



Ian Orr, M.B., Ch.B.



Vera Silcocks, B.Sc.



Percy Hannah.

4943

Outgoing Missionaries.

4938



Florence Harrison, S.R.N.

4939



Robert R. Turner, M.A.

4941



Olive Newell, M.B., Ch.B.

He graduated M.A. at Edinburgh in 1923 with First Class Honours in History. Later he won his Cambridge M.A. with a first-class in Theology. He is going out to Fukien, the same Chinese Province in which his father has for so long been an honoured medical missionary.

MISS OLIVE NEWELL, M.B., Ch.B., of Heaton Moor Church, Stockport, has been appointed to the important medical work at Jiaganj,

North India, begun by Dr. Lucy Joyce. Here for many years Dr. Joyce, Dr. Alice Hawker and Miss Gifford have been ministering to stricken women and children.

Dr. Newell's father was the late Rev. J. E. Newell, of Samoa, a man who lived for the Samoans and gave himself wholly to their welfare.

Herbert Newell, who is our missionary in Coimbatore, is a brother of Dr. Olive Newell.

Neighbours that are Poles apart A Vice-Admiral's Experiences

THERE is a fine tribute to the worth of Missions in the April number of "Blackwoods," which ought not to be missed. Vice-Admiral Boyle Somerville, in the course of a series of articles entitled the "Chart Makers," describes his experiences while conducting a hydrographic survey in the South Seas. The new chart was begun in the Shepherd Group, fifty miles north of the New Hebrides. Wherever he found the missionary at work he was enabled to carry out his enterprise, not merely without hindrance, but with the willing help of the natives. At Tongariki, when his party of blue-jackets were climbing up the precipitous hillsides they were accompanied by a crowd of guides (in each case the fruit of the missionary letter of introduction with which they had been provided), who would not allow them to carry a single article themselves, and would have carried them as well if they had been permitted. He witnessed the installation of a new chieftain, and was deeply impressed with the simple religious service that marked the event. In everything he found it to be a "tremendously Christian land."

Far otherwise was his experience at Malekula, a neighbouring island. "The distance between the two islands is only sixty miles, but if they had been separated by half the globe the contrast between the conditions of life in each could not have been more strongly marked. We found ourselves suddenly thrust out of what almost might have been called 'civilisation,' and certainly out of 'peace,' into the darkest savagery and incessant war. If Christianity produces mutual trust and friendliness between whites and blacks, as in these islands emphatically is the case, the hydrographic surveyor, to whom such conditions are essential to the carrying through of his work, must as emphatically throw in his lot with the missionary who has brought them into existence. In Malekula we began our work with the landing of armed parties instead of surveying parties, and with the manipulation of rifles instead of theodolites." When one reads a testimony like this, policies of withdrawal sound very like a breach of trust.

H.R.M.

The Passing Pageantry of Africa

By
Edgar H. Brookes, M.A., D.Litt.
Pretoria University

Professor Brookes is head of the Department of Politics and Administration in the Transvaal University College Pretoria and one of the best known authorities on Native questions in South Africa, he was a speaker at our Swanwick Conference in August. The following notes which originally appeared in the "Rand Daily Mail" are taken from "The South African Outlook."

TRIBALISM OF YESTERDAY AND TO-DAY

THE picturesque old days are disappearing, and with them the striking figures of the past. What a pageant of forceful personalities the last century of Native history has to show!

To-day the great chiefs are gone. There are still as able and as striking men as they among our black fellow-citizens, but their lot has fallen in a less heroic age, where, if opportunities of service are greater, opportunities of dramatic distinction are less. The days of the old tribal life are numbered, yet it still lives on, and probably will not entirely disappear for many years to come.

If one wanted to see tribalism to-day, the first place to visit would be Basutoland, still largely ruled by its chiefs. One would be able to meet the lineal descendant of Moshesh, to attend mass with him at the Roman Catholic Mission, and thereafter to be waited upon by one of his numerous wives, for he is an interesting compound of Catholicism and paganism. If one were fortunate enough to be present when he had called out his liege subjects for the *corvée* one would see from the first rays of the dawn, red—or white-blanketed horsemen coming over the horizon from every direction—a true feudal levy, gladly leaving home and crops to make a road or plant a field for the son of the now half-mythical Moshesh. Then, if one were able to secure a horse and a guide, and ride deep into the heart of the Maluti Mountains, through that strange land that abhors trees, yet is carpeted with wild flowers, one would see something unforgettable in the way of primitive life set in surroundings of grandeur.

PAGANISM'S LAST LAIR

Yet even Basutoland would not be the best place to visit if one wanted to see Bantu life untouched by civilising influence. One man out of every two in Basutoland can read and write; one out of every four is a Christian. To track paganism to its last lair, it would be necessary to visit the "back blocks" of Zululand, for the Zulus are the most backward Native race in South Africa, and probably the most interesting. Even

to-day, with a toll of health taken by the Rand mines, on which so many of the younger men work for two or three years, the physique of the Zulus is good, and their muscular forms are like living bronzes of some new Michael Angelo. The blanket is more rare, too, and the bead apron and the *kaross* more common, than in other parts. Here is paganism in the nude (in all senses)—lazy, happy in a land of perennial sunshine, picturesque, idyllic and, at the same time, sensual, drunken, eaten up with horrors which attend a witchcraft-obsessed society, unprogressive and improvident, and monotonous with the deadly monotony of barbarism.

THE ROMANCE OF MISSIONS

It is this realistic view of primitive life, far removed from the expressed admiration of Rousseau and his school for the "noble savage" and from the selfish standpoint of the artist looking for a picture and nothing more, which is the justification for missionary work in countries such as South Africa. No one could handle the subject of the romance of the Native population and ignore the romance of missionary endeavour. It is surprising that, since Camoens, no one has taken up the epic of Africa. He who ultimately does so will have to be, willingly or not, the panegyrist of missionaries, for they have been among the foremost knights of our African chivalry. Livingstone and Moffat are known to all the world, but equally valuable is the work of the early German missionaries in the Transvaal, the sober and sane labours of "missionary families" such as the Murrays, the Louws and the Hofmeyrs in Central Africa, the romantic career of the heroic Francois Coillard as the urge from within drives him from Basutoland to die among the Barotse on the Zambesi. One could add names almost indefinitely; but better leave the men and glance at the result of their work—the Christian and progressive Native population, less attractive perhaps to the artist and the tourist, but more full of hope in the eyes of men of vision, trying to envisage the South Africa of the future.

The Passing Pageantry of Africa

A PEOPLE'S PROGRESS

Take a trip with me through the Transkeian Territories.

As the car moves along the apparently interminable miles, look around you and you will be struck by the general air of ordered prosperity. In the little plots surveyed for individual title and enclosed by beautifully flowering cactus in place of ugly barbed wire, you will, if you have an observant eye, notice crops far above the average of Native crops in South Africa. It is evident that here the Bhunga (Native Council) Demonstrator has been at work. He is appointed and paid by the Native Council out of Native taxes. The square house yonder, with windows to let in fresh air and sunlight, is also a sign of the times. The owner, a prosperous Fingo, built it partly out of his crops and partly out of the wool from his sheep. His grandfather kept only horned cattle and goats, but he has sold most of these to buy sheep which pay him better.

Here your car is drawing up at a little village. This will be a Magistracy, so you will go to the one only office in the place and have a chat with the Magistrate, who will be glad to see you. Look well at him: he is a type of man who, perhaps even more than the missionary, has made the Transkeian Territories what they are. His father was a Magistrate before him, and his grandfather a missionary in these parts. He grew up with the people, speaking their tongue, and understanding their outlook on life. They love him, and fear him too, for he knows them, too well, some of them. If you ask him what chance he has of promotion, he will explain that he is unfortunately neither a politician nor the brother-in-law of a Minister's cousin. If you ask him why he remains in a backwater, he may shut up like a clam, or on rare occasions he may explain to you with a certain shy and embarrassed eloquence his *credo*. If you are lucky enough to have the latter experience, you will go away and thank God for the Transkeian Magistrates.

A NATIVE COLLEGE AND THE FUTURE

If you care for a walk of a mile and a quarter across the veld, you will reach the South African Native College, built amidst the crumbling bastions and dilapidated powder magazine of Fort Hare, once an outpost of civilisation against the barbarous

cattle-lifters whose grandsons are now studying for their B.A. degree. Who shall say there is no romance in the progress of Natives towards civilisation? Tread lightly as you move about the buildings of Fort Hare, for you are on holy ground. Here is perhaps the most significant set of buildings in South Africa. Here, alone in the Union, are all and any non-European students eligible for admission. Here the leaders of the Bantu are being well trained for the task of nation-building, trained well on sound and sane lines under a Principal who seems to have been designed by nature for *his* job.

Then you will turn to Johannesburg, leaving behind you the romance of the Native population and coming back to the grim realities—the town servant, with the virtues neither of Christianity nor of paganism, in her abbreviated dress modelled faithfully on that of her white mistress, and, in the second place, the amateur politician who is prepared to solve the whole Native problem on lines adverse to the Native whom he has not seen in his natural home surroundings and whom he does not understand. These are the two most disquieting phenomena in the field of Native affairs to-day.



MOSHESH, a former BASUTO Chief of great sagacity

Eternal Life and the Missionary Call

By Edward Shillito
M.A.



EVERY Christian truth has its missionary value. "I believe in the Resurrection of the dead and the life everlasting"; what value has this article of the Christian Faith for those who have a serious concern for missions?

What we think about death must make a difference in every department of life. Only shallow or cowardly thinkers ever ignore death; whether we believe that beyond

there is only the silence of eternity, or the terror and wonder of the life to come, it cannot be a matter of no moment.

"If only a man might die, and live again!" Job cried. Then he might endure his weary watch till relief came; God would call and the sentinel would arise and go to the Eternal One who needed him. It must change the character of the watch, which the children of men keep if they are sure that they will hear "God's Come" at the end.

For those who serve their Lord in the outposts of the Kingdom of God, it is a great comfort to believe in the life to come. The missionary in his new home has lost the green fields of England, the sound of his own tongue, and all the numberless securities and joys which can only be known in the Fatherland. He misses the faces of his boys and girls away at school. When he sees them next they will be men and women. He has to surrender much, even while he is conscious that he has abundant more even in this life. But he has more than this life. He can defer many joys to the life to come. But only in this life will he be able in a world of sin to work for his Redeemer—only now can he live in time on the scale of eternity. Other experiences can wait; this cannot wait.

"Wilt thou trust death or not?"

He answered "Yes." The Christian missionary can trust death, and can look forward to a life in which sighing as well as sorrow will have passed away.

But if I believe in the resurrection of those who are now outside the range of the Gospel, what difference will it make?

"Much every way," a voice out of the past cries passionately; "these men and women, who do not know Christ, have but a short time to live, and here in this scene their eternal destiny will be decided; if they do not hear Him, and believe, they are lost eternally. I must go to their aid."

It is easier to correct the theology of such a saying than to imitate the self-offering of the man who said it. The important thing is not that there were men who believed in such a terrible doctrine, but that they believing in it, did the one thing demanded of them. They went out to seek the lost. Do *we* always take as seriously the things which *we* believe.

"If these non-Christians are immortal," another voice explains, "why should I be in any hurry to carry to them the Gospel? They will not be judged by standards which they did not know. They can be left to the Divine Mercy."

There must be a flaw in such reasoning. Indeed it would be hard for those who argue in this way to justify their belief in Christ at all. Why did He think it worth while to seek the lost in this earthly scene, if it made no difference whether they were rescued on this side of the grave or on that? Why did God *so* love the world? There must be something wrong in any view of this human life which makes it a trivial episode.

The belief that God is not the God of the dead but of the living involves the belief that He has made man for Himself, and longs for him. The vision of man which this belief brings is a solemn and constraining vision. There is an offering which the Lord God Almighty seeks, and seeks now—the trust and love of these children of His. Those, who are now outside the knowledge of Christ are sacred beings, for whom He waits. To defer is to rob Him as well as to wrong His children. They are here for a short time. Set in a world solemn and critical—a world, the value of which can be judged by the price paid for its redemption. How can the soul, which has come to know Christ, allow others to be without Him, and compel Him to be without them? To defer the whole matter to another life is simply one form of unbelief. It can only be the policy of those who do not grasp what redemption means. If it is redemption from sin into the glorious liberty of the sons of God, then to hold back this

experience from one son of man for one day is a sin against the love of God and the fellowship of mankind.

"I believe in the eternal life." Therefore in the light of that truth I see all men in all lands. Not one of them can be despised or ignored. He is called to be the child of God; God needs the answer of His trust and

needs it now. This earthly scene, whatever else it may be, is one of solemn and abiding significance for all men. In that scene we can be fellow workers with Christ, Who thought it worth while to die for these children of men, whom He saw in the light of eternity. Can we think of them less urgently than He thought?

Getting about in India

By Helen L. Hawkrige, B.Sc.



HERE is considerable change in the manner in which Europeans are treated in public places. Before, if one went to purchase a ticket at a booking office, one was generally allowed to do so without waiting, others making way. Of

course one always felt, "Why should they? It is their country." Now one takes one's place in the queue. I say "queue", but there isn't one if one travels third. In front of the booking-window for that class is generally a howling mob, all fighting to get their hands in through the aperture of the window. I often wonder the clerk does not get hopelessly bewildered. It must frequently happen that the hand that is offering him money, pressing it upon him, is not the hand of the man who happens to be shouting for a ticket at that second.

At the Ticket Office

At the end of the term I was seeing some children off at the station at night. I went to get their tickets. It was impossible to get near the window. There was no cry of "dhoraisanee", and a respectful making way. The men scrumming there eyed me resentfully, as making one more competitor for the first place. It seemed impossible that so many hands and wrists could have thrust themselves through the tiny opening in the grill. A big man was pushing aside an old man, and using his elbows with advantage on others who tried to do the same to him. I tried to squeeze into the perspiring throng, but soon saw it was no use, and, rather cowardly, used my prerogative as a school official, found a door through, and went into the booking office, where I was most courteously served

by the chief clerk. Otherwise, I know, I should not have got the tickets in time for the train.

But some things are slow to change. I came in a bus from a country place a fortnight ago. At one village on the way we were crowded out. A group of women came to get on. "That is the women's seat," said a man opposite, indicating the back seat, at one end of which I was. "She cannot come here." He spread his knees, so that there should be as little room as possible. "She cannot come here"—for it is not yet manners for an Indian woman to sit beside a strange man, even in a public place or vehicle. But he had to submit to necessity, and a woman was put beside him. She did not seem to mind, but the man continued his grumble.

A Bus in the Country

We came to another village where a passenger got down, and a Brahmin called out to the driver to wait, there was someone to come. The caste village was on one side of the road, the outcaste on the other. Some little children, dirty, naked, but very sweet, came over from the outcaste village to look at us, particularly at me, for "dhoraisanees" are not often on buses in country parts, and the bus itself is still a thing of interest. A caste boy drew attention to their presence by a click of the tongue. A Brahmin raised his stick, threatening them, growling at them. The little ones fled back to their own village. I think no one would have hurt them, really, but they were scared enough, and dared not defy. Presently our passenger came, having dressed in something of a hurry, for his shirt was still in his hand, and he proceeded to put it on at the roadside, before mounting the bus! No, there are some things in which India has not changed!

HERE AND THERE

Home by Air

In our notices on the Announcement page it will be seen that G. B. Barbour, M.A., Ph.D., of Peking, has returned to England by aeroplane via Finland and Sweden. This is the first occasion on which a missionary of the society has used the air-service for such a purpose.

In Nationalist China

The Manchester Guardian (Aug 11) printed a statement from our missionaries in Ting Chow, South China, from which it appears that the Nationalists as well as others in South Fukien are not slow to appreciate the disinterested service of missions, provided a special position of privilege is not sought. The Nationalists have been in control of the Ting Chow area for over nine months. During this time services have been held in every church and there has not been one instance of interference with public worship or persecution of Christians.

Gilbert Islands

Rev. G. H. Eastman interested many friends in his work when he was on furlough and some of them helped him to provide a loom and spinning wheels. With these the Gilbertese boys and girls will be able to make coir mats. This will provide them with a profitable industry, and make use of the coconut husks which are now thrown away.

The Place of Sanctuary

In December, 1926, the Gilbert Islands missionaries were quietly conducting an examination in a remote village on the island of Tabiteuea, when a woman scantily dressed came rushing into the church in mortal terror to seek sanctuary from her husband, who had threatened her life.

She crouched down trembling like a hunted thing in a dark corner behind a coral pillar, and it was some time before her confidence was restored sufficiently for her to be willing to go into the teacher's house. The incident shows that Christ and the Church are coming to be known as Sanctuary, Protection, Life, in the minds of the people.

Catherine S. Deuchar

The Society's headquarters staff has suffered a heavy loss by the death of Miss Catherine S. Deuchar, who passed away on August 1st, at Golspie, Sutherland, after an operation.

Dr. Wardlaw Thompson introduced Miss Deuchar to the Mission House Staff twenty years ago. Since Dr. Thompson's retirement, she has rendered valuable service to the Foreign Department and Mr. F. H. Hawkins has greatly appreciated the sympathetic and painstaking attention which Miss Deuchar has given to his correspondence with missionaries and others.

Two years ago Miss Deuchar visited some of the African missions, and there are many in that field who will share in the feeling of loss at the passing of one whose constant and understanding labour added so much to the accomplishment of the Society's purpose.

The Press in Samoa

A parcel of the last productions of the Malua Press, Samoa, just received, is a good example of the astonishing variety of the books issued from the printing works. Here is the list:

The Bottle Imp, by R. L. Stevenson. A reprint in Samoan. The story was first written by R.L.S. in Samoan.

The Stories of Aladdin and Ali Baba. Translated by the late J. E. Newell for Samoan readers.

English Primer, by Alex Hough. For Samoan village schools.

Notes on Ephesians, by J. W. Hills.

English Grammar, by Miss E. A. Downs.

The Samoa School Journal, published for the Education Department.

Calendar for 1927, by V. A. Barradale. A diary and a miniature Whitakers almanack in one. It includes the following interesting **Ecclesiastical Statistics of Western Samoa.**

Native Adherents.

London Missionary Society	. 23,487
Wesleyan Methodist Mission	. 6,447
Roman Catholic	. . . 5,842
Mormon Mission	. . . 898
Adventists	. . . 14

A Missionary Version

And what shall I more say? for the time would fail me to tell of John Williams, who through faith subdued kingdoms; of John Paton, who wrought righteousness; of Hudson Taylor, who obtained promises; of Mary Slessor, who out of weakness was made strong; of George Mackay, who waxed valiant in fight; of Robert Moffat, who turned to flight the armies of the aliens; of Henry Martyn, who was tortured, not accepting deliverance; of Adoniram Judson, who had trials of bonds and imprisonment; of Raymond Lull, who was stoned at Bugia; of James Chalmers, who was sawn asunder by cannibals; of Horace Tracy Pitkin, who was slain with the sword; of David Livingstone, who wandered about destitute, afflicted, tormented; of James Gilmour, who wandered in deserts and mountains, and of Robert Morrison, who obtained a good report through faith, but received not the promise, and who through us is made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.—*The Missionary Review of the World*. (August 1927)

An Indian Village in Dorset

It was like stepping into an Indian village on market day, so complete was the transformation of the beautiful grounds of Mr. A. E. Glassey, of Parkstone. Rev. H. Sumitra, B.A., who was present, said it only needed the animals, the dust and the smells to complete the illusion, and make him think that he was back home in India.

There were Indian huts and stalls; background and scenery borrowed from the

Mission House for the setting. There were exhibits of Indian arts and crafts, customs and religions, Indian articles, and books on India were to be bought from stall-holders in Indian costumes. An Indian Play was presented, an Indian minister, and others, gave addresses, and when the darkness came the Indian film was presented.

It had considerable educational value, brought in a good deal of money, and provided a suggestion that might be copied in many other places. Missiary Secretaries wanting a summer-event suggestion should take note.

Chungu comes back

"Chungu is back with us as our cook and house captao and general stand-by. She has won back the respect of the whole village. She really has triumphed gloriously. And the crowning joy of the year for her and for me came this very week at our New Year's Church meeting; Chungu was unanimously elected a deacon of the church. I watched her when her name was proposed, tears came into her eyes. She looked at me with fear and wonder, and later on when all the children were in bed, she came to me and said, 'Have they forgotten my sin? Is it a sign of God's forgiveness? I have not much wisdom, I am not very old, but if God has called me to this holy work in His church, then here I am, O Lord,' and she rose and stretched forth her hands as if she saw Him before her. She said in parting, 'It is a day of joy for me, but more joy for you and for Our Chief.' Just to look at Chungu with her quiet, serene face and gentle way with the girls makes me know it is most gloriously worth while. I can go on courageously even through the darkest days."

(From Mabel Shaw, Mbereshi, Central Africa.)

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice

To Africa this Winter

Magnificent distances
brought near

ARE you back from your holidays yet? And do work and home and the trivial round look just a little uninviting after all your adventures? They did here, but I have just discovered a first class antidote for that tinge of melancholy that is apt to cast a shade over the prospect of winter, and I want to fire it off on you to make things different.

It is Africa. Not the kind of Africa you can see in a week (or even in six months) between two expensive voyages in a 15,000 ton liner, but an Africa you can see with your mind and love with your heart, interpreted for you by three men who really know about things that lie right off the railway track, things you might miss if you were an ordinary traveller, but things big and exciting and important enough to lift you clean out of yourself and give you wide horizons and an understanding spirit.

The Forward Tread

Perhaps you know that Africa is the special subject for study this winter under the L.M.S. Campaign plan of action. Anyway it is, and to get up-to-date on what the L.M.S. is doing there is obviously your first job. The Campaign Secretary who has already told us the fascinating story of the Lake Ngami mission, has plotted out the L.M.S. map for us against just enough background to make it real. Not that he lists places and statistics and leaves it at that—far from it. In "The Forward Tread" he takes us right into Africa and gives us a good look round at the scene of action upon which our own people are playing their manifold parts of teacher, preacher and doctor, and lets us watch them at their work here and there as we pass, explaining some of the problems which they have to face and the way in which they tackle them, and introducing us to their African friends among whom and for whom their lives are being spent.

The New Africa

But you cannot expect to do the whole trip for a shilling. Donald Fraser, the famous Nyassaland Missionary, takes us

further in and shows us more. After all the the L.M.S. is but one of many societies at work, and its activities operate only in a comparatively small area. We cannot afford to be parochial, and the setting of the African picture is on the grand scale. "The New Africa" is developing with terrifying suddenness. Are we going to let it develop commercially and politically without throwing all our weight into the supreme task of guiding its development in the realm of the mind and spirit? It will be the fault of those who have known and believed in the supremacy of spiritual over material things if all the tremendous forces shaping the new Africa are allowed to become a curse instead of a blessing to the whole continent. Time passes. The business is urgent.

The Golden Stool

Its compelling urgency, no less than its utter fascination, can best be understood by following the guidance of E. W. Smith who sets off from "The Golden Stool" of Ashanti and leads us up and down the avenues of time as well as to and fro across the Continent of Africa opening up vistas of history, folklore and religion, discussing problems of land, labour and government as he goes with a wealth of detail and authority which quite literally adorns the tale. It surely cannot fail to point the moral either, save to those hide-bound and complacent people who believe that the possession of a white skin is the only and inevitable passport to Heaven. At the outset of his book the author quotes the words of the most famous of all African missionaries, "I beg to direct your attention to Africa," and our attention is riveted there until the end where are quoted the words of another great missionary who, speaking to the Negroes, said, "I am your brother, it is true, but your elder brother."

And isn't that the key to the situation? Must we not grow as fast as our brothers in Africa are being forced to grow? And does not that necessarily involve taking thought concerning our responsibilities and our resources and stepping out with the forward tread? Think it over. (L.M.H.)

"As a flag and a policeman are the emblems of a Government station, and bales of calico and a sewing machine the emblems of a store, so a school and a teacher are the emblems of missionary service. For practically no mission in Africa can dissociate itself from the school, its most fruitful pioneer and servant."—(Donald Fraser in "The New Africa".)

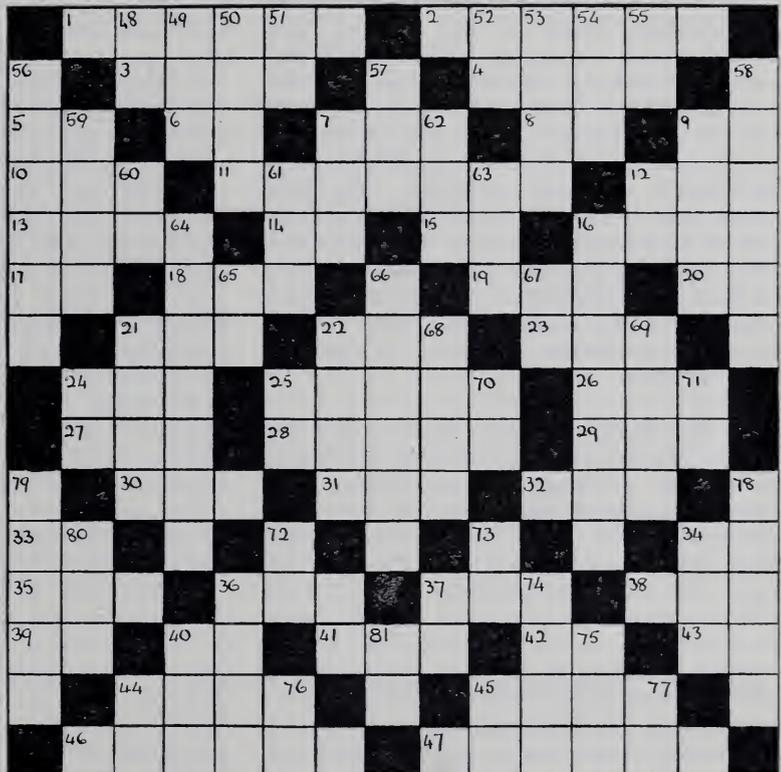
An L.M.S. Crossword Puzzle

ACROSS.

DOWN.

1. Native name given to a famous missionary.
2. Pertaining to Papua.
3. A South Sea food.
4. Part of the verb "to have."
5. Perform.
6. Two-thirds of nut.
7. Our initial letters.
8. Greek (abbreviated).
9. Care of.
10. A mischievous being.
11. What the missionaries carry.
12. The signallers' "t."
13. Slightly acid.
14. Anno Domini.
15. Proceed.
16. A male deer.
17. Conjunction.
18. Pronoun.
19. A skin of which gloves are made.
20. As 5 across.
21. Domestic animal.
22. A tool.
23. Her Royal Highness.
24. Those who read the "Chronicle."
25. Things said.
26. Between.
27. Bacon's Companion.
28. City in Japan.
29. Anger.
30. Personal Pronoun.
31. Favourite.
32. Consumed.
33. Exclamation.
34. Bachelor of Medicine.
35. Covered cart.
36. Used in fishing.
37. A segment of a circle.
38. Month of the year (French)
39. And (French)
40. This (French).
41. Same as 7 across.
42. Preposition.
43. New Testament.
44. To listen.
45. Spoken.
46. One who commands.
47. What a doctor is.

58. One who heals.
59. A Mosque in Jerusalem.
60. Initials of an island in the West Indies.
61. Part of the body.
62. To bend.
63. The Supreme Being.
64. That which one thinks.
65. For example.
66. What a missionary is.
67. An exclamation.
68. To compile.
69. To engage for wages.
70. Thus.
71. French for "of."
72. An exclamation.



DOWN.

48. Preposition.
49. The greatest created being.
50. A kind of lily.
51. Preposition.
52. An exclamation.
53. Part of a book.
54. A river in Wales.
55. Preposition.
56. A corrector of manuscripts.
57. His Majesty's Service.

73. Meaning an alternative.
74. Girl's name.
75. A river in Cornwall.
76. Note in musical scale (sol-fa).
77. The (French).
78. The Demerara martyr.
79. On the L.M.S. flag.
80. Article of apparel.
81. Mother.

4906

Copies of the correct solutions should be posted to the Editor, "The Chronicle," 48 Broadway, Westminster, S.W.1. The envelopes containing the replies will be opened on Tuesday morning, September 13th, and the first six correct solutions opened will earn a copy of "China and Britain," by R. O. Hall.

Missions of the Dutch Reformed Church

By Prof. J. du Plessis, D.D.

Readers of "The Chronicle" who are studying Africa this year will find the following statement of the missionary activities of the Dutch Reformed Church a valuable addition to their other information. Dr. du Plessis is well known as a writer on African missions and a trusted leader in the Dutch Reformed Church. It will be seen that the Churches of which he writes raise £80,000 a year for missions in South Africa.

THE Dutch Reformed Church, dating since the founding of the first European settlement in South Africa, did little for Missions during the first century and a half of its existence. The Church was under the control of the Dutch East India Company, which could only with difficulty provide for the spiritual needs of the Whites, and (though caring reasonably well for its slaves) made no attempt to reach out to the Hottentots and Kafirs. With the advent, first of the Batavian and then of the British Government early in the nineteenth century, the Church acquired autonomy. The first synod, held in 1824, provided for the ordination of missionaries, and in 1826 the first missionary, Leopold Marquard, was ordained for the work. Since that date the missionary activities of the Church have been carried on in ever-widening circles. At present they comprise:

I. The HOME MISSION, thus named because operating amongst Coloured and Blacks *within* the confines of the Union. The Dutch Reformed Churches of the four provinces have each their own mission work, which is organised on Presbyterian lines. In the Cape Province there are 70 duly constituted congregations; in the Orange Free State 61; in the Transvaal 46; and in Natal 6. The Cape Province counts 85,000 adherents and 24,000 communicant members; in the Free State the numbers are 40,000 and 12,000 respectively; in the Transvaal, 53,000 and 15,000; and in Natal, 7,000 and 2,000. Total for the Home Mission Church, 185,000 adherents and 53,000 communicants. The total number of European missionaries engaged in the Home Mission is 118.

II. The FOREIGN MISSION, so styled because its fields of activity lie almost wholly *beyond* the limits of the Union. The following fields now being worked:

(a) The Johannesburg Compounds, Northern Transvaal and Zululand, the latter two spheres including nine stations manned by

Europeans. This field is the charge of the Transvaal D. R. Church.

(b) Mashonaland, Southern Rhodesia. Here mission work was commenced in 1890 among the Vakaranga people, a populous and kindly tribe. There are eight stations manned by Europeans; while from Salisbury as base an important work is carried on among the mine-boys from Nyasaland.

(c) Bechuanaland and Protectorate. Here work is in progress among the Bakhatla, an intelligent and wealthy tribe, with the large native town Mochudi as centre.

In the two fields just mentioned the European staff numbers 56; the communicants 4,700; the native staff 550; and the pupils at school 22,000.

(d) Nyasaland Protectorate. Here the Mission was established in 1889 among the promising Achewa tribe. It is now carried on at twelve European-manned stations by 66 European workers; the number of Native assistants is 1,726 (three being ordained ministers); of communicants 10,370; and of school-pupils 50,360.

The above three fields (b), (c) and (d) are all supported and controlled by the D.R. Church of the Cape Province.

(e) Northern Rhodesia. This work, the charge of the Orange Free State D.R. Church, is an offshoot of the Nyasaland Mission. Here are established nine European-manned stations, with 40 European workers; 426 Native workers; 5,330 communicants; and 24,000 school pupils.

(f) Northern Nigeria (Western Sudan). Over this work, originally a branch of the Sudan United Mission, the D. R. Church (Cape Synod) assumed control in 1916. Six stations have been established among the Tivi (formerly called the Munchi) tribe, manned by 24 European workers. In this field the harvest has not yet appeared, there being only 4 baptised Christians and 200 children at school.

LITERATURE.—The Sesuto Bible provided by the French missionaries serves the Mission Churches in the Orange Free State

Missions of the Dutch Reformed Church

and Transvaal; the Sechuana Bible prepared by the missionaries of the London Society supplies the needs of the Bechuanaland Mission; in Mashonaland the whole Bible has been translated into Chi-karanga by our missionaries, though only the New Testament has as yet been (partly) published; in Nyasaland the whole Bible has been done into Chi-nyanja, almost wholly by our missionaries, and has been published by the National Bible Society of Scotland, in collaboration with the British and Foreign Bible Society. In addition to the Bible a large amount of indigenous literature has been produced for use in school and church, and monthly religious journals are issued in the Dutch, Sesuto, Chikaranga and Chi-nyanja languages.

TRAINING-SCHOOLS. (i) For the Home Mission—(a) the Training Institute at Wellington (50 years old this year), for European ordinands, many of whom are also accepted for work in the foreign field, though a goodly proportion of the latter are ministers of the Church who have completed a four years' theological course at the Stellenbosch Theological Seminary; (b) "Friedenheim," Wellington, for young ladies, who desire to serve the Mission as heads of boarding-schools or in another capacity; the regular medical or scholastic training being imparted elsewhere. (c) the Stofberg Memorial School near Viljoensdrift, Orange Free State, for Native ministers, evangelists and teachers.

(ii) For the Foreign Missions, at Morgenster (Mashonaland)—normal, training and Bible schools; and at Mkoma (Nyasaland)—normal,

training and theological schools. All these are for Natives only.

HOME BASE. The Mission activities outlined above are directed by Mission Committees appointed by the synods of the respective Churches. The amount annually required for their support is approximately £80,000, which is almost wholly found by the 320,000 communicant members of the four Churches. The Native Churches, though gradually learning the duty of self-support, are unable, through poverty and small earning power, to aid appreciably in sustaining the work. During 1926 their contributions totalled less than £2,000. The Women's Missionary Union is a most valuable auxiliary, and undertakes the support of all women workers.

Interest in the Missions of our Church is being sustained and augmented. Prejudices, though they die hard, especially in South Africa, where no glamour of romance surrounds the Native, are being uprooted. The Dutch Church, as the oldest and most influential Christian body in the sub-continent, is trying to play its part in the onerous task of racial adjustment. It has convened two Joint Conferences of Europeans and Bantu—one at Johannesburg in 1923, and one at Cape Town in 1927—where various aspects of the ever-present Native Question were discussed, and resolutions taken which have received serious consideration in official and non-official quarters. We face the future, not wholly without anxiety, but nevertheless with a quiet confidence in the God who worketh all things after the counsel of His own will.

About your Programme

THE field for study for the next twelve months is Africa, and a wide range of material is ready for use—books, plays, celebrations, lantern lectures. The most ambitious or the least pretentious Young People's Society will find it worth while to give Africa items a place this winter, and they will also find that all the help they need from the Mission House will be forthcoming.

Here is a suggestion for four Africa items in your programme:—

- (a) A Group Discussion on "The Colour Question".
- (b) An Africa Play, e.g. "John Smith of Demerara", Martyr Teacher of the

A Note for Secretaries of Young Peoples' Societies

- Slaves (which will take one and a half to two hours) or one less ambitious.
- (c) A Lantern Lecture on Africa—or a Film on Africa, if premises are suitable.
- (d) An Africa Celebration, e.g. "Khama," or "The Tanganyika Trail",
Or An Africa Evening, with an African Play, African Music (Negro Spirituals), African Refreshments, African Curios and a short talk on Africa,
Or A Missionary Parliament, dealing with some African topic, e.g. The Land Question in Africa (see the "Forward Tread").

A Missionary's Day



BUSY people are our Chinese missionaries. Here is an account taken at random from the diary of a woman missionary (Miss K. B. Evans) in East China, describing a typical afternoon and evening's work, while staying out at a country station.

"I set out with the Biblewoman in the early afternoon. It is not polite to make

calls in the morning, people are too busy. We first visited a wealthy old lady who gambled because she had nothing to do. The Biblewoman had got her to come to church sometimes, but she said that all the time she was listening to the pastor telling of the evils of gambling, her fingers were just itching to be handling the tablets (like mah-jong). But the Biblewoman will go on faithfully visiting her, and probably in time she will lead the old lady to find better interests in life than gambling.

We went from her to the house of a very poor woman, whose only son is away in Shanghai. She ekes out her living by selling sweatmeats made from a certain kind of bean. She had learnt to read St. Mark's Gospel and her hymn book in less than a year.

Next we went to a woman of twenty-five whose husband had left her. She kept her two little boys at school by doing sewing on her sewing machine. Her little boys and the Biblewoman between them had taught her to read.

The next woman we visited was now strong and well, but three years ago she would do

nothing but lie on her bed. She would not eat, and had lost nearly all her hair. Chinese doctors had tried to cure her, and she had had all sorts of medicines. Then some of the women of the church got in touch with her. Now she has entirely recovered without any hospital treatment. She can read almost anything, has been baptised, and has brought at least six other women into the church.

An elderly gentleman, belonging to the old official class, and his wife were visited next. The old lady had come into touch with Christianity through a hospital. Her husband and the Biblewoman had taught her to read, and together she and her husband had been studying the Bible, saving up all their difficulties and questions to ask me on my next visit.

From their house we went to a crèche, a home for unwanted babies. Relatives of the old lady we had just left were in charge here. We talked to the servants, and the women looking after the children, though talking was difficult as the babies howled all the time! I read and we prayed together and the Biblewoman talked. We left pictures and made an opening there.

Then we went back to the church where we were staying to get supper. There was an angry knocking on the door. "Are Miss Evans and Mrs. Kyi here? Haven't they been visiting to-day? Why didn't they come and see us? We have invited guests specially to meet her." The Biblewoman said that we would come along after supper, but the visitors said they would bring their six guests along to us instead. So along they all came. Some of the guests had never seen a foreign woman before, much less a foreign woman eating! They sat and watched every mouthful with great interest. We sat over the supper table a longer time than usual that night. Then came family prayers with the Biblewoman and the pastor's family, and the guests stayed too. And so to bed!"

(The picture, by Miss K. B. Evans, on the cover of this issue shows another side of the activities of the Church in Shanghai, the two preachers (part of the Evangelistic band made possible by the gift of Mr. S. J. W. Clark), are there seen touring by river boat, among the waterside towns of East China).

"AFRICA TO-DAY"

The following is a list of places at which the new cinematograph film on Africa, prepared for the Missionary Societies, will be exhibited up to the end of the year:

Newquay Nov. 2-4, Sheffield Nov. 14-16, Southport Nov. 14-19, Cirencester Nov. 21, Birkenhead Nov. 21-23, Cheltenham Nov. 21-23, Bude Nov. 24-26, Derby Nov. 28-30, Seaford Dec. 6, Truro Dec. 9-10.

Please reserve these dates and tell your friends.

PRAYER AND THANKSGIVING

Let us Give Thanks

For the Swanwick and High Leigh conferences. More than four hundred people attended. May they kindle enthusiasm in their Churches and Auxiliaries.

For the steady progress of the Campaign during the past year.

For the witness of Chinese Christians in the midst of great difficulties, and for the Chinese Church, which has not yielded to panic.

For the enheartening report which Mr. Barra-dale has brought of his visit to the Pacific.

Let us Pray

For the work of the autumn and winter; for the generous financial response that is desperately needed.

For the men who are urgently needed in several posts abroad.

For the leaders of Study Circles, Discussion Groups, Campaign Officers, and others this autumn.

For Africa, the field of special study and prayer.

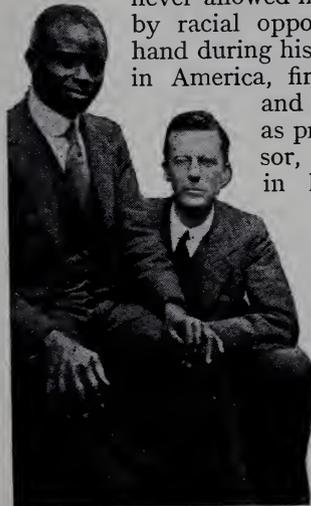
For men like the late Dr. Aggrey, who shall overcome evil with good.

A Great African

THE white and the black races of the world have lost a great interpreter of each to the other in the sudden death at New York, on July 30th, of Dr. J. E. Kwegyir Aggrey, the great African who was vice-principal of the Prince of Wales College at Achimota, on the Gold Coast. It was little more than two months ago that his arrival in London on six months' leave to do special research work was reported. He had gone to the States to visit his family.

Aggrey was an apostle of laughter. He never allowed himself to be soured by racial opposition on the one hand during his twenty-five years in America, first as compositor and reporter, and later as preacher and professor, or by the taunt in his own country

that he was a tool of the white man. If on board ship he was put at a table by himself because he was black, he would laughingly say that he fared better as he then had a steward to himself, while the white people had to share one. "If



Dr. Aggrey and Hubert Peet,
writer of this notice.

Death of Dr. Aggrey

a man scowls at you, smile at him," was his motto.

With all his charming ingenuousness, he was a most acute judge of men, and a most persuasive speaker. His gifts more than any other single factor made the success of the important Phelps Stokes' educational commissions in West and East Africa. South Africans who had never listened to a "nigger" before confessed he had converted them to the possibilities of the African. They wanted to keep him at Fort Hare, the coloured University at the Cape, but he felt that the call to his own West Africa must be given preference.

He was a pure Fanti of princely lineage and could trace his father's line to 1076, and through his mother could have claimed five West African thrones, but he gave up all his claims, to serve his people through education. Going to the States at the age of seventeen, he finally won there twelve degrees, including the Ph.D. of Columbia University. He understood the white man, and tried to interpret him to Africa, just as he tried to interpret the black mind to the white. "The heathen in his blindness bows down to wood and stone" so you sing," he would say. "But it is not in his blindness, it is in his hunger."

Mr. Ormsby-Gore, Sir Gordon Guggisberg, and a dozen others paid their tribute to the work Aggrey has been doing as interpreter and reconciler. A great figure has passed in this smiling, ebony-black Christian gentleman.

4952

The Forward Tread

The New Book on the L.M.S.
in Africa

“WE who love Africa can never forget that the greatest figure in her history went out as an agent of the L.M.S.; that the first missionary to translate the whole Bible into a Bantu language was one of its most honoured pioneers; that some of its men stand out among the supreme defenders of the African’s rights; that it has been one of the greatest pathfinders for the Evangel. The record of the L.M.S. is a noble one. I am glad to know that the Society retains that “forward thrust” which has ever characterised its genius.

As Mr. Chirgwin rightly emphasises, there is need for consolidation, but while so much of Africa remains unreached by the Evangel, the necessity for consolidation must never deafen our ears to the glorious old call of “Forward!” It would be a great thing for the L.M.S. to advance to Ujiji, as Mr. Chirgwin suggests.

Mr. Chirgwin does not confine his attention to the work of the L.M.S. missions. In his chapter on “The Conflict of Cultures”, and elsewhere, he takes a wider sweep. And rightly, for the Christian Mission in Africa cannot be appreciated to-day without

consideration of the many urgent questions that arise from the inflooding tide of European civilisation.

The task of making Africa a province of the Kingdom of God is a great one—greater perhaps than our fathers thought. It calls not for warm hearts only, though these are always needed. It calls also for clear thinking—for wise and resolute effort. If ever there was a day for amateurs, that day is past. The men and women who go to Africa need more specialised training, so that they may train the African leaders upon whom the future chiefly depends.

And we at home must study the situation seriously, so that our enthusiasm may be informed by knowledge, and we may give more intelligent support to those who represent us on the field. Such books as Mr. Chirgwin’s will help us in our studies. I rejoice that he has written it; I trust that it will have a very wide circulation, and will accomplish all that he desires.”

(From the Introduction by Edwin W. Smith, M.A., author of “The Golden Stool”, to “The Forward Tread”, by A. M. Chirgwin, M.A. Livingstone Press, price 1/- net, (postage 1½d).

WHAT WOULD YOU SAY?

- (1) “None of the black races have shown the capacity to develop civilisation. They have never founded a stone city, have never built a ship, have never produced a literature, have never suggested a creed.”

The African is just a primitive savage, not worth saving; it would be far better to turn attention to India and China. What would you say to this?

- (2) How would you reply to the man who has lived in Johannesburg, and who says, “I know from experience that natives who have been trained in a mission school are less honest than heathen natives. Missions only spoil them.”

- (3) Discuss the statement that “the only thing to do in Africa is to keep the black and white races separate.” Is it desirable, is it possible, is it Christian?

A Knowledge Test

- (4) Do you think it would have been more in the interests of the cause of Christ if L.M.S. missionaries had confined themselves to preaching the Gospel, and had not championed native rights?

You will find these, and other equally challenging questions, in the Leaders’ Helps for use with “The Forward Tread”, price 4d. Get it, and see them for yourself.

If you want to be able to give reasonable answers to these problems of the day, you will find much help in “The Forward Tread”, “The Golden Stool”, by Edwin Smith, and “The New Africa” by Donald Fraser. It would be a great thing if every L.M.S. supporter could give a reason when challenged for their belief that missions are needed in Africa. These books will give you food for thought on the matter.

Eminent Congregationalists

Missionaries in the Hundred

IN 1926 Mr. Meggitt, among his many services to the Congregational Churches, offered prizes for the best list of fifty eminent Congregationalists.

When the lists were returned, they were given into the hands of Dr. Peel, who read and adjudicated. It is a fortunate thing for the Churches that Dr. Peel has been able to make the material available in his little book, "A Hundred Eminent Congregationalists." Needless to say, no one could have brought to the task more scholarship and a keener insight than Dr. Peel, and we cordially recommend the book to our readers.

The book illustrates the amazing variety of gifts that have been freely offered to the service of Christ in the Congregational churches. It is with the missionaries that the CHRONICLE will be primarily concerned, though a glance through the list shows that missionary enthusiasm and service have been offered without stint by those who were not called to service overseas.

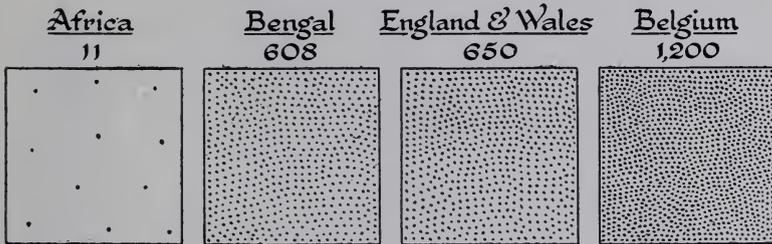
Here in the list we find David Bogue, who

lives in our memories as one of the great men who founded the L.M.S. Here also are James Chalmers, John Eliot (who would have been a magnificent L.M.S. missionary if he had lived in the nineteenth century), William Ellis, James Gilmour, Griffith John, W. G. Lawes, David Livingstone, Robert Moffat, Robert Morrison, John Smith, John Williams, and it is fitting also that with these should be the name of Ralph Wardlaw Thompson, a model of missionary administrators. No church can claim a greater roll-call of modern apostles.

Under each name Dr. Peel has given a concise and admirable record. He has managed with great skill to escape from making the notes into a directory. Under each he has added many brief, but most interesting appreciations of the men with whom he deals, and the firm impression left on the reader is that Congregationalists have no need to be ashamed of our own contribution to the world's life and thought.

* Published by THE INDEPENDENT PRESS. On Sale at Livingstone Bookshop, 2/6 (postage 3d).

COMPARATIVE DENSITY of POPULATION per SQUARE MILE

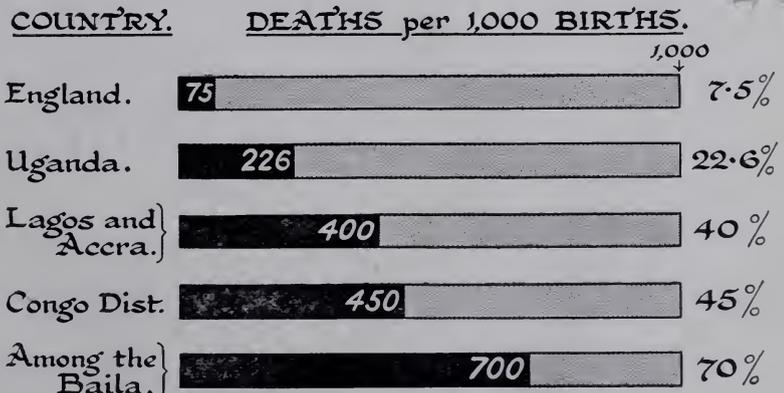


TWO DIAGRAMS for use in Study Circles on the African books. The lower one should not be difficult to copy in an enlarged size.

INFANT MORTALITY COMPARED.

The Making of Diagrams

Those engaged in preparing Diagrams for use in Study Circles, Discussion Groups or Lectures, would do well to consult the book "Missionary Diagrams and how to make them"—Livingstone Bookshop, 1/6; postage 1½d.



BEGIN THE NEW YEAR WELL!

THE COUNTRY OF STUDY FOR MISSIONARY SOCIETIES (OCT. 1927—
SEPTEMBER, 1928) IS AFRICA

THE BOOKS MENTIONED BELOW ARE NOT THE KIND OF BOOKS ANY INTELLIGENT
CHRISTIAN CAN BE WITHOUT. THEY ARE ESSENTIAL BOOKS, AND WITHOUT SUCH
TOOLS THE CHRISTIAN IS ONLY HALF EQUIPPED.

The Forward Tread

By A. M. Chirgwin.

The story of the L.M.S. in Africa. Illustrated.

1s. net (postage 1½d.)

SUGGESTIONS FOR GROUPS DISCUSSING THE ABOVE

4d. net (postage 1d.)

The New Africa

By Donald Fraser.

An illustrated Survey.

2s. net (postage 2d.)

The Golden Stool

By Edwin W. Smith.

The conflict between our own and native cultures in Africa.

2s. 6d. net. (postage 3d.)

Africa and Her Peoples

By F. Deaville Walker.

A useful illustrated background book.

2s. net. (postage 2d.)

Will Education spoil the African?

The Colour Question

Two further additions to the
"SINGLE MEETING GROUP DISCUSSIONS"

Series (see August "CHRONICLE.")

2d. net each (postage ½d.)

(1s. 2d. net post paid per set of six).

If I Lived in Africa

By Cicely Hooper.

An illustrated children's book.

1s. net (postage 1½d.)

|| Send for full list of African Material "AFRICA"
THIS YEAR." Post Free. ||

ORDER THESE AND ALL YOUR BOOKS FROM THE

Livingstone  Bookshop

48 BROADWAY

WESTMINSTER, S.W.1.

("A Complete Book Service.")

Any Magazine alterations should be in the hands of the Publications Manager by the
fifteenth of the month preceding publication.

Temporary Premises during Re-building 1—5 Carteret Street, S.W.1 (Round Corner from Broadway Shop)
Postal Address remains "Broadway"

For use in Library only

[Faint, illegible text]

For use in Library only

I-7 1927

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4891