

The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1933



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CHRONICLE



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THE TUB IN MBERESHI VILLAGE.

[M. K. Sadon.

Dr. Margaret Morton, Miss Russell, Isabel and a village infant at a Child Welfare Centre.

ANNOUNCEMENTS

The RegisterArrivals

Rev. L. Gordon Phillips, from Amoy, March 17th.
Rev. and Mrs. J. T. Todman, from Cuddapah,
March 28th.

Miss Frances Hare, from Fianarantsoa, April 1st.

Departures

Mrs. R. K. Evans and Mrs. Hopkyn Rees, returning
to Tientsin; Dr. and Mrs. Bernard E. Read, proceed-
ing to Shanghai, per s.s. *Naldera*, March 31st.

Birth

BARNES.—On February 26th, at Kasama, Central
Africa, to Rev. and Mrs. H. J. Barnes, of Mpolokoso, a
daughter, Kathleen Mary.

Deaths

TURNER.—On January 28th, at Birkenhead, Mary
Turner (*née* Galloway), widow of the late Dr. George
Turner, formerly of Samoa, in her 93rd year.

REES.—On April 3rd, at Swansea, as the result of a
motor accident, Susannah Wesley Rees (*née* Davies),
widow of the late Rev. Bowen Rees, formerly of Central
and South Africa.

Luncheon Hour Talks for City Men

These will be resumed on Wednesday, May 3rd,
and the programme is as follows:—

May 3rd, Sir Charles Marston: "Old Worlds and
New."

May 17th, Rev. B. T. Butcher: "My Papuan
Parish."

May 31st, Sir Edward Grigg, K.C.M.G., K.C.V.O.:
"Christian Enterprise in Kenya."

June 14th, Professor Arnold Toynbee: "The Issue
between China and Japan."

We meet in the Memorial Hall, Farringdon Street,
1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d.
All men welcome. Further particulars and printed
programmes may be obtained from Rev. S. J. Cowdy,
L.M.S., Livingstone House, Broadway, S.W.1.

Monthly Prayer Meeting

This will be held in the Quiet Room, on the second
floor of the Mission House, Friday, May 19th, at
5.30 p.m. Mr. A. H. Catling, representing the Clapham
Group of the M.A.C., will preside. Rev. E.
Shillito, M.A., Literary Superintendent of the Society,
hopes to be present.

Wants Department

Four hundred gifts for a needy hospital were made
at an All Day Bee, by ladies of one church. Who will
do likewise? Why not a whole or half-day "Bee"
in a garden in May or June?

Other needs include: Typewriters, Lanterns,
Gramophone, a Duplicator and an "Aladdin" Lamp.

All further particulars sent on receipt of postcard to
Miss New, Hon. Secretary, Wants Department, 42,
Broadway, Westminster, London, S.W.1. The leaflets
"The Helping Hand" and "How to Send Parcels
Abroad" will also be sent free on application.

Contributions

The Directors gratefully acknowledge the receipt of
the following anonymous gifts: N. A. P., for Medical
Missions, £1; LXVII, 11s. 2d.; Anonymous, £7;
I.C., Founex, 2s.; K. H., 10s.; C3, £5; Two friends,
£5; B. E. M., 15s.

Swanwick

Registrations for Swanwick are beginning to come
in. Have you made your plans for the summer yet?
If not, will you begin to think now about the possibility
of coming to Swanwick, or you may be too late. We
want at least one delegate from your church, and, in
addition, could you send the L.M.S. Secretary or the
Education Secretary or one of the magazine distribu-
tors? Or a representative from your Women's
Auxiliary, Girls' Auxiliary or Young Men's Union.

The speakers include Rev. J. C. Harris, Rev. Howard
Partington, Rev. A. M. Chirgwin, Rev. B. T. Butcher,
Miss K. B. Evans, Miss M. L. Butler, Rev. Margaret
Hardy, and Mr. S. J. Bayliss.

Full fee £2 17s. 6d. (Registration fee 5s., payable on
booking, and the balance, £2 12s. 6d., may be paid
at the Conference).

Further particulars to be obtained from Miss Joyce
Rutherford, Livingstone House, Broadway, S.W.1.

Whitsuntide Conference, Westcliff-on-Sea

Plans for the Conference to be held at Westcliff-on-
Sea at Whitsuntide (June 2nd-6th) arranged by the
Young People's Department of the Congregational
Union and the L.M.S., are now made, and you are
asked to register as soon as possible. We hope to
get some accommodation at 35s. and some at 30s., or
even less. Registration fee, 2s. 6d.

Registrations should be sent in to the Rev. A.
Hallack, Memorial Hall, Farringdon Street, E.C.

Llandudno Conference

For the North-Western District of the L.M.S.

Friday, June 2nd to Tuesday, June 6th, inclusive.
Subject: "The Church and this Modern Age."
Chairman: W. N. Sherlock, Esq. (Birmingham).
Speakers: Miss Myfanwy Wood, of Yenching Uni-
versity, Peiping; Rev. A. H. Legg, M.A., of Travancore;
Rev. Cecil Northcott, M.A., of Darwin;
Rev. H. Leonard Hurst.

Fees: Board and lodging, 30s., Registration, 5s.;
Total, 35s. Programmes and registration forms from
H. Leonard Hurst, 244, Deansgate, Manchester.

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 42, 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 £50 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. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

MAY, 1933

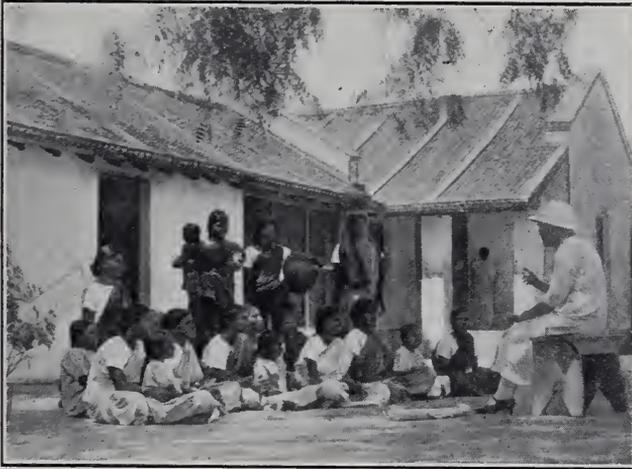
TELLING STORIES

By *JESSIE W. INGLIS, M.A., of Erode, South India.*

"TELL us a story." How often we have heard the request, and how grateful some of us feel for the training we had in the Homeland, when the insistent nephews and nieces demanded the nightly story. How we racked our brains for picturesque details, or for a new story that should not fall below the usual standard or fail to pass the critical young judges.

to the slow, peasant mind. In our women's classes, which are held regularly in about fifty villages all over the Erode district, we try to make the women repeat the stories themselves. It is incredibly difficult work and requires an endless supply of patience.

After weeks of careful teaching we may perhaps get: "Ten Virgins. They had no oil. And the Lord came. And the door



Indian listeners and Miss Inglis.

Every missionary needs to be able to tell a story—so much more interesting to the ordinary person, and so much more arresting, than an argument or "mere talk." And perhaps one never fully appreciates the matchless beauty and appeal of our Master's stories till one tries them on a group of Indian children or a crowd of villagers.

Among village Christians, for the most part quite illiterate, a great part of the missionary's teaching is just the telling of the Gospel stories and making them vivid

was shut." Or, "A leper"—pause. "Jesus healed him."

But these are lucid and straightforward compared with the usual muddled attempts, such as: "Salt"—a long pause. "In this world"—a longer pause. "If there is no salt has the food any taste?" Fiercely, "Has it any taste?"

"A poor Lazarus—a rich man—he said 'Give me water,' and he said 'I won't'."

"A mustard seed is very small. And so the word of Jesus goes all over the world."

"A king. He had a marriage. And he gave one five talents. And the people made excuses. So he shut the door."

"There was a rich man. He had so much grain that he had to build big barns. So the Lord killed him."

But somehow or other the teacher's wife, taking them night after night, tired as they are after their day's work in the fields, patiently telling them again and again, here a little and there a little, manages to get excellent results, and in many cases the women learn to tell a story with a wealth of detail that is amazing.

Sometimes it is difficult to conceal a smile when the Prodigal Son's chief sin is said to be smoking cigarettes and going to the drama—and when his boon companions roll up in motor cars, or when Abraham says crossly to Dives: "They have teachers and Missy Ammals coming to teach then, why don't they listen to them?"

But the great thing is that they are applying the details of their daily life to the Parables and making them real events.

Ability to tell a story graphically does not necessarily mean a growth in spiritual life, and yet there is no question that after systematic Bible teaching it is far easier to reach the awakened mind and touch the soul to new life. One day when we were showing a large picture of the child Christ in the carpenter's shop one woman looked earnestly at Him. Then quite a delightful smile broke all over her face and, touching the face of the Christ child with the tips of her fingers and putting them to her own lips in a kiss, she said tenderly, "Why, little Lord Jesus, did you work with your hands just like us?"

Sometimes we find a rare blossom of faith and love, as when in one village a blind woman was made fun of by some caste farmers, who said, "The Biblewoman and the Missy Ammal are always teaching you about Jesus Christ and how he healed the people. Why hasn't He opened your eyes yet?" "He has given me light in my heart," she replied. "It doesn't matter about light for these eyes."

Talks with Pilgrims in Benares

By J. CHADWICK JACKSON.

WHAT do devout Hindus pray for? I asked an old pilgrim who, after the long pilgrimage from Cape Comorin to Badrinath in the Himalaya mountains, has been staying for months in Benares. "You spend hours every day in prayer and meditation. What do you ask for?"

Said he: "I rise at three in the morning and carefully prepare my prayer seat, as enjoined in the Gita, in a pure place, not too high, not too low, secure from any interruption, no one to disturb, I meditate and pray till eight o'clock.

"I have three periods. In the first period, after realising the presence of God, I send out the prayer in a stream of petitions (forgive me for mentioning it to you, but you will understand), Lord remove the (foreign) yoke.

"In my second period I pray: Lord, help all those who strive for good in the universe, Sadhus, devotees, who thus seek good and do good for themselves. (The Communion of Saints.)

"My third period is spent in prayer for those who do not seek good, the fallen, the sinful, the suffering. This must lead to

service for them as opportunity offers. For instance, sick persons come to me when I am through with my meditation—no one dare disturb me till I have finished. They ask for my blessing and I give it, but not without cost to myself. They go away bettered, but something of their weakness seems to cleave to me."

* * *

I asked a young Sanskrit student: "You bathe in the Ganges every morning and pray or recite mantras as you do so. What do you set before you as purpose at that time?"

He replied: "I dip myself five separate times in the Ganges, repeating five mantras as I do so.

"At the first dip I say, Give me love to the Mother (land).

"The second, Give me knowledge.

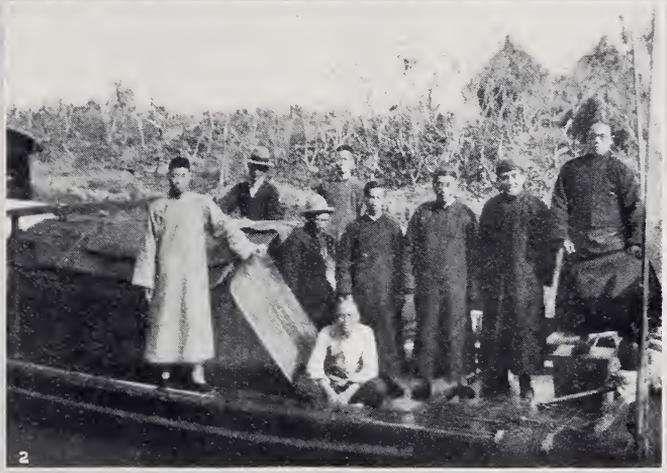
"The third, Give me (to be) a true Brahmin.

"Fourth, Give me universal brotherly love.

"Fifth, Give me a merciful disposition towards all created things."

It is very suggestive that the old pilgrim and the young student both put the Motherland first.

In Shanghai's Hinterland



Photos by]

[K. B. Evans

1. At Kazen. Our Biblewoman, Mrs. Waung, and Miss Li, a keen Sunday School teacher.
2. The Clark Band of travelling preachers on their cabin boat.
3. A small boat used on canals and rivers. The rower grasps one oar with his toes, the other with his hands.
4. Mr. and Mrs. Wu, of Chekjang. A new church has been formed in their house. Mr. Wu was for twenty-seven years a Buddhist.
5. Pastor Li, our Senior Pastor, and Mr. Yih, a new recruit to the ministry, graduate of the Theological Seminary, Wuchang.

WHO'S WHO AT THE MAY MEETINGS

Notes on the Speakers

THE Anniversary Meetings begin as usual with the Children's Demonstration at Westminster Congregational Church.

Mr. Arthur Birnage, who is taking the chair at that meeting, is well known to many as the Editor of *Public Opinion*. Until his removal to Hove, he was associated with the Sutton Congregational Church, and has long been a good friend to the Society. The L.M.S. Literature Committee owes much to his counsel, and to his active help in the preparation of literature for the Medical Missions week.

The speaker at the Demonstration will be **Miss E. S. Livens**, who has been for thirty years a missionary in North China. She has gained an intimate knowledge of Chinese life in her work among the women on the North China plain. No one who was present when Miss Livens spoke at the Children's Demonstration on her last furlough will forget the fascinated attention of the children as she taught them Chinese bird notes, and helped them to feel at home in China.



Miss E. S. Livens.



Rev. John Bevan, M.A.

The Rev. John Bevan, who will preside over the Prayer Meeting on Monday, May 8th, is the minister of Balham Congregational Church, and a Director of the Society. His weekly articles in the *Christian World* are a constant help to many. Balham Church has a keen interest in the work of the L.M.S., and has links with the field in the persons of Mr. S. J. Cox, of Bangalore, and Mr. and Mrs. Norman Porritt, of Senga. N. Rhodesia, all of whom are members of the church. The late Mrs. R. H. Sabin, of Mbereshi, was also a member of the church at Balham.

Mr. Philip A. Inman, the well-known House Governor of Charing Cross Hospital, fittingly presides at the Medical Missions and Women's Work meeting on May 9th. Mr. Inman has reached many hearts by his stories of patients, and by his appeals for the Hospital. Several L.M.S. doctors and nurses have had their training at Charing Cross, and Mr. Inman's presence at our meeting in Westminster Congregational Church will remind



Miss Myfanny Wood.



Mr. Philip A. Inman.



Mr. W. C. Bentall, O.B.E., F.R.C.S.

us of the close connection between medical work overseas and the great work of the hospitals in our own land.

The speakers at this meeting will be **Miss Myfanwy Wood**, of Peiping (Peking), N. China, and **Dr. W. C. Bentall**. Miss Wood, who is on the staff of Yenching University, has had unrivalled opportunities of seeing how the life of the West has flooded in and affected young China. Living in the midst of students, she has seen the old standards go down, and has had a share in trying to help young China find new standards to take their place.

Dr. Bentall has recently returned from a visit to India. He has travelled the whole length of the country, visiting L.M.S. and other stations, and has a great story to tell. Dr. Bentall was himself once a doctor at Neyyoor, and his daughter, Mrs. Ian Orr, is carrying on the family tradition there. Dr. Bentall is a Director of the Society, and Chairman of the India Committee.

Dr. J. D. Jones, who is taking the chair at the great Rally in the Albert Hall on May 10th, needs no introduction to readers of *The Chronicle*. Minister of Rich-

mond Hill Congregational Church, Bournemouth, since 1898, Hon. Sec. of the Congregational Union of England and

Wales since 1919, he has friends in the Congregational Churches not only in this country but in lands overseas. He has only recently returned from his visit to the Congregational Churches of South Africa. He also visited L.M.S. stations in India on his way back from Australia in 1927.

Two members of Richmond Hill, Miss Gladys Stickland (N. China) and Mr. Montague Rolles (S. India), joined the ranks of the Society's missionaries during the past year.

Dr. Campbell Morgan has received a great welcome on his return to this country, and, as ever, Westminster Congregational Church is filled every Friday night for his weekly lecture on Bible exposition.

Rev. Ben T. Butcher, of Papua, will come fresh from his work at Aird Hill to address the Rally at the Albert Hall. His widespread tour of Britain during the Five Years' Campaign (1925-1930) brought Mr. Butcher a host of friends who will be eager to hear of his recent experiences among the savage people whose home is round the Gulf of Papua.



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



Rev. Campbell Morgan, D.D.



Rev. B. T. Butcher.



Rev. Hubert L. Simpson, D.D.



Rev. H. Elvet Lewis, D.D.



Rev. Alex. Sandilands.

Rev. Hubert L. Simpson, of Westminster, will preach the Society's annual sermon in the City Temple. Dr. Simpson has travelled round the world, and has had opportunities of seeing some of the Society's far distant fields.

It is the custom for the Chairman of the Congregational Union of England and Wales for the year to preside at the Annual Meeting of the Watchers' Prayer Union. It is especially fitting this year that this should be the case.

The Rev. H. Elvet Lewis has been for many years an honoured Director of the Society. He has helped the Society by his writing and speaking, and he was a member of the L.M.S. deputation to Madagascar in 1920. He has also given us one of the best missionary hymns in the new Congregational Hymnary (No. 523).

Rev. Alexander Sandilands' head station is at Maun, in Ngamiland, and his "parish" includes the dreary marsh land and desert round Lake Ngami. The evils of drink and malaria have to be faced in Ngamiland, and the Church there has an uphill fight.

Mrs. Roland James, of Ambohimahaso, finds time in the midst of bringing up her own family of five children to be



Mrs. Roland James.



Miss K. B. Evans.



Rev. F. G. Onley.



Rev. D. Edgar Bowen, M.A., B.D.

Head of a large school of about 350 Malagasy. She and her husband are both trained teachers, and have many small village churches and schools under their care in their large district.

Rev. D. Edgar Bowen has recently become the minister of the Congregational Church at Sutton. He is one of the distinguished young men in the ministry to-day, and will be among the speakers at the Watchers' Prayer Union meeting.

The Chairman at the Young People's Rally will be the **Rev. B. R. H. Spaul**, minister of Highgate Congregational Church, and a member of the Board of Directors. Mr. Spaul is Chairman this year of the Metropolitan Auxiliary Council (which is an organised association of the London Churches for missionary purposes) and President of the M.A.C. Easter School.

Miss K. B. Evans, who will speak at the Young People's Rally, has been at work among the villages in the Shanghai district. She and her Biblewomen have lived in these small villages, travelling

from one to another by canal boat or cart, sharing in the life of the Chinese country folk.

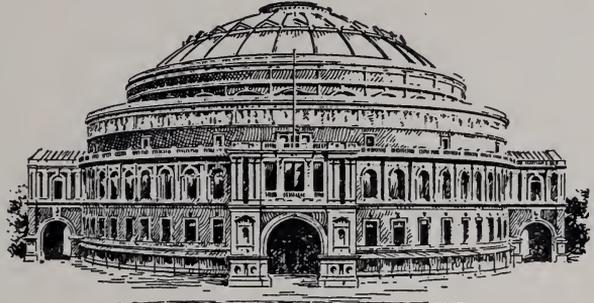
The other speaker at the Rally will be **Rev. F. G. Onley**, who after two years in

Hankow went to Tsaoshih, where he spent seventeen years of active service. Tsaoshih is about a hundred miles to the north-west of Hankow, and is a good centre for reaching many country districts, but owing to the troubles of recent years it is now impossible for a missionary to reside there, and Mr. Onley is stationed at Wuchang, where he is

representing the L.M.S. on the staff of the Central China Union Theological Seminary, the students of which gave valuable service in relief work during the recent floods. At the end of the year Mr. Onley will be taking up the post of General Secretary of the Religious Tract Society in China.

The Royal Albert Hall Rally

Wednesday, May 10th.



The Albert Hall, Kensington.

Reserved Seats: Boxes, 2s. 6d. each seat; Stalls 2s., Balcony 1s. Free Seats: 2,500 in number in Side Balcony and Gallery.

THE Missionary Rally in the Albert Hall may well prove a great historical event. Dr. J. D. Jones, the recognised leader of the Denomination, will preside; Dr. Campbell Morgan, one of the most travelled of all our leading preachers, and the Rev. B. T. Butcher, of Papua, will be the speakers. Dr. Berry and the whole of Congregationalism will be behind it. The Rev. A. G. Sleep and the fine and enthusiastic following he has gained for the Colonial Missionary Society will, jointly with the L.M.S., be responsible for the arrangements. The Young People's Department of the Union is giving up its usual May week meeting and co-operating.

The last occasion on which the Albert Hall was taken and filled for a Congregational purpose was at the close of the Forward Movement, when £500,000 had been raised within four years. But on two previous occasions the Albert Hall has been taken and filled by the L.M.S., which no doubt many who read *The Chronicle* will remember. The first of these was in 1901. This was a joint meeting with the Baptist Missionary Society. Lord Aberdeen presided, and the occasion was used to celebrate the

beginning of a new phase of Missions. Both Societies had succeeded in sending out to the field many new missionaries, as part of a Forward Movement in the foreign field.

The second of these occasions was in 1913—the Livingstone Centenary Celebration. The Archbishop of Canterbury was in the chair. Amongst the speakers was the late Sir Harry Johnston, of British Central Africa, and messages were received from President Woodrow Wilson, Booker Washington, and Khama.

May 10th, 1933, does not mark the beginning of a new century, nor is it the occasion of a Centenary Celebration, but it has an importance which is not second to these.

The whole missionary enterprise is at the parting of the ways. It has amply justified itself and been able to maintain itself and make progress until the last few years. Shall it continue to advance or must it retreat? So far as our Congregational Missionary Societies are concerned, the answer may well be given on May 10th, by the size, the enthusiasm and the manifest determination of the audience—representing the whole of Congregationalism. L. A.

ANNIVERSARY ARRANGEMENTS.—For particulars of special railway terms and for tickets for the reserved seats at the Albert Hall and the Reception on May 11th, apply—The Home Secretary, London Missionary Society, 42, Broadway, Westminster, S.W.1.

Two Veterans Pass On

JAMES THOMAS had been so long an agent of the British and Foreign Bible Society that some may have forgotten that he was a missionary of the L.M.S. He went to China in 1867 and became Pastor of Union Chapel, Shanghai.

The health of Mrs. Thomas suffered and they returned to England in 1871. From that year until his retirement Mr. Thomas represented the Bible Society, though he looked back with special pleasure upon the days when he was one of our missionaries, and never lost a chance of helping forward the work to which he had first committed himself. Mr. Thomas was in his ninety-first year when he died in March last. He leaves two sons and four daughters.

* * *

It is doubtful if the Congregational

churches ever had one who excelled the late Dr. Burford Hooke in linking up severed friends and families, or in putting the feet of youth on the first steps to a worthy life work.

He was Editor, Secretary and Chairman, but his most characteristic work was done as Secretary of the Colonial Missionary Society. In that office he was the untiring friend of young people bound for the Dominions, and in many an emergency the old folks at home found him a true and competent helper. Dr. Hooke had not been seen in public affairs for many years, but the news of his death on March 5th will awaken in thousands of those he once served so generously a grateful memory of a good man and a cheerful and faithful servant of the Master.

L.M.S. MAY MEETINGS

SATURDAY, MAY 6th.

3.30 p.m. **Children's Demonstration.** Westminster Congregational Church. Chairman, Mr. Arthur Birnage. Speaker, Miss Livens, of Siaochang. "The Magic Carpet" (a Broadcast from China).

MONDAY, MAY 8th.

11 a.m. **United Prayer Meeting.** L.M.S. and Colonial M.S. Memorial Hall, Farringdon Street. President, Rev. John Bevan, M.A., of Balham.

2 p.m. **Business Meeting,** at Livingstone House, 42, Broadway, Westminster (opposite the Broadway exit to St. James' Park Station). L.M.S. Chairman, Mr. F. G. Bowers, C.B., C.B.E., A.C.A. (Chairman of the Board).

TUESDAY, MAY 9th.

2.30 p.m. **Medical Missions and Women's Work Meeting.** Westminster Congregational Church. Chairman, Mr. Philip A. Inman, House Governor, Charing Cross Hospital. Speakers, Miss Myfanwy Wood, of Peiping; Mr. W. C. Bentall, O.B.E., F.R.C.S.E.

WEDNESDAY, MAY 10th.

6.30 p.m. **United Rally** (London Missionary Society and Colonial Missionary Society) in the **Royal Albert Hall.** Chairman, Rev. J. D. Jones, C.H., M.A., D.D. Speakers, Rev. G. Campbell Morgan, D.D., of Westminster; Rev. B. T. Butcher, of Papua.

THURSDAY, MAY 11th.

12 noon. **Annual Sermon,** in the City Temple. Preacher, Rev. Hubert L. Simpson, M.A., D.D., of Westminster.

2.30 p.m. **Watchers' Prayer Union Meeting.** City Temple. Chairman, Rev. H. Elvet Lewis, M.A., D.D. Speakers, Rev. Alexander Sandilands, of Lake Ngami; Mrs. Roland James, of Madagascar; Mr. Charles Burningham; Rev. D. Edgar Bowen, M.A., B.D., of Sutton.

4.30 p.m. **Tea and Reception.** Livingstone House.

SATURDAY, MAY 13th.

7 p.m. **Young People's Rally.** Livingstone House. Chairman, Rev. B. R. H. Spaul, M.A. Speakers, Miss K. B. Evans, of Shanghai; Rev. F. G. Onley, of Wuchang.

A Centenary in Sydney

By C. BERNARD COCKETT, M.A.

A LETTER from Mr. Henry Hopkins, of Hobart Town, in November 1828, to the L.M.S., was forwarded to Highbury College, and Frederick Miller went to Van Diemen's Land in 1830 to become the first Congregational minister to labour in the Australian Colonies.

The men of the "Duff"

Before the arrival of Frederick Miller, Congregational ministers, chiefly missionaries from the South Sea Islands, were preaching in Sydney. Thirty missionaries sailed in the *Duff* for the South Seas in 1796, and in 1798 fifteen of the party (eleven men and four women) returned from Tahiti to Sydney and found two clergymen, the Revs. Richard Johnson and Samuel Marsden in New South Wales. In 1798 the Rev. James Fleet Cover (one of the missionaries) preached in Sydney, and at Parramatta, perhaps the first Congregational minister to conduct divine service in Sydney.

Mr. William Pascoe Crook, the Society's missionary to the Marquesas Group, settled in Sydney and established a school. In August 1810, Crook, Davies, Wilson and Tessier (missionaries) formed an Independent Church in Crook's schoolroom at the corner of Hunter and Bligh Streets. A church meeting was held on August 27th, and Holy Communion on September 2nd. The Government Chaplain, Rev. Samuel Marsden, objected to Mr. Crook as an unordained minister and Governor Macquarie agreed. Mr. Crook returned to the islands in 1815, and resumed "his ministerial labours" in Sydney in 1830 in "Macquarie Street Chapel." Missionaries visiting Sydney in 1821 observed that there was no Congregational cause in Sydney. John Williams petitioned the London Directors to send some ministers to New South Wales.

Threlkeld arrives

In 1824 the Rev. L. E. Threlkeld arrived in Sydney from the islands, and became a missionary to the Lake Macquarie aborigines. The L.M.S. supported this mission for five years; the N.S.W. Government supported it until 1841, when Mr. Threlkeld became minister at South Head, Vacluse, a new church founded by Pitt Street. In

January 1828, he urged the L.M.S. Directors to send a minister to Sydney. In 1829 a notice appeared in the *Sydney Gazette* that the denomination owned land in Druitt Street.

In 1828 we discern signs of the commencement of Pitt Street Church, for there was a Committee of Management consisting of the Rev. Robert Bourne (retired missionary), Messrs. Bowen, James Hayward, Ambrose Foss, Appleton and Edward Hunt. Mr. Bowen soon retired as Secretary and Mr. George Allen took his place.

Pitt Street foundation stone

On April 1st, 1830, the *Sydney Gazette* intimated that "on Friday last the foundation stone of the first Pitt Street Chapel was laid by Mr. Hayward, the oldest Independent in the Colony" (a South Sea Island missionary.) This building still stands and forms part of the Sydney School of Arts.

The Rev. Charles Price, of Launceston, Tasmania, opened the Pitt Street Chapel on February 15th, 1833, and a little later the Rev. William Jarrett arrived from England.

The Church formed, May 1833

Mr. Price retired and the Rev. William Jarrett formed the fellowship in May 1833. The foundation members were the Rev. W. Jarrett, J. Hayward, W. P. and Hannah Crook, Richard and Ann Bourne, Sarah and Henrietta Stafford, Ambrose Foss, T. Hutchinson, Thomas Dunton and George Wagg.

The Rev. Dr. Ross, sent out by the Colonial Missionary Society in 1840, laid the foundation stone of a new church on January 26th, 1841, and in January 1846, Frederick Miller took part in its opening services, the cost of the "commodious House of Prayer" being £6,000. Pitt Street is the Mother Church of Congregationalism in New South Wales, and has been served by splendid ministers and laymen.

It is fitting that the Rev. Nelson Bitton, Home Secretary of the L.M.S., should represent the L.M.S. and the Congregational Union of England and Wales at the Centenary Celebrations, as a living link between the parent and the child, for Pitt Street is a child of the London Missionary Society.

IN THE MONTH OF MAY

By EDWARD SHILLITO, M.A.

“General Meeting to be held annually in London on the second Wednesday of May.”

The Constitution of the L.M.S.

“And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.”

The Acts of the Apostles, Chapter xv, v. 12.

I

FROM the beginning of its history the L.M.S. has assembled its friends in London in the month of May. It is not hard to conjecture why May was the chosen month. Those who travelled in 1796 by coach or on horseback would find May a pleasant time. The roads were firm and the days were long. There was in their eyes the look of those who go on pilgrimage. To many a friend of the L.M.S. in those early days the month of May was the royal moment in all the year. They left their homes for London as the pilgrims went up to Zion, a multitude keeping holy day. Those annual meetings in the month of May had a part in the deepest life of the people who were the L.M.S.

II

Till this hour the custom is unchanged. Outward conditions have changed. The old reasons for keeping May as the month of assembly do not hold to-day; but there are other reasons why this is a good time. The financial year ended with March. We are in the beginning of another year; and in the springtime we are conscious of new hopes.

“Now the bright morning-star, day’s harbinger,

Comes dancing from the east, and leads with her

The flowery May.”

In such a time between Easter and Pentecost we shall meet with the same spirit of faith and hope which filled the hearts of our fathers.

III

Every May since 1796! There must have been many a year in which the Society met in time of peril and the breaking of nations. Of what were they thinking in May 1815, on the eve of Waterloo, while still it was uncertain how the fight would go? Or in 1833, when the agitation for the liberation of the slaves was near its final victory?

Or in 1857, when the Indian Mutiny was beginning? Or in the years 1914–1918, which have left marks on all of us who lived through them? They who assembled in such years in the interests of the L.M.S. were citizens of this country, no less sensitive than others to its fears and anxieties, to its failures and its victories. They must have shared every mood in the national life. But they had always one interest which did not change. They saw no reason to doubt that their calling remained the same, whether the course of history was favourable to them or not.

IV

May in 1933! Once more the situation in the world must colour all our thinking. We cannot forget that upon the nations still there falls the shadow of war. Nor that all peoples are suffering from poverty. The cry of the labourers with none to hire them arises to heaven from every land. In a world of abundance we are poor. Something is wrong somewhere. It looks as if the time had come for the nations to consider seriously the Christian way. And this is where we of the L.M.S. come into the scene.

V

But in May 1933, while it looks as if the world should be ready for this way, there are many forces against the Christian Church. In the East, where all men would seem to be in the situation to which Christ speaks, there is a resistance to Christianity most determined. The things which used to be in its favour are now against it. The prestige of the West is no commendation in these days. The new knowledge which goes from the West to the East carries arguments for Christ, and also the case against Him. Western civilisation was created by Christianity, but there are powerful voices in Europe bidding men renounce Christianity. At the same time there are a host of baffling problems with which the mind of man, both in West and East, is absorbed. It is not a season of calm weather in which we live.

VI

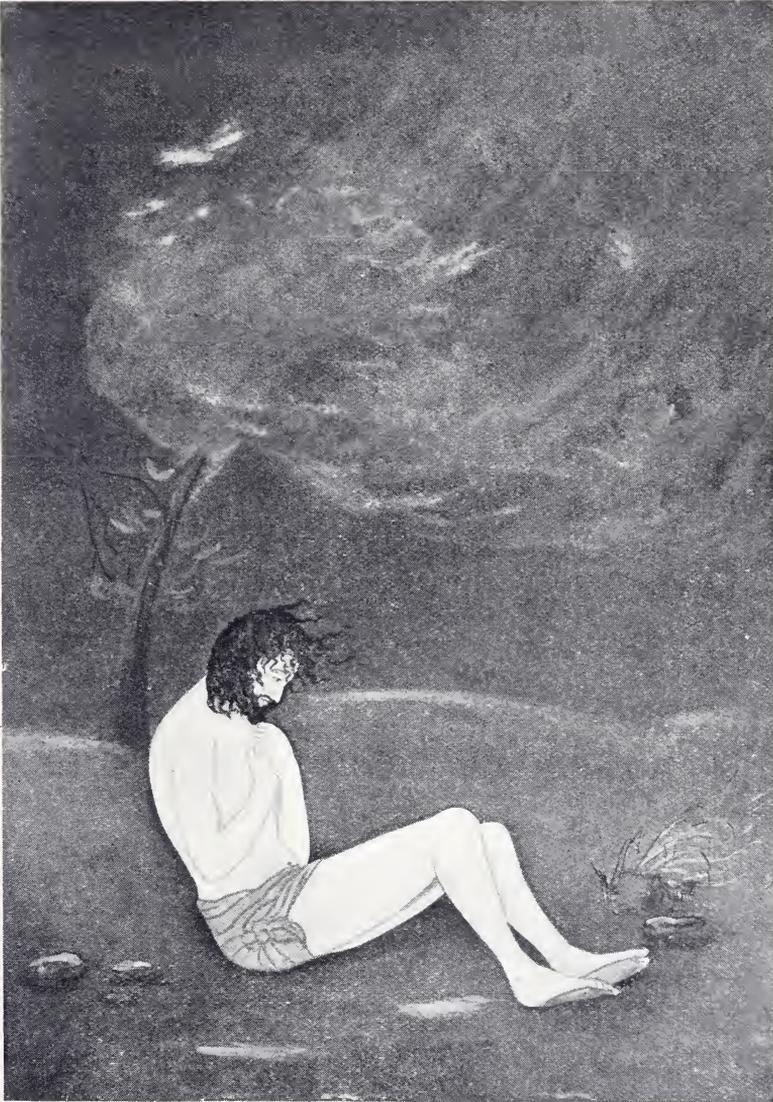
If we believed in a Christ who only drew near to us in calm days, we should be at our wits’ end. But it is always when the storm is upon us that we see Him walking upon the waves. Storm gives the native air of

the Christian people. If we are now in the grip of the tempest, we need not fear that Christ will fail us.

Long views are a safeguard against panic. The story cannot be gathered from one chapter or one volume. We shall find repose and hope if we remember in what

spirit during many seasons of tempest our fathers met together and encouraged one another.

Remember them that had the rule over you which spake unto you the word of God ; and considering the issue of their life, *imitate their faith.*



“TEMPEST OF THE HEART”

(From a painting by Sion Bala Das, of the United Missionary High School for Girls, Calcutta.)

In previous issues of *The Chronicle* other examples of modern Christian art from India have appeared, e.g., “Thirst” (by Miss Das), in July 1932, and “The Nativity” (by A. D. Thomas), in December 1932.

In the Track of Anarchy

By H. F. WICKINGS, of Hanyang.

Mr. Wickings went as a new recruit to Central China in 1930, and in 1931 he rendered special service during the great floods in the summer of that year, and in salvage and relief work afterwards. The following notes give a vivid picture of the conditions prevailing during last year in the Tsaoshih district. They will give some idea of the tremendous difficulties under which country work was carried on last year.

THE chief interest of the summer was the Government's attempt to thrust the Red armies out of Hupeh, with the consequent clearing of the Tsaoshih area.

I made it my first business to make an attempt to reach Tsaoshih in the wake of Chiang Kai Shih's army. It is needless to recapitulate the events in detail: the minor thrills of a journey through a countryside resembling a battlefield; the spontaneous welcome by several of the Tsaoshih inhabitants on seeing Mrs. Chou, the matron, and Mr. Yang, the hospital evangelist; the suspicions of the soldiers when we carried in the boxes of medicine; the sadness we experienced on seeing the destruction of the beautiful temples and the Government School, and still more to see our own hospital so severely damaged. I shall not easily forget the humour and also the unpleasantness of being accosted by a bad-tempered sentry with fixed bayonet as we essayed to enter the hospital to have a look round.

The church a fort

What was also depressing was to see the Mission Compound wall demolished to make room for a temporary line of defence made of earth and brick. Then there was the curious sight of the rear wall of the hospital roughly loop-holed for rifle fire.

The short service we held on the following morning was one of the strangest that I've ever attended, especially the search for a hymn common to the four tattered books which had survived raids and siege.

On my second visit I was accompanied by Mr. Cocker Brown, who was anxious to see what conditions were like. On this occasion I was interested to notice that the people were building a very large earth wall around the town. It should prove a formidable obstacle to bandits. Its height is roughly twenty-five feet from the ditch bottom to the top of the battlements.

One day we went on to Yunghsinchen,



*The vast tomb of Sun Yat Sen.
(See "Nationalism—Man's other religion.")*

twelve miles to the north, where Dr. John first proclaimed the Good News in the Tsaoshih district fifty-four years ago. The church building, previously reported burnt, we found to be in fair condition—damaged, it is true, but usable, and a decided improvement on the one at Tsaoshih which was then in use as a stable for army horses.

Communist propaganda

It was instructive to witness the extent and thoroughness of the Communist propaganda. Any broad expanse of wall offered opportunity to denounce the Government and extol the doctrines of absolute equality.

Afterwards, I found, the Chinese also had highly appreciated his coming. When Christians in out-of-the-way country places were told that the China Council Secretary had actually been to Tsaoshih they were cheered, and expressed the feeling that they were not forgotten.

Tsaoshih reopens

The reopening of the Tsaoshih hospital, even in a small way, demanded oversight by an experienced medical superintendent, instead of a mere layman like myself, but in the last days of October work recommenced, due largely to the efforts of



Hankow in flood time.

At Yunghsinchen the characters "Church of Christ in China" had been obliterated to give place to "All religion is mere superstition."

Our return to Tsaoshih via Yuanch'ienchen, where we found a small church group reduced to a mere name, was peaceful enough, but shortly afterwards a breathless letter arrived from the preacher to the effect that a Red detachment had raided the place thirty hours after our departure and he himself had escaped in the darkness with a bullet through his hat.

I greatly appreciated Mr. Brown's visit because I was as keen as he for a responsible member of the China Council to see Tsaoshih and realise its difficulties and possibilities. I also learnt much from his fellowship.

Mr. Yang, the hospital evangelist, and Mrs. Chou, the matron, the two remaining links with the former administration. It is now running fairly smoothly. Out-patients are steadily on the increase, but there are only seventeen or eighteen in-patients lying on straw pallets in the former waiting-room. Conditions are necessarily primitive as we are proceeding cautiously; to go to much expense at present would be unwise.

The next journey up country was in November for the purpose of attending the meetings of the Tsaoshih presbytery.

To hear the reports by the various evangelists of their activities during the past months was thrilling. Such tales of raids, disasters and escapes, of sudden night alarms and of the looting of their few belong-

ings, not once, but three and four times, would provide sufficient material to make a best-seller.

The three or four days of meetings were most enjoyable and helpful, and enabled me to meet all the evangelists and get to know some of them better, especially in the evenings, when we all squeezed ourselves into the battered dispensary and there discussed a strange variety of subjects, amidst tobacco smoke, iodoform and good fellowship.

Immediately after the meetings I set off across country to Lung Wang Chi accompanied by two of the preachers, as Dr. Wu, of Yingh'eng, had reported by letter that matters were rumoured to be in a poor way. We passed over a fairly recent battlefield where, we were told, the local militia had been overwhelmed by the Reds and wiped out to a man.

The butcher in possession

On arrival at Lung Wang Chi we found that a former member named P'eng had opened a butcher's and general shop in the church building. He did not greet us very cordially. In the early evening we held a meeting at the chapel entrance on the street, but before doing so friend P'eng kindly took down the bodies of three dead ferrets and the drying carcass of a wild cat which were hanging just over the spot where we wished to speak. A large crowd forgathered outside and listened attentively for well over an hour.

Afterwards we had a talk with P'eng and a number of other former members. Obviously, they had believed the church to be dead and so the building might as well be used for some remunerative purpose—hence the shop. Here were we upsetting the whole scheme! We argued for three hours and finally arranged that Mr. P'eng should clear out but that the presbytery would refund him the expenses he had incurred in renovating the buildings, and that the Lung Wang Chi Group should refund this sum when revival becomes an accomplished fact. Of this I have distinct hopes, as a former nurse at the Tsaoshih hospital has offered to go there as voluntary evangelist.

T'ien Tien carries on for eight years

On the following day we went on northwards to T'ien Tien and there received a warm welcome. Despite the fact that no missionary has been able to go there for upwards of eight years the preacher had

maintained the church in healthy condition. Several new members were examined and at the Sunday service they were baptised. Over fifty people attended, and at a communion service following about twenty-five members remained—a very good spirit prevailing throughout.

The brickmaker's church

The next move was to Hsü Chia Pa, a cause which has sprung up on its own, as it were, within the last three years. A warm-hearted brickmaker named Hsü Teng Fu, who formerly worshipped at T'ien Tien, has moved there and begun a little group which meets in his own house. As a result of his zeal this has grown until it now numbers over thirty people. They have already secured a site for a church and are keen to begin construction.

We had heard excellent reports of this group, and as I had already met the good man and formed a high estimate of his worth I was keen to see how matters stood.

That morning was gloriously sunny and the approach to the village through lovely glades of gold, red and green was unforgettable. Mr. Hsü, attired in his best gown, received us outside as though we were high officials; nineteen new converts stood in double rows within his guest room and all bowed low on our entrance. It took us an hour and a half to examine the new candidates and then we held a preaching service, when I had the privilege of baptising seventeen.

Aggressive Mr. Hsü

Mr. Hsü's Christianity may be termed aggressive. His house is plastered with Biblical scrolls and posters and pictures. If one's mind should chance to stray from the address it would hardly be possible for the eyes to stray far from some religious subject. Even the front door and the jambs are covered with R.T.S. calendars and exhortations. He is getting results, largely, I believe, by reason of his upright character and untiring enthusiasm. He is not an educated man, but his life is God-filled. Some of the men and women I examined had turned within the past twelve months from idolatry, opium smoking and evil living.

In the evening the ordinary literacy class was turned into an open meeting and the house was packed to the doors. Mr. Tsen, the able chairman of the Tsaoshih presbytery,

spoke very simply, but effectively, for over an hour on "God." Not a single person left the building. It is obvious that the people are really hungry for the real message. On the following morning two short services were held—one in the house of a reformed prostitute, an interesting and hopeful case.

Sung Ho a ruin

The course of the Fu River was followed to Sung Ho.

To look at Sung Ho gave one the momentary impression of a terrible earthquake having recently shaken the place. The bandits had not allowed a single roof to remain. Here and there stand broken walls like gaunt skeletons—remains of houses which have never been rebuilt. Temporary walls are seen here and there, and rough boards and sheets of rusty tin serve as roofs. I have never seen men and women look so harried and despair-ridden as those at Sung Ho.

The church was burnt, of course, during a raid three years ago, and now gives the impression of a ruined abbey, with flowers and weeds growing inside and out.

Four times destroyed

A former nurse at the Tsaoshih hospital, a pleasant but rather sombre man named Huang, is the leader of the group (all that remains, that is to say), but no services have been held for some time. One cannot blame them; they have suffered so terribly. He pointed out to me the strips of plaster high up on the walls of his house, indicating the lines of former roofs. "Four times I have rebuilt this house," he said, "now I can only build a three-roomed one, we have lost so much."

We went down to the church and made a thorough inspection and discussed plans for partial renovation if times continue more or less peaceful. The Roman Catholics, I discovered, had tried to capture our few remaining members, telling them that we

should never come back, but they had all refused to budge.

The killing time

Soldiers were occupying a room adjacent to ours, but they did not object to our holding a short meeting in the evening. Afterwards we examined the church roll (as I made my practice everywhere) and, alas, had to make drastic revisions. "Shot by bandits," "Missing, fate unknown," "Left the district," "Died of exposure," and so on, appear all too frequently.

Mr. Huang told me more about "the killing times." He had lost count, he said, of the times they had been raided by bandits, the type of fiends who kill if you don't immediately hand over all you've got. "Were many killed?" I asked. "On one day," he replied, despondently, "we buried over a hundred at the foot of yonder hill. I tell you if a man hears an unusual sound now he starts and turns round." Over and over again the people had had to flee for their lives, first to one hamlet and then on to the next.

Communists tolerant

Of the Communist troops he spoke highly. They were well uniformed and disciplined, and when they questioned him and found that he only kept a small chemist's shop and tended the poor they did not object. At present Sung Ho is packed with troops. Operations against roving bands of Reds are still going on in the mountains beyond and we saw two or three aeroplanes scouting.

When one considers that not only for several years have these country churches had no one on the spot to visit them and spur them on, but that they have been harried and persecuted, the marvel is that any groups remain, and more, that some are still virile and enthusiastic, and that one new one has come into existence. It "is the Lord's doing, and wonderful in our eyes."

UNQUALIFIED THANKS WITH TEMPERED JOY.

This issue of "The Chronicle" is being printed before the financial position of the Society at the end of its financial year can be fully ascertained. The precise figures cannot be given, but two things are clear. Unqualified thanks are due to the constituency, churches and individuals, for in a time of unprecedented difficulty the contributions over the whole country have been maintained very nearly to the level of the previous year. Very many Auxiliaries and Churches have gone beyond that level, reaching the extra quotas asked for, which under all the circumstances is magnificent. Joy is tempered because the £3,000 "extra" has not been achieved. A minority of Auxiliaries and Churches have found it impossible to maintain last year's level. We believe they have nobly striven, and for all they have done unqualified thanks are also due to them.



Hope Fountain Dry

MR. NEVILLE JONES was troubled in March by a drought which had then lasted five weeks. There was a possibility of famine which made him anxious for the hundred mouths (and appetites) of the girl boarders in the school.

Isuleilei, Fife Bay

From Fife Bay, Mr. Rich writes to say that since last Christmas his station has received regular radio from London on an instrument fitted by his son Mac.

For the first time a Papuan has been gazetted to the public service. A young man from Isuleilei has been appointed as Tax Collector in the North-East Division, an event which was the subject of congratulation in the Commonwealth Parliament.

The magistrate under whom the new collector has been working asks for another of the same sort.

Nurses' Missionary League.

Most of the nurses sent out by the L.M.S. are members of the Nurses' Missionary League, which celebrates its Thirtieth Anniversary on May 4th. Those who have watched the growth of nursing in recent years, its high ideals and the satisfying big-ness of its field of service will have found that those who are called to this great service are increasingly moved by the desire to be used for the Kingdom of God. In the mission field, particularly, there can be no other motive. The Nurses' Missionary League, through its members, must have had a large share in this growth. The Secretary is Miss Richardson, 135, Ebury Street, S.W.1.

L.M.S. and the Union

Dr. Berry presented the Joint L.M.S. and Colonial Missionary Report to the Council at Hastings last month, and wrote as follows to the L.M.S. General Secretary, Rev. A. M. Chirgwin.

"I had the pleasure of presenting the Joint Missionary Report to our Council yesterday, and they received it with very great gratitude. We all feel that the present

time is a time of great strain and stress for our missionaries on the field, and the Council asked that there should be conveyed to all missionaries under the two Societies an expression of the gratitude we all feel for the noble work they are doing, our sympathy with them in their present difficulties, and our earnest prayers for them in all their work."

In the war area

Chaoyang, beyond the Great Wall of China, has come into the eyes of the world by reason of the war in Jehol. It was for many years, from 1886, a centre of our Society's Mongol Mission.

James Gilmour lived there and distributed Scriptures and medicine from the famous tent pitched in its street. Readers of *James Gilmour and his Boys* will remember the tent set up on the camel caravan route along which a great stream of merchandise passed north and south.

After Gilmour there came John Parker, J. D. Liddell, William MacFarlane, Purves Smith and Thomas Cochrane, till the Boxer rising brought about the withdrawal of missionaries. When the storm subsided the Irish Presbyterian Mission took over the work and themselves gave place to the Brethren who are still responsible for the area.

Now is the time for China

Sherwood Eddy told me that he looked on China as the greatest open evangelistic opportunity in the world at the present time. I agree with him. Within the next ten years, when I expect India to come to the point of allowing people to stay in their homes and be Christians, then we shall be where China is at the present time. But China is the world's greatest evangelistic opportunity at present. It seems to me that literally hundreds and thousands of the intellectuals are awaiting a gentle, loving, sincere spiritual *push*.

In one of our Round Table Conferences made up of leading men in government and education and business, one prominent non-Christian said, "If Christianity can do anything, now is the time for it to exert itself. It is now on trial before the country.

Its hour has come. If it can save China we will welcome it." I believe he voiced the feeling of many. (*E. Stanley Jones, in the Bulletin of the National Christian Council of China.*)

Nationalism reviewed

Readers of our "Reader's Guide" page will notice the signature of the reviewer at the end of the commendation of Mr. Shillito's new book on Nationalism. It is the signature of the Rev. W. Wilson Cash, D.S.O., O.B.E., General Secretary of the Church Missionary Society, who is heartily welcomed to our columns.

May Broadcasting

Three famous men, Captain Cook, Mungo Park and Dr. Nansen, are the subjects of the Sunday afternoon wireless talks during May. The first is best remembered as the discoverer of many of the South Sea Islands, whose inhabitants put him to death in 1779, while Mungo Park's history is inextricably bound up with that of the African river Niger, where he lost his life in 1805. Of Dr. Nansen there is so much to be said that it is difficult to know where to start. Explorer, naturalist, diplomat and humanitarian, he will go down to history not only as the Nansen of the *Fram*, but also as Nansen of the International Red Cross and saviour of little children.

The Deputation

By May 1st, Mr. Bitton will have reached Melbourne, and Mr. Kaye will be nearing Samoa. By his visit to the churches in Australia and New Zealand, Mr. Bitton is doing the deputation work for which a missionary usually has to be sent. It is hoped that as a result of the visit of the deputation, the support given to the Society's work by friends in Australia and New Zealand may be considerably increased. Their visit coincides with what seems to be the beginning of better times in the industrial world in Australia.

Mr. Bitton and Mr. Kaye will have the important task of advising the Board in regard to a successor to the Australian Secretary, Rev. G. J. Williams, who has served the Society so well during the past thirty-three years, and who will shortly be retiring from the Society's service.

They will also be visiting Samoa, where there are important constitutional questions to be dealt with in connection with the Church there.

Foreign Stamps and Foreign Missions

A cheque for £136 8s. 0d. recently reached the Mission House from Mr. T. H. Earl, of Kendal. It was the proceeds of the Stamp Bureau for the year 1932-33. For several years Mr. Earl, assisted by members of his family, has devoted his spare time to the Bureau as a piece of voluntary service. The total sum that he has been able to send to the L.M.S. is £1,639 1s. 11d.—a great achievement.

All the foreign stamps that come on letters to the Mission House are regularly sent to Mr. Earl at 4, Westcliffe, Kendal. Many friends of the Society also make a much appreciated practice of sending their foreign stamps to him. Mr. Earl arranges these stamps in books, sheets and packets, and he is able to supply both the expert collector and the schoolboy who has made stamps his hobby.

The stamps that Mr. Earl is specially glad to receive are the higher denominations for which a good price can be obtained. Uncles who are puzzled to know what to give a nephew for a birthday present cannot do better than get a fat packet of stamps from Mr. Earl, thereby delighting the nephew and helping the Society.

Kagawa's diligent leadership

"... Mr. Kagawa has been the great figure in the whole movement in Japan. He has given practically full-time service, and has made very important speaking tours in China and America. While the Central Committee has administered over £2,500 each year, Mr. Kagawa has not received a cent of remuneration beyond his travel expense, and this in the face of falling income from America for the extensive social work for which he is responsible. In spite of serious ill-health he has laboured in heat and in cold with only two or three months of rest which were insistently demanded by his physicians. Without belittling sound doctrine he has persistently, eloquently and fearlessly proclaimed, with James, that 'faith without works is dead.' He has not only preached the social gospel but has himself led in the organisation and maintenance of various important co-operative and social service enterprises. It is incorrect to call the Kingdom of God Movement Kagawa's movement, but he has certainly contributed more to it than anyone else." (*From the Bulletin of the National Christian Council of China.*)

Child Care in the Gilbert Islands

By WINIFRED H. EASTMAN.

THE Gilbert Island women are very conservative, and unwilling to change their methods, especially the old grannies who usually care for the babies, prepare their food, and take entire charge of them when they are weaned.

A Gilbertese baby is usually fed on fresh coco-nut milk for the first few days of its life, and in many cases this causes too serious digestive trouble, which may end the life of a weakly child. Regular feeding is quite unknown—the great idea being to feed the infant whenever it cries!

When a baby is ill it is never bathed, and even washing with a damp cloth is considered dangerous, but occasionally a feverish child is bathed in the lagoon in the early morning, to cool it! When a baby is bathed, it is laid on a small native mat on the ground, and water is poured over it from a coco-nut shell. On a wet and windy morning the water may be warmed for the bath—possibly in granny's mouth! When the baby is dry—usually without the aid of

a towel—a little coco-nut oil is rubbed into the skin.

The most critical time of the baby's life is when it is weaned—usually early in the second year—as in many cases this is done by taking the child right away from its mother and feeding it on the few fruits available in the Gilbert Islands. Its food then consists chiefly of the soft jelly of the young coco-nut, boiled pandanus fruit, and the boiled sap of the coco-nut palm. After a short time the meat from the claws of land-crabs is added to the menu. Fish is not usually given until the third or fourth year.

It is hardly to be wondered at, that many small children suffer from digestive troubles, and unless they manage to develop early the ostrich-like powers of the adult Gilbertese, there is little chance of their survival if they fall ill, as on most of the islands it is quite impossible for their parents to buy milk or other suitable foods. Fortunately many of them do become hardened, and grow into



Photo by]

The Babies weigh in.

[G. H. Eastman.

sturdy little youngsters in spite of adverse conditions as regards food.

Another menace to health are the swarms of flies which cover all food put out in the sun to dry—and a great deal of Gilbertese food is so treated. One shudders to see a baby given a piece of sun-dried fish to suck, or to see the mode of food-preparation employed by some of the old women!

We felt that the best way to introduce more hygienic methods was to teach the young women and senior girls in our schools at Beru, and so to influence others gradually through them.

About ten years ago Child Care classes were started in our Women's School at Rongorongo, and although it took a long time to convince the mothers that what was good for a white baby was also good for a brown, the teaching has gradually been sinking in, and during the years we have seen the result in healthier and cleaner babies. Regularity of feeding has always been the great stumbling-block, but some of the younger mothers were at last willing to try, and to encourage them further, in 1931, we started a baby-weighing day every week. It was delightful to see the interest which they took in this, about a dozen babies and a few older children being brought regularly. Some of the older women were frankly amazed that a baby could put on weight and be so happy and well when it was fed only once in four hours, and given nothing but water to drink between meals.

This weighing day also gave an opportunity for inquiries with regard to the food

of the one-year-olds, who often begin to lose weight, and need a tin of Glaxo to help them over this difficult time, until they have become used to the normal Gilbertese diet.

Dispensary time for mothers and babies is always popular, the most usual troubles being boils, glands and sores. Nowadays it is a joy to see the care with which a young mother brings her baby to have the smallest sore cleaned and bandaged, and the pride she takes in keeping its skin clean and beautiful, by much bathing with Lifebuoy soap. Eyes, too, are cared for; the first appearance of inflammation and discharge is quickly attended to, and a sleeping infant is usually protected from flies by mosquito netting.

Some of the fathers, who are more advanced than their wives, read the notes taken down in Child Care classes, and often carry them out much more carefully than the mothers would do. In many cases it has been the perseverance of the father that has helped a baby back to health and strength.

We have recently printed a simple book on Child Care, which any Gilbertese woman can read in her own language, and when our young teachers' wives go out from Rongorongo to work on the various islands they are frequently asked by the village women for help and advice in caring for their babies. So we are able to reach a far larger number of mothers and babies than is possible at one clinic, and we hope in course of time to see better methods of child care adopted in every island in the group.

THE ONLY CHRISTIAN

"I WAS glad," writes Dr. Robert Liddell, of Siaochang, "to be able to pay a flying visit to Sun Chia Chai and see the one and only Christian, a woman of over seventy years. She is a remarkably changed woman, and certainly speaks for the Power of the Gospel. Five days after her conversion she burnt all her idols, in spite of the threats from relatives. She has not been treated very kindly, but still bears a smiling countenance towards it all. She says that her room is lit up at nights. If her relatives were won we would see many more coming to Christ in that village."

MEDICINE BY MACHINERY

AS medicine in the convenient form of tablets is becoming more and more popular we have installed a machine on which we can turn out actually millions of tablets per year, and by this means we get exactly in quantity and in quality what is prescribed by the doctors, and there is no fear of adulteration of the ingredients. Wherever there is a chance to economise on our drug bill by our own manufacture, we set to work and get it done, and it must be said for the staff that they learn very quickly the manufacture of pharmaceutical products.

(From Neyyoor, Travancore.)

A Message from the General Secretary

A. M. CHIRGWIN, M.A.

IN another part of *The Chronicle* there will be found details of Swanwick, and of Llandudno, and other summer schools and conferences. I want to add a word to those notices. A week at one of these conferences is a holiday of a unique and unforgettable kind. But it is more than a holiday. It helps to an understanding of Christian discipleship, leads to life-dedication, and provides equipment for service. An outstanding feature is its sense of glad Christian fellowship. "If this is what it means to be a Christian," said a young man at a recent Swanwick Conference, "then I want to be one." No one can attend such a conference without finding inspiration for daily living and without gaining a great deal of help for Sunday school or other branches of church work.

An increasing practice is for a church to send one of its members as a delegate. A young deacon, a leader of a Sunday school department, or a secretary of a Young People's Society would serve their church with all the greater efficiency and devotion as a result.

IT may surprise many friends of the Society to know that fully half the annual income is received in the last month of the year, and during the last days of the month thousands of pounds are received every day. The expenditure goes on regularly from month to month, and by the end of February we have spent eleven-twelfths of our total expenditure; but have received only one half of our income. It is easy to see what a difficulty this creates. For several months of the year the Society has to borrow heavily at the bank, and pay interest on that money. Some at least of this can be avoided if friends will send their gifts to the Mission House at the earliest possible moment. The amount in the case of any one church may seem to be too small to send up, and the tendency is to hold it back until there is a larger sum to be forwarded. But if that is done by a few thousand churches the total amount is considerable. Collectors are urged to help by making an earlier start with their work of collecting, and treasurers are asked to assist by forwarding money at the earliest possible moment. Hundreds of pounds might be saved to the Society every year in this way.

AFTER the strain of the winter's work it is natural to want to rest a little on one's oars. But I hope that early summer will not be allowed to slip by unused. Auxiliary and church Missionary Councils should be meeting in May to plan for some missionary event in the summer and to plan the programme for the winter. Why not a garden fête during the summer? Why not a reading circle or discussion group, making use of the excellent books now available for the purpose? The Mission House will gladly give guidance should it be needed.

But almost more important is the planning of the winter programme, in order to secure that in every organisation of the Church some appropriate items of a missionary kind find a place. Do not overlook such organisations as the Literary Society, the Guild, the Boys' Brigade, the Scouts, the Men's Meeting, and the Working Party. The world-work of the L.M.S. can be worthily maintained only if the churches and all their organisations are keeping themselves closely informed on all international and missionary matters.

Let me be specific. Why not have a lantern lecture for your Guild, or a missionary film for your Literary Society? Why not a "Missionary Broadcast Evening," or a missionary supper? Why not a play, or a series of tableaux? Why not a study circle, or a missionary week-end? The Society has recently added some excellent new plays; the sets of lantern slides are constantly being added to; while the quality of its books is proved by their increasing sales.

MISSIONARY literature will stand comparison with most other books we normally read. It is only natural that at present costly missionary books should be selling slowly. The amazing thing is the demand for the less expensive books. The L.M.S. is just now selling about half a dozen books costing from 1s. to 2s. 6d. each, and in the last eight months has been selling them at the rate of more than a thousand a month. It must be a very long time since the Society has had such sales.

I make no apology for asking all readers of *The Chronicle* to give a large place to missionary reading during the summer, and I am sure that the practice once begun will be continued.

THE READER'S GUIDE



God's Candlelights.—By Mabel Shaw, of Mbereshi. (L.M.S., 2s. 6d.) Reviewed in *The Chronicle* last November.

"All Missionaries should make a point of reading this book, which might also be usefully read by administrators in all parts of South and East Africa."
("Times" *Literary Supplement*, March 23rd.)

Is Christianity Done For?—By McEvan Lawson, 1933. (*Student Christian Movement Press*, 3s. 6d.)

The reviewer who starts quoting from this book will be lost; he will want to quote most of it. The only thing to do is to buy it and revel in it. Mr. Lawson has the gift of swift illumination. It may come in a humorous parable, a surprising paradox or a simple moving incident, but the effect of the whole process is certain. Before the reader reaches the end the question in the title has disappeared.

The Spirit of William Carey To-day.—By Dr. F. W. Norwood, 1932 (*The Livingstone Press*, 6d., postage ½d.).

Dr. Norwood, of the City Temple, delivered the Leicester Carey Lecture last year and the text of it is now issued in this booklet of 26 pages.

Carey's survey of the world of his day led him to the conclusion, "It is worth while to lay ourselves out with all our might in promoting Christ's Kingdom." That decision comes to every Christian who to-day sees the world's need of Redeeming love, and Carey's great attempt here retold will surely help many to be obedient to their vision.

Nationalism: Man's Other Religion.—By Edward Shillito. (S.C.M., 4s. net.)

The S.C.M. are to be congratulated upon the publication of another thought-provoking and stimulating volume. No other publishing body or religious society is giving to the Church to-day such a splendid series of books on the problems of the modern world from the Christian point of view, as the S.C.M.

In the very front rank of this series will be placed Mr. Shillito's new book, "Nationalism: Man's Other Religion." The author places us all under a deep debt of gratitude to him because he deals with no mere theory of nationality, and no Utopian ideals of internationalism. His theme is the startling fact of a new nationalism to-day in increasing conflict with the conception of the World Mission of Christianity as

centred in a Church Universal and in a supreme Leader whose commands must take precedence over all the laws of all nations.

"Resistance to the claim that the Christian people should worship the State under the symbol of the Emperor was the first conflict in which the blood of Christian martyrs was shed; it may well be the last." Thus we are brought face to face with an old issue in Christian history coming to the fore again in our time, and the author warns us against the danger of our failure to see what is at stake, and rightly adds, "If the Church is silent now it is because it has either no word to say, or is afraid to speak it." Nationalism is becoming in some countries a religion which eliminates all need of a personal God, and herein lies the peril to the Church.

Mr. Shillito illustrates his theme from Karl Marx, Sun Yat Sen, Augustine and Machiavelli and discusses present problems in the light of history until our thoughts are gathered together in a "large Upper Room." "Once more," he says, "the Lord of the World draws near to us and seeks a Guest Chamber where He can eat with His disciples. But He cannot keep the Great Feast, for which the ages have waited, till he sits down with all His disciples out of all tribes and tongues; and they cannot know perfectly the Glory of that Fellowship, which in part they know, till there is none missing out of the peoples of the Earth. But there is no Upper Room ready for all."

W. WILSON CASH.

The Mystery of the Cross.—By Natban Soderblom. 1933. (*Student Christian Movement Press*, 2s.)

The author, who was Archbishop of Uppsala, was a leading figure among Swedes, not in the Church alone, but in many kinds of public life. This book contains "Thoughts for Holy Week and other weeks." They are thoroughly profitable for all time, and they come from a writer of rare insight and scholarship.

Second-hand Books

There are many good books at L.M.S. Headquarters which are being sold at second-hand prices. Friends who are unable to call and see them should send 2s. 6d. or 5s. for a varied parcel, which will be selected by the Publications Manager and sent carriage paid.

Any book mentioned on this page can be obtained from the Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.

From Lord Arnold, formerly Under-Secretary of State for the Colonies:—

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By Ernst Fischle.

(Translated into English by Marie L. Christlieb.)

The author tells of the severe hardships and indignities which he and his companion, both missionaries of the Basel Mission, suffered during their long wanderings; for eight months they were chained together by their necks.

3s. 6d. net, postage 3d.

NATIONALISM : MAN'S OTHER RELIGION

By Edward Shillito.

A fascinating study of the growth of Nationalism through the ages. It reveals the effects of its insidious poison in the world's life and the nature of the Christian antidote. The book gives historical sketches from the lives of Augustine, Machiavelli, Sun Yat Sen, Karl Marx, and others.

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The report of the American Commission appointed by the Laymen's Foreign Missions Inquiry to study missions in the Far East, and to make recommendations concerning their future. A prominent missionary says: "*The adoption of the point of view expressed here would constitute the opening of a new epoch in the expansion of Christianity in the world.*"

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By Edith A. White.

This biography of Mary Aldersey adds another link to the chain of missionary endeavour. It is the story of a life given unstintingly for Christ in China by the first woman missionary to that great land.

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