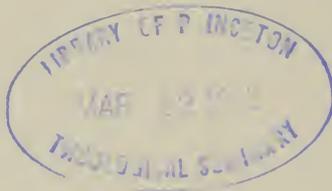


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1933



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AUGUST, 1933

PRICE TWOPENCE

“COME AND SEE”



THE AUGUST NUMBER OF "THE CHRONICLE" OF THE LONDON MISSIONARY SOCIETY, CONTAINING A REVIEW OF THE SOCIETY'S WORK ABROAD DURING THE YEAR 1932

HEADQUARTERS - - - 42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Miss G. Falshaw, from Erode, May 6th.
 Mr. G. W. Trowell, from Nagercoil, June 9th.
 Mr. J. H. Conolly, from Tananarive, June 12th.
 Miss W. M. Bishop, from Mbereshi, June 26th.
 Rev. and Mrs. Percy Wallbridge and four children,
 from Wuchang, June 30th.
 Mr. and Mrs. Percy Chatterton, from Port Moresby,
 July 3rd.

Departures

Mr. Gordon Matthews, returning to Madras, per
 s.s. *Mooltan*, June 8th.
 Mr. F. Muliylil, returning to South India, per s.s.
Oronsay, June 24th.

Deaths

JOHNSTON.—On May 29th, at Serowe, South Africa,
 Mrs. P. A. Johnston, née Alice Young, formerly a
 missionary of the Society at Palapye.

LONGMAN.—On June 26th, at Calcutta, Rev. F. F.
 Longman, aged 71 years.

Wants Department

Duplicator—Boys' Shirts of all sizes—Band Instru-
 ments (Cornets, etc.)—Typewriters—Tonic-solfa copies
 of "Congregational Hymnary" and of "Sankey's"—
 Scripture Pictures of small size, either mounted or un-
 mounted—Boxes of Alphabet for teaching reading
 (cannot boys cut these out?)—Cardboard money for
 teaching purposes (in Africa)—Bandages and other
 Hospital requisites—Pieces of material of all kinds,
 even including large "rags."

Further particulars can be secured on receipt of a
 postcard to Miss New, Hon. Sec., Wants Department,
 L.M.S., Livingstone House, Broadway, London, S.W.1.
 The leaflets "The Helping Hand" and "How to send
 Parcels Abroad" will also be sent free on application.

Monthly Prayer Meeting

The monthly central meeting for prayer is in abeyance
 in August, but we are earnestly hoping for larger
 attendances in the autumn. Will our friends in London
 kindly enter the dates in their diaries *now*? Fridays,
 September 15th, October 20th (6 p.m. at City Temple),
 November 17th, December 15th, at 5.30 p.m.

Women's Day, Wednesday, October 4th

Women's Day will again be held at Whitefield's
 Central Mission, Tottenham Court Road, under the
 auspices of the Women's League of the Congregational
 Union, and the Women's Committee of the Metro-
 politan Council of the L.M.S. Among the speakers
 this year will be Dr. Maude Royden and Mrs. Parker
 Crane. We hope that as many as possible of the
 women in our churches will keep this day free.

Luncheon Hour Talks

The luncheons and talks, which are held at the
 Memorial Hall on alternate Wednesdays, will be in
 abeyance until October 11th, when the new session
 begins. Particulars concerning them may be had
 on application to Rev. S. J. Cowdy, L.M.S., Living-
 stone House, Broadway, S.W.1, and all men are heartily
 welcome.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary
 to our Stamp Bureau. Please send him your stamps.

Swanwick Conference—August 12th to 18th

This magazine may reach some readers in time for
 them to join the Conference at Swanwick. It is
 impossible to say at present what accommodation
 will then be available, but correspondents should write
 without delay to Miss Joyce Rutherford, Livingstone
 House, 42, Broadway, Westminster, S.W.1.

"The Chronicle" and Report

The Directors again ask the subscribers to receive
 this August issue of THE CHRONICLE as the Annual
 Report Number, in place of the separate popular
 edition of the Report formerly provided for subscribers.

Any contributor to the funds who is not regularly
 in receipt of THE CHRONICLE is asked to accept a copy
 of this issue, and additional supplies of the magazine
 for this purpose are available for distribution by
 Missionary Secretaries or Magazine Secretaries on
 application.

A Device for Collectors

Mr. Robert H. Knowlson of Ashton-under-Lyne,
 the Hon. Sec. and Treasurer of the L.M.S. District
 Auxiliary, and a stalwart supporter of its work for
 many years, has kindly pointed out that in the paragraph
 printed last month under this heading the map made
 by Mr. Fred Heald was wrongly stated to have been
 in use at Albion Church, Ashton. It is really at the
 Stalybridge Church in the same Auxiliary.

Anonymous Gift

The Directors gratefully acknowledge the gift of a
 valuable bracelet from "Twenty-one."

Primrose Scheme

All friends who joined in the Primrose Scheme this
 year are asked to send a note of the amount raised by
 their Church, G.A. Branch, or individually, to Miss
 Lilah Redman, 1, Handen Road, Lee, S.E., as soon as
 possible. Miss Redman, the Secretary of the Scheme,
 wishes to have an account of the total raised this year
 by the sale of primroses. The figure required from
 each seller or picker is the amount handed in by them
 to their own Missionary Treasurer.

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 upward
 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.

“COME AND SEE”

*Mine eyes have seen—My God I glorify!
Mine eyes have seen—Trust me! I would not lie.
Nay, trust me not, my tidings prove and try!*

*An' you would see, come the same way as I—
Way of the white fields where the sheaves we tie—
Come!*

—ARTHUR SHEARLY CRIPPS.

The Indian Scene

(For statistics see page 192.)

THE chief event in India during 1932 was the fast of Mr. Gandhi on behalf of the Untouchables. This marked a shifting of interest from purely political questions to those which are essentially social. The missionaries, who were the first to champion the Untouchables, warmly welcomed the new interest which Mr. Gandhi's fast awakened, but they were doubtful about the campaign to secure entry for the Untouchables into the temples. Among many of the Indian reformers, the chief aim is less the uplift of the outcasts than the desire to keep them as members of the Hindu community. In more than one report there are instances given of attempts to win back to Hinduism the Untouchables who have become Christians.

The L.M.S. workers in India have been compelled to reduce their budgets. This fact they faced not without anxiety and sorrow, but with courage and resource. The Murshidabad district bore the main brunt of the Society's cut in expenditure. A reduction of over £1,000 a year made it necessary for the missionaries and their Indian colleagues to make heroic sacrifices. Plans for co-operation with the English Presbyterian Mission in Rajshahi, which is next to Murshidabad, are being discussed with a good prospect of success. The whole strategy of Christian missions in Bengal is occupying the serious attention of the Missionary Societies at work there.

In South India the mass movement in the Telugu field is still spreading among the Madigas, and evangelistic work among the Sudras has been initiated. This was made possible by the generous gift of an anonymous donor.

In all the three language areas, Tamil, Telugu and Kanarese, summer schools are becoming increasingly valuable.

The policy of the Directors in Higher Education was defined at the close of the

year. "The keynote of the policy is concentration of resources and personnel with a view to strengthening the Christian impact of the schools which remain; and the formation of residential high schools for those Christian boys and girls who are the natural future leaders of the church."

In Travancore the Mission Industries have suffered severe losses, and only careful management avoided disaster.

Towards the close of the year, the Board addressed to the Travancore Church Council a letter which should mark the opening of a new chapter in Travancore Church history. It is a challenge to Christ's people in South



The Travancore Coast.

Travancore to take upon themselves in faith and courage, administrative and financial burdens which for several generations have been carried for them by the missionaries of the Society.

* * *

For Example

All that is possible in this number is to take a few illustrations out of the vast material which is sent from the field. Through these brief notes it would be possible for our readers by the use of their imaginations to enter into the varied ways in which the L.M.S. carries the glorious Gospel into India.

* * *

There have been exchanges of visits between the students of the Hostel in Calcutta and the boys of Bishnupur. A school such as Bishnupur is not to be found elsewhere in Bengal, and it is felt that this visit established a link which will become increasingly real. At Bishnupur, which had a good year in spite of financial difficulties, there were a larger number of boys who paid the full fees than ever before. Most of the Christian boys come from very poor families, and if they are to be received in the school, need the help which the missions can give.

"More than four-fifths of our staff are Christian, and that not merely in name"; the others are entirely in sympathy with the ideals of the school.

* * *

Calcutta

The year saw the passing of the last of our Primary Day Schools in Calcutta. "With the closing of Kansaripara there passed away from among the silversmith community a school which for over fifty years has consistently set an example of truth, honesty and neighbourliness, in the name of Him whose shining figure is enshrined in the hearts of many of the girls, some now grandmothers and great-grandmothers, who attended the school."

* * *

Here is the news bulletin from *Kaurapukur*, copyright by no one, and spread by our associated friends. The past year has been a much more cheerful one, culminating in the New Year's Day service, at which several Hindus presented themselves with gifts—one man lighting a candle in the church, placing it on the Communion table, and then performing a deep obeisance before it—a very

Hindu method of showing love and reverence for the sacrifice there represented. Others stayed to the service and were very quiet and reverent.

Our troubles in the Christian community are becoming less, though strife and division are still common, and an appreciation of the brotherly teachings of Christianity is spreading.

In this atmosphere the school has gone ahead in spite of the great financial difficulties of the parents and of the Mission. There are more boys for next year than ever before, and from more diverse neighbourhoods. Fees, which represent local contributions to the work, are increasing.

* * *

Benares United City Mission

In Benares the Mission has continued to serve as a link of union, binding together the Missions and churches. One typical incident may be given in the report. A highly educated young Sannyasi was in Benares for several months. He read the Bible and the "Imitation" daily. At present he is in a lonely place among the Himalayas, and receives regularly literature that is sent to him.

The book-room, which has been open daily throughout the year, holds a strategic position. Two meetings every week at which the Bible is read, and an exposition of the Word of God is given, have been held. To the lectures and Bible study circles have come pilgrims, sadhus and sannyasis and young students. The reading-room is occupied morning and evening by individuals and groups. Of the books supplied, *Lives of Christ* and the "Imitation" have been most popular.

* * *

Telugu Community School

"We can now look back over four years of school life," Mr. Todman writes from *Cuddapah*, "and we are able to see better how far it is fulfilling or is likely to fulfil the ideals for which it was started." The removal to Cuddapah was not an unmixed blessing, but provided there could be built up in the boys' minds a real sense of vocation for the service of the village community, it might not be a disadvantage to be brought into contact with the keener urban mind. This work is of the utmost importance in the Telugu field. It is only as leaders for the villages can be sent out from such an institution that progress can be made.

Through all the life of the school it is the one purpose to bring the boys into touch with Christ as a living reality in daily service, and not in vain. During the year two of the boys in the school were baptised.

* * *

Pages in waiting

Owing to financial stringency in the Christian Literature Society (Mr. Marler reports) it has not been found possible to issue new publications. There are thirteen MSS. waiting to be put into the press, and

who heard Ma Nyein Tha in England will understand what a help she and her friends were. She seemed to have experienced, Miss Butler says, all our problems of personal relationship, and to have worked out the Christian solution for herself.

* * *

The names of Mr. Hickling and Dr. Thomson will never be forgotten in *Chikka Ballapura*. Before ever a doctor came, Mr. Hickling had amassed a considerable medical practice, and it was some time before some



Phot. by]

Community Schoolboys Road-making at Cuddapah.

[J. T. Todman.

there is ready for publication also a re-translation by Mr. Marler of Dr. Larsen's "Prayer." This book was not easy to translate, but labour spent on such a book is well repaid by the assurance that it will help its readers to a deeper faith.

It is noted with satisfaction that the Bishop of Dornakal has prescribed Mr. Marler's commentary on Psalms 1-41 as a textbook in his Divinity School.

* * *

The visit from the Burmese Gospel Team was one of the great events of the year in *Bangalore*. During their week, the house was filled with laughter and song. Those

of his patients would change their medical adviser. Dr. Thomson was in *Chikka Ballapura* for nearly fourteen years, and to him the hospital owes the widespread influence it has enjoyed in recent years.

As he was writing of these things, Dr. Cutting adds, "I must break in here for a moment just to make acknowledgment of a subscription that has come in even while I am writing this report. It is the subscription of five rupees from the church of a small Christian village 25 miles from here. The people are all extremely poor, and they work very small holdings of land."

* * *

Salem

Gandhi and his friends, in the judgment of Mr. Whitney of Salem, by their campaign to get the outcastes admitted to the Hindu temples, as well as by the fast he undertook to compel the alteration of the award which gave them special electorates, are trying to attach them more firmly to Hinduism. What real claim Hinduism can make to the allegiance of a people whom it has refused to allow into its places of worship, denied the ministrations of its priests, and kept out of its villages, and who worship divinities who are aboriginal rather than Hindu, is a puzzle. But the claim is made, and the activity of the Christian missions in taking over people that Hinduism has hitherto repudiated is specially resented by them.

With this the words of Mr. Robertson of Coimbatore may be given :—

“ If the great temples of the Aryan religion were generously thrown open to the worshippers of the old Dravidian village gods, there would result a great consolidation of Hinduism which would make the outcastes less desirous to change their religion from what is called heathenism to Christianity or Mohammedanism.

* * *

King of the Pirates

“ Attempts were made during the year to raise the standard of life among the Kuravers (the criminal class). One young man from the caste has been appointed a master in our High School, and Mr. Hatch, from Coimbatore, adds a tribute to the King of the Pirates in the Salem district.

“ During the year, Paul—King of the Pirates in Salem District—passed to his eternal rest. He was a wonderful old man. Some would say an old scoundrel. Yes, he was that, and more ; but still I want to meet him on the other shore. He will be there with the Lord he tried to serve. He had the wit and daring of a brigand, the knowledge of a lawyer, and he could generally come out on top in a quarrel, or in a debate at a palaver.

“ Since he has gone, an old teacher has come to me, saying that he would like to return to work in his old Settlement, now that Paul has gone.”

In Salem also new buildings were opened during the year for the Training School on the Women's Compound. From Salem it is reported that the movement among the Adhi-Dravidars still continues, and another

133 baptisms took place during the year. A serious attempt was made on the part of the Congress people to win back the people of Chittalandur to the Hindu fold.

* * *

The great event of the year for the Boarding Home at Coimbatore was the opening of the new house. At the beginning of the year they built a little house after the model of an ordinary village cottage. The children were divided up into families, and one family, consisting of big sisters and little sisters, go to the little house for one week at a time. Here they do their own cooking, catering and housewifery. In this way they are trained for the time when they will have a home of their own.

How many are the informal ways in which the missionary can work for Christ. “ I was busy in a welter of accounts one day,” says a missionary, “ and a Brahmin lawyer, a friend of mine, walked in, and said, ‘ Will you kindly read Francis Thompson's “ Hound of Heaven ” to me ? ’ It is sound theology, so I did, but I confess not without one eye on the ledger, the day-book and the pay-sheets.”

* * *

Travancore

Never before have Hindu women in *Nagercoil* been so anxious to know what Christianity really is, and to read the Bible. The Biblewomen have been to more houses than ever before. In two of the most exclusive places we are now holding Sunday afternoon meetings in friendly houses. There is a greater need than ever for trained Biblewomen.

* * *

In the financial crisis which came to *Neyyoor* as to the rest of the world, the workers resolved to meet their difficulties by a thorough attack upon disease. The accommodation was increased at *Neyyoor*, *Attingal* and other centres. Hundreds more major operations were performed than in any previous year, and the most modern methods used in the prevention and cure of disease.

Not only on the medical side was an attack made, but on the spiritual side also. Daily ward services were introduced in almost every ward. “ We are attacking because we are certain that this work of healing is God's work, and the only way to do it is to do it as well as we can.” The nursing staff has been increased by 30 per

cent, and its efficiency is certainly higher than it was a year ago.

Attingal

* * *

From Attingal Dr. Burekhardt writes concerning the movement to remove Untouchability.

"It is a nation-wide effort to resist Christian propaganda in those strata of Hindu society where it was most successful; it is an attempt to vindicate temple worship, an attempt made by men like Gandhi, who are aware of all the evils attendant upon it, but who would have it perpetuated rather than see a purer worship established which is imported by foreigners.

"In a direct way I feel the influence of the movement in a village near Attingal where we began work about a year ago. A young catechist opened a school, and gathered more than twenty children, and was starting Sunday services for the adults. Then came a set-back. The Reformers at Attingal began a counter-propaganda, and frightened the children away for a time. Prospects are brightening again. For when the hunger after God has come into a soul, where do they find the bread of life? What can popular Hinduism give? A few are standing

firm, and even have adopted Christian names (before baptism). So we hope that they will weather the storm."

* * *

Quilon

The area of the Mission District is about 850 square miles, with a population of about 450,000. The Mission began in 1821. Latterly the Christian population has shown a remarkable increase.

There is a great readiness among the educated Hindus to hear the Gospel spoken as well as written. The Gospel of St. Matthew, rendered into poetry by a learned Hindu, and issued by the Sri Rama-Vilasam Book Depot at Quilon is finding its way to Hindu homes. One of the leading Hindu journals of the State published a leader in which it was set forth that all Hindus should buy and read Fosdick's "Meaning of Service," now translated into Malayalam by the Malayalam Christian Literature Society.

A Hindu artist has drawn beautifully the crucified Saviour with the crown of thorns, and has written beneath in ecstasy, "Oh, the wonderful love, service and self-sacrifice of Jesus. He has conquered the world. Glory be to His name."

"The Master is come"

Miss MacDougall of Madras

THE Society recently lost, by the death of Miss MacDougall of Madras, one whose service and example have left a deep impression upon numbers of Indian girls.

Miss MacDougall was associated as a volunteer with Miss Williams, who was head of the Madras Girls' High School for many years, and there must be many hundreds of women in the Presidency, now at the head of their own homes, who received from the combined offices of Miss Williams and Miss MacDougall all the instruction and impulse towards a better life needed by those who have to share in the large responsibility which now falls to women in Indian society.

Miss MacDougall was directly concerned with the domestic side of the school, and in that department her skill and kindly attention were not less effective than the instruction given in class.

Readers of *The Chronicle* will remember that the Girls' School, now known as the Bentinck High School, Madras, was the subject of an article in the March issue, which

included a picture of the new chapel for the scholars.

The late Mrs. K. P. Mackay

On May 11th, Mrs. K. P. Mackay was laid to rest in the Stamford Hill Cemetery, Natal, next to her late husband, Dr. J. G. Mackay, who was a missionary of the L.M.S. in Madagascar and Central Africa.

The Rev. John Richardson spoke about the sterling worth of her life and her many deeds of kindness. During the Great War she had organised the Women's Industrial Agency, when hundreds of women were able to find remunerative work and sympathy as well.

Senator Boydell writes: "If ever there were two Christians it was Dr. and Mrs. Mackay. They spent their lives doing good to others. Together they worked and lived a life of service, and now together they rest in the Lord. Many people have been made happier by their help, and the world is a better place through their having lived and shown an example of unselfishness and devotion that will shine for many years in the grateful hearts of the beneficiaries."

Visit China

(For statistics see page 192.)

“**D**ARK as has been the political horizon, the way in which the Church has met the crisis has been the encouraging event of the year. . . . In all public speech and Chinese periodicals I have not met with any propaganda of hate against Japan. The spirit animating the stronger church leaders is well expressed in the words of the prayer composed and circulated by one of our own L.M.S. members, Mr. S. C. Leung. ‘O God our Father, teach us to pray at these times for our countries, China, Korea and Japan, for our statesmen, soldiers and people, for all who have control of policy, and for all who are leaders in the making of public opinion. Grant us a new spirit that in the midst of these national exasperations, our search for truth may be more earnest than our desire to guard our rights or establish our national prestige. Give us a greater reverence for facts, and a greater horror of lies and misleading propaganda; and so stir up in us the spirit of our Saviour that each may see clearly in his neighbour and enemy what it is which maketh Thy love to abound towards him.’”

* * *

Dr. Stanley Jones

There are many tributes in the reports to the spiritual help which Dr. Stanley Jones gave to our people. He has said somewhere that if he had two lives to give, he would give one to India and the other to China. “At the close of the year,” Mr. Clayson

writes, “we had a visit all too short from Dr. Stanley Jones. All the meetings, of which there were three each day, were times of uplifting. Few visiting speakers have so quickly won their way to the hearts of the Cantonese Christians as did Dr. Jones. Hundreds signed cards expressing a desire to re-dedicate themselves to Christ, and many, mostly among the young people, signed cards asking for Christian instruction with a view to baptism.

If we had visited China in 1932, we should have been struck most of all by the marvellous way in which the workers in our Mission, whether in Church or hospital or school, had been able in the midst of confusion to carry on their ministries. For this we must give thanks to Him Who still bids His servants in every condition of life not to be dismayed.

* * *

Light from Hong Kong

In Hong Kong the work of the Society was little disturbed by the unrest in China. For many years there has been a work of evangelisation in the New Territories, supported by the great Hop Yat Church, the mission and Union Church; this work has now been handed over to the Kwangtung Synod of the Church of Christ in China. Nowhere in the Mission Field is there a Church with more powers of leadership than the Church of Christ in Hong Kong. The spirit of all the many-sided work in that City is summed up in the song of the Ying Wa Girls' School:

*Ying Wa, Ying Wa, built upon
the hillside,
Light from you must go through
all the land.*

* * *

Canton's Ten Days

From Canton we should have seen real signs of recovery in the spirit of the Church after the set-backs of the last few years. It was a sight to gladden the heart to see for ten days well-nigh a thousand Chinese Christians meeting to seek for “a deepening of the spiritual life.” The Kwongtung Synod has had under review its experiences of the last five years, and has begun to



Bing-Woo, a country station visited from Shanghai.

draw up a programme for the coming decade. The Chinese Church, with the eye for practical things which belongs to the Chinese, has come to see at once the magnitude of its task, and the inadequacy of its own resources, if it is unaided; and it is planning to secure that such aid as shall be given from Missions shall not be given except to churches which are planning some real advance. It is to close fellowship between Mission and Church that they are looking.

* * *

Armies in Fukien

In the Province of Fukien, we should have found much to observe in Changchow. In

as usual. Mr. Slater reports favourably upon the character of the 19th Army. "Certainly since the army has been in occupation," he says, "I have seen no opium planted anywhere in the district"—a welcome change. Another side of the work of this army is described in the report of Miss Duncan.

* * *

Idols cast down

"They have stated plainly that they intend to abolish superstition, and with this object in view they have in many places entered the Temples and destroyed the idols, throwing them out as rubbish, while in other



Photo by]

Peking—some of the Girls' Life Brigade at an outing in the Zoological Gardens.

[Gladys Meech.

April this city was captured by a Communist Army, and the missionary staff had to leave at a few hours' notice. In June the 19th Route Army came to the rescue, drove the Red Army out of the city, and reopened the way for the missionaries. Furthermore, since those days the 19th Route Army has steadily advanced towards Tingchow, and has made the reoccupation of that district by missionary forces much more possible than it was a year ago. Tingchow is a station rich in holy memories for the L.M.S.

The missionaries returned to Changchow in June, and soon their work was carried on

instances they have prohibited the holding of idol processions, etc., on the ground that such occasions give an opportunity for people of bad character to join forces in the place concerned. This is true, as also is their assertion that much money is spent on idol worship, which, if there were no idols, could be released for other purposes."

* * *

A Strong Man of Hweian

Miss Wheeler has been for the greater part of the year in charge of the Mission in Hweian, which is 80 miles away from Amoy.

Much excellent work there was done by a preacher, Mr. P. T. Hwang.

"He is a quiet, strong man, a friend to whom all turn in difficulty or trouble. He, and one or two of the deacons with him, have visited nearly all of the two hundred Christian homes in the city and villages round. They have gone out in the evenings to hold family worship in the homes of some of the church members, and during the autumn a night school for men and boys has been run every evening, in the hope that by this means some young fellows outside the church may come under Christian influences. In September special meetings were held for four days in the hope of bringing new life to the church. During the days of special meetings some fifty or more of the city church members, and a few of those from country churches, pledged themselves to endeavour to win at least one other for Christ during the year, and we tried to organise little fellowship groups for mutual help and encouragement."

* * *

Camp and College

Shanghai was the main scene of the terror caused by the Japanese "war." The hospital workers, European and Chinese, and others came to the rescue of the refugees. One such camp may be described by Miss Clark:

"One pictures a hurriedly organised refugee camp, with 3,000 wretched, bewildered, mainly financially ruined, frightened well-nigh to death, men, women and children; a band of Christian men and women (mainly Chinese) doing most of the work amongst them. Some of the refugees helped later on and received a small payment. There was a well-organised, if primitive, kitchen department, sanitary department, educational department, medical department, keepers of the peace and order department, clothing or social service department. I was health visitor, and also gave assistance in the afternoon clinic. Going round all the camp as I did, I had a good opportunity of watching team work carried on in a wonderful spirit by friends under great strain."

In Medhurst College Mr. T. L. Shen, the new Chinese Principal, took up his duties in July. Under the Chinese Principal, Miss Esther Loh, the Medhurst Girls' Primary School had a successful year with 250 girls in attendance. The ladder of the L.M.S.

girls' education in the Shanghai district is completed by Ginling College in Nanking, on the staff of which the Society is represented by Miss Eva Spicer. It is noted that here also Dr. Stanley Jones ministered with great power. A "practice school" has been built by Mrs. H. H. Kung, Mrs. Sun Yat Sen, and Mrs. Chiang Kai Shek, in memory of their mother. In this way a Christian Chinese family with far-reaching influence will be commemorated.

* * *

Hankow recovering

Recovery is the keynote also of the work in Central China. *Hankow* has suffered great losses from the floods. "But in an amazingly short time the churches were at work again, full of enthusiasm and vigour. In the autumn the new Griffith John Memorial Church, which has taken the place of the old Hwa Lou Church, was opened, and more recently, in the spring of 1933, the new Chinese church on the hospital compound has been completed. The church which had been partially erected there when the floods came, was totally destroyed, and the new building has arisen on the ruins, and by energy and self-sacrifice the money for these two churches has been forthcoming.

* * *

There are most encouraging accounts of the varied work of the Society both in Hankow and Wuchang. To the Central China College a fine tribute is paid. "We are one great family, faculty and students together. There must be some principle behind this, and one wonders whether, except in a Christian Institution with a thoroughly Christian outlook, such a feeling of one-ness could be reached that new students are affected by it from the day they enter the college." That same Christian spirit is revealed in every part of the work in hospital or in cottage meetings, or in the work of the Biblewomen.

Good news comes from Tsao-shih which has had many troubles. A meeting one Sunday morning of the few Christians in the place "left the impression on the missionary's mind of the first touch of green on the trees in springtime after a long and hard winter." Recovery once more.

* * *

Round Tientsin

There was much unsettlement in the country districts round *Tientsin*. A deacon

in one of our country churches was taken for ransom last summer, and though the money demanded (700 dollars) was paid, he was murdered. In one place a class we had arranged had to be put off because the Christians were afraid to come. But on the whole the work has gone on without disturbance. The Mackenzie Hospital had another very successful year; the X-ray apparatus presented by friends in England to Dr. Dorling is in full operation; the new

handed over to the Chinese Church than in any other area."

* * *

Clark Evangelistic Band

If we had travelled with Mr. Cocker Brown during his visit to the *Siaochang* district, we should have noted with interest the work of the Clark Evangelistic Band. "The Band has passed through a period of discouragement, but it has entered on a new



Photo by]

In the Market, Siaochang. Mats for sale. A bicycle for modern transport.

[Ethel Livens.

buildings are now free from debt; there has been a record number of patients.

The death of Mr. Ch'en, the right-hand man of Mr. Jowett Murray, is a very heavy loss to the whole Chinese Church. Mr. Jowett Murray writes of the work of the Church of Christ in China:

"This past year has been the second year of the functioning of the *Hwa Pei Synod* in our North China field. Though North China was the last of our L.M.S. fields to enter the Church of Christ in China, control has, I believe, been more completely

period of renewed confidence, of reconsecration to its task, and vigorous application of its strength to the work in hand. There is evidence that the coming years are going to see a very much clearer demonstration of the effectiveness of the Band method."

It is impossible to do more than give one or two illustrations of the very diversified work of the L.M.S. in China. What a wealth of service is given to China by the L.M.S. through its evangelists, doctors, nurses, teachers, translators! If only we could go there, to see for ourselves!

In African Clearings

(For statistics see page 192.)

THE year 1933 was one of unparalleled depression not only in *Kuruman* but in the whole of *South Africa*. The closing down of the asbestos and manganese working, as well as of the diamond mines at Kimberley, led to native unemployment on a large scale. The gold standard policy of the Government depreciated the value of sterling to such an extent that farmers could find little market overseas. This led to further native unemployment, and in addition the crops for the year were miserably poor.

The staff of native agents whose salaries are small enough even when fully paid, suffered severe losses, but with loyalty and cheerfulness.

Three church buildings in the *Kuruman* area were opened during the year, one of which was in the *Kalahari Desert*. Among the enterprises of the year, mention may be made of a ten days' evangelistic campaign, in May and November, when the Rev. Maphakela Lekalake, along with an itinerating evangelist, went out in the mission wagon.

* * *

A new feature in the year's work was at *Taungs*, the ten days' conference for leaders held in the last week of September and the beginning of October. The native ministers,

forty of whom were present, were given the lead in the conference, and gave short addresses each day. Provision was made for the conference by the collecting of food in the churches, such as corn, mealies, and beans. The chief, in reply to the greetings of the delegates, sent a large portion of an ox, and later a goat, towards the food supply. The conference was a new idea, and it took time for the people to settle down to their programme. But it was so useful that it will certainly be repeated.

* * *

Tiger Kloof

The poverty of the native people has been brought home to the directors of *Tiger Kloof* during the year, but parents, guardians, brothers and sisters have made amazing sacrifices to maintain children at school. A father engaged on labouring work at 14s. a week, a mother doing washing at 10s. a month, and a brother or sister earning a salary as a school teacher, all combine to keep one or two of the family at school at a fee of £13—£17 a year.

Among the varied activities at *Tiger Kloof* a dairy round has been established. Over 11,000 gallons of milk have been produced from February 1st to date.

* * *

Literary and Debating Society at Serowe

Some new organisation was required for the ex-B.B. boys to keep them in touch with the Church. Mr. Arnold Johnston, assistant trader, Serowe (and son of Mrs. P. A. Johnston who as Miss Young came to the tribe at Old Palapye as a missionary of the Society), was enlisted, and the Serowe Literary and Debating Society was formed amongst the senior school boys and male teachers. Mr. Johnston was



A Matabele village.

unanimously elected President, and Chief Tshekedi accepted the office of Honorary President. The first half of the 1933-1934 session might well be voted an unqualified success.

* * *

Semane

Semane is responsible for the development of an extraordinary piece of work among the younger children of the town. Two or three years ago with the help of one or two women workers of the Church, she began giving religious instruction on week-days to the children of her own part of the town. The movement spread to other sections of Serowe until youngsters all over the town were learning passages of scripture and hymns. In December, just before the commencement of the ploughing season, a great open-air gathering was held at which group after group of children sang and recited hymns and biblical passages learned. A day or two after this exhibition Semane entertained the children, in their hundreds, to a feast of meat and tea at the Khama School. It is not difficult to recall Semane's jolly countenance as she moved through the crowds of happy youngsters.

* * *

Inyati.

At the beginning of the second term the whole school was apportioned into "Houses," and the houses were named after the pioneer missionaries of Inyati, i.e., Moffat, Sykes, Elliott, and Rees-Thomas, four houses. It took some time for the boys to settle down to this, some of them quite shrinking from the idea of being in a house named after a man long since dead. But before the end of the year there had developed among them quite a pride in their "names," and a healthy rivalry in the sports contests between the houses. They now have, I believe, a venerable regard for the names of the pioneers.

* * *

Trip to Johannesburg

The Rev. Neville Jones of *Hope Fountain* says: "Following an invitation to our choir to make gramophone records of native music for 'His Master's Voice' Gramophone Co., I took a party consisting of ten Matabele girls, six Bechuana girls, one Jeanes woman and two native teachers to Johannesburg in November immediately after the examinations. The visit was an unqualified success



Photo by

Semane, Khama's widow.

[A. M. C.]

and was greatly enjoyed by us all. The greatest kindness was shown us by everyone with whom we came into contact, and the girls were shown all the sights of the great city. They made thirty records and broadcast twice. The trip was well worth while from every point of view."

* * *

Wayfarers

"The Wayfarer Company under Miss Hudson's able leadership has had a very busy and happy year. It is a real source of strength to the school. During the year we received a visit from some of the Bulawayo Wayfarers and afterwards our Groupers returned the visit. This term a company of Sunbeams has been formed under Miss Matambo. These are Junior Wayfarers, and one of their chief duties in life seems to be to smile! We must also record that we have one Moonbeam, who, as far as we know, is unique. Effie, the school baby, is too young to be even a Sunbeam, but she cannot be left out, so a special company of

Moonbeams has been made, of which Effie is the only member. She is very proud of the distinction."

* * *

The second course of training for women in community service was completed this year, and it is satisfactory to note that eleven women passed their final tests to the satisfaction of Miss Rudd, the Organising Instructress of the Native Development Department.

* * *

Mbereshi visited by the Governor

At the induction service of the Rev. R. Sabin, a native evangelist and deacon took part, and Mr. Bernard Turner delivered the charge in the name of the Church. This is the first time that the native leaders have taken an active part in such a service.

On May 14th the late Governor of Northern Rhodesia arrived at Mbereshi. His primary object was to confer the O.B.E. on Miss Shaw. He also inspected all departments of the work. The Industrial Department was busy during the year. Among other work carried out was the preparation of the new roof for the church, the building of dormitories and store for the House of Life, and much in the way of repairs.

The apprentices in training under Mr. Abel have done well. One of the great events of the year was the marriage of Mr. Abel to Miss Hope Robertson.

The loss of Mrs. Sabin to the Central Africa Mission is a very great one, for she was endowed with great gifts of intellect and heart.

* * *

Senga Boys

The Boarding School at Senga has grown to fifty boys, and could easily grow to 100 if I could take them.

Five round dormitory huts of burnt brick have been completed. The foundations of the class-room block are laid, and bricks and materials are ready for building as soon as the dry season arrives. The boys built their own temporary dormitories, and a very serviceable dining hall. The school office and store had been built by Miss Robertson (Mrs. Abel) before we arrived.

There were schools in forty-five villages in the Senga district last year, and the remaining five wished to have schools, but there were not sufficient teachers. The system is being tried this year of gathering the children from two, three, or four villages into one central school.

There is never any lack of medical work at Senga, and the year has again been a very busy one, with two 'flu epidemics with their consequent pneumonia.

* * *

Kawimbe and the Locusts

The Rev. E. H. Clark had forty-seven teachers under training. He says: "The early months were a little clouded at Kawimbe, too, by a different kind of trouble. Locusts were all around us and threatened us with a definite famine in spite of the way everyone attacked the swarms as they hatched and grew to the hopping stage. The famine did not anywhere around become acute this year; indeed, in those districts which escaped the locusts the crop was abnormally large, with the result that there

has been no hunger at all around us. The invasion, however, halved my teacher - evangelist school. It was impossible to insist upon those whose fields were particularly threatened, attending a Bible school while they knew that the result would be semi-starvation for the rest of the year. However, I found that half, forty-seven in all, were quite as many as I could manage easily and had the joy of leading them through a syllabus which included the Gospel



Inyati, South Africa—Woodwork by Students.

of St. John, in detail, reading the shorter Epistles of St. Paul, each as far as possible set in its own particular place, laying stress on its own particular message. We had a sermon class also, in which I took down as usual each preacher's sermon and set it in outline on the board for approval or amendment by the class. We also read Brother Lawrence's *Practise of the Presence of God*, and tried to get home its message. We also went again through the Catechism which it is the duty of the preacher to teach to applicants to Catechumenate and during their time in that class. We are hoping to improve this work shortly. Other things, public reading and public prayer, were not neglected."

* * *

The Mpolokoso experiment

The experiment of "district" churches, it is reported from Mpolokoso, has been started. The number of people who have

been coming from the outlying villages to the Quarterly Church gatherings at the Head Station has been very small. The villages are very scattered and some plan of devolution seemed necessary in order to create and stimulate a "local interest" in the Church. It is therefore proposed to establish four district churches at Mukunsa (thirty miles away), Mutambanshiku (eight miles), Mukupo (twenty miles) and Kabuta (seventy-five miles). The people in the villages surrounding the selected centre have been asked to co-operate in building their own church. Two of these churches are completed, being wattle and daub buildings. The Mukunsa church was opened on December 18th, when seventy-two members joined in their first Communion there. Another church, that at Kabuta, will be opened very shortly. The people of Mutambanshiku began well but soon became tired and need much encouragement to start again.



Photo by]

Boys in Senga Boarding School.

[Norman Porritt.

AFRICANA FOR JOHANNESBURG

JOHANNESBURG University Library is likely to receive more than it lost by fire in 1931 if the London Committee for its replenishment continues as successfully as it has begun. A collection of books, pictures and medals, the nucleus of an exhibition of Africana, was shown at South Africa House in July prior to the despatch of the articles to South Africa.

General Smuts spoke at the opening of the Exhibition and mentioned that the first incident in the events which have led to the collection of Africana was the enclosure of Livingstone's old buildings at Mabotsa as a historical site. Among the lectures given at South Africa House in the week following the opening of the Exhibition, was one on Livingstone and his contemporaries, by Mr. David Chamberlin.

A Message from the Mission House

By A. M. CHIRGWIN, M.A., General Secretary.

Reductions made by the Board

THE Board had a grave and serious task to face when it met on June 21st. Reductions had to be made, and had to be made at once, and before the Directors dispersed to their homes they had decided to reduce expenditure by £6,531. Some of this amount is to be secured by adjustments in the budget, such as the improved exchange position in South Africa; but the whole of it can be achieved only by reducing our personnel on the Mission Field and at Headquarters. There will be nine fewer missionaries on the staff of the Society in future, and two fewer members of the Mission House staff. The Board realised fully the seriousness of the step it was taking. One member described the Board as being, in consequence, one of the saddest he had attended for many years. It was with a sense of grave responsibility that the Board decided to make the reductions.

What this means for the Churches

This decision means that the Board is pursuing its policy of a balanced budget, and is moving steadily, if painfully, towards it. The Directors are keeping to the Three Year Plan, even though the price to be paid is the reduction of the missionary staff.

But there was something more than grave seriousness in the mind of the Directors in coming to their decision. There was also a conviction that the Society's policy of balancing the budget was in line with the will of God. At the time when that policy was adopted and in the weeks when the plan of reduction was being prepared, the Committee and the Board had endeavoured to keep themselves sensitive to God's purpose, and they felt assured that their action was in the line of His will.

There was never any question in the mind of the Board that the Auxiliaries and the Churches could be counted upon to work as hard, to support as loyally, and to give as sacrificially as they had done before. Nothing could indicate more clearly the confidence of the Directors in the Churches and Auxiliaries than the fact that the Budget for this year calls for an increase of £3,500 in home income. This increase will not be easy to secure. But there is no doubt that, with generosity and hard work, it can be achieved.

The decision of the Board therefore means that the Directors, in carrying out serious reductions in expenditure at home and abroad, are counting with confidence upon the Churches and the Auxiliaries to secure the increase needed. In these notes next month fuller information will be given about the effect of the reductions upon the work in the field.

Taking Leave of Missionaries

The Directors said farewell to more than thirty missionaries and visitors from overseas. The number included eight recruits. After the seriousness and gravity of the business that occupied the Board in the morning it was a great joy to know that so many new recruits were going out to the field in the immediate future. The Directors said God-speed to Dr. Norwood of the City Temple on his year's world-tour which will include nearly six months spent in visiting Africa, India and China.

Importance of Rural Work

Fully a thousand million people, or two-thirds of the human race, are peasants, who not only live in the country, but whose whole attitude to life is conditioned by their rural setting. It is probable that for several generations to come the vast majority of the people to whom the L.M.S. will minister will be rural-minded country folk.

Since the Jerusalem Conference in 1928 a good deal of constructive thinking has been given to this problem. It is fairly certain that all missionary activity will have in the immediate future a stronger rural bias. Missionaries will be sought who have the "feel" of the countryside in their bones. Institutions for training teachers and evangelists in the mission field will need to train their students mainly with rural work in view.

Moreover, the whole approach to the countryside requires to be unified. The impact of evangelistic, medical, agricultural and educational work needs to be co-ordinated. Village life in its totality must be redeemed. Native life will be made Christian only when rural life has been baptised into Christ. The call of the hour, therefore, is for courageous and constructive planning. In some places, such as our South villages in Bengal, it has already begun.

Holding Fast at Home

By EDWARD SHILLITO, M.A.

THERE are years in which to stand fast is equivalent to winning a victory.

The story of the L.M.S. in 1932 was the story of a Society which did not yield to panic or take to retreat. It held fast. In June the Directors determined to balance the budget over a period of three years. There had been a five per cent reduction from all salaries and grants: in this way £8,000 had been saved, but there was still a gap of £15,000 between income and expenditure. To meet this the Directors made a further reduction of £3,500 in overseas expenditure. Two conditions they sought to fulfil: one, they would not recall any missionaries, and two, they called upon the Home constituency to increase its income. These increases were to be £8,000 in the first year, £3,500 in the second, and £3,500 in the third. This would lead to a balanced budget by the end of the year 1934-1935.

* * *

The adoption of this Plan was followed by a campaign throughout the country; if we anticipate the story of 1933, as a matter of history the increase of the first year was not secured; and the home income remained about the same as in the previous year. But the year proved to be one in which the economic life of the country had an unparalleled depression, and when the L.M.S. took stock at the end of March it could only report that it had held its own but made no advance. Legacies had been remarkably good, so that there was no increase, but even a slight decrease in the

standing deficiency. Nevertheless the Society has had once more to adjust its plan to the facts. But this belongs to the present year.

* * *

The Society during the year received the final payment under the Arthington Fund. From this Fund it has received in twenty-five years £374,991. This has meant the acceptance of many new challenges and the opening up of new enterprises. The name of the giver of this princely gift will be remembered as he would have wished it to be remembered, in the advance of the L.M.S. into new forms of service.

* * *

There were changes during the year among the officers of the Society. The Rev. A. M. Chirgwin became the first General Secretary of the Society. In succession to Mr. F. H. Hawkins, the Rev. T. Cocker Brown was appointed to be Foreign Secretary. In place of Mr. Parsons, who was compelled through the pressure of



The late Robert Arthington, of Leeds.

business to resign his office, Mr. R. Austin Pilkington became Treasurer. The bare record of these facts cannot tell how much these names stand for in the gratitude and confidence of the friends of the L.M.S.

* * *

It was a year in which the Churches at home were greatly enriched by visits from representatives of the Churches overseas.

An outstanding event in the life of the Churches, both of Britain and of India, has been the visit of the Indian Mission of

Fellowship. The visit had its origin in the Jerusalem Council of 1928, when it was felt that in order to make the Christian fellowship of the Churches of the East and of the West more real, the younger Churches of the Mission Field should be invited to share with the older Churches what they have learnt of God through the revelation of Jesus Christ. The Indian Mission of Fellowship arrived in this country on September 9th and remained until December 15th. The visit marks a new era in the history of the Church of Christ, and similar missions of

fellowship are likely to be arranged in the future.

It has been a year indeed of strain and hardship, both at home and abroad, but there was no falling-off in the courage and devotion of those who love the L.M.S. They sought not in vain to make through their faith a year of difficulty into a year in which they have learned in new ways to draw upon the resources of God, and have studied how they might turn a time of economic depression into one of spiritual insight.

THE READER'S GUIDE



The British Anti-Slavery Movement. By R. Coupland. 1933. (Thomas Butterworth. *The Home University Library*. 2s. 6d. net.)

Professor Coupland who has in recent years given us biographies of Wilberforce and Kirk, now provides an astonishingly compressed manual on Slavery, which every writer and speaker and student should possess. As was to be expected from an Oxford Professor of History, it is authoritative and includes every essential feature of the great story of Emancipation. It is, of course, impossible in a book of 250 pages to record in detail the activities of each of the heroes of the crusade, but a place is found for every event of importance, and the author with all his resources at command, succeeds in presenting the Anti-Slavery Movement in close relation to the historic events of the period during which it was most active. Mr. Coupland's concluding paragraphs are the best comment on the book. He says:

"The story . . . deals only with one aspect of a larger theme—the age-long contact between the diverse races of mankind; between white and coloured, between strong and weak; and the knowledge of it should help the British people to do what they can to make that contact in the future a means of mutual understanding and co-operation rather than of conflict and oppression.

"It would be hard to overstate what the movement has owed to the character of its leaders . . . but they could not have done what they did if a great body of opinion among the British people had not been resolutely . . . bent on the destruction of an evil which Britain had once done so much to create and sustain." Then follows Lecky's verdict: "The crusade . . . may be regarded as among the three or four perfectly virtuous pages in the history of nations."

Towards Freedom.—By Phyllis L. Garlick. 1933. (Church Missionary Society. Price 6d., postage 1d.)

Miss Garlick's book bears the sub-title "Evangelicals and Slave Emancipation."

The broad outlines of the history of Slavery are

lightly drawn and special attention is given to those members of the Evangelical section of the Church of England (The Clapham Sect) whose devotion to the cause of freedom for the slave wrought a victory which affected the whole world's welfare. Looking backward it is not difficult to see that civilisation was heading for disaster when the Claphamites diverted the course of history by faith and hard work. Miss Garlick's timely and stimulating book is written for the use of the friends of the Church Missionary Society and naturally cannot include all the tributary forces which gave power to the movement; but her story is of interest to everyone seeking a full knowledge of the great crusade.

William Wilberforce. By Travers Buxton. 1933. 2s. 6d., postage 3d. (R.T.S. or Livingstone Bookroom.)

No one has a better claim to write the life of William Wilberforce than Mr. Travers Buxton. The family name which he bears is one which will always be remembered along with that of Wilberforce. It was Fowell Buxton, his colleague, who succeeded in the leadership of the anti-slavery forces when Wilberforce felt the approach of old age. And Mr. Travers Buxton has given the most devoted and able service to the inheritors of the same great cause, and in the work of the L.M.S. he has been a most valued helper.

The book is brief, authoritative, excellently planned, and clearly written. It gives a most attractive picture of the Liberator. Mr. Buxton tells the story of the one thing to which he gave his whole strength, but he lets us see Wilberforce also as a man with his book, his garden, his music, and his many friends, not all of them of the same religious belief; we see him as the statesman, the constant friend of Pitt; we watch him through the hours of his well-spent day; we can see him as a man of wit and culture, and all the time we know him as one who was made great in doing a great work. In the service of his Redeemer, he, too, caught some of His compassion and His grace; God's gentleness made him great. We commend the book heartily.

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

Madagascar and its Harvesters

(For statistics see page 192.)

THE year has been one of perplexing problems. The prevailing conditions have let loose disintegrating forces, and there has been a re-emergence of pagan practices in certain areas and a breakdown of Christian restraints in others. The Malagasy Christians have on the whole come well out of the testing days, but some have fallen by the way. There have been cases, causing deep disappointment, of dishonesty and moral failure.

* * *

Trained native leaders

The year has seen the return to Madagascar of yet another of its European-trained Christian leaders. There are now several Malagasy Christians who have been trained in England and on the Continent, and they are to-day filling positions of trust and responsibility in the life of the Church to the great joy of their missionary friends. Three

of these are now on the staffs of theological colleges, where they are engaged in training their fellow-Malagasy for the Christian ministry. Another of them is in charge of Sunday School work in Imerina, and it is good to know that that work continues to make progress. The Sunday School and its allied organisation, the Christian Endeavour, are amongst the strongest Christian forces in the island, and they are almost entirely under Malagasy leadership and direction.

* * *

Outbursts of plague have in places hindered itineration; but nevertheless Government sanction has been sought and obtained for the opening of several new places of worship. The Malagasy are a religiously responsive people, but need the constant stimulus of visitation to prevent them slipping back into old ways and pagan practices.

The hope lies increasingly with those who are being trained in the theological colleges and Bible schools. It is reassuring to learn that the year has been a good one in these institutions, and that the District missionaries have, almost without exception, given themselves to the holding of refresher courses and vacation schools.

* * *

In *Imerina* it is reported that there are too many places of worship, but too few really good churches. An attempt was made during the year to get the weak churches that are within an easy walking distance of each other to join up. But "it seems impossible to move them." To give up a chapel erected by their forefathers is looked upon as a sin. In face of this difficulty the next best step is to get two or three churches to unite under one pastor. This is being attempted.

* * *

The two most encouraging features of the year in Imerina were the work of the Sunday Schools and the Pastors' Refresher Course.

In the examinations held in September, out of 2,500 who took the second examination over 1,500 obtained from 90 to 100 per cent marks. Still more encouraging is it to read that the chief object of the Sunday School is not forgotten in the preparation for examinations.



Dr. Albert Schweitzer, of West Africa (French Mission), and a young Chimpanzee.

More emphasis is to be laid upon the work of the Sunday School teachers; in future, according to the resolution of the Isan-Efa-Bolana, no man is to be recognised as a local preacher if he has not been an active and successful Sunday School teacher. Admission to the pulpit has been too easy in the past. This is illustrated by the fact that the number of local preachers in Imerina is forty per cent more than that of the Sunday School teachers. There is a demand for a severer preparation.

The Refresher Course had 200 pastors in attendance. It was a great success. In five successive days, mornings and afternoons, members listened to twenty addresses. Their fellowship one with another was most valuable and fruitful.

* * *

Pagan Practices still found

“After a night in an indescribably primitive village in the Betsileo country, the evangelist and the missionary climbed a neighbouring mountain at sunrise. A stiff climb was rewarded by a magnificent view. But the chief object of interest was a grave of the former aborigines of Madagascar known as the Vazimba. The Vazimba spirit is a supreme object of dread among them. Here a rough altar was erected. It was a sacred high place frequented for worship by the local animists and their high priest. They assembled here periodically to sacrifice a sheep and to secure supernatural

blessing on the herds and crops. One was back in the days of Canaanites. On descending the mountain the above-mentioned high priest was visited. In the course of conversation a strange medley of idea was disclosed. He said that the story of Abraham had inspired his imagination. The missionary and the evangelist spoke of the story of One greater than Abraham who sacrificed himself and revealed the glory of God both in life and death.”

* * *

Ten New Churches in Ten Weeks

Villages in a heathen country, writes the Rev. J. T. Jones, from Mandritsara, are very much like apples on an apple tree, some become ripe before the others. I had expected twelve ripe villages in 1932—that is, ripe for a church. But we could only actually start ten new causes. I have visited as many as sixty other villages that need a church each, but they are not yet ripe. Rev. H. A. Ridgwell spent a few weeks with me in the district visiting villages that I could not possibly visit during 1932, he also saw fifteen or twenty big villages that should have a church each, but, unfortunately, they were not yet ready for such a move. It was a real triumph for Christ to have ten new centres opened for preaching within ten weeks and the huts duly registered by the Government. Many of the Tsimihety Christians were dancing with joy seeing so many of their own kith and kin deciding for Christ.

For Medical Missions Week

THE special week which the Society's supporters will be asked to observe as a week of prayer, thanksgiving and self-denial for Medical Missions will be the week beginning February 11th, 1934.

* * *

A gift for the Society's Medical Missions has come from an unusual source. Instead of spending money on flowers for use at the funeral of the late Mrs. Dallas, of York, her friends sent five guineas to the L.M.S. for an Indian hospital. Mrs. Dallas was closely connected with the Society in several ways. In York, where her son is the Auxiliary Secretary, she gave our missionaries reason to remember her gracious hospitality.

There is another fact that will interest Northern readers. Mrs. Dallas was a daughter of the “Missionar Kirk” in Aberdeen-

shire and by her wish she was buried at Rhynie, from which town so many missionaries have gone out to the wide fields of foreign service.

* * *

A PRAYER.

O Jesus our Master, Who didst show the love of God by healing all manner of sickness and disease, grant this same love to all doctors and nurses who are serving Thee in mission hospitals and dispensaries, and to those who are still preparing for this service. Give them Thy good gifts of wisdom and courage; may they have the joy of knowing that all the skill and care which they devote to their work is service truly offered unto Thee. Help them so to understand and meet the needs of their patients, that their hospitals may be indeed places where men may see Thee working.

Isles of the Pacific

(For statistics see page 192.)

Cook Islands

IT is pleasant to report that the Rarotongans induced Bradman, the Australian cricketer, to give them a display when the cricket team was at Rarotonga, but the influence of sport on the Island has become a real danger to the life of the community. This will be seen when it is reported that some young husbands who play cricket on Saturdays leave their families without food for the week-end.

Progress has been made in the work of the churches. On three separate occasions the church at Avarua has received young men and women in the prime of life into church membership.

In one of the islands a trouble arose because of the singing at Christmas-time. The native pastor allowed the two districts of his settlement to sing competitively. This went so well that the people began

making hats competitively, and one district forbade the other to wear a certain kind of hat until the whole settlement had finished making. One woman disobeyed, and the deacons threatened to take her hat off her head if she did not change the hat. The husband of the woman in question persuaded her to go home and change the hat, and thus saved the situation. After the service the deacons and the husband met in the pastor's house. The meeting ended in a brawl, and a black eye for one of the deacons.

The Rarotongans are in constant touch with Europeans and European influences, and these things are not always beneficial. It is not civilisation these people need, but Jesus Christ. Civilisation alone but introduces worse evils than already exist in the islands.

The missionary closes on a note of hope. In the midst of many difficulties, it is a season of opportunity and hope and gladness.

* * *

Samoa. Good teaching by Pastors

Changes are being made in the Boys' High School at Malua. The work amongst young men in Samoa has been devoted too largely to making them pastors. The idea has grown up that any boy who enters the High School must of necessity pass on to the College to train for the pastorate. This is a source of weakness in the church. Ways are being sought to make the school a place from which strong, able Christian men of character may enter into the village life of the community, not simply serve the church as pastors.

There are many difficulties to meet in the life of the churches in the Malua district. Some half-heartedness is reported. On the other hand the missionary examining 978 children in the pastors' schools found a high standard of education, which showed the good work done by the pastors. The great need is to revitalise the work of the pastors.

The value of the work done in these pastors' schools is emphasised in various places in the report, and while there is much to cause anxiety in the general life of the church, the good work in the villages must not be overlooked. In spite of the dark features in the church, it must be remembered that these inevitably are reported, while work which is steady and good needs



Photo by]

[B. T. Butcher.

A distinguished visitor at Aird Hill, Papua.

no supervision, and does not enter into the records of the year.

From Papauta School it is reported that the average number of scholars is 150. The school is particularly happy in having Vaega, a man of strong personality, for its school pastor. The school has been established for over forty years, and there are more than 1,500 names on its admittance books. An old girls' reunion is held every August.

General repairs were done to the buildings—not too soon—for when the boards were taken up, they were found to be crumbling away. For a time the Samoan carpenter and his six boys found the work very difficult, but they took it with a good spirit, and there was a completeness about their work. "We found that the change was all due," writes Miss Downs, "to a picture of Jesus in the carpenter's shop which happened to be pinned up in the school hall for one of the Scripture lessons. We only realised this when the carpenter asked if we could give him a copy to hang in his home."

* * *

The American group

Mr. and Mrs. Stallan were able to visit the Manua Group of islands which lie about eighty miles from Tutuila. Theirs was the first visit of a missionary for four or five years, and they were received with much delight.

There are many dark features in the religious life of Tutuila. The church has become, like the English language, a matter of course, and part of the fabric of life.

"We are happily placed in working with the American Administration here," writes Mr. Stallan. "Governor Landenberger recognises the value of the work done by Missions in past years, and is most keen to co-operate while he is the Administrator. One of his most recent steps has been to found a hurricane fund. He has offered to place in the fund two dollars for every dollar subscribed by the churches."

* * *

Gilbert Islands

There is a great need for books in the Gilbert Islands. Many of the early text books are going out of print. But it is difficult for the missionary to find time to work at books, and the expense of blocks or plates for the maps is another difficulty.

The village schools show a definite improvement everywhere in the island. They are in charge of younger men who have had a better training. The Government native officials are much more insistent upon the regular attendance of children at school, and the bear-garden type of school has almost ceased to exist.

From Beru Mr. Spivey reports that it was possible for the L.M.S. work to be carried on by resident evangelists in every village on the island. The missionary during the visit of the *John Williams* to the Island of Makin in November opened and dedicated there a new lime church, an unmistakable witness to the devotion of the teacher and a few of his people.

Among the enemies which the missionary has to meet in the Islands is gambling, which has greatly increased.

On the Island of Tarawa, the financial difficulties at home have made it necessary to ask the native churches to support themselves before some of them are ready for it, but this necessity has already put the teachers in many places on their mettle, and is calling forth the best that is in them.

At Ronorono the schools have been very full. Six members of the Theological College proceeded during the year to their first appointments. Other activities of the station have been continued during the year, such as the Mission Press, dispensary and baby clinic, and the building of the Jubilee church is nearing completion. The Boy Scouts and Girl Guides prove a valuable asset, as do the flute and brass bands. At the annual missionary meetings the Scouts presented the play, "Khama, the Black Prince of Africa," which Mr. Levett has translated into Gilbertese.

The second group of five L.M.S. teacher-trainees have now finished their course at King George V School, and have proceeded to their appointed villages, being replaced at Bairiki by the third group of five teachers.

In Nauru the mission station has been renovated. The teachers and preachers have received simple lessons in theology suited to Nauruan needs. There is a spirit of materialism gaining ground in the island, and it is a most formidable enemy, but the church council during the year has simply had "to stand up, think and rule." The church is a long way stronger than it was thought to be.

Along the Papuan Coast

(For statistics see page 192.)

PAPUA had £2,000 less to spend in 1932, but this did not depress the missionaries. In *Aird Hill*, for example, twenty villages were visited where no missionary had ever been before. The conviction is growing that only a self-supporting church can evangelise Papua. There is a great deal of visitation to be done, and the 2,000 miles which the missionary covers in the year would be impossible without a boat like the *Tamate*.

Masi calls to worship

The way in which the Papuan carries the Gospel message is illustrated by the story of Masi. Mr. B. T. Butcher is the narrator.

"Masi of Uboa amongst the Kerawa people has worked with us at various times, but said little to us of what was in his heart, and had never been baptised.

"Yet news came to us that Masi was preaching Christ among his people, and when we visited his village we found a system of organised worship, even to the hollow log, which, suspended by a string, and struck by a stick, serves as a bell calling the people to prayer. Masi calls the people to prayer and tells them all he knows of God. His

church is in the house of the men, and close by where he preaches the Gospel the old skulls of past enemies still hang before the Agibe. But his word is listened to, a growing number of the village folk gather round, and the singing sounded heartier than that in our own church.

An unclean ceremony

"That a real change is taking place in the outlook of the village is shown by the following incident. Recently they let me stay right through the great Buguru ceremony, which extends over several days. It is at once the most beautiful and the most horribly filthy of all ceremonies among these wild people. We have felt it should be swept away in its entirety, and yet there is so much of colour in it worth retaining.

"It is not for me to order their life, they must learn to do that, but I have tried to show how the filth might be dropped, and the colour and rejoicing retained, and during that Buguru they were themselves trying to break with the moral iniquities sanctioned by ancient custom. The whole ceremony, which is at the very centre of their tribal life, was taking a new meaning and turning



Photo by]

Some Delena People. Various emotions.

[the late H. M. Dauncey.

from licentiousness towards a cleaner conception of marriage.”

* * *

The variety of work which falls to the missionary is illustrated from *Delena*, where a concrete water tank with a capacity of about 4,800 gallons was constructed, new school buildings were started, medical work was carried on, and Mr. Turner gave much time to the revision of the Motu translation of the Bible.

* * *

All through Papua during the year influenza raged fiercely. In *Mailu*, for example, whole households were wiped out, and 75 per cent of those stricken died. Where the missionary was able to visit the stricken places the death rate was reduced to 25 per cent, a fact which shows sufficiently how great the need is for medical aid.

It was a reminder of former things in *Hula* when the news came of an old-time massacre about eight miles away on Australia's election day. Four young women, two girls, a small boy and a man were each clubbed, speared and cut to death. The bodies were laid before the church at Kalo, and a service conducted by the white missionary before their burial.

There is a firm in Sydney which shows its interest in mission work by doing repair work for our launch *Homu* at a reduced

rate. It is reported, too, from *Urika* that a trader, in gratitude for a good turn which had been done to his boat, sent a forge and an anvil to Urika as a present.

There are no medical missionaries from our Society in Papua, but Mr. Moir Smith tells how much the people look to him for medical help, and how much this means in commending the Gospel. From January to June, the missionary applied dressings or administered medicines by mouth or needle in more than one thousand five hundred cases.

“ Personally,” he writes, “ we do not perceive any line of demarcation between one form of work and another, because we work only for the advancement of the Kingdom in this island. When we were lying hour after hour in cramped positions in the bottom of our new boat, hot and tired and dirty from grease and paint, the thing that kept us at it day after day was just the thought that when it was all over we could stand up and look at the work as done in His service, and send the boat out throughout the length and breadth of this district with the message of the good news.”

From *Fife Bay* Mr. Rich reports that there are twenty students in the Primary Class ranging from two months' service upwards. The students are well trained at the bench, and no faults of workmanship or construction were to be found in what they did.

General Statistical Summary, 1933

FIELDS.	MISSIONARIES.		NATIVE AGENTS.					Church Members.		Native Adherents.	SUNDAY SCHOOLS.			SCHOOLS.				LOCAL CONTRIBUTIONS	
	Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).				No.	Scholars.	Schools.	BOYS.		GIRLS.			
														Scholars.	Fees.	Scholars.	Fees.		
1. INDIA	43	43	68	366	1400	122	420	M. 13524	W. 12817	148723	849	32608	788	33837	£ s. d. 9718 11 0	19214	£ s. d. 3509 11 6	12470	£ s. d. 2 0
2. CHINA	52	53	37	138	240	87	154	7226	5200	10764	100	5553	100	4937	£ s. d. 13146 12 0	2710	—	38874	£ s. d. 13 0
3. AFRICA	22	13	28	174	279	—	61	5089	11866	22103	161	8602	278	7468	£ s. d. 2292 0 6	5339	£ s. d. 1724 9 8	4399	£ s. d. 10 1
4. MADAGASCAR	15	7	491	2408	223	—	45	16693	25936	219913	753	38954	152	5637	£ s. d. 1992 8 10	4692	£ s. d. 480 13 4	20734	£ s. d. 0 11
5. SOUTH SEAS	13	5	301	262	—	—	—	9540	10571	50691	381	18071	283	7577	£ s. d. 123 15 0	5790	£ s. d. 196 10 0	27671	£ s. d. 17 1
6. PAPUA	14	1	80	39	—	—	—	2549	2140	6547	120	8582	115	9118	—	—	—	635	£ s. d. 14 3
TOTALS	159	122	1005	3387	2142	209	680	54621	68530	458741	2364	112370	1716	68574	£ s. d. 27273 7 4	37745	£ s. d. 5911 4 6	104785	£ s. d. 17 4

	£ s. d.
Local Contributions	104785 17 4
School Fees	33184 11 10
Medical Mission Receipts	47388 14 1
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	185359 3 3

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