

*The*  
**CHRONICLE**  
*of the*

**LONDON MISSIONARY SOCIETY**

**1935**



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THE

JUNE, 1935

PRICE TWOPENCE

# CHRONICLE



*On the Road to the Mountains, China.*

THE STORY OF TINGCHOW, by Kate Hutley — NO WITHDRAWAL  
OF MISSIONARIES NECESSARY — THE AFFAIRS OF BECHUANALAND

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

## ANNOUNCEMENTS

The RegisterArrivals

Dr. and Mrs. O. H. Stursberg, from Berhampur ; Miss Gifford, from Jiaganj ; Miss E. Sharp, from South Africa, April 16th.

Mrs. Harlow and three children, from Neyyoor, April 18th.

Miss E. T. Mörch, from Chikka Ballapura, April 25th. Rev. and Mrs. P. E. Wallbridge and five children, and Miss Jean Gillison, from Central China ; Rev. H. A. Ridgwell, from Madagascar, April 26th.

Mrs. Howard Somervell, from Neyyoor, April 29th. Rev. and Mrs. A. W. McMillan, and daughter, from Fiji, May 3rd.

Departures

Miss Irene Kirby, returning to Erode, per s.s. *Viceroy of India*, April 13th.

Mrs. Roland James and three children, returning to Ambohimahasoia ; Rev. and Mrs. A. G. Mappin, appointed to Madagascar, per s.s. *Arundel Castle*, May 3rd.

Marriage

BROUGH—INGLIS.—On February 20th, at Colombo, Anthony Watson Brough to Jessie Winifred Inglis (both formerly of Erode).

Deaths

MEECH.—On April 13th, Gladys Evans Meech, of Peiping, daughter of Rev. S. E. Meech, formerly of North China.

JOHNSON.—On April 26th, at Hampstead, E. Dorothy F. Johnson, daughter of the late Rev. A. N. Johnson (formerly Home Secretary, L.M.S.), aged 50 years.

Wants Department

Many thanks to Miss Burnett for parcel with no address. Special requests for seven copies of Cruden's or Young's Concordance. Pictures for Sunday School Primary work and for day school. Lantern Slides, Dolls, Gramophone Records, set of old or new Linguaphone (gramophone) Records, French course, with handbook, for Madagascar, Pathé Baby Cinema Films, 9.5-mm., on any subject for use in educational and evangelistic work, Boys' Shirts, and any and all kinds of hospital requirements.

"The Helping Hand" and "How to Send Parcels Abroad" leaflets will be sent post free on receipt of postcard to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1, who will also be glad to hear of anyone willing to post abroad copies weekly of "The Illustrated London News," etc.

The Loan Department is in need of Sun Helmets for men and women for use in plays and tableaux.

Contributions

The Directors gratefully acknowledge the following anonymous donations : "X.Y.Z., 6s. ; "Inasmuch," for Cook Islands Relief Fund, 5s. ; Anonymous, for Medical Missions, 2s. 6d. ; O. A. P., Hove, £1, for Cook Islands Relief Fund ; "A Fellow Disciple," £1 ; "A Brighton Woman," for Cook Islands Relief Fund, 2s. 6d. ; "A Little Help," 3s. ; "A Reader of Public Opinion," for New Leper Colony in Madagascar, £1 ; Ditto, ditto, £1 ; N. 17276, 2s. 6d. ; N. 17426, for Cook Islands Relief Fund, 10s. ; "For the Lord's work," 8s. 6d. ; N. 17445, 2s. 6d. ; "Dings," £1.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Moor-down, Bournemouth.	MISS K. D. ELLICOTT.
Polegate.	MRS. GOLDSMITH.
Edgworth, Bolton.	MR. G. CORDEN.
Birchington.	
Mervue Hall Mission, Belfast.	MR. G. ALEXANDER.

M.A.C. Prayer Meeting

The prayer meeting for London, on Friday, 21st June, will be of a special character, as it is hoped that a number of branch secretaries and members of the Watchers' Prayer Union will join with us to pray especially for the work of that Union. Miss E. Hope Bell will be the leader, and Rev. Joyce Rutherford will be present to speak on matters at home and abroad that call for prayer. The meeting is from 5.30 to 6.30 p.m., at Livingstone House, and it is hoped that all friends who can will make every effort to join with us.

To Help India's Women

Friends who visit Livingstone House have a chance while they are there to help the women of India. In a room on the fourth floor of the Mission House articles made by the women in some of our Indian stations can be bought. These women depend for their livelihood on the sale of their hand-made lace and embroidery, and every article bought in London is a help to them. The articles range from inexpensive handkerchiefs and tray-cloths to larger and more expensive work, and make excellent birthday and Christmas gifts.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

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

JUNE, 1935

## A Feast at Urika

### A DANCE AND ITS MEANING

**B**ETWEEN six hundred and seven hundred Papuans came as guests to the great feast at Urika last Christmas.

Mr. G. Moir Smith, our missionary, sends a few particulars. There was, in accordance with Papuan custom, a festival dance in which some of the chief characters were most elaborately dressed, and not without meaning.

Three of them are shown here with their drums. The fantastic masks and headgear are unfortunately confused with the background, but they are most elaborately designed and made.

Urika station dates from 1907. It is on a small island in the Gulf of Papua, containing a population of 40,000, described as "wild and hard to reach."

At the last meeting of the L.M.S. Board,

when the Rev. W. J. V. Saville of Mailu was received on his retirement, he spoke of native festivals of this kind. He thought the underlying idea in the minds of those taking part in them was to keep their departed ancestors informed of the fact that their successors were "carrying on" in the sense of maintaining the best things they knew, the traditions of the community.

It was at this station that the late Rev. J. H. Holmes ("Homu") lived and laboured for the last fourteen years of his adventurous service. The Board's Deputation (Messrs. Lenwood, Viner and Williams) which visited Urika in 1915, considered that—"The station is a fine one, all the more when we remember the unpromising nature of the swamp out of which it has been created."



*Three dancers drumming.*

# The Story of Tingchow

*The Rev. Kate Hutley was appointed, as Miss Keen, in 1913, and served in Tingchow till 1929. In that year she left to be married, just before the break-up of the Mission on the occupation of the district by Communists. She was reappointed in 1932, and as sole survivor of our Tingchow staff she shepherded the Tingchow refugees scattered in Amoy and Changchow. She is now taking the lead in the move to re-occupy the district by Christian forces, and to rebuild the Church.*

**F**ORTY-FIVE years ago a memorable meeting of the Congregational Union of South Fukien (now merged in the South Fukien Synod of the Church of Christ in China) was held in the East Gate Church in Changchow, which resulted in the Chinese churches promising some \$400\* a year and sending twelve men—six preachers and six colporteurs—to begin work in the great Tingchow district. It was at that time largely an unknown district, but they knew the names of the six important cities and so they planned to put two men to work in each. The men were all Amoy-speaking,

\* As an average figure, 1s. 6d. may be taken as the value of the dollar.

and so at first could do nothing but sell Bible portions and point out important passages to those who could read. They began at once, however, to learn the language and were soon able to preach more or less understandably in the local dialects. (I say "dialects," for these are many and varied throughout the Tingchow district.) In several of the cities the magistrates of that day refused to give protection to the foreigners from Amoy, and requested them to leave, and so they had to go to some of the country places. In spite of opposition, however, the soil was prepared and the seed sown, and gradually little churches began to be formed.



Photo by]

[R. R. Turner.

*The Needle Rapid on the river route to Tingchow. The chanel is only just wide enough to allow the boat to pass. More than once missionaries have suffered shipwreck here.*



Photo by] [G. Currie Martin.  
*Bridge at Tingchow.*

### *Help from home*

The second stage was in 1907, when the Chinese Church, finding the task too big for them alone, applied to the L.M.S. for help, and when the Arthington money was available some of it was used to send missionaries to Tingchow to help the Chinese workers; and from 1907 to 1929 Chinese and foreigners worked together in evangelistic, educational and medical work.

### *The Communists arrive*

The third stage was from 1929 to 1934, for in 1929, owing to Communist occupation of the district, the missionaries and many of the Chinese, not only Christian Chinese, had to leave, and no organised Christian work has been possible for six years.

The fourth stage in the history of Christian work in Tingchow began on February 12th, 1935, when in the Ladies' House behind the East Gate Church in Changchow another meeting was held which may be memorable in the annals of Tingchow Church history. On that day a special meeting of the Tingchow Presbytery was held. At the meeting in 1890, there were no Tingchow Christians; at this meeting were present a pastor, four preachers and an elder, all Tingchow people. Our beloved Pastor Chiu, the leader of the first band of preachers, who gave more than a quarter of a century to the work of God in Tingchow, was with us, and though an old man of nearly eighty, he conducted our opening devotional meeting. One of his sons-in-law, Pastor Tan, now minister of the fine Chinese

church in Kulangsu, and who also gave some years of work to teaching in the Bible school in Tingchow over twenty years ago, was also present and conducted the closing Communion service. The chairman of the Presbytery was the one remaining Tingchow missionary, Rev. Kate H. L. Hutley.

We met to reconstitute ourselves officially as a Presbytery, to receive the report of the three preachers who have just returned from a two months' tour of the district, and to plan our campaign for the next few months. We decided that for this half-year, when we shall have five Chinese preachers, two Biblewomen and myself, to form three preaching bands, one to function mainly in the south of the district, one in the centre and one in the north. We expect to have two more preachers in the autumn.

### *The three return*

The three men who have been up to the district had a wonderful story to tell; they were able to visit all but four of the smaller and more remote churches and preaching-halls. Six years of Communism have left



*A street in Tingchow.*

us with a depleted church roll, and a depleted population in general to work on. Some have been killed, others have died, while some of the remaining 300 church members on the rolls of the various Tingchow churches are still living in other places. However, we have a live nucleus remaining; many of the members are as gold tried in the fire—they have experienced wonderful answers to prayer, have found God ever present to guide and protect, and in a few places already there are new hearers. In Tingchow city and in Chyr Nai, all through the last six years people have met in secret to worship God every Sunday. They dared not sing, but have had meetings for Bible study and prayer. The old Biblewoman who was put in prison for taking part in Christmas services came out more zealous than ever, and a man who was imprisoned with her woke one night and thought he saw on the walls of his cell the Chinese characters meaning "On behalf of the Lord," and was comforted and uplifted.

### *A nightmare*

Life under the Communist regime has been a nightmare, people not knowing from day to day if they would be seized and put in prison or to death on some trumped-up charge. Everyone has been short of even the necessities of life, such as rice and salt, yet the Christians in Tingchow city have had their usual thanksgiving service on the first Sunday of the Chinese New Year, each year, and in spite of their poverty have made an offering of several dollars each year. After the Communists departed the Government officials, seeing the building empty and apparently unused, were going to use it for some kind of an office, and so the people made a special collection and

with their New Year offerings got sufficient to replace the big front door which had been taken down and burnt by the Communists. They also replaced the board over the front door saying that this was a Church of Jesus Christ, and since then they have had no trouble. The building is absolutely empty, all the furniture was taken and only the shell of the building remains. When the three preachers went up they had a congregation of over fifty in this church, all delighted to be able to worship God in freedom once more. This is one of the places where there are already new hearers. The old Biblewoman who has been there all the time has now been joined by the other one, Mrs. Cheng, and together they are making the most of this opportunity and the readiness of the people to be taught of Jesus Christ.

### *Twice destroyed*

Ho Thien, about thirteen miles from the city, is one of the oldest churches in the district, and for the second time in its history the church building has been razed to the ground. The first time was in 1900 at the Boxer rising. Here there is a new spirit of earnestness among the Christians who

gathered for worship from all the villages round and met for worship in the home of one of the members. Thirty-five members still remain here and probably a few more in the branch church at Chung Ka Piong, five miles away, which it was not possible to visit this time.

### *Streets of blood*

Naeng Fa, sixty miles to the north of Tingchow, is the place that suffered most from the Communists. It is only a small city of not more than 30,000 inhabitants, and there 12,700 people were killed by the



Photo by]

*The road to Tingchow.*

[H. Marsden.



*The city of Tingchow. General view.*

Reds, not soldiers, but ordinary people; whole streets are now deserted and whole families wiped out. In most places women might be put in prison and beaten and tortured in other ways, but not a great many were put to death, but here even women with child were killed, and men who were put to guard the city at night (no one else dared be out after dark) tell stories of women twenty or thirty at a time herded out of the city at dead of night and later Red soldiers came back with baskets of clothes and rings and hair ornaments, etc., and no women. Mr. Mu, one of the three preachers who went up has been for a long time worried about his family who were shut up there and who could not get out, and to whom for some months he was not able to send any money, and he did not know if they were alive or dead. However, he found the family all alive, though covered with sores and dressed like beggars, and the house bare of everything it once contained, everything having been confiscated by the Communists. Not only so, but his wife, and daughter aged fourteen, were imprisoned for three months last year. At one time they took Mrs. Mu out and were going to kill her, but apparently they could not find any charge against her and she was taken back and afterwards released on payment of \$60, which she managed to borrow. Then she had no food for herself

or the family, and so was obliged to marry off the little girl for a dowry of a few bushels of rice. Mr. Tshia, a preacher, a native of that place, was put to death by the Reds last year, and all that remains of his family is a wife who is mad and a child of under two years old.

### *A far-off group*

In Tshiang Teu, twenty miles from Naeng Fa, all that remains of the church building are two wooden pillars. Many of the people fled at the approach of the Communists, and the strongest church family, one of the few completely Christian ones, has been living in Foochow, both their home and shop having been destroyed. There is, however, an earnest little group of women here—Shien Lang Tsih, one of the early Christians, went off rather badly for a time, but is now keen as ever. Another of her great friends has been a Christian in secret for years, but her husband, the former post-master, refused to let her come to church and so she used to go and pray in secret in a loft. Now he has died and she has openly allied herself to the little group of Christians, and I hope I may soon have the joy of baptising her and receiving her into the Church. Just before Christmas she had a vision of the Lord Jesus coming down from Heaven and He seemed to come to her room and be seated on a throne there and she

fell down to worship Him. After that her house seemed to be the natural place for the Christians to meet for their Christmas service and they have gone on meeting there. Mr. Vong Tsu Yeng, a former preacher, now in business, is looking after the little flock and taking the Sunday services. Another ex-preacher, Mr. Mu Shao Thong, who was in business there, met with a horrible death at the hands of the Reds.

### *Saved as by a miracle*

Si Paoh now has thirty-eight members, and one was killed by the Communists. This was one of the most live churches in the district, and the people have not hidden their Christianity; and many here, too, have had wonderful experiences of the power of God to save in the midst of danger. One deacon, Tsau Ka Peng, had the Church roll and account books in his house, and during the Communists' regime, realising that if they were found there it would mean death for him and his family, he took the box and hid it behind an idol in the local temple. Later on Red soldiers were quartered in the temple. Then the 19th Army came and the Reds had to flee and, not wanting to take their flags, they came on this box and stuffed them into it. A few days after, Mr. Tsau remembered the box and went by night and fetched it home, but apparently did not open it. Not long after the Reds again captured Si Paoh and there was no time to take the box to the temple, and so Mr. Tsau hid it behind his house and covered it over with straw. One day the Reds were poking round and came upon it and dragged it out. The unhappy family stood round waiting for it to be opened, thinking their last hour had come, when to their amazement out came red flags, and the Communists yelled with delight and hailed them as comrades and sang the Red song and declared there was no need to look any more, and they were saved as by a miracle.

### *A third of the people gone*

Pe Sa is another place that has suffered very badly from the Reds. Reports say that nearly a third of the population has been wiped out, and practically no young men remain in the place, only old men and children. The church building, an adapted Chinese house, has been badly damaged by

the Reds and by floods, so that much repair is needed as part is almost falling down. Nineteen Church members remain, and the people are rejoicing again in being free to hear the Gospel. There was a splendid opportunity for evangelistic work and a fine spirit of friendliness to the Church prevailed everywhere. Weekly worship is now being conducted, and the leader is an ex-teacher-preacher, Mr. Yui Shung Khi. Ku Thien is another weak church with only thirteen members, but in villages near Tshung Thau, where we had a branch church, there is a good opportunity for evangelistic work.

### *Facing the future*

It was decided in the Presbytery meeting that a letter should be prepared and sent to all the churches in South Fukien giving news of Tingchow and inviting anyone who cared to do so to help in repairing some of the churches, and in getting some necessary furniture for the places which we hope to make centres from which to do evangelistic work in the country around. The Tingchow people are going to have a struggle during the next few years to repair their own homes and to restore their farms and build up their businesses again, and to generally restore conditions after the terrible six years of Communism.

We are still without a doctor, and in many of the towns and villages neither Western nor Chinese medicine can be bought, and there is much sickness. I feel the work of an earnest Christian doctor, either Chinese or foreign, could do much to demonstrate to these distressed people the reality of Christian love.

The British Consul and the military authorities seem to be quite happy for me to make the trip to Tingchow at present, and are being helpful and kind in all sorts of ways. I am hoping we shall not have any more rain in the next week as the road is very new and dangerous in parts, as there are steep mountain gradients, and the cars are not always all they might be. I believe, however, that the difficulties to our resuming work in Tingchow are gradually being cleared away. It has been hard to wait so long (I have been back nearly three years) before being able to get to the work for which I came back to China, but I believe that now is God's time for us to go back and begin again, and so we need have no fear; we shall go and go safely.

## Three Tingchow Leaders



THE above picture shows three of the leading figures in the movement for the re-occupation of the Tingchow district. The central figure is the Rev. C. T. Chiu, one of the great Christian leaders whom God has given to the L.M.S. churches in China. Forty years ago, as the young minister in one of the leading churches in Amoy, Mr. Chiu heard the missionary call to Tingchow. He led a band of young men ten days' journey inland to what was then

almost foreign country. He was called "foreign devil" and treated as such. Stoned out of the city, he won his way back, and for twenty-five years was the honoured leader of that little band of pioneers. He retired from that position and visited England in 1916, but has continued in the active ministry of the Church. Though now an old man he still serves the Church of Christ in some of its most difficult tasks, but his absorbing interest is Tingchow and the rebuilding of the Church there.

The Rev. C. K. Tan, on the right of the picture, left an important church in Changchow in 1907 to take charge of the schools in Tingchow, which he served for a number of years. Since leaving Tingchow he has been minister of the large church in Kulangsu, Amoy, with his wife, the daughter of "big" Pastor Chiu. He has carried on a fine ministry there, and the remarkable revival now taking place in Amoy could scarcely have achieved such results apart from the ministry of such men as he. Three successive services have to be held every Sunday morning in this church, which seats about 800; all are full, and there are other gatherings in the afternoons and evenings, apart from the Graded Sunday School. Mr. Tan is also deep in the movement for the re-occupation of Tingchow.

At the left is the Rev. Kate H. L. Hutley, who contributes the narrative on Tingchow in this issue.

### Swanwick Conference

The annual L.M.S. Conference will be held at The Hayes, Swanwick, Derbyshire, from the 10th to 16th August. The general subject will be "Some African Problems." Miss Mabel Shaw, Miss Janet Bryson and the Rev. H. J. Barnes will speak about Africa. The list of speakers will also include Mr. H. S. Keigwin, Mr. D. C. Highton and the Rev. Norman Goodall.

Many registration forms have already come in. Please will you register early in order to make certain of a place. The fees are: Registration, 5s.; Conference fee, £2 12s. 6d.; total £2 17s. 6d.

Application should be made as soon as possible to Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

### L.M.S. and Missionary Candidates

Readers will be interested to know that we have filled all the posts that were vacant for men, and all the men candidates who have been accepted by the Committee are now preparing to go abroad in the autumn of this year. There are many other posts vacant which we would like to fill, but our present budget does not allow for it. It sometimes happens that a candidate has to wait until a post becomes vacant before he can be appointed. But we greatly hope that this will not prevent men from offering, as more candidates will be needed in the very near future. Unfortunately, we have not been able to fill all the posts that are vacant for women. We need immediately offers of service from women who are trained to do educational and evangelistic work.

# A Time of Centenaries

## The Basel Mission

**T**HE famous Basel Mission celebrated at the end of last year the centenary of the founding of its important evangelistic work in Malabar. The Basel Mission has had the most fraternal relations with our own Society from the days when our Directors had the joy of assisting the younger Society financially at its launching.

In more recent years our South India Missionaries offered and gave personal service in Malabar at a time when German missionaries were excluded from India. This assistance in the supervision of the work in a most difficult time was gladly given and warmly acknowledged.

The Basel Mission is a good example of the truth that the Gospel touches the whole of life. Here is a Society manifestly evangelistic in aim and method which has called into being for the welfare of its Indian charges two great and flourishing industries — weaving and tile-making. So well known are they that Europeans in commercial circles have spoken of “the Mission of Tiles and Towels.” It may not be meant as a compliment, but it testifies to a great service rendered to India.

## The Swedish Society

Swedish Missions celebrate this year the hundredth anniversary of their present Society. The L.M.S. had something to do with its origin, for the preliminary evangeli-

cal union of Missions in Sweden derived much of its inspiration from the stirring appeal distributed in seven languages throughout Western Europe by our founders. There is an interesting letter from Thomas Haweis to Mr. Sundalin of Norkoping, dated June, 1799, which well displays the writer's fervent pen. Dr. Haweis wrote:—

“Our annual meeting is just past, our numbers increase, our revenues augment, our Union is strengthened, all things prosper beyond our expectation. Glory to God! You have probably heard of the

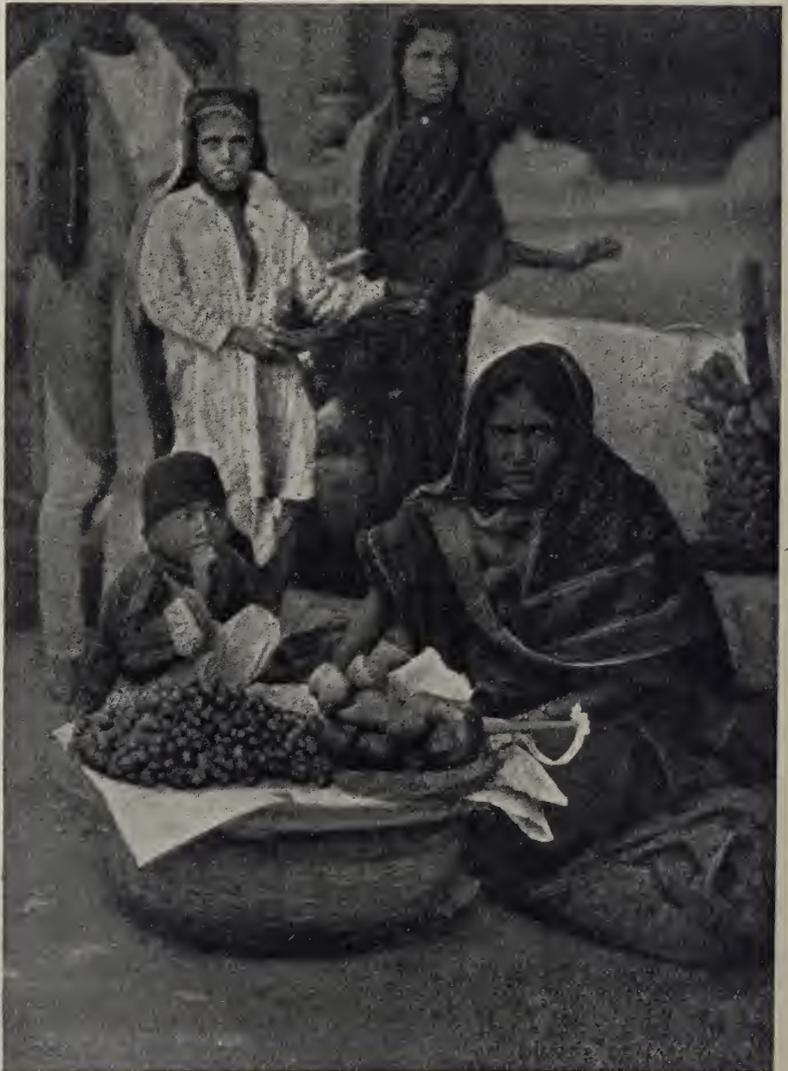


Photo by]

*An Indian Fruit Seller of Hyderabad.*

[Atlantis-Verlag.

happy return of our ship (*Duff*). Immediately we commenced a new scene of labours—within three months forty brethren and sisters offered themselves—they rushed composedly into the deep and are now, we trust, arrived at their destination.

Our hearts palpitate in expectation of the intelligence our returning ship may bring."

The spirit of Haweis and his friends was chastened by the disappointing news that the second voyage of the ship had ended in the capture and return of the missionaries. But they rose up with renewed faith and planned more and better work.

We congratulate our Swedish friends both on their history and their prospects.

## PASSED ON

**M**RS. ANNE JANE SOMERVILLE, who passed away on February 16th, in her eighty-eighth year, belonged to a family which has been long associated with Scottish Congregationalism and with the London Missionary Society, and was herself for many years a prominent figure in both. Her sympathies, however, were widespread, and she rendered much valuable service in other fields. Along with the late Duchess of Buccleuch she took a leading part in the foundation forty years ago of the Dalkeith District Nursing Association. At an earlier date she took an active part in the struggle to obtain for women an opportunity of qualifying in medicine, and when Dr. Jex-Blake returned to Edinburgh and started an extra-mural school for women Mrs. Somerville gave generous support. In 1885 she assisted in starting a little hospital and dispensary, which in 1899 was transferred to Bruntsfield and is now a famous women's hospital.

For many years she was a Director of the L.M.S. and a President of the Edinburgh Ladies' Auxiliary. Three daughters and one son served in the Mission field, one daughter and son under the L.M.S.

### Mrs. Gavin Smith

Mrs. Gavin Smith, news of whose sudden death at Kimberley reached England recently, was appointed with her husband to Niue in 1909. On health grounds she and her husband were transferred to Taungs, South Africa, in 1915. In 1920 Mr. Gavin Smith was appointed theological tutor in the Tiger Kloof Institution, and since that date Mrs. Gavin Smith had fully shared with him in the life and work of the Institution. In the absence of a doctor she did the duties of medical officer to the school, rendering invaluable service in that line, as in many others. But what will be missed in that

busy community at Tiger Kloof is the vital personality, radiating influence in every direction, kindly, always active, eager for service in any need and with abilities that guaranteed the effectiveness of that service. She had suffered a series of ailments for a couple of years past, and was receiving treatment at the Kimberley Hospital, with every expectation of resuming her busy life, when she died suddenly from heart failure, on April 2nd, 1935. In Mrs. Gavin Smith the Society has lost another of the married women who have given such magnificent service to all branches of its work.

### Miss Gladys Meech

News has arrived of the sudden death of Miss Gladys Meech, of North China, on April 13th. Miss Meech belonged to China in a very real sense, her father, the Rev. S. E. Meech, worked there for over sixty years, one of the Society's great missionaries. Miss Meech, while living with her father, gave voluntary service for some years before joining the staff of the Society in 1925. She had special gifts for work among children and was peculiarly successful in the Sunday School and Girls' Life Brigade, which she developed. She won the love and the confidence of these children in a quite unusual way. She was in England for furlough a year ago and had just returned, eager to undertake the work in religious education, to which the Synod of the Church of Christ had specially appointed her. In the course of her work in one of the country villages outside Peiping she was bitten by a dog and given precautionary anti-rabies treatment, under which she died in the Peiping Union Medical Hospital. She had endeared herself to her colleagues, Chinese and European alike, and the loss of her kindly personality is as deeply felt as the loss of her service.

# THE REKINDLER

By EDWARD SHILLITO, M.A.

"I believe in the Holy Ghost, the Lord and Giver of Life."

## I

IT is Whitsuntide once more, and the old memories and the old promises come back to us in our worship. "The Spirit of the Lord God hath filled the whole earth; Alleluia!" Once more it is driven home to us that, unless this is true, we are powerless and hopeless. Everything for us depends upon the answer to the question whether or not there is a Holy Spirit, the Quickener and Inspirer—whether or not there is the Spirit Who rekindles in human hearts the ancient fires. If such a Spirit has been given, and not withdrawn, then nothing is impossible for the Christian Church. If there is no such Spirit, then the fires die down, and there is no power to rekindle them.

"O Thou Who camest from above  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart."

Who else can kindle that fire but the Spirit Who comes from above?

## II

It is part of the service which the missionary renders to the Church, that he sets in clear relief the central doctrines of the Christian Faith. He does this not by writing upon the history of doctrine, but by his own first-hand experience, and by the very nature of his task. It may be possible for a Church in a Christian country to witness for a time to an ancient tradition which finds no living expression to-day. It may keep a memory of the past from dying. It may even recall Pentecost, but only as an event which took place nineteen hundred years ago. *The missionary simply cannot do this.* The Society, which lives to carry the Gospel into new lands to new people, must believe in the Spirit of God, Who for ever prolongs the work of the Redeemer. No missionary can think it his call to carry to new peoples what is only an ancient tradition. He must have God the Holy Ghost. And because he knows this truth as a daily and hourly support, and because he has proved it, he is able to tell the whole Church, by fresh and living tokens, what a strange power is waiting to be released.

## III

Let us think again what it means for our Society to send its witnesses into lands into which their coming is the beginning of a new chapter in history, and indeed of a revolution in human society. These witnesses in many lands have had to coin a vocabulary for their message, so strange in the spiritual world of which they bring good news. It is something new that is given. But what justification is there for giving a new thing like that? Let it be granted that they proclaim to a tribe the news that at one moment in history within a country which can be placed on the map, a Word was spoken, a Deed of Wonderful Grace was done, Jesus lived and taught and died and rose again.

But that would seem long ago and far away to those who heard it, unless something more could be given. That something more is the good news that there is a Spirit Who makes that ancient story new, Who takes it out of Palestine and writes it as a story to fill the whole earth, Who makes the Lord Christ a Living Redeemer and Friend, everyman's contemporary. Once He kindled a flame of sacred love in the hearts of men, to see the light of that flame in the New Testament. But He still kindles that same flame. It is essential that this should be made known.

Could a missionary set out for some new land if he did not believe this? If he did so set out would he remain for long?

## IV

But we have no right to expect one level of faith and experience from such of our number as go abroad and reserve another for ourselves. If they keep Whitsuntide as a day which recalls a glorious gift without which they would be poor indeed, can we keep it as a day which simply revives an old and moving story from the records of our Founders?

Let us try to understand, when Pentecost comes, what difference it makes.

We believe that Christ did something for us, and we do well. Are we prepared to let Him, through His Spirit, do something *within us*? Are we ready to go the way by which the Apostle came to say, "I live, and yet not I, but Christ in me"? ?

We believe that in the power of that Divine Spirit the first believers went forth into all their world, fearless and invincible. They did not carry a tradition which they had to keep from being forgotten. They witnessed to a living Christ, and if men said "Where is He?" they answered, "He is here; He is within us." This was not the afterglow of the earthly ministry of Christ, slowly dying away; it was a new and glorious and inexhaustible reality. And it was no more their privilege than it is ours. Are we prepared to believe and to act as if we believed these things, which are indeed commonplaces of our Christian Faith?

## V

The Missionary Enterprise, without a strong faith in the Holy Spirit, would be a pathetic futility. But all Christian enterprises without that faith are a vain expense of human toil. Without such a faith we shall seem to those outside the Church as keepers of deserted fortresses in a vanished world. But if we believe in the Rekindler, Who for ever makes modern that which is

ancient, Who never ceases to make the old fires burn anew, Who makes Christ in very truth the same to-day as yesterday, then we need not fear, however strong the enemy may be.

## VI

Missionaries must believe in God, the Holy Spirit. But are we, who remain at home, able to do without that Spirit? Are there no fires, very low to-day, which need rekindling? Are there no tasks before us into which we must have a living Lord to lead us? Are there no foes, which are too strong for us if all that we have is an ancient tradition which comes from a world which many say that they can and must forget? Is it easier to carry the Christian Word as missionaries do to a people that do not know, or, as so many do at home, to a people that have forgotten?

We are in the same condition, missionaries and workers at home, and we know our deep need, and, thanks be to God, it was to those who knew their need that the Spirit came.



A JOINT ORDINATION IN CENTRAL CHINA.

Mr. Tseng ordained to the pastorate of the Tsao-shih District Churches. The missionaries taking part are (left to right) H. F. Wickings, A. J. McFarlane and F. G. Onley.

# THE BECHUANALAND PROTECTORATE

The Proposed Incorporation into the Union of South Africa.

**T**HE Premier of the Union of South Africa has again raised the question of the Incorporation of the Bechuanaland Protectorate, together with other Protectorates in the Union, and Chief Tshekedi has issued an appeal to the Parliament and people of Britain against that proposal.

The Bechuanaland Protectorate is peopled by six or seven dominant and many subordinate tribes, with remnants of others. Tshekedi speaks for all these, and in particular for his own people, the Bamangwato.

## *History*

It is important to remember that the Bechuanaland Protectorate was accepted, as such, by Britain, at the request of some of the dominant Chiefs, and not as a result of conquest. Livingstone, and later missionaries, advocated a Protectorate as some defence against the inroads of the Boers into the territory. In 1885, after negotiations between Sir Charles Warren, Khama, Sechele, and other chiefs, a Protectorate was proclaimed. One of the objects of this was to secure for British commerce an open road to Central Africa. The basis of the Treaty then made is clear; the land is recognised as belonging to the tribes, it has been explicitly stated that "the territory is not British soil." The Chiefs were to administer the affairs of their own people while the British Government was to control the external relations of the Protectorate.

## *Present Position*

The Government has been compelled by natural developments to assume an ever-increasing degree of responsibility for the internal administration of the Protectorate. Taxation, police, the administration of justice in certain classes of criminal case, railways and roads, limited telegraph and postal services, medical, veterinary and agricultural services, have been undertaken, involving a civil administration of about 120 Europeans and 350 natives. Public works, however, have been in the main neglected. The personnel of the Administration is not of the same high grade as is usual in the Colonial service, and the people suffer from poverty, due in a large measure to drought, with the consequent malnutrition and physical deterioration.

## *The Case for Incorporation*

The Act of Union of 1909 envisages the ultimate Incorporation of the Protectorates into the Union. It is claimed that Protectorate status has not proved beneficial to the people of the territory. They have been neglected and would gain by incorporation. The Protectorate depends to a large extent on the Union for its economic existence. The markets for its produce are largely found in the Union, or Rhodesia, and its lines of ingress and egress entirely so. It is claimed that Incorporation is necessary for a unified and effective control of natural pests, such as locusts, epidemics and disease in general. The Union Government would find the Protectorate useful on account of its large unoccupied areas, which theoretically would serve for the provision of the larger Native Reserves, promised to the Natives of the Union under the Natives Land Act of 1913, a promise hitherto not implemented. Incorporation would also give means for a fuller control of the labour supply in the Protectorate.

## *Objections to Incorporation*

(1) The Protectorate is not British territory, and the Government has, therefore, no right to hand it over to the Union. The Act of Union is therefore irrelevant in this connection. Britain may at any time, of course, relinquish her Protectorate, but not transfer the Protectorate to another Power.

(2) The people of the Protectorate value highly their direct connection with the Crown and Parliament. In case of need direct appeal can be made to the Crown. This constitutes an important safeguard to native rights. The Chiefs have always contended that their treaty was with the Imperial Government, whose place the Cape Colonial Government did not fill, while the Union Government under the conditions set up by the Union Status Bill can do so still less.

(3) The people of the Protectorate are unwilling to be reduced to the level of economic serfdom, in which the native races in the Union exist. The latter enjoy almost no political rights; as far as the native areas are concerned they are outside the operation and safeguards of the ordinary law and come under the almost despotic

control of the Governor-General. They are debarred from many trades and occupations, and are restricted in their opportunity for the progress and development which they desire.

(4) The recent colour bar legislation of the Union, with its strong racial discrimination, and its entire subordination of native interests to those of the white population, have destroyed for the time being the confidence of the Chiefs and people of the Protectorate in the good faith and sense of justice of the governing classes in the Union.

(5) The Bechuana are not a conquered or a subject people. They came of their own free will into the Empire. It is unthinkable that Britain would approve their incorporation in the Union of South Africa against their will.

### *Conclusions*

Incorporation may perhaps be logical and in the long run inevitable, but now is not the advantageous time for carrying it out. The Union of South Africa has no coherent and clear-cut native policy. The general nature of its recent native legislation is repressive and discriminatory. Until the Union has an adequate and just native policy Britain should not agree to incorporation. Incorporation can be of no advantage to either side save on a basis of justice, goodwill and mutual confidence.

The people of Bechuanaland have a right to say whether their country should be incorporated in the Union. Until they have expressed their willingness incorporation should not take place.

The administration of the Protectorate should be put on a basis adequate to the needs of the people, and financial assistance given if necessary to make this possible.

The L.M.S. has always stood for just and honourable treatment of the native races of South Africa, and has peculiar interests in, and responsibilities for, the people of Bechuanaland, to whom it first brought the Christian Gospel. The following resolution on the subject was passed by the Board at its meeting in April.

"In view of proposals being made that British Protectorates in South Africa be incorporated in the Union of South Africa, the Directors of the L.M.S. rejoice to note the assurance given by His Majesty's Ministers that such incorporation will not be approved till the wishes of the people of the Protectorates have been ascertained.

"Further, the Directors respectfully urge His Majesty's Government that steps be taken to ascertain the wishes of the people in the Protectorates through an independent Commission, and that incorporation of the Protectorates in the Union be approved only if the people of the Protectorates desire it."

## African Films for Africa

WHAT promises to be an interesting and valuable film project is to be undertaken immediately in Africa by the Department of Social and Industrial Research and Counsel of the International Missionary Council. The scheme has been made possible by a grant of £11,000 made by the Carnegie Corporation of New York. It is proposed to establish an experimental film-producing studio at Vuguri, Tanganyika Territory, where both instructional and recreational films, based on African life, with African actors, will be made. These films will then be exhibited to native audiences over a wide area in Northern Rhodesia, Nyasaland, Kenya and Tanganyika. The object of the scheme is to find out how best the African can be helped, by means of the film, to adapt himself to the new ideas, morals, customs and laws according to which his life has more and more to be

ordered; and to introduce him to the best of these before his morals and his tastes are corrupted by less desirable films. The whole project will be worked with the close co-operation of missionary, anthropological and government specialists, and will, it is hoped, prove to be of great value to all who are working for the welfare of the Native in Africa.

The experiment will be directed from London by Mr. J. Merle Davis, Director of the Department of Social and Industrial Research, who will have the help and advice of a co-operating advisory council, set up under the auspices of the British Film Institute. The Colonial Office is lending its support, and providing certain facilities on the field. The exhibition unit will be in the hands of Mr. G. C. Latham, until recently Director of Native Education for Northern Rhodesia.

# Signs of the Times in China

By MYFANWY BRYANT, B.A., of Tsangchow.

IN the summer of last year our newspapers treated us to a series of rather unpleasant thrills. First there was the murder out at the Western Hills, near Peking, of Dr. Ingram, of the American Board. Shortly after midnight robbers entered his bungalow in search of loot, ending up with shooting the old doctor, who had given a long life of devoted service to the Chinese people and was greatly beloved. The same week our paper told us of the arrival, chase and dispersion of a band of robbers at Peitaiho, the famous seaside resort patronised by the majority of foreigners in Northern China. A few days later came news of the sensational piracy on board the s.s. *Shuntien*, a well-known coasting steamer plying between Tientsin and Shanghai, where five foreigners, including a British Consul, and a large number of Chinese were captured.

## *Culprits quickly caught*

These events, deplorable though they be, must not, however, be regarded as signs of the times; they are incidents which may be expected in a country like China, remembering her size and her recent chaotic condition.

But even here we may note a welcome sign of the times. All three incidents were tackled with speed and efficiency vastly different from bygone days. In the case of Dr. Ingram, the Provincial Governor took immediate steps to find the culprits. In a remarkably short time they were rounded up and summarily dealt with. Till recently such incidents entailed long delay in dealing out justice, and in the end a few poor coolies, entirely innocent of the crime, would be executed, while the real perpetrators remained at large.

With regard to the *Shuntien* piracy, British aeroplanes, together with a land army of the progressive and enterprising Shantung Governor, soon tracked them to their lair in the midst of the reedy marshes at the mouth of the Yellow River, with the result that the foreign captives were released immediately without any question of ransom, and later all the Chinese prisoners were set free. So China is progressing.

## *Foot-binding and opium*

There are more important signs of the times for which we should be devoutly thankful in a land which has had such a



*The First North China Synod (1931). Delegates and visitors on steps of Tsangchow Chapel.*

chequered history during the past few years. What are they ?

The following, among many, may be noted.

Foot-binding, that age-long custom which has brought misery to so many millions of China's women, has received a death-blow. In Northern China, where the custom has persisted longer than anywhere else, middle-aged and old women may still be seen in plenty with their pathetic little bound feet, for nothing can ever restore a foot damaged in early childhood; but foot-binding for the younger generation is now prohibited by law; in some places it has almost entirely disappeared, while in others, public opinion is rapidly aiding its disappearance.

The nefarious traffic in opium, morphia and heroin is being dealt with in a surprisingly courageous manner. The Chinese Government has outlined a scheme by which the production of opium and its derivatives should disappear within six years, while the full force of the law is being brought to bear on drug addicts, who are severely punished if they persist in the practice and do not avail themselves of the cures advocated by Government.

In a recent newspaper we were told that the Chinese authorities really mean business in the suppression of heroin, cocaine and morphia smokers and injectors in Peking as ordered by General Chiang Kai-Shek.

According to the monthly report of the police, no less than five thousand drug addicts have been arrested and sent to the anti-drug houses for the curing of their dangerous habit, free of charge . . . Out of the five thousand about one-half have now been cured . . . and set free under caution.

Again, "Nanking is to be an absolutely opium-free city . . . For the purpose of uprooting the opium evil in the city the Municipal Government . . . has organised an opium eradication committee, and it has been decided that arrests will be made of all opium addicts, and that the death penalty be meted out to anyone found guilty of trafficking in any kind of narcotic drugs. . . . The Central Hospital here (Nanking) has, for the convenience of those addicts who wish to cure their habit voluntarily, provided sixty beds in the hospital for this purpose. To awaken the local populace to the evil of opium, an opium eradication propaganda week is being planned." Even if the above does not all

materialise at once, it is yet the first serious effort in recent years to check this notorious evil.

### A "New Life Campaign"

Perhaps the most significant sign of the times is the attitude of the Generalissimo Chiang Kai-Shek towards general and radical reformation of the life of the nation.

He is a man of strong character in which Christianity is coming more and more to the fore. He is keenly alive to the failures and possibilities of his nation, and, with true insight and courage, he has recently instituted a "New Life Campaign." The "New Life" movement is an attempt to stiffen the moral, communal and national backbone of the people. Athletics and military exercises are encouraged to develop the physique of the people. The interests of the vast rural population are receiving much thoughtful attention, village mass education encouraged, while there seems to be a genuine attempt to get a better class of official and better government for the millions of villages. Development along these lines is necessarily slow considering the vast amount of ignorance that prevails in the country districts. Still, public opinion is being educated, and there is a steady movement towards better things.

General Chiang differs from his predecessors and from the old-time Emperors; he does not sit in state within the boundaries of an Imperial Palace in a forbidden city to transact affairs of State, he is ever on the move undertaking missions to this place and that, often at great distances from his base, so that the aeroplane has now become his normal means of transport. In all his efforts he is ably seconded by his wife, who accompanies him on all his journeys. Madame Chiang (*née* Soong May-Ling) comes of a well-known Christian family.

### Madame Chiang's religion

Under the title "My Religion," Madame Chiang has given us a treatise on her attitude to Christianity. This treatise is being widely read and appreciated. In it she describes how she has passed from a fervent desire to make China strong against Japan to a desire to seek God's will for both nations and to do it.\*

"Despondency and despair are not mine

\* The address is reprinted in the L. M. S. free pamphlet entitled "The Third Generation Speaks," which can be obtained from Headquarters for distribution.

to-day. I look to Him Who is able to do all things, even more than we ask or think. At this time of writing, I am with my husband in the heart of the bandit area, constantly exposed to danger. I am unafraid. I know that nothing can happen either to the General or to me till our work is done. After that, what does it matter?"

We may well thank God for such words from the highest lady of the land. While

there is still much to deplore in this vast land, especially in the country districts, we believe that China is entering upon a new era. There is ample opportunity to-day for the "Church of Christ in China" to forward every good and earnest attempt on the part of the Government to bring about a better state of things in China, and so hasten the coming of the Kingdom in this vast Empire.

## No Withdrawal

NOTES AT THE BOARD MEETING.

THE L.M.S. Directors met on April 25th, and had the happiness of finding it unnecessary to consider at present the plans which had been prepared for further withdrawal from the field. The reason for this was that home contributions showed an increase of £6,324 during the past year. That increase comes largely in the shape of special personal donations, but also through Church collections and subscriptions.

### *The improved position*

Contributions from the British Isles reached a total of £140,019, approximately £2,000 less than was budgeted for. This and the fact that contributions from Australia and New Zealand and other places overseas had fallen resulted in an excess of expenditure over income of £10,925, about £3,500 more than was budgeted for under the Five Years Plan. Legacies, however, were again exceptionally large, and the net result for the year was an improvement in the Society's capital position, for which the Directors were most grateful.

### *Effort needed*

The budget for the current year provides for a home income of £146,000, so that great effort will be needed to consolidate and improve the position this year. The Directors are, however, very hopeful of being able to

achieve their object of a balanced budget by March, 1937. The deficiency on the year was the smallest of any but one during the last fourteen years, so that progress is being made. It will not be until income is raised to the full level of expenditure, however, that the fear of reductions in expenditure on missionary work will be completely removed.

\* \* \*

A portrait of the late Rev. Frank Lenwood, M.A., was presented to the Society from the Metropolitan Essex Ministers' Fraternal.

\* \* \*

The following missionaries and others met the Board: returning to their fields, Mrs. S. J. Cox (Bangalore), Mr. G. E. and Mrs. Burton (Tananarive), Rev. R. L. and Mrs. Turner (Delena). On retirement: Rev. Thomas Biggin (Siaochang), Miss Grace Buttfield (Shanghai), Rev. W. H. and Mrs. Geller (Siaokan), Rev. E. R. and Mrs. Hughes (Fukien and Shanghai), Miss Maud Marten (Wuchang), Mrs. D. S. Murray (Tsangchow), Rev. W. J. V. and Mrs. Saville (Mailu), Miss I. A. Corbin (headquarters staff, editorial department, to marry Mr. D. K. Clinton, B.D., B.Litt., minister-elect of Claremont, Cape Town). Directors—Mr. Harry and Mrs. Barber, on return from a visit to South Africa.

### OUR ONLY HOPE.

"The hour is dawning when, after terrible struggle, after an unprecedented de-Christianization of the world and its passage through all the results of that process, Christianity will be revealed in its pure form. Then it will be clear what Christianity stands for and what it stands against. Christianity will again become the only and final refuge of man. And when the purifying process is finished it will be seen that Christianity stands for man and for humanity, for the value and dignity of personality, for freedom, for social justice, for the brotherhood of men and of nations, for enlightenment, for the creation of a new life. And it will be clear that only Christianity stands for these things."

(From *The Fate of Man in the Modern World*. By NICHOLAS BERDYAEV.)

# The Parable of Pip

By F. G.

**T**HIS is the story of a tiny Pip that grew and grew and as it grew spread lovely branches of joy and happiness.

A poor Chinese woman died soon after her two little twin sons were born. Their father, who was only a ricksha coolie, was too poor to look after them properly himself, so the nurses who had cared for the twins and their mother in hospital set to to find foster mothers for the babies. Now one of them they called Hsiao Pingo, or "Little Apple."

Before long, some friends of the hospital who had lost their own little son when he was a baby agreed to look after Pingo until a really good Chinese home could be found for him to go to. This was the first little twig of happiness, for the nurses were made happy in the finding of loving parents for their little "baa bei" or "precious one," and the father, too. It was not long before more happiness grew from this little seed, for although Pip hadn't a good start in this world he soon began to respond to the love and gentle care bestowed on him, and to see him grow into a bright, healthy little baby brought untold happiness into the hearts

of his new mother and father, in place of the sadness which the loss of their own baby had caused.

He hadn't been long with us before someone suggested that Apple Blossom would be a nicer name for him, but did you ever hear of a *boy* called "Blossom"? We were just wondering what to do about it when the little fellow himself solved the problem—some nasty "windy pain" or "tummy ache" caused him to announce by a little cry that he'd "got the pip," so from then on we called him "Pip."

He was such a bright, lively little chap. Chinese babies brought up in the ordinary Chinese way are so often spoilt, petted

things, but although it wasn't easy at first, we did get Pip trained, and before he left us he was quite the "model baby." You know the sort of thing I mean—slept from 10 p.m. till nearly six next morning, and during the day, even if he didn't sleep between feeds, would lie quietly and happily in his little basket cot and keep himself amused for hours on end watching his little fingers, and giving little crows of surprise and giggles of delight when he saw the shadows they cast on his bedclothes.

The next branch of happiness that grew from this tiny Pip was the happiness he gave the Chinese girl who came to our house to do amah work, but who had been unable to have this privilege and joy as there was no baby for her to look after till Pip came. It was really ever so sweet to watch how this somewhat rough and simple Chinese peasant girl picked up everything she was taught about the baby. It was quite amusing, in fact, to catch her unawares, quietly cooing and chattering to little Pip in the same way, and even the same words (although she didn't know any English really) as she had heard



*Pip and his friend, Dr. Gordon Gillison.*

her mistress, Pip's *yang m'ma* (foreign mother), use. She learnt what the Chinese do seem to need to learn so badly, the value of regular habits, regular feeding for babies, and the harm of spoiling them by continually lifting them and petting them whenever they want it. This gave happiness not only to her but to her father, who saw in this training an opening for her for future work, and to us who felt joy in being able to help her.

All the three months that Pip was with us we knew, of course, that we could not keep him for ever, it would have been unkind and unwise, both from our point of view and his, so at last the time arrived when his

new foster mother and father came to fetch him. He is really very fortunate in his new parents, who are not only kind and loving, but quite well off, so he will be educated when he grows up, which would never have been had his poor ricksha coolie father kept him. Here is another branch of happiness put out from this wee Pip who began so humbly, for the Chinese lady who is now his mother cannot, for some reason, have a baby of her own, and has adopted one already, a dear little girl now five years old, but she did so want a son, and so did her husband, while Mei li, their little girl, is

delighted with her "dee dee" (little brother).

Mr. and Mrs. Hu, that is the name of these kind Chinese people, will love him very much we're sure, and they showed how glad they were to get a little son, for they bought nice clothes for him to wear, and the last we saw of our little Pip he looked a real little Chinese baby in his pretty padded pink satin jacket.

How we wished we could give all little motherless and fatherless Chinese babies such a start in this world, which is often a very sad and cruel place for these poor little things.

## The Hurricane in the Cook Islands

### GOVERNMENT REPORT

*In the April issue of this magazine a report appeared describing a recent hurricane which had brought loss and damage to Rarotonga and other islands in the Cook group. In response to an appeal for help the sum of £200 has been raised among our readers for the help of the islanders.*

**T**HE Resident Commissioner gives the following particulars regarding hurricane damage.

#### *Aitutaki*

This island suffered more than any other, both in regard to damage to buildings, and to commercial and food crops.

There was considerable damage done at Araura School, where a large portion of the roof was blown off the main building. One detached iron classroom was completely demolished, and on two others the iron and timber work was badly damaged. Four detached classrooms with thatched roofs were completely demolished and equipment at the school suffered severely.

\* \* \*

All roads were considerably damaged by falling trees and debris. They were cleared by voluntary labour. Native houses suffered considerably, sixty-four stone and wooden houses were demolished, and in all 153 houses suffered heavy damage. The mountainous seas swept the motus (small islands) on the reef, washing away thousands of coconut trees and changing the formation of these islands, which are now covered with several feet of sand. The damage to crops was very extensive. Taro, yams, arrowroot, banana and breadfruit crops are a total loss. Ninety-five per cent of the orange crop was lost.

#### *Mauke*

Crops suffered severely, and all breadfruit and bananas were lost, and a great number of coconut trees and other trees were uprooted. It is estimated that half the oranges were destroyed. There was little damage to lime and wooden houses, but many native-built suffered, and were blown down.

#### *Mangaia*

Some native-built houses and outbuildings were blown down, but on the whole damage was slight. Commercial and other food crops also escaped with less damage than other islands. The people of Mangaia gave considerable quantities to assist Aitutaki.

#### *Food supplies*

Relief food supplies were landed at Aitutaki, Mitiaro and Mauke.

#### *Palmerston*

The Secretary of the Cook Islands Department, who is making a tour of the Northern Group, wirelessly from the Matai that Palmerston had suffered severely and was short of food. The church was damaged severely and about forty pieces of iron are needed for repairs. The roof of the church acts as the main watershed in Palmerston, and the repairs must be done.

# The Outlook

## Mr. Meggitt in China

### Ruth Bartlett

**R**UTH, daughter of Reginald Bartlett, O.B.E. (District Secretary for the South Western Counties), is engaged to be married to Mr. Kenneth Main, appointed to South Africa.

### Sydney Nicholson

Another District Secretary, Sydney Nicholson (Leeds), is extending his activities. He is now Chairman-elect of the Yorkshire Congregational Union, taking office next year. The last similar case was the appointment of J. I. Macnair, of Edinburgh, to the Chair of the Scottish Union.

### Dr. E. B. Weeks

The name of Ernest Burford Weeks is among the candidates accepted for service as a medical missionary. Many happy memories will be stirred by the announcement. The names of Burford Hooke and E. R. Weeks are a heritage in themselves, and a passport of wide validity.

### Iris Corbin

Miss Iris Corbin, B.A., has resigned her position at L.M.S. Headquarters to become Mrs. Desmond Clinton. Mr. Clinton is going to be minister at Claremont, Cape Town, and Miss Corbin will find the happy realisation of her desire to be of service in a mission land. The Directors, by a special resolution, recorded their thanks for the ten years of able and devoted work given by Miss Corbin to the Society's Literature.

### Changes at Headquarters

The Directors at their last meeting took note of some considerable impending changes at Headquarters.

In the Literature Department the Rev. Edward Shillito, M.A. (Literary Superintendent) and Mr. David Chamberlin (Managing Editor) will both retire at the end of September.

Mr. Chas. Burningham (Educational Assistant) has already left Headquarters, and his place is to be filled by the appointment of a woman Assistant in due course.

Mr. J. C. Meggitt, ex-Chairman of the Congregational Union of England and Wales, is travelling in the Far East and making calls at our mission stations.

Hong Kong greatly appealed to him. It presents the ordered life and varied amenities of a civilised city, amidst majestic hills and a great harbour of ever-changing interest.

In Shanghai, "one of the most amazing cities in the world," Mr. Meggitt saw the Lester Chinese Hospital and noted the immense work being done there.

During his brief visit he observed two cases of attempted suicide by opium—a husband and wife, aged respectively twenty-six and twenty-five years. There is a daily average of five such forms of attempted suicide treated there. What must be the number to the whole of China?

### German Mission reduced

The Rhenisch Mission, Canton, reports that the salaries of European agents have been cut by 40 per cent, and those of the Chinese by 10 to 20 per cent. Even the reduced payments are uncertain because of the monetary position in Germany.

The number of European missionaries employed by the Rhenisch Mission in Canton was reduced from 23 in 1934 to 15 in 1935, and the Chinese workers from 51 to 44.

### A Few Howlers

The hippopotamus cannot fly because its legs are short.

Temptations are useful in order that we may again repent.

The feeding of the five thousand; they were fed with tins of herrings, bully-beef, fish, salmon, bread, sugar and other good things.

Robert Bruce's spider was useful because it fell in his food one day. He ate it and so it was useful to him all his life.

(By the girls of Atauloma School, Samoa.)

### A Good Effort

A Derbyshire minister tells how his church, with only about fifty active members, set about raising £150 in two years as a

response to the challenge embodied in the Board's new call.

The church is in a town of 4,000 inhabitants, and there are five other churches, its weekly collections were about £2, and more money was needed for maintenance.

Yet the Minister, the Missionary Secretary, and the Church Secretary, in great faith laid the matter before the Church; set people to work. Boys and girls made things for sale—a Christmas Fair was held to sell them. Finally there was an Easter Cantata, which crowned the first year's effort with success. An extra £50 had been raised—faith exercised and interest aroused.

### Kenneth MacLennan

At a recent laymen's meeting the members heard a good account of the Church

in China from Mr. MacLennan. In his recent visit Mr. MacLennan had found a growing recognition of the fact that the chief needs of distracted China may be met by accepting at once the widespread opportunities for Christian evangelism, especially in the villages, where there is work waiting for any number of Chinese evangelists and teachers. These alone can show the way out of their country's miseries.

Mr. MacLennan left his hearers with the conviction that neglect at such an hour would give a further lease of life to all the appalling inhumanities China is suffering at the hands of her bandits.

Mr. Kenneth MacLennan was elected at the last Board Meeting to the office of Deputy Chairman for the ensuing year, which carries with it the Chairmanship for the year after.

## THE READER'S GUIDE

**Southward Ho!** *An adventure and an enterprise in the South Pacific Ocean.* By Cecil Northcott, M.A. (Livingstone Press, 1s., postage 2d.)

In a series of rapid sketches Mr. Northcott presented the past and present activities of the L.M.S. in the South Pacific; "one of the classic adventures of the spirit of God in man," he rightly calls it.

In these days when the islands are increasingly visited by people knowing little of their history, it would be a disaster if we who inherit the task of John Williams should forget the high service our missionaries have rendered in the South Seas.

The tang of the sea and the mysteries of deep-water navigation will always capture the attention and imagination, but the underlying assumption of the missionary enterprise—that God's Kingdom needs every islet and every islander—is one that it is important for us to verify. Both faith and history will do this for us.

It is possible to see in these quick glimpses of a fascinating field how the long and gallant labours of men like Henry Nott, John Williams and the brothers Lawes gave life to the idea of trusteeship for weaker peoples. The idea had to become prevalent before the institution was possible, and nowhere was it more clearly exemplified than in the islands of the South. In this book we are taken again by a guide with a new and stirring voice through the pageant which began with the *Duff's* first voyage, and has continued to the latest trip on the present motor schooner *John Williams V.*

We are indebted to Mr. Northcott for a spirited book in which he has assembled the salient parts of all the most important stories from this section of L.M.S. history and linked them to the present projects and future possibilities.

Readers of *Southward Ho!* will assuredly be drawn to a fuller sympathy with the far-flung island peoples, and a firmer determination that the means of grace shall reach the least and lowliest of them, since none is omitted from the Great Commission.

Readers of the book may find it helpful to note that the several chapters are mainly concerned with the following places or events.

Chapter I.—"The Seas for God." The *Duff* opens the road.

Chapter II.—"Out of the night that covers me." The early happenings in Tahiti.

Chapter III.—"Don't you hear the deep-sea wind?" John Williams and the Cook Islands.

Chapter IV.—"Sails of Glory." *Camden* and her successors to *John Williams*.

Chapter V.—"Isles of the Loving Heart." The Samoan Mission.

Chapter VI.—"Atolls of the Equator." Gilbert and Ellice Islands.

Chapter VII.—"This Hemisphere of Water." Christian Missions the friendly interpreter of the Islands.

Chapter VIII.—Building the Island Church. Men and measures devoted to the founding of the Church.

### EVEN THERE! CHRYSOSTOM ON BRITAIN

SIXTEEN CENTURIES AGO CHRYSOSTOM THE ELOQUENT ARCHBISHOP OF CONSTANTINOPLE WROTE THESE SIGNIFICANT WORDS:

"NAY, OUR WORLD HAS NOT SUFFICED FOR THOSE EVANGELISTS, THEY HAVE BETAKEN THEMSELVES EVEN TO THE OCEAN, AND ENCLOSED BARBARIAN REGIONS AND THE BRITISH ISLES IN THEIR NET."

"WHAT SAY I? EVEN THE BRITISH ISLES, WHICH LIE OUTSIDE THE BOUNDARIES OF OUR WORLD AND OUR SEA, IN THE MIDST OF THE OCEAN ITSELF, HAVE EXPERIENCED THE POWER OF THE WORD, FOR EVEN THERE CHURCHES AND ALTARS HAVE BEEN SET UP."

(*Quod Christus sit Deus, c. 12.*)

# A Prospect of Good Cheer

## HOME NOTES

EVERY L.M.S. worker will be refreshed in service to know that the programme undertaken for this year can be entered upon free from the shadow of a threatened cloud of reduction and withdrawal. Both in the Mission Field and in the Churches at home we can address ourselves to our tasks with greater confidence because of the decision to which the Board of Directors came in April. Their decision does not mean we can do less: it encourages us to do more, and it gives us a better spirit with which to attempt a greater task. The Society believes that the road to recovery is open now as it has not been in recent years, and that we may press forward in good heart. Press forward we must, for we have still much to do. In order to keep to the Society's plan for straightforward financing we shall need a home income of £146,000 in this financial year, and go on to accomplish the Balance of the Budget for the year 1936-37. For this we must seek and strive for that true revival of religion which will accomplish the missionary task, along with others, as the essential way of Christian progress.

\* \* \*

The overhauling and replenishment of our home missionary service, which is constantly called for, should include a review of the staffing of our Auxiliary offices and especially their departmental work. While there are many Churches among us where little share is taken in the Special Funds of the Society, e.g., the collection for the Widows, Orphans and Retired Missionaries, the "Ships" Appeal and the Medical Mission funds, and where there is no branch of the Watchers' Prayer Union, then there is clearly work to be done calling for detailed attention. Efficient staffing of our L.M.S. organisation in Auxiliaries and Churches could help to alter this, and in reaction would go a long way to widen our sense of Christian service. We must keep our allocations for the year (generally "as in 1933-34") steadily before us, and make our attention to organisation bear upon our aim. Power and machinery must work together if our L.M.S. service of the Kingdom of God is to be fulfilled. An early meeting of auxiliary missionary committees is asked for, and the

headquarters' staff of the Society will respond to every request for help and advice.

\* \* \*

The representative directors of the Society are available for information and help in Churches and Auxiliaries. It is largely for this purpose that they are directors. They are a responsible link between the constituency and the field. Every director who was present at the April Board meeting could tell of the sense of grateful responsibility which marked that meeting, and how strong was the expression of need to carry forward more urgently the challenge of waiting work. Until the budget has been balanced the long list of missionary vacancies, expressive of work undone, cannot begin to be filled. The greater part of our progressive task has yet to be done, and the doing of that awaits the day when the majority rather than the minority of our possible helpers become directly concerned for the missionary cause of the Church. Our directors can help in making known the nature of our L.M.S. unfulfilled task. As we realise this we receive both a vision of duty and an incentive to service.

\* \* \*

This last year has given us very remarkable returns under the head of legacies. It is true that no living Christian work can depend wholly upon the dead for its support, and in missionary work that is particularly true, but these legacy gifts are God-directed and are a token of care for missions on the part of the legator. If more of our people remembered that a legacy had the result of keeping a contribution alive and that, in effect, a £100 legacy equalled a £3 subscription, and so on, up to the thousands of pounds, it is possible that many more of our supporters would think of the L.M.S. when drawing up their last will and testament. Reminder of this helpful fact might be very useful in many quarters, and could be given without offence by the right people. All who may be concerned are invited to take this hint. "Living or dying we are the Lord's," and as trustees of His gifts we can help to carry on His work. From this month of June we have nine months before us to make good our missionary programme for 1935-36. Let us go to it in the name of God, and in that Name set up our banners. N. B.

# SOUTHWARD HO!

By CECIL NORTHCOTT

Tells in a vivid, modern way the romantic story of the opening of the Southern Pacific Ocean to Christian Missions. It follows the great discoverers, sailors and missionaries, southward to coral islands and palm-reefed lagoons, where island life to-day is challenged by the inroads of the Western World. Illustrated by photographs and wrapped in attractive two-colour jacket.

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