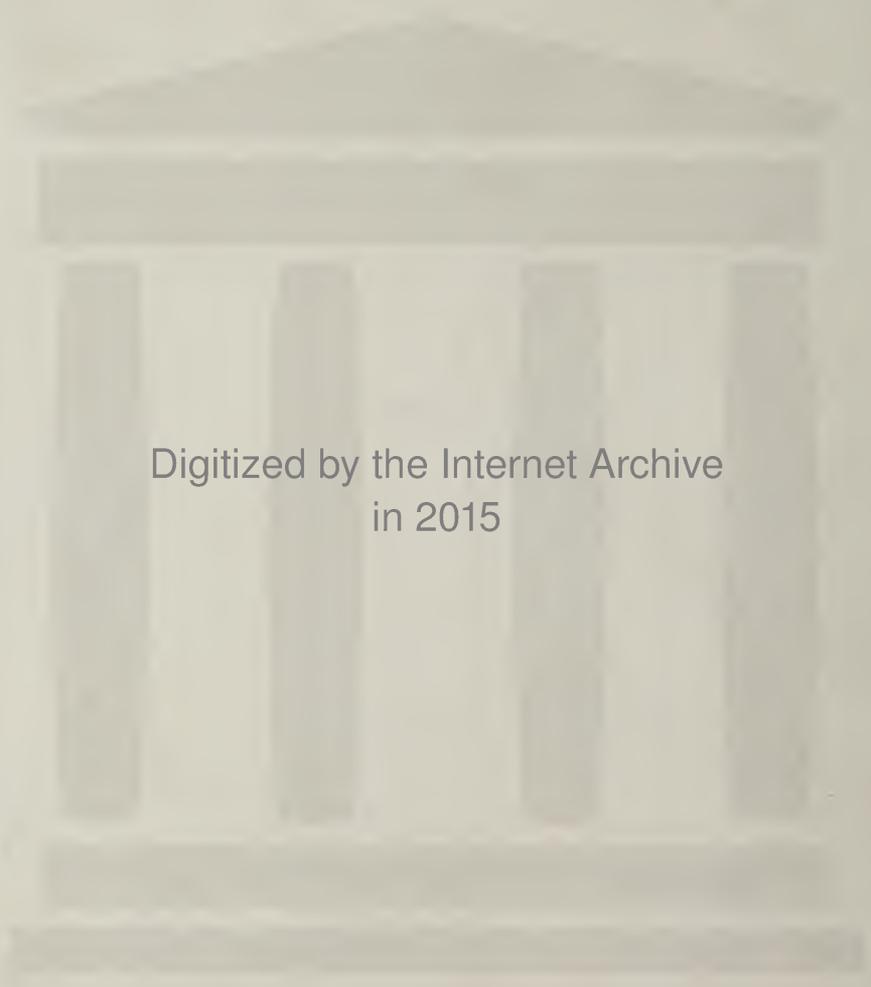


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1935



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THE

OCTOBER, 1935

PRICE TWOPENCE

CHRONICLE



THE GARLAND MAKER

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Rev. J. A. Jacob, from Nagercoil, August 9th.
 Mlle. Y. M. E. DuCommun, from Tananarive, at
 Marseilles, August 26th.
 Miss D. M. Shilston, from Hong Kong, September
 3rd.

Departures

Mr. and Mrs. W. A. Levett and two children, re-
 turning to Beru, per s.s. *Berengaria*, August 7th.
 Mrs. H. S. Perkins, returning to Samoa, per s.s.
Mongolia, August 9th.
 Miss E. A. Mummery, returning to Salem, per s.s.
Conte Rosso from Venice, August 10th.
 Miss A. D. T. Lawson, returning to Jammalamadugu,
 per s.s. *Mongolia* from Marseilles, August 15th.
 Miss A. T. Duncan, Rev. and Mrs. E. Shilston Box
 and two children, returning to China; Rev. and Mrs.
 H. B. Williams and Miss D. M. Evans, appointed to
 China, per s.s. *Chitral*, August 16th.
 Rev. A. M. Chirgwin, proceeding to America, per
 s.s. *Newfoundland*, August 20th.
 Mrs. L. G. Phillips and Miss M. A. Stuckey, return-
 ing to China, per s.s. *Chitral* from Marseilles; Rev.
 and Mrs. H. C. Thompson, returning to Kuruman, per
 s.s. *Winchester Casile*, August 23rd.
 Miss Elsie Baker, returning to Kawimbe, per s.s.
Madura, August 24th.
 Mr. and Mrs. C. H. B. Longman, returning to
 Tientsin; Miss E. M. Haward, returning to Central
 China, per s.s. *Duchess of Richmond*, September 5th.

Birth

STALLAN.—On July 16th, at Apia, Samoa, to Rev.
 and Mrs. Conrad G. Stallan, a son, Roger Cryle.

Marriage

WILLIAMS—LEE.—On July 31st, Harold Bransfield
 Williams, appointed to Central China, to Marion Lee.

Death

JOYCE.—On July 28th, at Hampton, Melbourne,
 Charles Hillyard Joyce, son of the late Rev. Alfred
 Joyce of Jamaica, and brother of the late Rev. J. A.
 Joyce of Jiaganj, aged 71.

Luncheon Hour Talks

All City men are welcome at the fortnightly luncheon
 hour talks at the Memorial Hall, 1 to 2 p.m. prompt.
 Charge for lunch, 1s. 6d.

October 9th.—Arthur I. Mayhew, Esq., M.A.,
 C.I.E., will speak on "The Contribution of Christian
 Education to the Development of India."

October 23rd.—H. J. Cowell, Esq., will speak on
 "The Huguenots."

Printed programmes may be obtained on applica-
 tion to Rev. S. J. Cowdy, L.M.S., Livingstone House,
 Broadway, S.W.1.

Contributions

The Directors gratefully acknowledge the following
 anonymous gifts: For Medical Missions, 5s.; Anony-
 mous, £3; "E. E. L., Peppard," £1; Anonymous,
 18283, for Medical Missions, 10s.; "Bless the Lord,"
 2s.; "Two Sisters," 10s.; Anonymous, 18363, 5s.;
 Anonymous, N. 18401, £1; "Praise the Lord," 3s.;
 Anonymous, N. 18422, for India, 15s.; Anonymous,
 N. 18423, £1 5s.

M.A.C. Young People's Rally

The Young People's Rally will be held at the City
 Temple on Friday, 18th October. It will commence
 with a Prayer Meeting in the Lower Hall at 6 o'clock,
 which will be lead by Rev. Nelson Bitton. From 6.30
 to 7 Mr. Wilkinson Urquhart, A.R.C.M., R.C.O., will
 give an organ recital in the church. At 7 o'clock Dr.
 H. Ingham will take the chair for a meeting at which
 Sir Evelyn Wrench and Dr. Howard Somervell will
 be the speakers. Such speakers need no introduction
 to a London audience. Get your church missionary
 secretary to book you a reserved seat free of charge, or
 write Mr. F. B. Iles, 22, Hasluck Gardens, New Barnet
 (Phone, Barnet 2601).

M.A.C. Monthly Prayer Meeting

This will precede the City Temple Rally, and details
 are given in the notice of that meeting.

Teas for Business Women in London

A new experiment is to be tried in London. For
 some years business men have been meeting every
 fortnight during the winter for lunch and a talk on
 international and missionary problems. The question
 has now been raised whether women who are working
 in London would like to have a similar opportunity
 for meeting. As very many requests have come to us
 we have decided to arrange the following programme
 for the autumn.

At Livingstone House, Broadway, Westminster,
 tea in the lounge from 5.30-6.10. Address, 6.10-6.40
 prompt.

October 2nd.—Speaker, Mrs. Geller, of Siaokan,
 Central China.

Subject, "Christian Culture for China."

Chairman, Mrs. Wakely, of Sutton Congregational
 Church.

November 6th.—Speaker, Mrs. H. Whitehead, C.B.E.

Subject, "Re-Union of the Churches."

Chairman, Rev. Godfrey Phillips, M.A.

December 4th.—Speaker, Mrs. Noel Slater, of Chang-
 chow, Fukien, China.

Subject, "The Place of Women in Chinese
 Affairs."

Chairman, Mrs. F. G. Bowers.

A charge of 6d. will be made for tea. Members of
 the Women's Committee will act as hostesses. Write
 for further particulars to Miss Joyce Rutherford,
 Livingstone House, Broadway, S.W.1.

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

OCTOBER, 1935

Rolling Round the Pacific

By R. L. CHALLIS, Rarotonga.

THIS is the attempt to tell the story of a trip of 2,000 miles around the so-called Pacific Ocean, visiting the Northern Group of islands in our very watery parish.

I left Rarotonga on Thursday, May 23rd, in the A.S. *Tiare Taporo*. She is a nice little schooner of 160 tons gross, length 103 feet, beam 23 feet. We set off for Palmerston, our first place of call, but had a head wind, so we went to the west instead of the north and next morning we could still see Rarotonga.

Palmerston (which was reached on May 26th) is an atoll, that is, a number of small islands on a large reef, with a big lagoon in the centre. This island suffered severely in the hurricane of this year and the Government sent relief supplies. We were also taking relief to them and I was able to bring some from the Society, thanks to the great generosity of the people at home.

The island is inhabited by descendants of one William Marsters, who came from England to the South Seas and settled on Palmerston with several native wives. He was a native of either Birmingham or Lancashire, and English is spoken to-day on Palmerston with a distinct accent. The head of the island to-day is William, the Second, who looks like an old patriarch. He came out to the boat to meet us and I went ashore with him. When we got through the reef to the settlement we were met by the rest of the people, mainly women and children, who greeted me very gravely with, "Good morning, sir," as though I was

in the habit of dropping in upon them, whereas I was the first missionary to arrive at Palmerston for six or more years, as communication with this small place is very uncertain.

Most of the houses and the church are built of ships' timbers. As they informed me, they had had one or two good wrecks in the past. The pulpit steps are formed of a ship's companion-way, and I felt as though I was mounting up on deck when I went up to take the afternoon service.

Food was very low on the island; most of the people were reduced to eating fish and the inside of the coconut palm. Fish are very plentiful here, but other food is absent and it will be many months before the coconut palms recover. The people had a terrible time in the hurricane, and so strong was the wind that the church was moved bodily.

For some time the people were

in dire straits for water, as the church roof formed the water catchment, but we took them up new roofing material and they will be able to repair the church and remove the fear of a water shortage. To give you an idea of the size of the settlement island, I was able to walk round it on the shore in twenty-five minutes and the island is not more than ten feet above sea level. The danger in these atolls is that the sea will come right over the islands and drown all the inhabitants.

I went to the L.M.S. school and had a talk with the children and told them of the King's Jubilee and that we were all members of a



Rev. R. L. Challis.

big family ; also that the people in England had not forgotten them and had sent them some help and were praying for them.

We left Palmerston on the Monday and set off for Suwarrow, taking with us some people from Palmerston to make copra. We found some fresh weather—far too fresh for me—and had to reef down. However, we made good progress and entered Suwarrow lagoon on the Wednesday afternoon. This island and Penrhyn are the only islands with entrances to the lagoons. At the other islands the schooner stays outside and the passengers have to shoot the reef in a small boat. Suwarrow is a lovely island, as a rule uninhabited, so if any one wants to get away from the troubles of the world, here is a good place. Ours was the first boat to go there for six years.

Leaving Suwarrow and the people, we struck across to the north-east for Penrhyn and did the four hundred or so miles in four days. The crew were very pleased to get there as this island is the home port of the schooner. We had a service on board before anyone went on shore. This is the custom of the ship ; thanking God for voyaging mercies. Morning and evening prayer was held on board throughout the trip, the mate being a deacon of one of our churches.

Penrhyn is a large atoll, with the largest lagoon in the Group. There are two settlements on the island, on the opposite sides of the lagoon, and it took me five and a half hours to do the nine miles of water that separates them. I went first to the far village and stayed there four days. I took services in their most elaborate church, a church that would be regarded favourably in any English town, except that the lime walls are very thick. One night the Sunday School came and met in the Mission House to sing hymns to me and ask me to explain certain difficulties in them. We went through all the hymns they knew and here it was that I sang solos. Most people who know me will be sorry for the Maoris who listened ; but they are ignorant of the Maoris' efforts in that direction. The Maori believes in volume first and last, and anyway we had a good time, and enjoyment and excellence are not synonymous terms, otherwise the modern dance band would die suddenly.

I took the Communion service on the Sunday and there was a real sense of Christian fellowship in the service. Then I went to

the village of Omoka to take the afternoon service and to wait for the schooner's departure. At Omoka I learned that the schooner would be longer than intended, owing to trouble with the mainmast. This schooner is troubled with dry rot, which appears in all sorts of unexpected places.

I spent a week in Omoka and had an interesting time. We celebrated the Jubilee there, rather belated, but news travels slowly in these places without ships and wireless. A truly cosmopolitan company sat down to dinner in the Resident Agent's house. The host was a half-caste New Zealand Maori ; the schooner captain, a Dane ; the storekeeper, a Norwegian ; the ship's engineer, a half-caste English-German ; a Roman Catholic priest from France ; a Maori pastor, and myself from London.

On Friday we had special recognition services for some new deacons. I also presided at the Sunday School festival.

The ship left Penrhyn after a stay of thirteen days and I found I had taken eight services in that time. We arrived at Manihiki the next day and I was met by the pastors of the two settlements. I spent one night in one settlement and met the people at evening prayer (as is their custom) and went on the next day to Rakahanga, expecting to be back in Manihiki for Sunday. But the reef at Rakahanga is notorious and it lived up to its reputation. I got across all right in a small boat but was soaked to the skin. The ship could not be worked that day, so I spent Sunday in Rakahanga, to the people's delight, and took three services that day. On the following day before I left the young people met and brought me gifts of native work, spears and fans. They sang a special welcome hymn. The trip back across the reef was adventurous, as the small boat had far too many people in it and almost filled.

I wish I could have told of the interest of the people in the Bible and how they test one's knowledge of that great book. In Penrhyn I had a crowd in the house every night sitting on the floor asking me questions. Then they do love to sing. I wish you could have seen them one night as they gathered in the brilliant light of the tropical moon and serenaded me for three or four hours. These people are having a hard time ; they live principally on coconut and fish, but they do not complain. The pastors are also having a hard time, the salary of one a year ago was four shillings.

A Great Missionary Editor

By NELSON BITTON.

EDWARD SHILLITO is a name known in literature far beyond the ranges of the L.M.S. His articles and poems are welcomed in journals in the United States, and the reading circle for his books is coincident with current English literature of a serious kind.

When the resignation of Mr. Mathews occurred in 1918 there were among us those who feared that the palmy days of L.M.S. literary activity were for the time being gone. But the

Society was taking no risk when it sought Mr. Shillito's services in succession to Basil Mathews. As a Congregational minister while at Clifton Road, Brighton, and, more especially, as Dr. Horton's ministerial assistant at Lyndhurst Road, Hampstead, he had won his literary spurs by able and arresting contributions to journalism. He was minister to the Buckhurst Hill Congregational Church when invited to become part-time Editor of the magazines and other publications of the L.M.S. A happy arrangement with his

missionary-minded church made acceptance possible and a very profitable period of service for the Society began. It is instructive and encouraging to turn to the files of the Society's magazines for the past seventeen years and to discover from them the result of the fruitful collaboration of Messrs. Edward Shillito and David Chamberlin during that period. One need not be confined to magazines; the long list of L.M.S. books published through these years has also a story to tell. In 1928 his appointment as the Literary Superintendent of the Society expressed the esteem and confidence of the Directors.

The fact, too, that Edward Shillito has not been limited to L.M.S. service during this literary superintendency has brought good to the Society. The whole missionary constituency has read the books by him published by the United Council for Missionary Education and by the Student Christian Movement. In the realm of journalism his active pen has provided in anonymous and effective fashion information and inspiration in quarters where everyday missionary

literature is never read. As a frequent contributor to *The Times*, and by his close connection with the Missionary Press Bureau, he has reached with missionary topics the mind of the newspaper public. Few among those who represent missionary leadership have been better known to the broadcasting public or to the B. B. C. than Edward Shillito. It is, therefore, rightly claimed that the debt of the L.M.S. to its Literary Superintendent goes far beyond the duties the Society has laid upon him.

Although Edward Shillito had not impressed his voice upon the Board of Directors and very seldom has had occasion to address its meetings he has, especially in recent years, constantly and effectively served the L.M.S. in the churches and has been a welcome missionary deputation. In an even less obtrusive setting stands his faithful and fruitful share in the deliberations of the secretaries, and none will miss him more than the members of the Society's Secretariat and his other colleagues on the office staff. In all these ways and in many others unnoted here our friend and colleague has been one of God's good gifts to the London Missionary Society.



Edward Shillito.

Shillito the Interpreter

By GODFREY PHILLIPS, M.A.

MISSIONARIES, while warmly endorsing what the Home Secretary has said about Mr. Shillito's general service, will certainly want to testify to what his work has meant to them in their distant countries. He has steadily helped them to relate the details of their task to the fundamentals of faith and to the spiritual experience of the Church of all ages.

While with all other people they have rejoiced in the gifts God gave to Shillito of clarity and charm of expression, of grace and humour, which marked the style because they mark the man, what has counted for most is that these gifts have been used for both teaching and prophecy in the Scriptural meaning of those terms. See those monthly articles, in which some topical and timely missionary theme has been so handled as to throw new light on old Christian truth, and the sublimity of the missionary task has thereby been proved often without being mentioned. Small local details of news from the field have revealed their true significance when Shillito brought to

bear upon them alike a mind stored with Christian truth and Christian history, and a religious power to see visions.

As to prophecy, has there been a more conspicuous instance in our day of human words coming true than the developments since Shillito in his book warned mankind that nationalism was becoming a substitute for true religion? As in the case of the prophets of the Bible, this was due not to uncanny foresight, but to a habit of seeing human events and tendencies in the light of a prior preoccupation with the character and will of God.

The affection with which the whole body of missionaries regards Shillito for his un-failing brotherliness is mingled, among those who know him best, with the reverence due to an interpreter of things divine. They would be sad indeed if the closing of his period of office meant putting an end to these helps which he has given; but Shillito will still be writing, and missionaries will still be reading him, to their great gain.

David Chamberlin

By EDWARD SHILLITO, M.A.

AT the end of September, David Chamberlin ceased to be Managing Editor of *The Chronicle* and *News from Afar*. He will remain in charge of the Library and Archives of the Society, but he will no longer be found at the desk on the third floor where he has been a much-sought figure. "Look it up in Chamberlin" has long been the rule where any problem of L.M.S. history arose in Livingstone House. But great as his knowledge is, still more memorable has been his courtesy, and his patience and his unwearied devotion to the L.M.S.

When I came to the L.M.S. at the end of '19, I found Mr. Chamberlin ready to be my fellow-worker as he had been Mr. Basil Mathews'. For sixteen years we have been together, and not a day has passed without my debt to him growing till now it is far beyond any payment.

He entered the L.M.S. Home Office in

1893 when Arthur Johnson was Home Secretary, in time to have a part in several busy movements. The Centenary Celebrations were held in 1895 and before that the Forward Movement was initiated, which added seventy missionaries to the Roll. The *John Williams IV* was built, and Khama and his Chief visited London, in the days when Mr. Chamberlin was serving in the Home Department. It is right to add that this enthusiast for the L.M.S. has always been a most loyal member of the Church at home, being deacon at Crouch End and at Mill Hill, and wherever his lot has been cast the Church in that place—it has recently been Beckenham—has come to know and to trust him.

It was in the brilliant decade when Basil Mathews was Editor that Mr. Chamberlin came to the Editorial Office. What Mr. Mathews owed to him, he himself recalled when Mr. Chamberlin completed his forty years.

These years saw revolutionary changes in missionary literature, and Mathews and Chamberlin can both remember their share in them. When I came to serve the Society at the end of 1919, as a part-time Editorial Superintendent, Mr. Chamberlin became Managing Editor, a post which he has filled with eminent ability and with a devotion blended always with sane judgment.

Of his technical ability it is needless to say more than that it has been equal to every demand made by this busy office. He knows all that there is to be known of printers, blocks, screens, photographs, types. He has a wide knowledge of pictures and a quick eye for the right groupings and proportions. He has done this technical work so lightly that it was deemed much less than it was.

Of his skill as an editor our readers are the best judges. It is his hand which has laid out *The Chronicle* and *News*, and his outlook is revealed there. How he schemed for it and dreamed of it, no one can know better than I; I have never known a man more single-minded; wherever he has been, whatever he has read, he has always been a lover and servant of the L.M.S. I think if he went to see a Test Match he would find links with the L.M.S.

He has written books on *John Smith* and *John Eliot*. They are brief but excellent biographies to be trusted, not only in their facts, but in the impressions of the character of the heroes. Mr. Chamberlin greatly helped Dr. R. J. Campbell in the preparation of his *Life of Livingstone*; indeed, upon Livingstone he might be considered an authority of the first rank. There have always been enquirers on his doorstep seeking to know something about Livingstone. He has written a great deal of occasional work; but much of his writing remains anonymous, for he has helped hosts of others in a manner all the more memorable because it was gracious.



David Chamberlin.

David Chamberlin in his work had a quiet and yet most persistent way with him; if he believed a thing was right and in the interests of the Society, he knew how to persevere. Those who did not know him may have been deceived by his quiet manner, but he had power in reserve and he knew how to use the weapon of passive resistance.

Missionaries knew that he would know the value of their work, and when they wrote or called while they were on furlough they would find an understanding welcome from him. No less popular was he with all the company of workers at Livingstone House.

Our partnership of sixteen years has come to an end; but the memory of it will remain with me as a treasure for which I shall always be grateful.

Wants Department

Darker evenings give opportunity for indoor work. Will readers send for a copy of "The Helping Hand" and see if their needle or their penknife can help Mission schools, hospitals or village work? There is so much to be done with but little outlay. Larger needs include Lantern Slides (especially of "The Life of Christ" and of places and people), Gramophones, Pieces of Print, Intermediate and Primary "Concise Guides."

When *Punch* or *The Illustrated London News* has been finished with in your home, please remember how such copies would cheer the distant missionary.

If you have parcels to send abroad be sure to consult headquarters before posting.

All further particulars from Miss New, the Hon. Sec., Wants Department, Livingstone House, 42, Broadway, London, S.W.1.



THE SCULPTOR

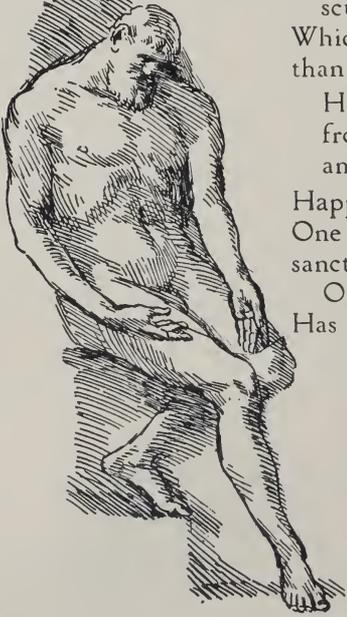
As the sculptor works in wood and stone
I would devote myself to the human soul
But I face the solemn thought
that the sculptor cannot carve
either in wood or in stone
anything better than himself
All the lines of my carving
Will but reveal my own soul
Gazing at my hand at my chisel
I shudder

How long will it take for this human
sculpture
Which I shall never carve better or finer
than my own soul?

How shall I escape! how escape
from my pitiable limited self
and rise to become a carver of God!
Happily there is a guide for me
One who has opened the door of the
sanctuary

One who in his living flesh
Has given us an image of the living God

KAGAWA



“In Whose Service is Perfect Freedom”

By EDWARD SHILLITO, M.A.

I

THERE is a serious mistake that we can make in dealing with the problem—What must we do with our life? It is to regard one factor in the problem, myself, as fixed, and to say “What use am I, being such as I am, and never to be changed, in the Kingdom of God?” If you were already you and never could be other than you are to-day, then the hesitation which you feel would be right. You might reasonably wonder why a Divine Lord should call for such a man. But where did you learn that you were yourself yet, or that the powers of which you are now aware were all that you had, or would ever have to give? On the contrary, no promise to us is more certain than that we may grow with our task. We may find new powers to meet new calls, we may become ourselves by our obedience to the vision. This is said plainly in four simple lines of a well-known hymn:—

“Rise up, O men of God,
The Church for you doth wait,
Her strength shall make your spirit strong,
Her service make you great.”

II

The story of the dealings of God with His servants has always run the same course. There is the man, Enoch, Abraham, Moses, Isaiah and all the prophets, Paul and all the apostles. The man is described with almost brutal realism. He is not made yet. He is not the great Abraham or Moses. He knows his weakness. Moses shrinks from his call, Jeremiah is a child, Isaiah is a man of unclean lips, Amos is only a shepherd and fruit-grower. The story is the same. It is not the man as he is for whom God seeks. It is always to such men that an opportunity is given. But it is not offered on the ground that they will remain the same. They are called into a service which will change them, out of weakness make them strong, cause Christ to be theirs in the inner man. With the call comes the liberation of powers. *If* they will answer, and only *if* they will answer *Yea* to the call, will this promise be fulfilled. The service of God makes men “match’d with their hour.”

III

What Livingstone did for Africa all the

world knows. What Africa did for Livingstone those who read his story and trace his progress through his letters alone can tell. To them it is clear as daylight that in giving himself to his Lord for the redemption of Africa Livingstone became the man whom the ages will never forget. The story is repeated in the lives of missionaries. They will be the first to own their debt to the task which they undertook in fear and trembling. It made them, or rather the Lord Christ for Whose sake they did it, made them. They became as it is said in the New Testament, “meet for the inheritance.” It is one thing to be offered an inheritance, another thing to be equal to it. This also is promised to us: a new world opens, and a new man can enter into it.

IV

“O for the man to arise in me
That the man that I am may cease to be!”
For this liberation we wait. It is told us on authority that all men have resources, hidden within them, which have never yet found expression. We are taught that we have in Christ Jesus unsearchable wealth, but we know ourselves to be poor. We are weak, and yet we have a power which can only be measured by the might of Him Who raised Christ from the dead. We believe these things. But how are we to realise them? Once more in His service this liberation is accomplished. By entering into this bondage we are set free. By dying to the old world we begin to live in the new. “I have been crucified with Christ and I live, yet not I but Christ in me.”

V

Do you call the service of the Kingdom of God a sacrifice? Everything indeed depends on the character of this service. If it is the service of the Lord from Whom and through Whom and unto Whom are all things, there is not sacrifice, but wealth unspeakable that is yours; not bondage but perfect liberty. You will not lose but find yourself. For us who are called to take our part in the home work of the L.M.S. it is no less true than it is of the outposts on the field. This service, received in faith and carried through in the power of the Lord Christ, will make us great.

If in India, why not in England?

An Experiment in Co-operation.

By the Right Rev. BISHOP WHITEHEAD, formerly of Madras.

One who has taken a leading part in the fellowship of Christian people in South India, Bishop Whitehead, formerly Bishop of Madras, has given to us in this article an account of the way in which this same fellowship can be enjoyed in England. It is sent forth in the hope that it will show not only how Christian people in this country may share in the evangelistic work done in India, but also how they, too, in their own neighbourhood, may unite together to set forth the Gospel of Christ.

AT the recent Conference of Missionary Societies in Great Britain and Ireland the need for more co-operation between the Churches was strongly emphasised, and the resolution passed on the subject concluded with the statement that "without raising controversial questions of Church order, a large measure of common action is possible."

The truth of this statement is illustrated by an experiment in co-operation that is now being tried at Tilehurst, on the outskirts of Reading. The parish itself is typical of many others. About twenty years ago it was a small village of about 600 people; now it has a population of about 12,000, mostly living in small red-brick houses. The Church of England, the Methodist and Congregational Churches are the three main Christian communities. The total Communicant membership of all three is not more than 1,000.

It is evident that this state of things calls for a united effort on the part of all the three Churches. This is happily the conviction of the clergy and ministers of them all; and Mr. Rees, the Congregational minister, who is the only one of us who has been here for more than a year, is a strong advocate of co-operation, because of his experience of the unhappy results of the aloofness that has prevailed in the past.

My wife and I have only come here within the last six months; but our memory of happy co-operation during many years with missionaries of different Churches in South India led us to feel strongly the imperative need of co-operation in our new surroundings, and the fact that the three Churches represented in Tilehurst are working together in South India in close co-operation for the furtherance of the Gospel and the building up of the Church at once suggested a possible sphere of co-operation in England. So we invited the Rector of the parish and

his curate and the two ministers of the Congregational and Methodist Churches to tea and suggested a United Rally to put before the people of Tilehurst the mighty work of God in the Telugu country of South India. The primary object was to bring the fact that the Gospel of Jesus Christ is to-day in the British Empire as truly the power of God to Salvation as it was in the Roman Empire in the days of St. Paul; and to make clear its relevance to the social and political problems of the present age. And we also felt that simply as a demonstration of the fundamental unity of the Churches the United Rally would have real value.

The suggestion was cordially accepted, and it was arranged that I should preach on successive Sundays in all the churches to explain and advocate the scheme. This was done and the idea met with a very hearty approval from the different congregations. Accordingly a meeting was held and a joint committee was formed of representatives of the three bodies to arrange a plan of action.

At their first meeting it was resolved to begin with two meetings on July 5th, at which missionaries now at home on furlough from the Telugu field should be asked to speak. The meetings were arranged and duly held. They were well attended by members of all three Churches, and excellent addresses were given by Archdeacon Tanner from the Diocese of Dornakal and Dr. Thompson, a medical missionary from Medak, where the Methodists are doing splendid work. Unfortunately it was not possible to secure a Congregational missionary from the Telugu country as well.

Great interest was aroused in the work itself, and the joy felt in united action was delightful. The ladies who arranged and served the tea party that followed the afternoon meeting were especially enthusiastic.

If nothing else were done, I am sure that it was well worth while to take even this small step towards promoting unity.

This, however, was only a beginning. The next item on the programme is a missionary play. The subject is to be the story of

a missionary exhibition illustrating village life and Christian work in the Telugu country, and a pageant showing the leading events in the growth of the Christian Church in the Telugu country during the last eighty years.



Indian Mission of Fellowship to Great Britain in 1931.

Left to right—Mr. P. Oommen Philip, Secretary of the Indian National Christian Council; Rev. A. Ralla Ram, Secretary of the Student Christian Association of India; Bishop Banerjee, Assistant Bishop of Lahore; Daw Nyein Tha, Headmistress of the Morton Lane Mission Girls' School, Moulmein, Burma; Mr. A. M. Varki, Principal of the Union Christian College, Alwaye, Travancore.

the Robber Chief, who started the movement among the outcastes in one district of the Diocese of Dornakal eighty years ago—a romantic and moving story. The play, however, has first to be written. I am to supply the facts and the Methodist minister, who has already proved his talents as a dramatist, is to write the play. To prepare it, produce it, and drill the large number of actors needed will involve a prolonged and extensive measure of co-operation during the autumn and winter months. This alone will stir up much interest in the parish, and we hope that hundreds of people who would never dream of going to an ordinary meeting will come to see the play.

Other possible items in the programme are

If we succeed in carrying out this programme during the next twelve or fifteen months we hope that hundreds of people in Tilehurst and Reading will have it impressed on their minds that the Gospel of Christ is to-day a mighty power for good among the outcastes and village folk of India; and the realisation of that fact will, it is hoped, rouse them out of their indifference and dispose them to feel that the Gospel of Christ can do in England what it is doing on a large scale in India. May we not also hope that this experiment in united action will draw the Churches closely together and prove a real step onward towards the fulfilment of our Lord's prayer for his disciples, that they may all be one ?

The Harvest of the Word

A Sunday in April

AT eleven o'clock this morning the bell rang for Sunday School. Our Intermediate Department meets in a beautiful latticed building with a high thatched roof which, until a while ago, was Ronorono Church. Tekaa, a bright, promising boy of seventeen, winds up the gramophone, writes on the blackboard the words of the opening verse of praise, and goes to the Mission House to get a vase of lovely red hibiscus to place on the scarlet table-cloth to make our hall of meeting still more beautiful. The lads and lasses stream in as the glorious singing of the Temple Choir pours forth from our musical wonder-box, a present given to us by the Sunday School at Kensington.

For some months past we have had lessons on the life and work of Paul, followed by a series on John Williams; and for the last two Sundays we have had the story of the coming of the Gospel to the Gilberts. These stories of the evangelisation of the Gilberts were practically unknown to these Gilbertese boys and girls. It has been interesting work and I think we have all enjoyed it, both teachers and taught. There are about one hundred boys and girls in the department, and twelve teachers, most of whom are theological students. There are two girl teachers, one of whom, Nei Nora, is the wife of a Ronorono teacher. Nora is interesting. Her father is the chief representative of the Government on the wee, but very important,

island of Tamana. She was head girl of the Girls' School for several years, and after her marriage she became Guide Lieutenant. She lost her little one soon after birth and since then she has given herself wholeheartedly to teaching in the Women's School, assisting with the Guides and teaching in the Sunday School. She has inherited her father's gift of leadership and his powers of expression, and I regard her as one of my best teachers. She has become a most useful person, and her fine Guide-like spirit gives her an excellent influence over the girls. Gilbertese women have always had, and still have, a very secondary position in native life. The average Gilbertese male has a decidedly poor opinion of the intelligence of women, but Nora does represent the new womanhood of the Gilberts, intelligent, fine-spirited women who win the respect of all.

A day in May

To-day has been a very full day. We had our May Missionary Meeting—our "ME" as we call it—this morning. It lasted from ten till twelve-thirty—a record for length; but there was not a dull moment. Usually the school either acts a missionary play or gives some kind of celebration of a missionary character. Nothing ambitious was attempted this year, but it was quite a success. Four speakers were chosen, two teachers and two students with oratorical powers, and each represented a country. The countries chosen were India, China, Africa and Madagascar. Mrs. Eastman gave the students the material for their addresses, and I gave the teachers their material. Yesterday, Mrs. Eastman and I were busy making very large maps to show the L.M.S. fields in the various countries, and last night we had four girls on their knees on the veranda crayoning in the sea a beautiful deep blue, and incidentally their hands and faces as well. While the sea was being created we were busy dressing up the speakers and the boys and girls who were to assist with the exhibition of the maps. Considering the material at our



Laying a new electric main at Ronorono.

disposal the results were not too bad. China wore a coat rigged out of Mr. Eastman's old dressing-gown, old white trousers, which had been dyed blue for the occasion, and goloshes. The Indian maidens wore saris of the coloured art muslin used for decoration on special occasions.

All the speakers did very well, but the Malagasy was the finest of all. He was the last speaker and we had had a very long service, but he held them. Ruabete is a fine type, a big, handsome, splendid-looking fellow, and he wore his white lamba (one of my sheets) like a High Chief. He is an ordained minister, but his job is book-binding in Ronorono Printing Office. He has a beautiful speaking voice for a Gilbertese, and he displayed considerable histrionic powers. He knows exactly how to appeal to his own people. After telling of the terrible persecutions of the Christian Church under the cruel, ruthless queen, he turned dramatically to the women of the congregation, who sit together at one side of the church, and made a direct appeal to them, "Women of the Gilberts, you will be wise; you will not imitate, emulate, follow in the footsteps of this evil queen, but you will be strong, patient, and faithful like the persecuted Malagasy Christians." The women, normally a most sleepy, inattentive part of the congregation, far more interested in watching the antics of their small offspring than in giving ear to the wisdom flowing from the lips of the preacher, gave him their entire attention.

Then, later, after telling the story of how a Malagasy schoolboy responded to an appeal to prepare for missionary work amongst the heathen tribes of the north, he turned to the Ronorono boys and students and said, "And will you, too, like this Malagasy boy, prepare to give yourselves to free your countrymen from the power of witchcraft and sorcery, and spread the Gospel of light and truth throughout your islands." Ruabete spoke with compelling sincerity. He himself was one of five Gilbertese teachers to offer for work in Papua some years ago, but that door was definitely closed to them.

(From Miss E. M. Pateman, Ronorono, Gilbert Islands.)

A Papuan experiment

The Sunday School is a new experiment on the part of my wife. She has introduced the old Welsh idea of having Sunday School for the whole church and not children only. So far it has met with great success, the average attendance being one hundred and fifty over a period of three and a half months. A preparation class for teachers is held each Thursday evening, and so far has been quite satisfactory. To watch the general assembly is very encouraging, old men and old women, fathers and mothers, young married women and young married men, young men and women, boys and girls, all have their classes. We both feel that this sort of teaching is what the Papuans need and that they can receive more help from Sunday School classes than from sermons.

The young men of Saroa are keen to preach, and as there are a good number of them who are church members, we started new evangelistic work for them. Accordingly, they go out two by two every Sunday morning to the two outside villages of Geresi and Gerabu, leaving the older men to oversee the near villages of Babaga and Gidobada. We hope in this way to develop the missionary spirit in the church.

(From Rev. R. Rankin, Saroa, Papua.)

A caste crisis

In his report, Mr. Joseph refers at length to a matter, the final outcome of which is a source of much joy and thanksgiving. In order to safeguard the hostel from becoming an exclusively caste institution, it was decided to admit three boys who are sons of



Afloat off the Papuan coast.

Mala Christian teachers. This took place last June. For a few days nothing happened, and it was hoped that caste prejudice had not been roused. The news, however, was soon broadcast all through the taluk, and anxious parents, stirred up by the righteous indignation of their caste folk, came streaming to ascertain what had really happened. Within twenty-four hours nearly all the boys had left. In the words of Mr. Joseph, "The three outcaste Christian boys and a few good Sudra Christian lads were all we had. The hostel was very gloomy. Trouble and anxiety got hold of us. We were not sure that we had not committed a big mistake in introducing these boys into the hostel. We had prayers as usual that evening with the unhappy remnant.

"A few days later I met a father of one of the boys who had stayed on. He is one of our staunchest Sudra Christians. To my surprise and joy, he said, 'We need not be troubled about this, sir, the question of caste had to be settled some time or other; the sooner the better.' A week passed slowly, a second week began. One day a boy appeared on the veranda. He had come from his village, having persuaded his parents to let him come back. He begged to be readmitted. Then came another and another, until finally our strength rose again to nineteen.

"It was by no means a pleasant experience for us, but we now know that with it came a blessing we can never forget. The question of caste is settled once and for all as far as we are concerned."

(The Campbell Memorial Hostel, Pulivendla, S. India.)

A story and a parable

A district missionary had journeyed to a remote hill village, and was sitting on the veranda of a house, when an old widow, obviously racked with pain, approached and began to pour out her troubles.

"What is the matter, mother?"

"Everything is the matter. For the last few months I've had such pain to put up with that life hasn't been worth living. I wish I could die."

"Why haven't you been to our hospital?"

"What is the good of talking about 'hospital' to me. True, I've heard there is such a place, but where it is, what it is like, how should I know who was born, brought

up and married in this village miles away from everywhere?"

"Mother, listen to me. I come from the village where the hospital is. The doctor is a kind and clever man, and a friend of mine. Moreover, he told me only the other day to keep a look-out for poor patients like you and bring them back to the hospital. Now to-morrow I have planned to return. Will you come back with me? I'll take good care of you and hand you over safely to the doctor who will surely make you better."

"Son, life here for me in this constant state of pain is not worth living. If you will take me, gladly will I come. I put myself entirely in your hands because I trust you."

Arrangements were therefore duly made and the next day the old woman found herself being transported at (to her) breathless speed to the hospital and the doctor. On the way the missionary added a word of advice.

"Mother, when you see the doctor, there is no need to flatter him, there is no need to worry because you cannot give him anything. All you have to do is to tell him frankly and clearly the symptoms of your trouble. Keep nothing back, and then finally you must do exactly what he asks of you."

They arrived; the missionary handed over his charge. A month later, the old woman, cured and happy, was escorted back to her village.

What of Him who leads sin-stricken, unhappy men and women to the Great Physician?

"I came forth from the Father. Trust me, and I will take you to the Father. There is no need to wonder where He is and what He is like. I am the Way to Him. There is no need to flatter Him, no need to worry about your moral poverty. One thing only remember. Tell Him frankly your condition, keep nothing back, and then obey."

(From Telugu Field Report, April 1935.)

Among the Santalis

I ask Lutu Tudu to tell me about the gathering in of the Santalis in other villages than Itore. He tells me that at the place called Beldanga—not the L.M.S. outstation of that name—there are now six Christian households of thirty souls, with a church building and a rest-house and a resident

Preacher of his own calibre. He says that this is the fruit of preaching done there long ago by Joyce Sahib and himself.

Is it, after all, the aboriginals, whose ancestors were dispossessed ages ago by the Aryans from the north-west, who are to come back into this Murshidabad District and possess it anew for the Lord Jesus Christ? However that may be in future times, it is clear that when we think of the response or non-response of Murshidabad to the Gospel, we must not think only in terms of those Bengali inhabitants who form so preponderatingly large a proportion of the population. These Santalis, of whom the last census recorded 22,725 in this district, immigrate in constant streams, and they show themselves accessible to the influence of the Lord Jesus Christ, and they also show themselves to be instinctive missionaries.

The teapot attracts my attention; although conspicuous and memorable, I had forgotten it. It is a large ham-boiler. I ask jocularly: "Where did the Itore teapot come from?" There is a ready laugh and an eager reply: "Joyce Sahib gave us that for feasts and ceremonies." A splendid teapot it makes, too, for a tea-party of this size.

The tea-party is over; the provision has amply sufficed. We are on our way back to Berhampore. L., in her bullock-cart, rushing along at a mile and three-quarters an hour, I on and often off my bicycle. As I push on over the stubby ground and skid in the sandy soil, I think about those Konais, those simple peasant Bengali Christians and would-be Christians, whom we have left behind at Itore. Every one of them is a Kania, which is a caste low down in the scale of

the agricultural Sudras. And my thoughts frame themselves in the categories of St. Paul: "Not many wise men after the flesh, not many mighty, not many noble, are called"—not many Chatterjis and Mukherjis and Bannerjis and Bhattachariyas, and Gangulis here in this district of ours—"but God hath chosen the foolish things of the world . . . the weak things . . . and base things of the world, and things which are despised. . . ." these lowly and ignorant Konais, household after household of them somehow feeling that God calls them, and with little

realisation of the splendour of the call, but with most definite courage responding to it. So that they are the one group of indigenous Christians in this district; Itore the one spot where would remain a Bengali Christian Church if the L.M.S. withdrew from Murshidabad, causing its workers to leave Berhampore and Jiaganj, to find employment elsewhere. And then I wonder whether these Konais, left alone, would be able to stand firm. So feeble with us to help them; without us, would they stand? Would they fall? Who

would remind them of the Lord Jesus Christ if they forgot? Who would say to them: "Be loyal; He is looking," if they wavered? (From Dr. O. H. Stursberg, Berhampore.)

Much land to be possessed

Despite the work of our own mission over a period of more than a hundred years, the work of the Salvation Army, the Lutherans, and other Christian bodies, there still remain all around us many unevangelised villages that take us right back to the conditions that Ringeltaube must have found when he began his work, more than a century ago. In some



The new church at Martandam.

of these places there has been a certain Christian witness, perhaps by one man (in one village we found a Christian man who had lived there for years and now is the leader of the movement to become Christian), perhaps by small evangelistic bands; but in others it would appear the name of Christ had scarcely ever been heard. One is impressed by the selfless fidelity of many of our people, who feel their responsibility to these non-Christian folk, but, on the whole, it still remains true that in the spiritual sense there is yet much land that remains to be possessed if only we can find the ways and means to enter it effectively.

In this work there is still something of the romance of missionary work—groups of people listening to the message under the

shade of the palms, or under the stars with the magic lantern, or, as it happened at Christmas, in a cattle shed which had been cleared for the purpose.

Such work, of course, has its own problems. Indeed, it may be doubted if spasmodic preaching in conditions such as ours leads to much spiritual progress. If such is to be attained, regular teaching must be instituted, some kind of building must be put up, and almost certainly a school started. Already people have come forward handing over land for such purposes, and, however much we try to discourage this, hopes have been raised that will demand some help if the work has to be carried forward to any issue of permanent value.

(From Rev. R. Sinclair, *Martandam, Travancore.*)

Miss Frances Speakman

By Professor A. VICTOR MURRAY.

FRANCES SPEAKMAN, the new Education Secretary, is a Manchester girl, born at Crumpsall twenty-five years ago. Her father is a well-known Methodist layman. She went to school at Broughton, and her school days were interrupted by a year in Switzerland, getting over an illness. In 1930 she went to St. Hilda's College, Oxford, and took her degree in French, after which she did the Manchester University Teachers' Diploma. While she was waiting for a post she had a term at the Manchester College of Art, and she was on the staff of Queen Mary's School, Halmsley, when she was appointed to the Mission House.

She has had a very active life and has entered with gusto into everything she has done. She is very fond of the open air, and as a school-girl one of her adventures was to organise a weekly party for seven o'clock breakfast in Heaton Park. She was a prominent Girl Guide and has since been a District Commissioner. At school also she was President of the League of Nations Union and gave that Society a vigour which it had never had before. Since leaving Oxford she has been on the Committee of the Crumpsall branch of the League of Nations Union, and has frequently spoken in the open air on its behalf. She also organised a Youth Group in the district, which carried out a house-to-house canvass in a new housing area.

Twice she has been on a missionary campaign, once in Bristol and once in Blackburn. She has also had a class of girls training for Church membership, while at the same time keeping house for her father after her mother's death. She has travelled abroad in the holidays and has been to the Black Forest and to Lithuania.

All this sounds perhaps as if she was one of those terrifying and masculine young women, but she is not like that at all; indeed, she is quite the reverse. She is an attractive, quiet person, with a pleasant, cheerful and modest manner, and gets on well with everybody. She has a keen sense of humour, plenty of initiative, and she is always interesting. Some people have described her to me in popular language as "rather a dear." While heartily agreeing with that judgment (but without necessarily accepting the *form* of wording!) I can say that Frances Speakman will be a real asset to the Mission House, and I am sure she will be popular with the churches and young people.

Young People's Squashes

The first of a new series of "Squashes" will be held at Livingstone House on Thursday, 10th October, from 6 to 8 p.m. This will be a social gathering at which Mr. F. C. Linfield will speak on his visit to East and West Africa. If you are young, please come. We guarantee your welcome.

Cecil Northcott

By Rev. JOHN GRANT.

IT is still an advantage for a Southerner to settle in these Northern parts, especially if he comes from the Far South. Cecil Northcott came to this Lancashire industrial town from Devonshire via Cambridge. That was an added handicap, something to be lived down if possible. In these northern parts where nearly all the population are engaged in the mining, cotton or glass-making industries, they are a trifle scornful of Devonshire and Cambridge. Lancashire is no place for dainty livers. Nobody has lived, they think, who never worked in the bowels of the earth or, stripped naked, has fed the blast furnaces, or lived close up to all the muck and grime and sweat of an industrial town. It is a prejudice, but a prejudice which must be faced by any venturesome soul who travels from the South to the North. And if he has contracted the dialect of one of the older universities, he will either lose it or clear out quickly—that is if he has to stand up in the pulpit or market place. Cecil Northcott stood up to that test. They are sparing of praise in these parts and didn't tell him so; but they thought it. It wasn't too certain at first. There are advantages in starting as an assistant minister. Your senior colleague becomes a breakwater behind which you can shelter. Very soon Cecil Northcott was able to stand on his own feet, and he has never left them since.

There was plenty of scope in the old Independent Church in St. Helens. It has always taken a large part in the life of the town. Before long his drive and energy made itself felt both within and without the church. Always deeply concerned for world peace he conceived a town campaign in support of the Disarmament Conference. Everyone was drawn into this, and for a whole week stations were maintained in all the principal streets where the petition could be signed and explained. That gifted pen served the good cause in the local Press. To-day people still talk about that Peace Campaign.

Towards the end of his three years' stay with us, a large Group Movement mission came to the town. We all shared in the new life and power which that movement brought. The readiness of Cecil Northcott and his wife (for Mrs. Northcott shares in



Cecil Northcott.

all his work) to undertake this special piece of service for the Kingdom of God is probably due to what happened then.

And then he went on to Duckworth Street, Darwen, without any breakwater to shelter behind when the sea was rough. He soon proved that he could face any weather alone. For three years he had made himself felt in the church and the town. There is a heavy unemployment problem in Darwen. Cecil Northcott sought to help the unemployed. By his vivid pen and by wireless talks he helped people to see what it meant to belong to the regular army of the unemployed.

He comes now with his rich gifts of mind and heart to the service of our Missionary Society. There is room and need for his vigorous, aggressive, challenging message in all our churches. With real regret we part with Cecil Northcott from Lancashire. We have had him for six years. We have done our best with him. If we only get them young, in spite of their handicaps we can make something of them! And we shall watch with pride and affection this young man whom we have now released on the world.

Swanwick, 1935

By H. E. A. CONDON.

WHATEVER else might be said about Swanwick, 1935, it cannot be denied that it was a tremendous success. And, for that matter, what other result could be expected with "The Hayes" filled to overflowing, an abundance of good speakers, an excellent programme, and everyone brim full of a knowledgeable enthusiasm.

"African Problems!" There was certainly no lack of these to discuss. The colour bar, industrialism, tribal disintegration, the drift from the bush to the town, education, building the African Church—these and many allied questions would have sufficed for a dozen conferences. But under the skilled leadership of the African missionaries we were enabled to make an informed attack upon them, whilst the courteous insistence of the Chairman saw that we used our time to the best advantage.

Naturally the tension in current affairs added a deeper concern to the discussions. One felt more than ever that Africa loomed large in the immediate future of the world, and that the decisions now being made would have enormous repercussions in the years which lie ahead. There was a general agreement that in many parts of Africa the native is not getting a square deal, but considerable difficulty was experienced in suggesting practicable remedies, owing to the overwhelming impact with which Western civilisation strikes every land in turn.

This aspect came out especially in some of the group discussions. Here, where the main subjects could be pursued in greater detail, and where the missionaries from the other fields were able to furnish corroborative evidence, we realised even more clearly that the main African problems reflected general world problems, and, furthermore, that they could not be solved until we at home had managed to harness Western civilisation, and more particularly its industrialism, to a nobler ideal. Once again "home" and "foreign" proved to be inextricably interlocked.

In such circumstances the choice of the subject for the evening addresses was most felicitous. "The Kingdom of God" was wide enough to cover everything, and its

exposition gave us "the other side of the medal," the essential challenge to the individual.

But I should not be doing justice to the conference if I concentrated entirely on the formal sessions. One of the main delights of Swanwick is the exceptional opportunity it affords for a really close contact with the missionaries home on furlough. They are so approachable and so eager to yield up their store of experience that it is a continual stimulus to be with them. All sorts of queries are brought out for their verdict, and a whole host of minor difficulties yield to their expert guidance. And what wonderful stories they tell! It is a poor Swanwick which does not furnish a crop sufficiently large to see one through many missionary addresses in the following winter.

This year the fun and the frolic were as good as ever. Apart altogether from what one might call the more normal frivolity, the sports were organised with exceptional ingenuity. The memory of the sack football match will long remain with us, whilst the record of the historic sculling race on the "lake" between the old and the newer universities has no doubt by now been filed imperishably in the archives at the Mission House.

Friday morning came round all too quickly, and we scattered again over the country. But that was not the end of "Swanwick, 1935." If it were, then the conference was indeed a failure. Swanwick will live on, because essentially it is something in the hearts of people; but the quality of that living is not yet revealed. What effect is Swanwick going to have on our missionary work during the coming winter? It ought to be a constant stimulus in those churches fortunate enough to have been represented, but that will not come about without a conscious effort. It is to be hoped that the members of the conference will return to their churches determined to give the widest publicity to what they gained at Swanwick, and that in particular they will carry through some educational work designed to create a more informed interest in the Society, and to contribute something to the solution of the very difficult problems facing us in Africa.

The Floods at Griffith John School

By THOMAS GILLISON, M.B., C.M.

THIS short article is written not to discuss the complicated causes of these floods and the suggested remedies, but to show something of the suddenness with which they happened at Griffith John School.

The city of Hankow lies in the angle formed by the junction of the River Han with the Yang-tse on the edge of a great and fertile plain. The outskirts of the city spread up the Han and down the Yang-tse for a distance of three or four miles in each direction.

In order to protect this densely-populated area against irregularly recurring floods, due to the annual rise in the waters of these two rivers in the late spring and early summer months (a rise varying from forty to upwards of fifty feet), a substantial dyke (the Chang-Kung Dyke), with a carriage road along the top and wider at the base, has been built, from the bank of the Han, well beyond the city, to the bank of the Yang-tse, seven miles below the city. This dyke not only protects the city, but also several square miles of farm lands, vegetable gardens, etc.; the total population of the area being perhaps one million souls.

Griffith John School is situated near the bank of the Han about four miles from Hankow, but just outside the dyke, so it is without protection from exceptional floods. It has, however, some protection during the ordinary high-water season from a lower embankment connecting the bank of the Han with the raised railway track.

At eight o'clock on the morning of July 12th, news came that the Han had burst its banks two miles above Griffith John School. Mr. Hsia (my writer), hearing of this, sent his son with some personal effects to my house to be stored in one of the upstairs rooms. The lad heard that water had just broken through into the school grounds.

He warned our Biblewoman and others and rushed back to his home, ten minutes' distance from the school. Meanwhile, Mr. Hsia had been in his house trying to salvage some of his goods, but tables and chairs began to float, and soon the water was breast high and he had to escape to the embankment near-by with all speed to save his life. He said the water rose to a height of eight feet within one hour of the bursting of the bank.

This havoc would have been greater still had it not been that the freshet in the Han, said to have been a wave seven feet in height,



Stemming the floods in Hankow.

had spent part of its violence on sweeping over the city of Tien-mên, drowning some 10,000 people in its torrent. A few climbed to the roofs of their houses, and where the walls did not give way were rescued a day or two later. The chief magistrate of the city was found five days later on the roof of his home in an exhausted condition, but his wife and children were engulfed in the floods.

Behind Griffith John School, even although the freshet had lost part of its original violence, it swept over villages and farmsteads, carrying away cattle, pigs, poultry, stacks of straw and stocks of grain and some children and adults as well, and left the poor folks homeless and destitute, with crops on which they were depending for the coming months doomed to rot beneath the floods.

The freshet in the Han continued past the break which flooded the Griffith John

School and the vast area around, and dashed an opening in a dyke that was broken in the floods of 1869 or 1870, but was repaired and has withstood for sixty-five years all floods, including that of 1931. As a consequence the district of Hanyang is flooded and one of our oldest stations, Hwang Teng Tsui, was submerged.

One of our students who lived in the village beside the school was shifting his goods to a loft over the living-rooms, but the waters rose so rapidly that he and his family had to break open the roof in order to step into a boat that came to rescue them.

The water continued to rise till there was a depth of ten to twelve feet in our garden, four feet in our dining and sitting rooms, and six feet in our kitchen. The house of Mr. Withers Green and of Mr. Hu, the headmaster, and all school buildings have been similarly flooded. Mr. Hu was just about to take a much-needed holiday, but has

stuck to his post manfully. We trust the waters will subside and allow him some respite before the heavy duties of the autumn term are upon him.

Our faithful coolie had all our downstairs effects moved upstairs except two heavy articles of furniture. He writes that he only had half an hour to do it in.

Siaokan, Mien Yang, Hanyang and other country districts where the L.M.S. has churches have also been flooded, and the conditions are said to be worse than in 1931.

Funds are being raised by the Chinese Church and missionaries are joining in helping the homeless and destitute. Thousands of pounds will be needed and we ask for your prayers that these, our loved Chinese brethren, whose faith in an over-ruling Heavenly Father is being sorely tried, may be sustained, and even strengthened by Him Who will not break the bruised reed, nor quench the dimly-smoking flax.

Everyday Evangelism

THERE is neither warrant nor suggestion in the pages of the New Testament for the departmentalism of the religious life which has become so marked a feature of the development of the Christian Church. The idea that the practice or the profession of faith could become significant of certain church seasons or of any section of believers must have been unknown to the early disciples of the Master. The organisation of religion, inevitable as it was, brought with it a lowering of standard and an accommodation with worldly affairs which in the beginning were unthought of. No such person as a part-time Christian was conceived, or in those circumstances possible. Nor, after the first fierce conflict with Judaism, could nationalism in the expression of faith have been deemed a likely danger. By the very nature of the Gospel distinctions of class and race were alike excluded. All were one in Christ Jesus. No such question as when, or where, or to whom was the Christian message to be given could be asked; it was a world message, free from all geographical, periodic, or personal distinctions. The great commission was to "every creature," and it was whole-time and universal.

* * *

or forgotten is evident to us all to-day. As the churches have localised their message they have lost their power, and a well-meant accommodation with competing worldly claims has brought, in the end, decrease where increase was hoped for. The terms involved in the conquest of Rome by Christianity have since proved largely self-destructive. When political aims invaded the Church of Christ its charter was overlaid and its real mission forgotten by many. The true reformation comes to any church when it gets back again to the ideals of the first days and tries to make every one of its members a whole-time world evangelist. Among such a company history is repeated and the divine promise fulfilled, the Holy Spirit of God speaks with power. This statement outlines no easy way of service; sacrifice and biting self-denial are involved, but it is the proven way of spiritual joy and real success. If within our L.M.S. circles we can extend the company of those who walk this road, then the path of conquest will steadily open out before us.

* * *

Such a re-formation of religion will begin to work itself out in details. We shall get closer to one another for mutual service. It will be natural for us to take for granted that everyone who bears the name of Christian is interested in all the tasks of the Kingdom

How much trouble has come to Christianity as this primal intention has been modified

and ready to take some share therein. A tradition that is in danger of being lost can be recaptured and passed on to the children of the church. In missionary matters that tradition is of the greatest importance. This illustration may help. In a well-known provincial Congregational church it was the custom of one leading member to invite, during missionary deputation, a number of the children of Sunday school and church to a missionary party in his home, where the visiting missionary was introduced personally to the youngsters. That action, now unfortunately ended, made missionary workers for both the Church and the Kingdom. It was one of the effective details of Christian service, among others, open to active members, and it handed on the torch. As we take seriously the tasks so definitely laid upon us by our discipleship unending opportunities for such evangelistic service become ours. If we are watchful then every day and in every way we may serve better the everyday Gospel of our Lord.

* * *

When the Church of Jesus Christ has acquired a "mind for the Kingdom" all things become ours. The affairs of every day are at once related to ultimate things in the light of God's Will. Abyssinia

and Italy are no longer mere political issues, they stand for every Christian in the light of eternal righteousness. The Bechuana-land problem becomes at once a matter of Christian brotherhood. When the mind of Christ holds us, God and the daily paper are brought together. To give men and women this outlook is to evangelise, for it marks them with the mind that was in Christ Jesus. In this sense it is very true that evangelism begins at home, for it brings Christ and His message into daily life. But an evangelism that stays at home is never the divine type. The Gospel came to save the world and is truly effective only in that setting. To give every man, woman or child a Christian care for others is an act of evangelism. The boy collecting for the *John Williams* is an evangelist. The member of the Girls' Auxiliary working for a project in the Mission Field, or the women making things for a sale of work for the support of workers in any place of L.M.S. service, are evangelists. Here at home in hosts of commonplace, everyday ways we may become the fellow workers of the men and women abroad who live to bring Christ to the world. In office, shop and classroom it may be our privileged joy to share the travail that makes Christ's Kingdom come. N. B.

G. H. Macfarlane

THERE are comparatively few supporters of the L.M.S. who will remember George Hanna Macfarlane who, after many years of suffering, passed to his rest on July 24th, at the age of seventy-eight.

None of the band of missionaries who were on the field when G. H. M. reached India in 1882 are alive. J. R. Bacon, Goffin, W. H. Campbell, W. W. Stephenson, all have passed on, and it is left to one of a younger generation to pay a tribute to a loved colleague and a great missionary.

Macfarlane was one of those whose work on the field was much greater than his ability to talk about it; he was a great missionary but was not a great deputation. The mass movement in the Telugu country owed more than can be easily expressed to Mac. W. H. Campbell was the preacher, Macfarlane was the organiser. Quite advisedly I say that the L.M.S. never, in any person, had a more devoted or industrious missionary than Mac.; he was indefatigable. Possessed of a good physique, he tramped

thousands of miles under the blazing sun, and he never left a village congregation until every minutest detail of work was completed.

For the first thirteen years of his service he remained a bachelor, but married in 1895 Miss Agnes Stuart Cuthbert, of the L.M.S. Their married life was very brief, and in 1898 Macfarlane was again working alone. His zeal and energy were unabated, and it may be that he forgot his sorrow in his work for his Master. In 1911 he married Miss Budd, one of our own ladies, and we believed that for one dear friend the last years would be full of joy and rest. But whilst they were at home Mac's health gave way and he never completely recovered. During the long years that have passed since then he has been loved and cared for by his devoted wife, but I am sure that she, along with us, rejoices that her husband is at long last at rest, and that the years of toil and suffering have been crowned with their deserved reward. S. N.

THE OUTLOOK

Rev. A. M. Chirgwin, M.A.

AT the present time there is met in East Northfield, Mass., an important Committee of the International Missionary Council. At this Committee the L.M.S. will be represented by its General Secretary. For the first time for many years Mr. F. H. Hawkins, who has played so great a part in the I.M.C., will not be present.

In addition to its General Secretary the L.M.S. will be represented by Mr. Kenneth MacLennan, who is Secretary of the Conference of Missionary Societies in Great Britain and Ireland, and will be Chairman next year of the L.M.S.

The meetings began on the 27th of September and will last till the 6th of October. The Chairman is Dr. J. R. Mott.

Amongst the many important matters before the Committee there will be the consideration of the proposed Council Meeting in 1938. It will be decided whether or not the proposal will be accepted to hold this Council in the Far East.

In addition to his part in this Committee the General Secretary is taking the opportunity of visiting in America a number of colleges, among them being Fisk University, Tuskegee Institution, and Hampton Institute; and he will preach in New York and other cities.

Boys' and Girls' Homes, Ambohimandroso

An interesting account of the Boys' and Girls' Homes at the famous L.M.S. station of Ambohimandroso has come to hand. There are sixteen boys and nine girls. The boys live in the quadrangle of the school, where the whole place has been re-conditioned and a Common Room arranged for them. The Senior boys, from fourteen to sixteen, belong to the Junior Catechumen Class and take their share in the C.E. work in the church.

The girls live with Miss Loughton. They recently did some beautiful needlework which took a first-class diploma in the annual exhibition which was held in Ambalavao last September.

This is only one of the many duties which fall to Miss Loughton; but she is greatly helped when she is away on tour by the

matron, an elderly woman who served Mr. and Mrs. Rowlands.

United Missionary Training College, Ballygunge

This year the Training College at Ballygunge celebrated its twenty-fifth birthday by a reunion of former members of the staff.

An account was given of the work of the college during its history, and there was, as a central act of the day, a re-dedication service conducted by Mr. Chatterji in the chapel.

From 1910 to 1934 the names of five hundred and thirty-two students of this college appear on the list of the Government Vernacular Teachership Examinations; some names appear twice. But it is not an overstatement to say that the college has helped to prepare five hundred girls for a teacher's vocation. It may be doubted whether there is a Protestant missionary society working in Bengal which has not at some time sent students to Ballygunge.

The Christian teachers going from that college are to be found in every type of school in Calcutta, where they are the mainstay of Christian high schools; but, apart from that, in almost all the important schools in Calcutta they are found filling responsible posts.

Tingchow, 1935

Tingchow had many memories for Mrs. Hutley when she returned to it. She recalls the days when the Hughes and Marjorie Rainey were with her, before Tingchow fell into the hands of the Red bandits and the Western missionaries were driven out.

"The church when I arrived," she reports, "was a bare shell. Some organisations had wanted to seize it, and so they had managed to scrape up a bit and put in a front door and side door so that it could be shut up from the street. One of the old seats remained and on Sundays this was augmented."

It is necessary to clean up the church and to repair it. It will not be easy to re-establish the work. When it is remembered through what persecutions the Christians have had to pass, it is wonderful that there is a remnant who still hold to their faith.

THE READER'S GUIDE



IF education is to be an education for life in the world as it is, such a book as *World Problems of To-day* has a very definite value both for the teacher and for the scholar. It is written by Miss Hebe Spaul, an experienced and accomplished writer for young people. She has given valuable service to the League of Nations Union in its educational work and she has the gift of putting the main facts of modern life in a clear way. She has chapters in her book upon Nationalism, Minorities, Fascism, Communism, and she ends with a chapter upon the question of Competition or Co-operation.

There is much in common between the ground covered by Miss Spaul in this book and that which is claimed by the Missionary Societies, and in dealing with such matters as "race prejudice" and "internationalism." Miss Spaul is in every sense of the word discussing missionary problems. The book is published by the Student Christian Movement Press and can be commended heartily to teachers and all who direct the mind of youth. (S.C.M. Press, London, 2s. 6d. net. 1935.)

* * *

THE missionary in these days has very little time for theological study and it would be unfair to expect from men so hard pressed many contributions to scholarship. It is a task all the more welcome to acknowledge "An Introduction to the Study of *The Theology of Karl Barth*," by the Rev. H. V. Martin, B.A., B.D.

This is published by the Christian Literature Society for India, and it will have, we hope, a sequel in a longer study of the same vital subject.

In a very short space Mr. Martin has summarised most admirably the main positions taken by Karl Barth. He writes as one who not only makes an intellectual assent to this teaching, but as one who has in his own life made his own the teaching which has proved so revolutionary among the Protestant Churches of Europe.

It is out of our province in *The Chronicle* to discuss the many positions which are expounded in this book; but we should like our readers to have before them one passage which bears upon the message of the missionary:

"The message is the proclamation of the Word of God, the Christian Revelation, the Gospel of Christ. He proclaims that man is man and God is God, that man by his own efforts cannot rise to God, that all his proud efforts to build a tower of Babel reaching to the heavens are in vain, and give cause only to make manifest the wrath of God, that God has come down to men in Jesus Christ, the incarnate Word, who alone is the Mediator between God and man. The missionary must also proclaim in obedience to the Word of God, that all man's efforts to achieve his own righteousness, by merit, sacrifice or piety, are in vain, that by faith alone can the divine righteousness be imputed to man. He must proclaim the Coming World, the New Age and the Day of Redemption, and exhort men everywhere to repentance and obedience to God in His Word."

We are sure that this book will prove of the greatest value in India, and those in this country who wish for a brief and lucid account of Karl Barth could not do better than read this little book. (C.L.S.I., Madras. 6 annas.)

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