

*The*  
**CHRONICLE**  
*of the*  
LONDON MISSIONARY SOCIETY

1935



I-7





Digitized by the Internet Archive  
in 2015

[https://archive.org/details/chronicleoflond1935lond\\_9](https://archive.org/details/chronicleoflond1935lond_9)

THE

NOVEMBER, 1935

PRICE TWOPENCE

# CHRONICLE



*Open-air Kitchen on the North China Plain.*

## ANNOUNCEMENTS

### The Register

#### Departures

Miss Gwenfron Moss, returning to Tientsin, per s.s. *Scytia*, September 14th.

Rev. and Mrs. J. C. Jackson, returning to Benares, per s.s. *City of Canterbury*, September 18th.

Rev. J. Kenneth Main, appointed to South Africa, per s.s. *Windsor Castle*, September 20th.

Mr. and Mrs. G. E. Burton and five children, returning to Tananarive, per s.s. *Porthos* from Marseilles, September 26th.

Rev. and Mrs. Frank Short, returning to Hong Kong; Mrs. E. Rowlands, returning to Hankow, per s.s. *Corfu*; Rev. and Mrs. R. Robertson and child, returning to Coimbatore; Mrs. Harlow and child, returning to Neyyoor; Revs. J. C. McGilvray and Martyn S. Skinner, Miss May Wilson and Miss D. Wilks, appointed to South India, Miss K. McIlroy, appointed to Neyyoor, and Miss G. G. Sands, appointed to Vellore Women's Medical College, per s.s. *City of Cairo*, September 27th.

Rev. and Mrs. A. E. Smith, returning to Kamalapuram, per s.s. *California* from Liverpool, October 3rd.

Mr. Chas. Headland, returning to Bishnupur, per s.s. *Strathnaver*, October 4th.

Miss E. V. Hooper, appointed to South India, per s.s. *Mongolia* from Sydney, October 4th.

Rev. and Mrs. E. C. Baker and Mrs. S. J. Hutchins, returning to Madagascar, per s.s. *Bernardin de St. Pierre*, from Marseilles, October 10th.

#### Births

URE.—On April 6th, to Rev. and Mrs. D. E. Ure, of Port Moresby, Papua, a daughter, Patricia May.

SCOPES.—On September 19th, at Madanapalle, South India, to Rev. and Mrs. W. Scopes, of Jammalamadugu, a son, Roger Kaye.

#### Death

HEPBURN.—On September 22nd, 1935, at Bulawayo, Elizabeth, widow of the late Rev. J. D. Hepburn, formerly of Bechuanaland.

#### M.A.C. Prayer Meeting

The prayer meeting on November 15th will be held in the Prayer Room, from 5.30 to 6.30 p.m. The leader will be Rev. R. E. Thomas, M.A., and Rev. A. M. Chirgwin will be present to tell us news from the field. It is earnestly hoped that all friends who can will endeavour to be present.

#### Contributions

The Directors gratefully acknowledge the following anonymous gifts: N. 18485, 5s.; Conscience Money,

for Medical Missions, 10s.; N. 18526, 15s.; "A Deacon's Daughter," £1; "Instead," £5; "Bless and Praise the Lord," 3s.; "Thanksgiving to the Almighty for His goodness to me for bringing me through safely in time of danger," £40; N. 18603, for China, 10s.; Anon., Glos, £4; N. 18680, 2s. 6d.

#### Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Otley, Yorks.	MR. FRANK MAYERS.
Malcolm Lane Mission, Belfast.	MR. BENJAMIN WARREN.

#### Wants Department

All kinds of Biblical Pictures, posters, cut-outs and models for use in evangelistic work and Sunday Schools in China, a good Commentary, Dolls, Shirts for boys (quite easy to make), lengths a yard long of White Material for blouses, Coppings' Wall Picture of Christ, and the postcard size, odd balls of Wool, Lantern Slides of Life of Christ, Typewriters, all kinds of Hospital requisites.

Further details from Miss New, Hon. Secretary, Wants Department, 42, Broadway, Westminster, London, S.W.1, who will also send free the leaflets, "The Helping Hand" and "How to Send Parcels Abroad." Friends are advised not to send parcels without first consulting the Department.

Missionaries would be greatly cheered by up-to-date illustrated and other papers. This is a very real need which so many could meet at a trifling cost. All information from the Hon. Secretary as above.

#### Indian Sale of Work

An Indian Sale of Work will be held in the L.M.S. Board Room on November 12th and 13th from 11 a.m. to 6 p.m. each day. There will be articles suitable for Christmas presents from ten Mission Stations in India.

#### Figure Patience

Miss Effie Mann, of Sunnyside, Trowbridge, will be glad to take orders for Figure Patience, three shillings and sixpence for sets of four, if orders are received during November. The proceeds will go to the L.M.S.

#### Teas for Business Women in London

November 6th.—Speaker, Mrs. H. Whitehead, C.B.E. Subject, "Re-Union of the Churches." Chairman, Rev. Godfrey Phillips, M.A.

#### Change of Telephone Number

Will friends of the Society please note that the Telephone number of Livingstone House has been changed to *Whiteball 4541* (3 lines).

#### 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

NOVEMBER, 1935

## On Giving Good Advice to the Church

By Rev. CECIL NORTHCOTT, M.A.

THE past autumn and summer may be marked as notable in British religious history as a period when the Church was surrounded and even invaded by those eager to give her good advice. It is a paradoxical commentary on the Body of the Lord Jesus that many who pass her by with their hats on are supposedly deeply moved when they see her in difficulties, thrashing in deep waters and plainly needing the lifeboat.

The Church has frequently been a target for the assorted disgruntlings of men who tire of her ways and prefer protected sniping to holy warfare. But the new type of good advice has become cajolery, threatenings, the pronouncings of judgments, almost hysterical hectoring about the lamentable end of the Church unless she follows methods which may possibly be more successful. The game of offering good advice to the Church goes on pathetically in critical days when it is assumed so frequently that the Church is either dormant or dead, or may possibly be resurrected by much shouting.

### I

Canon Elliott, of Warrington, wrote courageously to the *Manchester Guardian* in September, "I protest against blaming the Christian Church for everything . . . It is unreasonable. Certainly Hitler does not care very much what the Christian Church says. The Bolshevik regime has not listened to the voice of the Church. I do not know of any indication that Mussolini intends to be guided by the Church in this country. Yet if he goes his headstrong way, by some curious process of reasoning it is the fault of the Church ; the Church is a failure ; the people will judge, as though the enormities

of Nero were due to the ineffectiveness of that fellow St. John the Divine.

"This is not sober sense. It is not related to the realities of the situation. It does not do any good, but merely gives the man who is indifferent to religion an excuse for his continued indifference and incites him to contempt for Church, for religion, for God. Please may we hear less of this ? When autocrats do their worst ordinary folk have great need of the Church."

### II

Being what she is the Church must always bear a large proportion of human blame for the mistakes and follies of men. She is a sin-bearing community and the derision of

THEY ALSO  
CROSS THE  
FRONTIERS!

(See page 252)

the world is part of the glory of the Cross in her which she will never [avoid]. She is in the world to sink with it to the horrible pit where the world's shames are her shames, and the world's sin her sin. Christ never viewed His Body as immaculate and unspotted, protected from the outer winds, or secured from the ills of men. The Church remains a company of men trading with the earthly and heavenly, and we shall find large slices of both in the conduct of the business which will humiliate as well as brace us.

It is this view of the Church as the heavenly warrior on earth which gives opportunities for those who are full of good advice for the campaign. It is really very slick and unsatisfactory to say that the Church should solve this problem of war, and that of unemployment, and this of evangelisation. She does not exist for the solution of problems, however necessary it may seem that she should do so ; she cherishes no panacea in a miraculous medicine chest, and has never yet set up her plate as universal doctor. I find no commission in the New Testament authorising her to do so, and it is a wise precaution to send those who offer good advice to the Body of the Lord Jesus to their New Testaments.

### III

It would seem that the place of the Church is not assured in the world unless she is carrying out splendid programmes of reform and righteousness visible to the world. Anything to do with leaven is at a discount to-

day ; the results are not quick enough, and the machinery is marked down as redundant. Those who offer good advice at their desks forget that in the Church we trade in people, and have no organisation to present results beyond their appearance in the faces and the actions of men. That is particularly so in the world enterprise of the Church where the slow process of building Christian men can so often be destroyed in a generation. Jesus was ready for this seemingly utter failure of His Body. He offered it no instructions and gave it no good advice, but reminded His men to keep looking at Him.

### IV

We should accept much of the good advice that is offered to the Church very humbly and try to profit by it. It may even help to clarify the position of the Church as the salting, redeeming leaven, and not an organisation which gets busy in a crisis and is ignored during the lull. The admission by the world that the Church is worth giving advice to is also an admission that she possesses the secret of the way of life. The Body of the Lord Jesus is here to give witness to that secret on the widest possible front. The real answer to the war-mongers is the evangelisation of the world ; and the long preparations for peace is not only in the hands of Geneva, but in our hands when we maintain our scattered front for His Body. Advice to the Church is also advice to Him who still bears in His Body the Church the marks and scars of life and death.

### The Chairman of the Congregational Union says:

"... We are the stewards of World Evangelisation. This is no optional duty : it was the last charge laid upon the Church Universal, before the Master left this earth. ' Go ye out into all the world and preach the good news.' This charge was given when He was no longer man in the bonds of the flesh—it was God Himself who spoke to His followers. At the moment, I am not concerned with discussing the fruitfulness of Foreign Missions, or replying to the critics who challenge the value of this work ; rather am I content to believe that God knows best how His Kingdom must come, and that I am not faithful to Him if I do not obey His behest. The measure of the spiritual vitality of a Church is its living interest in World Evangelisation."

*(Mr. Angus Watson, in his address from the Chair).*

# Is Samoa still Missionary?

By G. E. PHILLIPS, M.A.

**T**HIS picture, with several others equally delightful, was taken specially to send by the *John Williams V* to rejoice the parents of Seti (on your left as you look at the picture). They are Samoans doing missionary work in the Ellice Islands. Just as Walthamstow Hall and Eltham College look after children of British missionaries while they are far away, so Miss Downs' Girls' School at Papauta has begun to care for a few children of Samoans on foreign service. This is a new plan, and so far the school has only been able to take in seven very young children. They are chiefly cared for by a few of the

by the girls of Papauta with a combined choir of girls and boys. The Jubilee Hall was packed to the doors with people sitting cross-legged on the floor. The first series of tableaux centred round the Good Samaritan and the Foolish Virgins, the latter being exceptionally beautiful. Then there were a series around the story of the Prodigal Son, followed by three of the Good Shepherd. These were among the best, and the last one of all was a most fitting conclusion. It was after the style of 'The Hope of the World,' and the Good Shepherd had a naked babe in his arms, and while the congregation sang a hymn of hosannas little



*Seti, Susanna and Brutus.*

older girls in the school who have had special training in Baby Care. Thus Samoan girls are learning to become good mothers at the same time that they are making it possible for other Samoans to serve Christ in distant places.

We need not say anything about Brutus at the back, except that Miss Downs' bungalow and Papauta School would not be the same places without him.

Susanna, on the right, has her parents far away in Papua. She happens to be mentioned in a letter of another missionary who is telling about the great annual gatherings in May last, when she played without knowing it an important part. "The Christian Endeavour gathering was an outstanding one and took the form of tableaux given

children from different countries came and grouped themselves round the central figure. It was very, very beautiful, and the babe was wonderfully good. She sat on the shepherd's arm and was ever so still, but when the people sang the chorus of 'Hosanna' she turned round and gazed benignly on them all and gave them a royal smile, for she thought they were singing her name, Susanna.

The Missionary Service was another outstanding service, for two of the speakers were Samoan missionaries on furlough from the Gilbert Islands. One of them, Iupeli (Jubilee), was one of the most interesting speakers I have heard. He held that huge gathering spell-bound and just carried us all away with him in an amazing way."

# A Headmaster's Discovery

By R. SINCLAIR.

**I** AM going to tell you something which gives food for thought, as well as inspiration in work. When I came out, the new headmaster of our Training School had just gone to the Salvation Army Hospital with some disease in the bone of his leg. Somervell had gone home and Orr had not yet returned, and as the symptoms were serious he was hurried off to Dr. Noble, who, after X-ray examination, performed an operation.

On my arrival I found the poor man suffering from constant low fever and obviously making no improvement. After a month or so he was taken to Neyyoor where, when his leg was X-rayed again, it was found the disease was spreading rapidly. An immediate operation was performed by Orr, who scraped the bone clean and hoped for the best. To our sorrow the disease continued to spread and the fever remained. The diagnosis was that of tubercular disease of the tibia, secondarily infected.

When Somervell returned both doctors were perplexed, and they told me that the case was very serious. They feared the man would have to lose his leg; but before making any final decision they sent specimens and X-ray photographs to a good I.M.S. surgeon in Vizagapatam, and when his report came back it confirmed everything our own two men had told me. The report recommended an immediate amputation of the leg if the man was ever to recover any measure of health again, and, indeed, it was a question whether that was not the only way to save his life. A further X-ray photograph revealed that the disease was still slowly progressing and was apparently tuberculous, and the man was informed by the doctors at once of the situation. He was told that from the medical point of view it was probable that amputation would have to be done in order to avoid a dangerous spread of the disease.

Satyanesan took the news quietly, but asked for two days to decide. Forthwith he called the pastor and some Christian friends and asked them to pray unceasingly during a period within which he had to make up his mind. They did so, and from that little sick-room fervent, believing and unceasing prayer went up that God would save His

servant's leg. People came and prayed in relays, day and night.

Very strikingly, the low fever that had continued nearly five months, disappeared at once, and very soon the man said he was able to walk. Several weeks before, when I had asked the doctor if the man would ever walk, could the disease be arrested, the answer was that it was very unlikely, since the bone was very thin and would probably break; yet within a few days Satyanesan got out of his bed and found that he could stand.

After a few weeks had passed he was again X-rayed and Orr wrote to me forthwith telling me of his surprise when he discovered that the photograph revealed that not only had the disease been arrested, but that new bone had begun to form. This, he said, was so wonderful that he could write and tell me that if this continued, the man would, in course of time, be ready for work. This was at the end of January, and the man returned home to Nagercoil.

Last week he came to Martandam, and I took him to Neyyoor to be finally X-rayed and medically examined. I have now the doctor's assurance that the bone is healing beautifully and that the man can join duty, as we say here, any time. In point of fact, he has now done so, and is walking with amazing freedom.

He stayed with us for several days gathering up the threads again and then we had our closing meeting of the Middle School for boys. Satyanesan was down for a short speech, and when he rose, the boys nearly went into a frenzy, cheering. When he began to speak, there was a great hush, and in simple language he told the lads just what had happened to him and then he said:

"Children, I have learned one thing and I want you to lay it to heart as you go for your holidays, and to remember it always. I know now God is able to work miracles, but I know more that He is very near to us, and we can know how near when we trust Him to care for us in all things."

It was a great message simply spoken, and I take it as a message for our future work.

# Wireless and the "John Williams V"

**T**HE *John Williams* is now the proud possessor of a wireless set. She is not a large enough vessel to come under the regulations which require ships to be compulsorily fitted, and until now the insulators which were inserted in the rigging when she was built have been an unnecessary decoration.

Now the apparatus is really installed. The down-lead from the aerial proved a difficulty because it had to be fitted where it would be secure from the movement of the jib and boom as the sails swung over with changes of the wind. That difficulty, however, was surmounted, and those who remember the ship on her voyage round the British coast five years ago, can imagine the operator, who is a South Sea Islander, seated in one of the tiny cabins in the "native teachers' quarters" in the poop, keeping in touch with the outside world through the earphones and morse key and microphone.

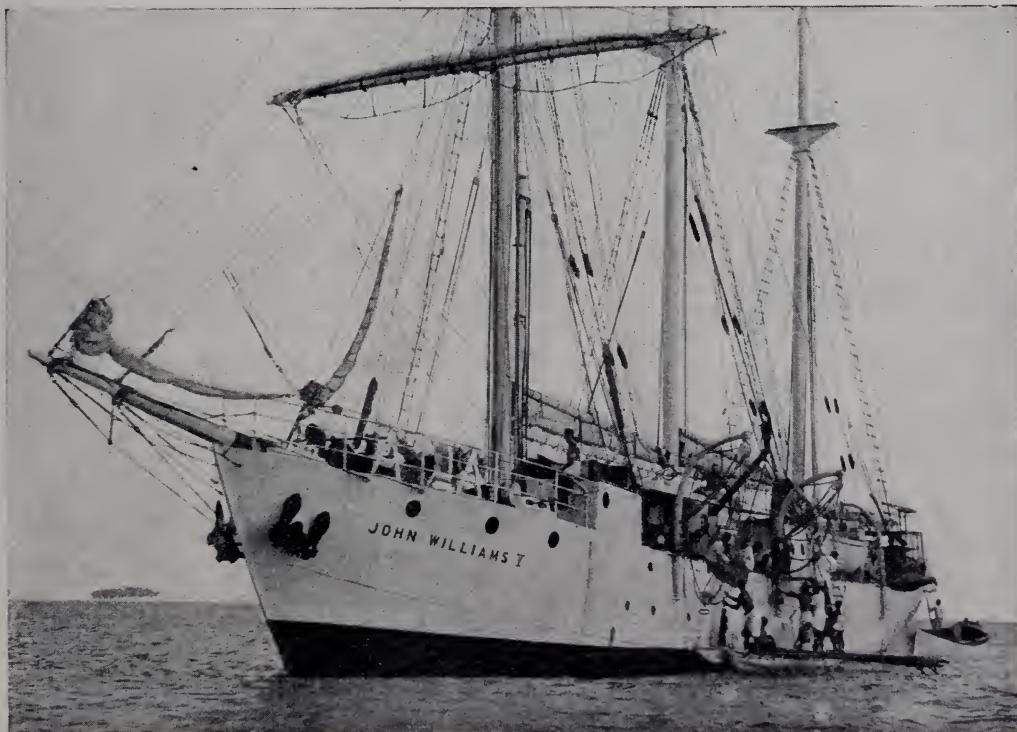
The set is at present rented, but will be purchased if it proves able to surmount the

atmospherics which make wireless operation in the South Seas particularly tricky. Wireless enthusiasts in Suva took great interest in the installation, because the set works not only on the usual ship wavelength of 600 metres by morse, but also on short waves, down to 48 metres by morse and wireless telephony.

It is hoped that now the ship will be able to keep in touch with the wireless stations at Suva, Ocean Island, Samoa and our own station at Beru; and indeed it is quite likely that on short waves her signals may reach farther afield.

During her last voyage the *John Williams* ran into an electrical storm which magnetised her chronometers and caused an error of seven degrees in her compass. Now the ship will be able to check her chronometer by wireless time signals, as well as report her movements to Beru and to Suva, so that her sailing in the dangerous waters of the coral sea will have been made at least one degree more safe by the wonderful invention of wireless.

H. D.



The "John Williams V."

# Adopting the Unwanted Twin

By I. R. JAMES.

*Does education evangelise? That depends on the education. Does the education carried out by the L.M.S. in Betsileo, Madagascar, evangelise? The following incidents supply an answer which leaves no place for argument.*

**R**ALAIVAO CLOVIS was trained in the L.M.S. Boys' School at Fianarantsoa. When he had finished his time there he became a secretary in the office of a Malagasy Governor under the French Administration. Whilst he had been training in our Boys' School, Razalia was studying in our Girls' School in Fianarantsoa. From this school she passed out successfully into the Government Training School for Midwives. When her training was nearly finished she married Ralaivao Clovis.

"That child must be thrown away, twins will bring us bad luck. Whatever punishment we receive from the Government we will never keep it." Razalia now realised that the threat was a real intention and so she took away the unwanted child. The husband of Razalia spoke to the French Administrateur, who told them that the Red Cross Society would perhaps take charge of the child. This did not appeal to the young couple, who asked if they might not adopt it. This was agreed to, and all the legal formalities having been gone through this unwanted Tanala baby became the adopted child of the Hova pair.

Last Sunday, August 18th, they brought the child to the church in Sahasinaka to present it for Christian baptism. My thoughts were many and varied as I stood in the church in the centre of the Malagasy forest as a Hova man and his wife stood forward to dedicate that child to God, the child unwanted, despised by its parents, for whom an early death would

most certainly have been its portion but for the action of this Christian couple. And what did I christen the child? Rasoavonjena—"The good that has been saved." Ralaivao and Razalia are still young; the mark of their early training is still upon them, alumni of whom any school or college might be proud. Such things give a full and certain assurance to the present Principal of our Boys' School who has served Christ by way of his schools for over thirty years, and to the ex-Principal of our Girls' School, who gave over thirty-five years to Malagasy girlhood, that by way of the classroom they were sending out the message of the Eternal Truth to Madagascar.

Do L.M.S. schools evangelise? Way down in the fastness of the Tanala forest last Sunday I saw the answer written in letters of gold: Love, Service. In many ways, by many roads, God gathers in His harvest, and not the least of these are L.M.S. schools.



Boys' School, Fianarantsoa.

Her first post was in the Maternity Hospital at Sahasinaka, the centre in the forest of south-east Madagascar of our native Missionary Society's work. A few years ago she and her husband went down there, she as Government Midwife, her husband as secretary in the local Administrateur's office. They attached themselves to our local church and Ralaivao was soon appointed secretary of the church.

On the 22nd of April last there entered the hospital a Tanala woman who shortly after being admitted gave birth to twins. Razalia, being newly come to the forest, was not very well versed in the customs of the Tanala (forest people) and paid little heed to the remark of the mother when, about an hour after the birth of the twins, she pointed to the child born second and said, "We do not want that, throw it away." Whilst still busy with the mother the midwife was startled to hear the woman again remark,

# Globe, Fountain and Sundial

By J. I. MACNAIR.

**O**N Saturday, the 14th September, 1935, a ceremony of more than ordinary interest took place in the grounds of the Livingstone Memorial, Blantyre—the turning-on of the water in a fountain gifted to the Trust in memory of one of its original governors, Councillor A. B. Maxwell of Blantyre.

The County Clerk of Mid-Lanark, Mr. John McGhil, presided, and the gift was received, in the name of the Trust, by the Rev. J. I. Macnair, the Chairman. The donor, Mr. Maxwell, was unfortunately ill and could not be present.

This fountain is unique and embodies a conception not, as far as is known, worked out before. It was designed by Mr. F. C. Mears, the memorial architect, executed by Mr. C. d'O. Pilkington Jackson, the sculptor.

Its purpose in the general scheme of the Memorial is to show the vastness of Africa and in that way bring home something of Livingstone's tremendous achievements.

The following brief description can best be understood by reference to the picture here shown.

The fountain has two basins, both filled with water. Out of the inner—the upper one—there rises a globe of the world, on which are shown, in exaggerated relief, the mountains and other physical features. This is tilted so that the polar axis is parallel with the axis of the earth. So oriented the globe becomes a gigantic sundial. Where on it the sun shines, it is day, and where the shadow rests it is night. And where, in its slow progress round, the sunshine tips the mountain ranges, a new day is breaking.

As the whole is, of necessity, relative to the position of the beholder, Blantyre is on the top.

The globe is not complete. The southern hemisphere is not shown, but the water out of which it springs provides an illusion and

the whole seems to rise up like a great bubble. The seas are done in Swedish marble of a delicate green and the land areas are covered with bronze, two delightfully contrasting colours.

Around the rim of the upper basin are five panels in bronze, on which are shown in bas-relief strikingly designed groups of children's figures representing the simple trades by which men live: agriculture,



*The Livingstone Fountain at Blantyre.*

fishing, and so on. On the inner side of these panels runs the text, "The Earth is the Lord's and the fulness thereof."

In the lower basin are fantastic antediluvian-looking figures that seem to gambol in the water, and through pipes attached to them the fountain plays.

This memorial is not only most satisfying as a work of art, but has also much of scientific value. The Geographical Department of Edinburgh University has been most interested and most helpful in its construction.

## Jubilee Medals

His Majesty the King has awarded Jubilee Medals to Dr. Alice Hawker, of Jiaganj, and to Pastor Neri, for many years in Papua and now in Niué (S. Pacific).

# Comings and Goings

## THE BOARD MEETS AFTER THE SUMMER

THE autumnal meeting of the Board was held on September 25th, under the Chairmanship of Dr. Bentall. Much of its time was given to comings and goings. A hearty welcome was given to Miss Frances M. Speakman, the newly appointed Educational Assistant, and to the new District Secretaries—the Rev. Harold Thomas, of the North-West District, and the Rev. James Calder, Secretary for Scotland and Ireland.

The Directors put on record by resolutions their gratitude and appreciation towards the Rev. Edward Shillito, Literary Superintendent, and to Mr. David Chamberlin, the Managing Editor :

### *Retirement of the Rev. Edward Shillito.*

That the Directors of the London Missionary Society, on the retirement of the Rev. Edward Shillito, M.A., from the post of the Society's Literary Superintendent, held by him with distinction since the year 1918, would thank him with deep sincerity for his devoted labours in the Society's behalf. His work has been a gift of God to the cause for which they stand. The Directors recall the distinguished literary and journalistic work accomplished by Mr. Shillito while serving the Congregational Churches as a minister and they rejoice in the influence which Mr. Shillito has exercised among his fellow ministers. As a missionary interpreter and advocate he has sustained and advanced during his period of editorship the leading position held by the Society's magazines in the missionary world, and his direction of the literature published by the Society has revealed an editorial capacity of high order, while as an author of well-known books Mr. Shillito has kept the Society's literary reputation in the forefront of general missionary propaganda.

In thanking the Rev. Edward Shillito for these years of fruitful L.M.S. labour the Directors remember also the services that he has given to the whole cause of Missions through the great daily papers and other forms of journalism. His work for the United Council for Missionary Education, for the Missionary Press Bureau and for the Student Christian Movement has been memorable, while his work in connection with the religious programmes of the B.B.C. gives further evidence of the widespread value of his missionary labours.

Mr. Shillito as a member of the L.M.S. Secretarial Group has been a wise and generous counsellor in the direction of the Society's affairs and the Directors are glad to remember that his services are still available to the Board, and they would wish for him and Mrs. Shillito further years of happy and useful service in the cause of the Kingdom of God.

### *Mr. David Chamberlin.*

In parting from their old and valued worker, Mr. D. J. Chamberlin, the Society's Managing Editor, the Directors of the London Missionary Society would record their gratitude to him for the varied and efficient service he has rendered to them through many years. Mr. Chamberlin joined the Society's home staff in

1893 as clerk in the Home Office, and held that post until 1912. During that time he laid the foundations of an almost encyclopaedic knowledge of the history of the Society and its missionaries which has been, and is still, of the highest value to its work. Appointed as Sub-Editor and Librarian in 1912, Mr. Chamberlin brought special gifts to those offices and devoted himself with continuing enthusiasm to the Society's magazines and other literature. In 1919 he was appointed Managing Editor and in that capacity has shared in the production of books, pamphlets and other material essential to the Society's work of propaganda. He has made himself a master of the Society's records and placed himself and his knowledge enthusiastically at the service of numerous research workers who have made use of the historical material in the Society's possession. Now that the time for Mr. Chamberlin's retirement has come, the Directors wish to acknowledge the debt they owe him for his loyal and life-long help and to hope for him much blessing from God in the years to come.

\* \* \*

On behalf of the L.M.S. Christians in the province of Hupeh, representing the Church of Christ in China, the Rev. A. J. Macfarlane presented to the Board an engraved brass tablet with the request that it might find a place in the Mission House and be an expression of the gratitude of the Christians in that district to the Society for the service of its missionaries during the past seventy years. The Directors received with keen appreciation and gratitude this gift. An illustration of it will be found in this number of *The Chronicle*.

\* \* \*

From Africa there came a report of the inquiry made by the District Committee on the position of the Masarwa. As this matter was one which excited widespread public interest, the text of the Directors' Resolution is given here :

### *Position of the Masarwa in the Bechuanaland Protectorate.*

The Board has received and studied the Report of an Enquiry by the South Africa District Committee on the position of the Masarwa, and notes with great satisfaction plans being developed by the District Committee in consultation with Chief Tshekedi to carry on definite Christian work among the Masarwa, and heartily approve the same.

Further, the Board rejoices in all that has been done to raise the social status of the Masarwa and welcomes the measures now being devised to bring them into full participation in the rights and liberties of the Mangwato tribe. The Board recognises that in the interests of the Masarwa themselves such changes will have to be made gradually and that the relation of the Masarwa to tribal life and authority must be similar to that of other elements in the body of the tribe. The Board does, however, most earnestly

hope to see the policy initiated by Chief Khama for the social uplift of the Masarwa and their incorporation into the full life of the tribe with all its rights and privileges further developed and carried to completion as soon as practicable. The Board therefore welcomes the steps being taken to this end by the Chief and the District Committee and prays that their efforts may be crowned with success.

\* \* \*

When the time came for receiving outgoing missionaries and saying good-bye to those who were laying down their offices, there were many short speeches from newly appointed missionaries and veterans returning again to their fields. No one was more honoured than the Rev. A. W. Brough and Mrs. Brough from Erode. A testimony to them from an old colleague will be found in this number.

On the home side the Foreign Secretary, Mr. Godfrey Phillips, spoke of the debt that was due to Miss B. S. McAdam for her invaluable work in the Foreign Office, which was now coming to an end.

There were two visitors from overseas of whom special mention should be made: The Rev. J. A. Jacob, M.A., B.D., one of the leading Indian ministers of the South India United Church in Travancore addressed the Board in a memorable speech. He spoke of his personal and spiritual debt to the Scott College at Nagercoil and the Rev. Godfrey Phillips, who had been his "Guru." He moved the Directors by the tribute that he paid to his own parents; and at another part of the day, one of the newly appointed missionaries took occasion also to thank his parents for all they had sacrificed to give him his training.

It is always a pleasant feature of the Board Meetings when visitors are introduced from the Dominions. The Rev. F. J. Shaw, of New Zealand, was received and spoke of the love that our people have in New Zealand for the L.M.S., for which, but for the doctor's veto, he himself would have been a missionary.

## The Needle-Medicine

"**J**UST now my husband and I are very hard at work travelling round to many of the villages in our great district, taking medicines, disinfectants, and preventative measures, as we are in the midst of a cholera epidemic. This last week we have been hard at it, and he and I have given over 1,500 anti-cholera inoculations in the villages. It is lovely to see the people smile when they recognise our car and know that aid and cheer are near! It is a time of terror for many of the villages, where people are dying and doctors and hospitals are far away.

The Government supplies the anti-cholera vaccine free of charge. My husband sees to the disinfecting of the wells, and of houses, cots, etc., in the stricken villages, and gives medicine to cholera patients. Everyone is welcome to the inoculation, and in the crowds which press round, waiting for a turn, are Mohammedans, Caste Hindus, Outcastes and Christians. All sorts of people are glad to leave their work for a few moments and get the "needle-medicine" as they call it. Dhobies passing by to work, masons building a new well, a group of jugglers camping by the roadside, they all are thankful for the inoculation.

A few nights ago we were coming back to our camp late from work in a village. Our car was running across some broad, open fields, when, suddenly, our headlights lit up some big, burly figures running towards the car. We heard a shout, repeated eagerly:

'There are ten of us. Give us the needle-medicine, too!'

Of course, we stopped, and by the bright light of our Petromax lamp these men were inoculated. They were rough shepherds, each with a coarse, black, sheep's-wool blanket thrown across his shoulder, and one man with a couple of new-born lambs in his hands.

The villages which are chiefly in danger are all those near the Cuddapah-Kurnool canal. The corpses of some cholera victims were thrown into the canal a week or so back, and many villages depend on the canal for their drinking water! In these days of motor buses all over the district, the village people travel rapidly from place to place, and the disease spreads all too quickly throughout the whole area.

It is a joy to be able to do something to help at a time like this."

(From Mrs. Rumpus, of Cuddapah.)

# THEY ALSO CROSS



*Mr. F. E. Baguley.*



*Miss May Wilson.*



*Mr. J. R. Kinnaird.*

**Mr. F. E. Baguley, B.Sc.**, is appointed to Central China. He is a member of Wilbraham Road Congregational Church, Manchester, and the son of a Congregational minister. He was educated at Ulverston Grammar School and is a graduate of Manchester University, where he obtained his B.Sc. degree. He has been very active in the Student Christian Movement, having taken part in two missionary campaigns, and has filled the position of a travelling secretary of the S.C.M. He has also been a member of the Student Volunteer Missionary Union. Mr. Baguley's fiancée, Miss B. T. Lim, of Penang, a former Secretary of the Church Students' Christian Union, is well fitted for the life of a missionary's wife.

She and Mr. Baguley should do a great work in Central China.

**Miss May Wilson**, a member of Ashford (Kent) Congregational Church, goes to Salem, South India. From childhood she has been interested in missionary work and her appointment fulfils a long-standing ambition. She was educated at Ashford High School, and holds the Board of Education Teaching Certificate (Froebel). She has had experience as a teacher at Saffron Walden College, and has had valuable training for her missionary life during a stay at Carey Hall. Miss Wilson has also been a member of the Student Volunteer Missionary Union.

**Mr. J. R. Kinnaird** is to be Chief



*Rev. H. B. Williams.*



*Mrs. H. B. Williams.*



*Miss D. M. Evans.*

# THE FRONTIERS !



Miss J. R. Warren.



Rev. J. K. Main.



Miss Kathleen McIlroy.

Engineer on the *John Williams V.* His missionary enthusiasm dates from early days, and he now has the distinction of being the first engineer on the Society's schooner appointed as a missionary. He was educated at Peterhead Central School and Peterhead Academy, and continued his studies during his engineering apprenticeship. He has now had all the necessary experience at sea to qualify him as a marine engineer, and it is good to know that this valuable knowledge is being dedicated to service on a missionary ship. Mr. Kinnaird is a member of Bon Accord Congregational Church, Aberdeen.

**Rev. H. B. Williams, M.A.**, is a member of Wellingborough Congregational Church. He is a graduate of Edinburgh University

and received his theological training at Yorkshire United College. For a period of two years he served the Healey Congregational Church, Batley, as minister. He is appointed to Central China, where a great work awaits him and his wife.

**Miss Dorothy M. Evans, S.R.N.**, who is appointed to the Lester Chinese Hospital, Shanghai, is a member of Mount Pleasant Congregational Church, Tunbridge Wells. She is a State Registered Nurse, and in addition to her medical training she has spent some time at Carey Hall. The missionary knowledge there gained, combined with her medical experience, will stand her in good stead in her future life at the big city hospital to which she is going.



Miss D. Wilks.



Rev. J. C. McGilvray.



Miss E. V. Hooper.

**Miss Ruth Warren, M.A.**, is appointed to a teaching post in Tananarive, Madagascar. She is a member of St. Ives, Hunts, Congregational Church, and was educated at Slepe Hall, St. Ives, and Roedean College, Brighton. She took a first-class degree at Girton, Cambridge, and has been a tutor at Girton and Newnham Colleges, lecturing in French and Spanish. Her grasp of the French language will be a tremendous help to her in her work in Madagascar. In addition to her fine educational qualifications she has spent some time at Carey Hall, fitting herself for the missionary side of her teaching. Tananarive is singularly fortunate in this new recruit.

**Mr. Kenneth Main, B.A.**, another of the fine band of recruits who have come from

recruits who hail from the southern hemisphere. She is a member of Ipswich (Queensland) Congregational Church, where her minister is a former missionary of the Society in South India, the Rev. N. W. Whyte, M.A.

**Miss Kathleen J. McIlroy, B.Sc.**, goes to Travancore, South India. She is a member of Sidcup Congregational Church, and has been keenly interested in missionary affairs for several years, keeping in constant touch during her training both with the L.M.S. and the Student Christian Movement. She was educated at the County Secondary School, Eltham, and East London College. She holds the London B.Sc. and the Cambridge Teacher's Certificate, and has since held teaching posts in several schools.



*Dr. Burford Weeks.*



*Mrs. Burford Weeks.*



*Rev. M. S. Skinner.*

Cheshunt College, and a member of Leamington Spa Congregational Church, is appointed to South Africa. He will be stationed temporarily at Serowe, but the post for which he has been chosen is a new one, created by the opening up of work in a hitherto untouched area in the Bechuanaland Protectorate. While in Cambridge he was an active member of the Student Christian Movement and of the Africa Group of the Student Volunteer Missionary Union. Mr. Main has won high recommendations, and he is appointed with confidence to this pioneer work.

**Miss E. V. Hooper** has been appointed to a teaching post in Anantapur, South India. Miss Hooper comes to us with excellent recommendations. She is a fully-qualified teacher, and her name is one that can be added to the long list of distinguished

Her training has been completed at Carey Hall.

**Miss Dorothy Wilks, S.R.N., S.C.M.**, a nurse, is appointed to the hospital at Jammapalamadugu, South India. She is a member of Cowley Road Congregational Church, Oxford. She has gained her medical experience in several hospitals and has all the needed qualifications. Miss Wilks has had a good course of missionary training at Carey Hall, and is especially well equipped for the task awaiting her.

**Mr. J. C. McGilvray, B.A.**, is appointed to the Tamil field of South India. He is a member of Oldham Road Congregational Church, Manchester. He was educated at Manchester Grammar School and Manchester University, and received his theological training at Lancashire College. In addition to his normal missionary training,

he has taken a special interest in the welfare of overseas students in this country, and has visited India as a member of a British Universities' debating team. Mr. McGilvray has thus seen a little of the country in which he is to work.

**Mr. Burford Weeks, L.R.C.P., L.R.C.S.,** has always hoped to be a missionary, and his ambition is now realised in his appointment to the Telugu field in South India. He is a member of Westbourne Congregational Church, Bournemouth, and was educated at Whitgift Grammar School, Croydon, Wellington College and Victoria University College, New Zealand. He received his medical training in Edinburgh, and has had further medical experience. Mrs. Weeks (*née* Miss C. Mooring Aldridge)

has fitted herself for the life of a missionary's wife by taking a course at Carey Hall, and she and her husband are sent out with every confidence that they will do a fine work.

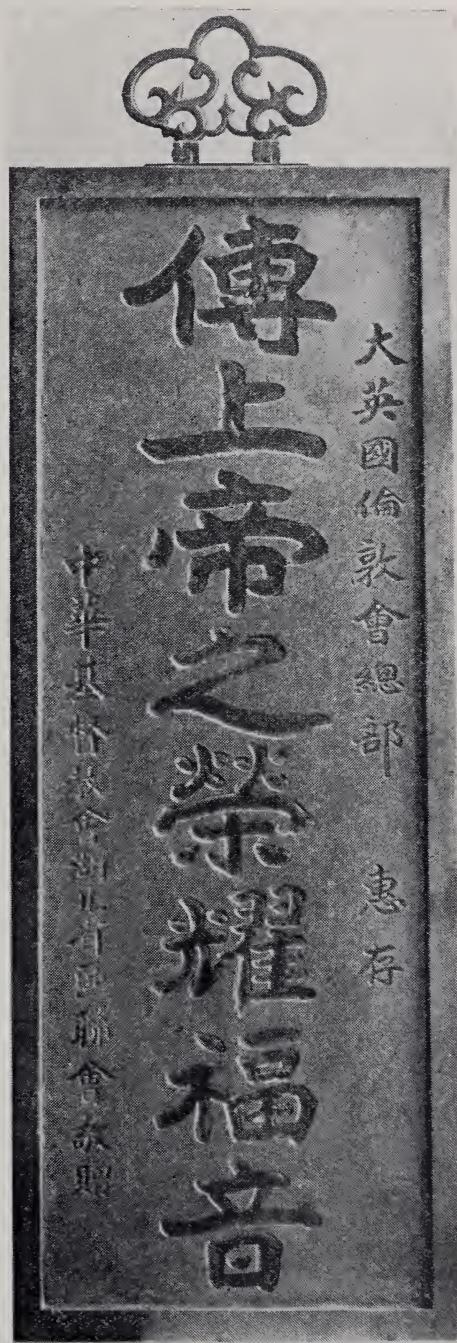
**Mr. Martyn Skinner, B.A.,** who is a member of Sutton Congregational Church, embarked on a business career,

but his missionary interest led him to give up this to train for service abroad. He now comes to the L.M.S. from Cheshunt College, where he took his B.A. degree. Subsequently and for the sake of pastoral experience he acted as minister for a period of the Congregational Church at Dover. He is appointed to Gooty, South India.

**Miss Kathleen Foord, S.R.N.,** a nurse from the London Hospital, is appointed to Fianarantsoa, Madagascar, for work among lepers. She takes with her all the qualifications of an experienced nurse to a people desperately in need of medical aid, and she will find a unique opportunity for service at its highest and best. In addition to medical training, Carey Hall has added missionary preparation. Miss Foord is a member of Crowstone Congregational Church.



Miss K. M. Foord.



A copper and brass plaque presented to the L.M.S. at the September Board Meeting. It reads: "Proclaim God's Glorious Gospel. Presented by the United Presbyteries of Hupeh of the Church of Christ in China."

# Home Notes

"LIFT UP YOUR EYES"

THE forward view is vital to faith. Our Master tells us that it was the foolish man who said, "take thine ease, eat and be merry, thou hast much goods laid up for many days." We are bidden not to worry about to-morrow, but still instructed to prepare for it. The faith that deals with the present only makes no progress. Our Christian service is towards an end which is clearly marked for us. The Kingdom that begins in our own hearts is a contribution to that larger Kingdom for which we daily pray and which we seek to accomplish by service. Our plans are an essential part of our Christian programme and the neglect of them the occasion of frequent failure. It is the business of the Directors of the Society to care for the planning of service in the Mission fields through which the work of evangelisation is carried on. Their meetings are not merely for the purpose of receiving reports of work done but to direct the policy under which further work is outlined and supported. If it were not so the Board and its Committee need not exist. Through the work of the directors and the activities of L.M.S. headquarters' policy and plan are made known to the supporters of the Society and a programme of Christian advance is adopted and sustained.

\* \* \*

At the December meeting of the Board in each year the Budget for the forthcoming year, from April 1st to the succeeding March 31st, is considered and the whole work of the year is dependent upon the adoption of this budget. All the items of expenditure from the fields are presented to Committees and the Board, carefully examined, pruned, and the irreducible minimum resulting from this careful survey considered for adoption. The amount thus arrived at is a definite one and, apart from such unforeseen emergencies as varieties of exchange or destruction wrought by nature, rarely departed from. This leaves the vital matter of income an open question, and the variations of finance which lead to deficiency are invariably those of income. How far need this be? Is it not possible for the figure of income to be as closely assured as that of expenditure is fixed? It is here that the crux of our L.M.S. administration, in general,

lies. To what extent can our Churches, Auxiliaries and direct subscribers to the work be asked to find the amount of money required to carry through the year's work ahead without a deficiency?

\* \* \*

If this budget system could be widely extended to the churches which are supporting the Society and the home income be made much more definite than it is, a security might be given to the missionaries and their work which does not now exist. It is from *their* knowledge of the work waiting to be done that the call for support comes and not from the whims of Committees or the Board of Directors. If this fact could be always in mind much of the criticism of missionary expenditure would disappear and we should engage willingly together in an endeavour to meet the needs of our Mission fields, God's challenge to us and our churches. Under such a budget scheme we might measure in advance our responsibility towards the outgoing work of the Kingdom and accept our share in its finances. This acceptance would carry with it a deepened interest in the progress of the work. We should pray that our money might be wisely used and there would be a resultant blessing far greater than that which follows casual or unconsidered giving. The work, under God, would be as much ours as all the other service for which our churches stand.

\* \* \*

If, then, during the month of November a closer consideration of our missionary responsibility could be secured and the conclusions reached be in the minds of the directors who represent the churches upon the Board, it would be possible to deal with our missionary budget in December with a greatly increased confidence. A greater exercise of faith in the attempt to meet our tasks in the Mission fields would follow, and it would both direct and affect our churches abroad by helping them to measure up to their share of the task. The spiritual lead we give at home carries over to the field, that has been proved again and again, and a missionary advance in Britain means an increase of service for the whole work. The work is ours.

N. B.

# A Builder of Churches and Men

## BROUGH OF ERODE

By H. A. POPLEY.

**F**OR the past forty years "Brough dorai," as he was known to all and sundry, has been a name to conjure with in the Coimbatore District. His tall, upright figure, clad always as if he were about to interview the Governor, was better known than that of any other individual throughout the length and breadth of the district.

He, with his wife and two children, arrived in India in November, 1894, the first fruit

raising a lot of money and interviewing many people, as well as drawing up his own plans and supervising all the work. But it was carried through in the face of all difficulties.

Brough was a great builder, a builder in bricks and mortar to express in material forms the ideals of the Kingdom, and a builder of the Church of Christ in the towns and villages of the district. He knew how to build economically as well as soundly and

his buildings will stand as monuments of his devotion and skill. The new church building at Erode is the crown of all his buildings. It is built in Indian style and he lavished on it all his care and skill. As the Erode Municipal Council said in their address to him on his retirement :

"The magnificent church that you have built at Erode not only adds to the beauty of the street and of the town as a whole, but also endows the Christian population with a noble edifice of which any congregation may be proud."

He was also a great itinerating missionary. He believed in going into the villages to meet the people and to inspire them with his presence.

In the early days of his career his tall figure would often be seen spinning up hill and down dale on one of the first bicycles to be seen in the district. Later on he used a dog-cart with the most fiery steed, that no one but himself could control, and then finally in the motor age a car which took him easily to the most distant places.

It was in 1898 that he first took charge of Erode, and he saw at once the possibilities of the young Christian movement among the Adi-Dravidas of that side of the district. He planted schools among them ; he stood forth as their defender, and, with the help of generous friends in Australasia, built up a church among these depressed and down-trodden people.



*Opening of the new Training School at Erode.*

of the Forward Movement from the Australian churches, after a successful pastorate at Maitland, Sydney. Anthony Watson Brough had heard the call to missionary service and gave up what promised to become a distinguished career in the Australian churches in order to throw himself into the great adventure of the extension of God's Kingdom overseas.

He came to India with a passionate belief in the value of education, and he had not been long in Coimbatore before he proceeded to put this belief into practice. The Coimbatore High School, which had a long history, was in a moribund condition. It was housed in utterly inadequate buildings and he felt that the first thing to be done was to put it in a satisfactory condition. It meant

In 1895 there were only six stations in the Erode district and three schools, with less than 100 Christians in all. In 1933 there were 127 villages with Christians, 199 Christian workers, including 8 ordained men, and a Christian community numbering 12,799 in 12 organised churches. The total contributions raised in the district, apart from school fees, amounted to £500 in 1933, as compared with £2 in 1897.

During these many years, too, he had helped in the work of local self-government in District Board, Taluk Board and Municipality. He had been Chairman of the Erode Municipality during the years of the plague epidemic, and was elected as the first non-official President of the Taluk Board of

Erode. On his retirement, as a token of gratitude for all he had done for Erode and in memory of his work, the road on which stand the house in which he lived and the beautiful church he built was named "Brough Road."

In writing of the career of Mr. Brough we cannot forget the services rendered by the lady who is now Mrs. Brough (Miss Inglis), and who for thirty-five of these forty years laboured among the women and girls of this district. They are the mainstay of the village churches, and these girls and women of the depressed classes, once so backward and despised, are to-day to be seen working as nurses, teachers and Bible-women throughout the district.

## The Black God

By H. W. THEOBALD.

**I**N books and papers we read much of the great gods of Hinduism, Siva, Vishnu, Ganash, Hanuman and the rest. But in South Indian countryside these gods count for far less than the more primitive and cruder Dravidian gods. Every village and hamlet has its little temple to Mariamman, Mathuraiveeran, Mahali, Karuppurayan, or another such. These temples are very picturesque. Sometimes the god is represented only by a small stone stuck in the

ground. More often we find big clay images, gaudily painted and very fearsome. In the Tamil country they are usually provided with clay horses, the idea being that at dead of night they will ride round the village hunting or perhaps keeping off other and still more malevolent spirits.

In the picture we see Karuppurayan, whose name means "The Black God," seated on one of his horses. The horses are made by the potters and paid for by people who had vowed to give them if the

god would save them from some special disease or calamity. It costs about half a guinea to have one made. Stuck in the ground in front of the horses is Karuppurayan's spear. It is usual to provide a swing for the gods to play on. Each god has a consort with him, and these goddesses are the most feared of all.

The origin of the gods is lost in antiquity. Some may have been originally human heroes, as Karuppurayan's name suggests. Most of them, are the outcome of

animism. The Dravidian festivals are regarded as opportunities for fun and rejoicing, but there is a darker side to them. Unlike the true Hindu deities, these gods demand the blood of bird and beast. Yearly thousands of buffaloes, goats and cocks are slaughtered at their shrines. The essence of this religion is stark fear. Karuppurayan is worshipped, but not loved. When the people hear and believe the Christian Gospel their fears subside and the old gods are forgotten.



*The Black God.*

# Watchmen on the Gulf

By O. G. PARRY (Fife Bay, Papua).

**T**HE place, Fyfe Bay, Papua ; the time, ten-thirty o'clock of the morning on Sunday, July the twenty-eighth, 1935 ; the occasion, a combined commemorative and farewell Communion service—and there you have it in a nutshell.

Thirty years ago a Memorial Church building was dedicated and opened at Vatorata, where the Training College then

Seas have sent to work with us in this corner of the great field. Two of these successors were with us, with their wives. They had a part in the service, just as the great Ruatoka had at the original opening. Ruatoka was from Rarotonga and gave thirty-three years to Papua.

About four hundred and fifty persons, mayhap even more, gathered in front of the College Church building : white staff,



*The Memorial Church at Vatorata.*

was, to commemorate the South Sea pastors and missionary stalwarts who had died at their posts in Papua. They were a band of very gallant gentlemen who have paid life towards the cost of evangelising Papua ; and their names fill four tall double windows at the pulpit end of the building. In the last thirty years many of their countrymen have joined their ranks and added their quota of unstinted giving to the uttermost.

To-day, as we all gathered together from the length and breadth of this land, we thought of them all, and with them we thought of those others who have been "found watching," both white and Papuan, and of the worthy successors whom the South

Samoan teachers, Papuan teachers and members of Church and Sunday School. Under a dull and rainy sky the Rev. F. J. Searle prayed, after all had for a brief spell waited before the Father of men in silent meditation. We thought of the history of the Church and the men it brought to remembrance as Mr. Searle had told us and Mr. Rich had translated into Suau for those who knew only that tongue ; and while the remembrance of past greatness was with us, and the spirit of the prayer strong upon us, Pastors Nemaia and Pouniu together went and unlocked the door that we might go in. Even so had Ruatoka, risen from a sick-bed for the occasion, prayed simply and movingly

at the original opening, had opened the door, then prayed again in invitation to our Father to go in first that the place might be hallowed. As they then filed reverently in, as into the presence of God, so did we to-day file in until no more could get inside and they stood by the open windows to take part in the service.

In and about the building were people from the British Isles, Australia, Samoa, and from the Papuan peoples of Suau, Mailu, Hula, Port Moresby, Delena, Moru, Orokolo (Auma), and Daru. Twelve distinct language-groups were represented in this concourse, and three were used in the service: English, Motu and Suau. My brief address was an exhortation to be among the happy ones described in Luke xii, 42 and 43, even as they whose names were before us had been, delivered in English and Motu and translated into Suau. Then the Rev. C. F. Rich "broke bread" for the company.

In all three hundred and fifty of us sat down to partake. The service was conducted in Suau with a prayer led by a Motu-speaking man from the college. The vast majority of the people present, in fact the three hundred of them, were Suau district people,

Mr. Rich's people, and our students are all more or less familiar with idiomatic Suau. The simple sincerity of the service made us one in worship. The massed singing was sweet and strong. We were as those who stand in view of our glorious heritage from the past; in the presence of the Father; and before a friend who leaves us for a long spell.

The Rev. C. F. and Mrs. Rich are beloved of their people. Their people are loyal to them with a depth of loyalty built up through long years of unstinted service. As many as could come have come to this last quarterly gathering before their "father and mother" go on furlough, and to-day they joined with us as one people and one family, the more so as Mr. Rich has had to do so much with and for the college in the last few years, and we also with and for his people. And as one family we listened while Mr. Rich told us the Light of the World had set other lights burning in His apostles, even unto us who must shine just where we are, day and night, and not by word that men hear, and pass on to forget, but by life and deed which cannot be mistaken, or overlooked, or forgotten. So may we live one and all.

## Going up to Jiaganj

By FLORENCE GIFFORD, S.R.N.

**I**F you could arrive here, it would be most likely by train from Calcutta a hundred and twenty miles distant. You would probably alight between nine and ten p.m., at the little station at Jiaganj. (*Between* nine and ten p.m., not because there are several trains, but varying times at which the one train due at nine p.m. may arrive!) We should meet you in force, knowing that you and your luggage, once the train had stopped, need quickly to be on the platform before it starts off again. For now it is nearing its destination, the terminus a few small stations farther on, and whereas it has been very leisurely during the greater part of its journey from the city, it is prepared to hurry up when nearing the end of the route. So we shall be concerned to get you and your belongings out of the train, and it will entail clambering or springing from the high compartment on to the much lower platform without delay.

Then we make our way to the L.M.S. compound quite near by. Usually by this

time you may be on your way to bed. But we will suppose that we have all just now no use for prudence or common sense or anything so ordinary, and we make instead straight for the hospital.

Here we see the night nurses' "day" beginning. Here you will find that stillness and quiet as you peep into the wards and see rows of beds with patients all under mosquito nets. But as you stand watching and listening, the stillness is broken and a voice calls "Didi," and a nurse hurries to a patient who, although quiet, is not asleep. Some are feverish and thirsty, and are being given drinks; some are in pain and will only sleep after being given sedatives. Extremes of climate, with often a considerable difference at night from the day temperature, make it most necessary for night nurses to be very alert and ready with extra bedding, a little nourishment and stimulants, hot water bottles, and special care for the very ill.

Then a bell rings, and the nurse hurries to the gate, knowing that an arrival in the

night means urgent need, and a mother is admitted only a very little time before her new-born baby is on the scene. Extra staff has had to be called up, since the patients of the general wards need the two already appointed nurses.

The morning comes, often ushered in by a beautiful dawn, when the sky is a glorious sight to behold. Domestic workers come hurrying to the wards and kitchen, mosquito nets are put away. Great activity, especially in the children's ward, and soon patients are enjoying their early-morning cups of tea or other equivalents.

silent, follow. Then all go to their appointed spheres: wards, theatre, dressing-rooms, consulting-rooms, as the daily time-table indicates.

"Oh, Didi, Didi, Didi," and confidences begin. Junior nurses and the patients seem pleased to see one another again, while the night nurses are reporting to the senior day nurses, now to take charge in their stead.

It is not long before another bell rings. This time patients and domestic staff, led by one of the doctors or one of the nursing staff, or the compounder, forget awhile the more temporary needs in the interests of



*The Hospital, Jiaganj.*

Presuming, however, that you are in bed, and as a visitor you will more likely be, you may awaken to sounds of the day beginning. The watermen are among those earliest on the scene, and pumping water. This is freshly supplied to the Nurses' Hostel, where teeth scrubbing and gargling and face washing begin in real earnest. Tea or bread and milk is then served to those about to go on duty.

Often a hurried patter of sandalled feet proclaim the sad fact that some rather raw new probationer has not quite gauged the time available, and has had to speed up considerably as the prayer bell tinkles unmercifully, for five minutes later the doors of the classroom will be shut. The hymn begins. Often it is such a hymn as persists, remaining in the mind all day. Bible reading, meditation, prayer, audible and

true progress, and worship and teaching are allowed to delay most of the work for half an hour.

Cleanliness coming next to godliness, the majority of the nursing staff and the domestic staff next proceed to endeavour that patients, their clothes, bedding and surroundings shall all be clean. (Easier said than done.) This is not the time to visit the wards.

Yet, if you want to see beds being made, injections being given, dressings going on, etc., this is the time. You will probably be able to look on unmoved at the giving of medicines, and perhaps be amused at the eagerness with which wide-open mouths receive them from medicine glasses held aloft over patients' heads well thrown back, while no patient needs to touch the medicine glass.

## Eyes on Africa

**A**MONG the many services which Mr. Basil Mathews has rendered to the missionary cause and to inter-racial understanding it is to be doubted whether any has been greater than that in the little volume entitled *Consider Africa*\*. Taking as his motto David Livingstone's phrase, "I beg to direct your attention to Africa," he has in a fascinating little work of 150 pages presented a vivid picture of African life and discussed with his usual lucidity and saneness the many problems of that vast continent.

In the earlier chapters the author gives a graphic statement of the historical background, the tribal and family traditions, beliefs and practices of the native, and the terribly complicated social, moral and economic problems created by the impact of Western industrialism with all its gains and losses to the native. No question is buried, but frankly and fully discussed.

Another section of the book (and perhaps the most interesting) deals with the different methods of dealing with these difficulties adopted by the various European countries which have colonies or mandates in Africa. English readers will note with pleasure that both France and Belgium have sent out wise and discerning Governors who have taken up their tasks in a truly liberal spirit. The new Belgian Governor of the Congo writes, "To rule, to serve, this is the only excuse for colonial conquest . . . to serve Africa means to civilize her . . . To be able to serve one must know. To be willing to serve one must love. And it is in learning to know the natives that one learns to love them." Those of us who are old enough to remember the infamous activities perpetrated upon the Congolese in the rubber exploitation at the beginning of this century may well thank God that such a change has come over the administration of that vast region.

Those interested in education will find wise guidance as to the principles to be followed—the necessity of building on the old foundations and beliefs of the people—adopting the good and rejecting the evil. Much that was originally thought to be only evil in native customs and traditions



Mr. Barber with Chief Tshekedi.

has been found to have a spiritual background. These, cleansed of the evil, can be made to serve as the groundwork on which higher and nobler truths can be inculcated. In a striking passage Mr. Mathews enforces this point by the illustration of the building of the new bridge over the Niagara Falls gorge between U.S.A. and Canada. It had to be rebuilt because it was inadequate and was also giving way. The traffic could not be stopped during the rebuilding and a good deal of the old structure had to be worked into the new. "So over the bridge of African life an increasing volume of international traffic is passing. The old structure is inadequate and is crashing ; it must be rebuilt, using as much as may be of the old and integrating it to the new. It must be rebuilt so that with a tougher fibre and a broader highway it can carry the new and increasing traffic of humanity. And the traffic of international life across it cannot be interrupted while the work goes on."

To such a task is the Western Christian world called, and we may well ask, Who and what is sufficient for these things ? Two motives appeal to us as we "consider Africa"—the desire of gain and the desire to serve.

HARRY BARBER.

\**Consider Africa*. By Basil Mathews. (Edinburgh House Press. 2s.)

## Personal Notes

### **Mr. and Mrs. Bevilaqua**

THERE are few L.M.S. missionaries who have served in the South Seas or Papua during this last generation who have not made intimate acquaintance with the home of Mr. and Mrs. Bevilaqua, of Perth, Western Australia. That home had an ever-open door for all L.M.S. people, and the memories of both generous and affectionate hospitality enjoyed there will remain through the years to come. Less than a year ago Mr. Bevilaqua passed to his reward and the welcome of his waiting car no longer is a feature of the docks at Fremantle. This busy man, a leading stock-broker of Western Australia, spent weeks of his life every year in meeting and entertaining his missionary friends. In all this Mrs. Bevilaqua was his enthusiastic helper. News has just come to hand of her sudden death. A heart seizure whilst she was at a Watchers' Prayer Union Meeting carried her to the Presence of God and to reunion with her husband. The loss to the L.M.S. Auxiliary in Western Australia seems irreparable.

Mrs. Bevilaqua's life connects with a great missionary figure, for, as the daughter of a Moravian missionary to the Australian Aborigines in South Australia, she was a pupil at the famous girls' school presided over by Miss Mary Aldersey, the pioneer woman missionary to China, and the love of Missions was engrained through home and school life. Mr. and Mrs. Bevilaqua gave their home and time to the service of the L.M.S. and a considerable share of their income went to support the Society's work. This brief tribute to their lives can be but a partial expression of the debt of gratitude which many of us who are proud of our L.M.S. label owe to these outstandingly devoted Christian saints.

### **The Rev. A. M. Chirgwin**

The General Secretary has been visiting Calhoun Coloured School in Alabama, with its hundred boarders and three hundred day pupils from the community around.

"Calhoun," he says, "is more than a place or an institution or a course of study. It is a creative centre from which grows a properly functioning Christian community. The school makes contacts with the community through homes, health, church, children, crafts and crops.

"All the students at Calhoun pay fees in the form of work. They do jobs in or about the premises or grounds for which paid labour would otherwise have to be obtained. There is no parade of religion, but Calhoun is unmistakably religious.

"Calhoun stands with Hampton and Tuskegee as a great institution for the black races, where white and black co-operate together."

### **Dr. and Mrs. W. C. Willoughby**

The many friends of Dr. and Mrs. W. C. Willoughby will be eager to congratulate them on their Golden Wedding, which occurred on October 27th. We all join in congratulations on this notable anniversary in the lives of Dr. and Mrs. Willoughby and give them our best wishes.

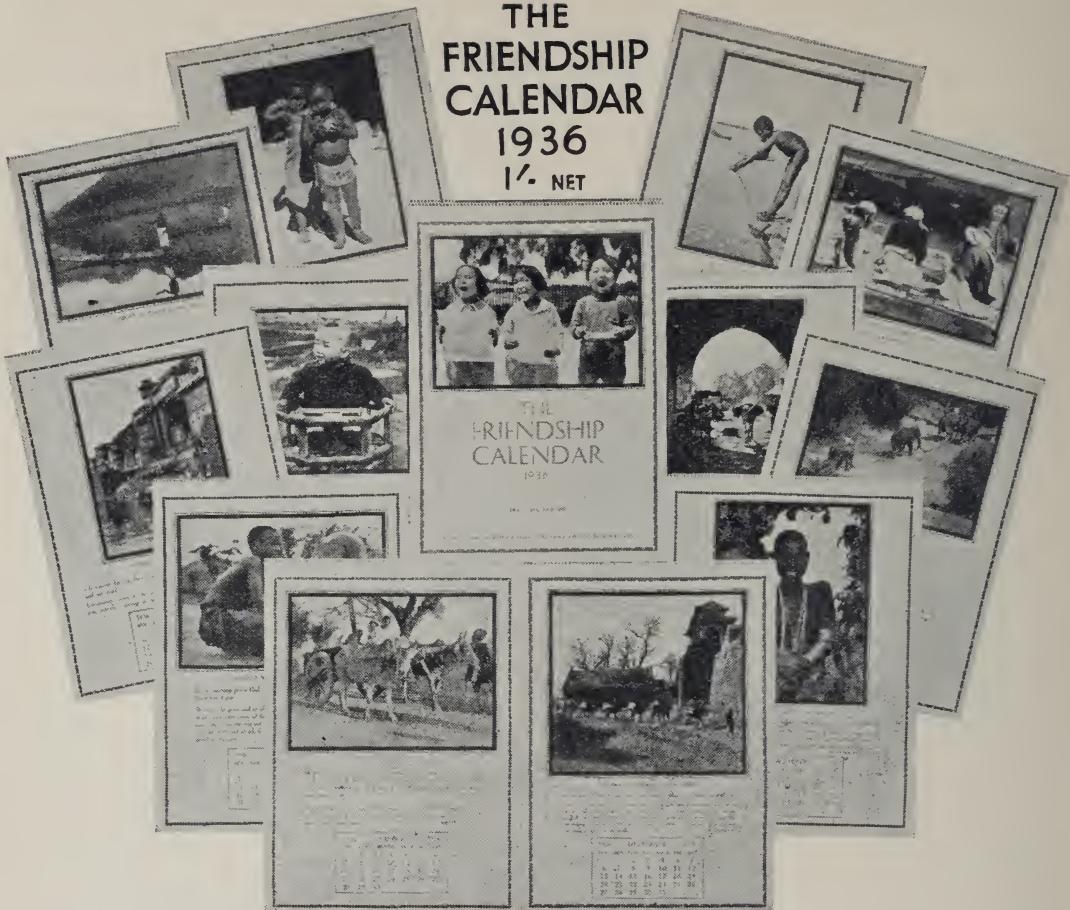
### **W. H. Somervell**

The members of Zion Church, Kendal, are anxious to place in the church which the late Mr. W. H. Somervell served and loved so well a worthy memorial of his life work among them. Through his work in both church and Sunday School this great servant of God made a unique contribution to the religious life of his native town. It has therefore been decided to raise funds for the installation of a new organ in the church, and contributions are being sought for that purpose. The connection between the Society and Mr. Somervell, formed during the years of his service as director and treasurer, will make the endeavours of the members of the Kendal Church a matter of close interest to many.

### **Dr. Beryl Bowering, M.B., B.S.**

Appointed to Jiaganj Hospital, North India, Miss Bowering was educated at Polloonga Ladies' College and Methodist Ladies' College, and received her medical training in Adelaide Hospital, where she secured her medical degree. She is a member of Norwood Baptist Church, Adelaide. Jiaganj is not quite new ground to Dr. Bowering as she saw the Mission station there during a visit to India while she was still a student, and from that time she has been much interested in the work. Testimonials from Australia speak most highly of Miss Bowering, and Jiaganj is to be congratulated on securing a first-class recruit.

**THE  
FRIENDSHIP  
CALENDAR  
1936**  
1/- NET



**T**HIS delightful Calendar for 1936 is now ready. New illustrations and well chosen quotations make it a completely new production. Improvements include a mercerised silk cord instead of the rather unsatisfactory metal clip; the illustrations printed on one side of the paper only in a double tone ink; and each copy is packed in a kraft bag with strawboard stiffener, ready for safe dispatch through the post. The Calendar makes a most acceptable and inexpensive Christmas Gift.

Size 12 $\frac{3}{8}$ " x 9 $\frac{1}{2}$ ".      1s. net; postage 2d.

## **CONSIDER AFRICA**

By Basil Mathews

A masterly study of the burning question of race, especially in its relation to life on the Copper Belt of Central Africa. It illustrates the far-reaching effect of modern industrialism on the lives of the peoples of Africa. A book you must read.

2s. net; postage 2 $\frac{1}{2}$ d.



Obtainable from : **THE LIVINGSTONE BOOK ROOM**  
(LONDON MISSIONARY SOCIETY).

**42, Broadway, Westminster, S.W.1**



**For use in Library only**

University of Alberta Library

For use in Library only

I-7 1935

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4974