

The Missionary World.

AMONGST the other links with the past which are disappearing in China are some of her missionary veterans. A few months ago it was Bishop George Moule; now it is Dr. Griffith John, whom *The Times* well terms "the great missionary in China." He returned last year from a missionary service, broken only by three furloughs, covering fifty-five years. He began his career as a preacher of the Gospel in his boyhood, and carried it on until he became too weak to engage in public work. He is said to have taken part in the founding of more than a hundred mission-stations in China, and he stands in the front rank of missionary translators and administrators. He was a Congregationalist and a missionary of the L.M.S., but his leadership was acknowledged by the whole Christian Church and by all his fellow-missionaries. From a lengthy obituary notice of him in *The Times*, the following paragraph is extracted as being of permanent value :

"He had been a witness of the wonderful changes which had taken place in China, and was convinced that it would play a great part in the world's history. Certainly he was not unmindful of the immense difficulties which confronted the country in its work of reform, and he realized that it was possible for the Chinese to accept the results of Western civilization without professing Christianity. But he was profoundly persuaded of ultimate triumph. Few more enthusiastic and courageous Christian missionaries have laboured in a country which ever since the time of Francis Xavier has been the scene of repeated disaster to Christian missionaries, and yet challenges them to renewed efforts for the faith of the Cross."

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There has in some quarters been a tendency to look on educational work as inimical to the interests of evangelistic missions; the two methods have been now and again classed as alternatives, if not as opposites. This has specially been the case in reference to mass movements in India. Now the close relationship of the two methods of work is being demonstrated once more. The Bishop of Madras has been speaking at the Far and Near Club on "Work amongst Indian Outcastes."

His address is reported at length in the *C. M. Review* for August. After a striking survey of the whole situation, he says :

“We must educate, educate, educate. What we want now is a large body of educated teachers . . . a strong body of educated men from among the converts themselves who may serve as a leaven for the rest. At the present moment, therefore, education is of primary and absolute importance.”

The Educational Committee of the C.M.S. are most anxious to be enabled to respond to this plea, and are, we understand, about to give it prominence in their annual statement of needs.

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The significance of the Conference of Missionary Societies in Great Britain and Ireland (held at Swanwick from June 12 to 14) will be recognized by all who procure and read carefully the excellent report just issued. It can be had, price 1s. (by post 1s. 3d.), from F. H. Hawkins, Esq., Secretary of the Standing Committee, 16, New Bridge Street, London, E.C. It contains the programme, the minutes and proceedings of the Conference, six reports presented to the meeting, and summaries of the subsequent discussions. Two of these reports—one on “Medical Education in China,” and another on “Co-operation between Men and Women in Administration in the Field and at Home,” make real contribution to the subjects with which they deal. The latter report, in particular, embodies the views of a strong subcommittee, of which the Rev. F. Baylis was chairman, and deals ably and at great length with the actual and ideal relationships of men and women in missionary work. The Conference has accomplished much in producing and circulating a statement at once so balanced and so far-reaching. It unhesitatingly recommends a wide extension of the sphere now open to women in missionary administration, and that for the sake of their contribution to the Church both at home and abroad. Thirty-seven societies were officially represented at the Conference. The influence of this joint gathering is bound to be very great. The societies gain by frank exchange of experience and cordial fellowship.

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The growth of co-operation in missionary work is beyond what the most hopeful outlook before the Edinburgh Conference could have anticipated. The Foreign Secretary of the Baptist Missionary Society, in the August number of the *Herald*, writes, for instance, on "Baptists and Co-operation." He says :

"If the Christian forces are to cover the vast field with effective operation ; if they are to satisfy the intelligent inquiries of non-Christian thinkers, and to displace the great pagan systems of the world by the pure faith of Jesus Christ, they must present a united front and avoid the distraction and scandal of mutual conflict."

Mr. Wilson goes on to quote instances of co-operation at the present moment between British and American Baptists on the Lower Congo ; in India between Baptist, Congregationalist, Methodist, Anglican, Presbyterian and Syrian Churches in the Serampore College, and between the S.P.G. Mission in Delhi and the Baptist Mission in the same city in the work of St. Stephen's College ; in China, the B.M.S. and the American Presbyterian Mission are partners in one college, and in two others an Anglican mission joins them in both ; the Wesleyans and Baptists have just agreed to join in a college in Kingston, Jamaica ; the Baptist Zenana Mission has united with three other missions—one of them Anglican—in a training college for Indian Christian Women in Calcutta, and also has joined with the English Presbyterians and the L.M.S. in a training college for women missionaries near Birmingham.

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The following paragraph from the *L.M.S. Chronicle* is so significant that we quote it almost in full. It is a call to both thanksgiving and to prayer—the first, because in their need the various missions have been so closely drawn together, the second because of the great issues involved for Christians and Christian work in Madagascar.

"An interdenominational conference of representatives of all the Protestant missionary societies at work in Madagascar was held at the L.M.S. Mission House towards the end of June. It was attended by three representatives of the Paris Missionary Society who had come over from France for the purpose, by Dr. Dable of the Norwegian Missionary Society, by the

Rt. Rev. Bishop Montgomery and the Rev. James Coles on behalf of the S.P.G., by seven representatives of the F.F.M.A. and by five representatives of the L.M.S. The chairman of the conference was Dr. R. Wardlaw Thompson, and Dr. Henry Hodgkin of the F.F.M.A. acted as secretary.

Many matters of great interest were discussed, including the present relation of the French authorities to foreign missionary work in Madagascar, and the steps that were contemplated by the French Government with regard thereto.

The question of co-operation between societies, with a view to the evangelization of the whole island, received earnest consideration, and it was decided to send out a joint simultaneous deputation to Madagascar in the summer of 1913, with a view to surveying the field and making plans for its evangelization. . . . It was felt that the gathering was one of great and far-reaching importance, and gave promise of the day when by joint survey, planning, and prayer, the effective forces of the missionaries on the field may be very greatly increased, and the coming of the Kingdom in the great African island brought much nearer than it seems to be at present."

In the Monthly Survey presented by Bishop Montgomery to the S.P.G. (reported in the *Mission Field*), he says: "I never remember having attended a more informing meeting."

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The necessity for a careful examination of the work in the various mission-fields, with a view to the close consideration of missionary policy, is at last being widely recognized amongst the societies. It is not a case for mere visitation, but for conference and investigation. The mutual dependence of the well-developed executive bodies in the mission-field and of the supporting committees at home is increasingly evident, especially in view of the need for developing the life of indigenous Churches. At the invitation of the Continuation Committee, Dr. John R. Mott is starting for the East in October, and will be engaged in important deliberative work at missionary centres in India, China, and Japan, throughout the winter. His wide experience, his clear insight, his balanced judgment, and his entirely international outlook, will be placed at the service of representative conferences of missionaries. There is confident expectation of much result. Dr. Mott has done more than any other man to sow the broader missionary ideals which are springing up among us. It is fitting that some of the harvesting should fall to his share.

Though he is neither an Anglican nor an Englishman, we have no hesitation in affirming that he will get to the heart of our missionary problems, and contribute no little to their solution. He starts shortly after the meeting of the Continuation Committee in America at the close of this month. For that meeting, and for Dr. Mott's subsequent journey, let us pray.

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Another important winter journey is that of the Rev. C. C. B. Bardsley and the Rev. F. Baylis to China and to Japan, on behalf of the C.M.S. Committee. Full details of the proposed itinerary, and, later on, news from the delegation, will be found in the C.M.S. periodicals. Mr. Bardsley and Mr. Baylis leave England on September 12 for the United States, where Mr. Bardsley will attend the meeting of the Continuation Committee; the delegation, stopping *en route* at various centres of Canadian work, sail from San Francisco for Japan on October 3. The Society is wise in recognizing that the great issues at the present moment in the Far East need to be faced on the spot. Missionaries will welcome the opportunity for close conference with these leaders, over possibilities and problems, and we on the home side will await fresh light and guidance when the two "spies" return from surveying the land. God grant that their report may lead to the conviction, "We be well able to go up."

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Prayer is also asked for Bishop Ingham, taking part in the "Mission of Help" to Canada, and for those left at the C.M.S. headquarters, on whom added work and responsibility will be thrown.

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Before these notes are issued, the large *Annual Report of the C.M.S.* will be in the hands of thousands, or, in the case of many, would it not be truer to say—on their shelves? It is sure, as always, to be full of treasure for those who will mine in its depths. Meantime, the Society has for the first time embodied its popular report—*The Story of the Year*—in a double number of the *Gleaner*, containing thirty-two large, closely-

printed, illustrated pages, sold for one penny. The matter is admirable, though perhaps rather heavy for a popular report. The pages appear too crowded; a little loss incurred by allowing wide headings for the chapters, for instance, would have meant a gain in interest, and even in readers. Nevertheless, *The Story of the Year* is invaluable for use throughout the country, and no pains should be spared to secure that it shall be widely circulated and thoroughly read.

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In September of last year the Women's Department of the C.M.S. issued a set of topics for thanksgiving and intercession for private simultaneous use by C.M.S. women workers throughout the country. Thousands of copies were applied for. This year a similar paper has been prepared for use on September 21 (St. Matthew's Day). Three half-hours are proposed for private united waiting upon God. The general subject is "Expectation." The first section deals with "The Moving of God in the World"; the second with "The Moving of God in the Church"; the third with "Possibilities through Faith in God." Women workers who desire to enter into this fellowship of prayer are invited to apply (enclosing a stamp to cover postage) to the Secretary for Women's Work, C.M. House, Salisbury Square, E.C. Copies can also be supplied for members of Study Circles, Gleaners' Union Branches, Women's Prayer Meetings, etc.

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