

The Missionary World.

IN his speech at the recent Church Congress, the Rev. A. G. Fraser made a statement which is full of arresting force. Dealing with the response of India to the Gospel, he said (we quote from the *Record* of October 11):

“The last census showed that after deducting Christians of European origin, and then again deducting the natural increase by birth-rate, there was still left an increase of 720,000 on the figures of the previous census, or 72,000 a year. That is, through baptisms the Christian Church has increased during the last ten years in India every fortnight by about the numbers of Pentecost, or nearly 3,000.”

We are apt to speak with bated breath, apologetically, of the “small results” of missions; how many of us have realized this fortnightly repetition of the miraculous result of Pentecost in India alone? And the record of it meets us not in a missionary magazine but in the columns of the census returns of the Indian Government. True, the power of the Day of Pentecost does not dominate all these Indian Christians as it should—and herein lies the deepest lesson of these striking figures—yet Mr. Fraser points out that—

“All Hinduism, with its 240,000,000, all Mohammedanism, with its 60,000,000, and all Buddhism, with its 15,000,000, are seeking to defend their faiths, not from the inroads of each other, but from the 3,500,000 Christians—that almost invisible handful amongst the millions of India.”

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The Educational Committee of the C.M.S. have just issued a cogent and attractive illustrated statement (price 1s.) called “Some Educational Projects of the C.M.S., 1912-13.” The Bishop of Madras contributes an article on “The Open Door amongst the Outcasts of India,” and Miss M Dougall, Classical Lecturer at Westfield College, writes “A Plea for the Education of India’s Girlhood.” Of the sixteen educational projects put forward last year, only two remain as outstanding claims—the proposed Training Colony in Ceylon, for which the Rev. A. G. Fraser pleads, and the rebuilding of St. John’s College, Agra, of which the Rev. A. W. Davies, Vice-Principal, writes. A prelim-

inary statement concerning the proposed Galilean Training Colony, and details concerning two educational "tasks" in China, come at the close of the book; for the rest, the Committee have wisely adopted the policy of seeking to secure "better training and more adequate provision of Christian teachers in elementary village in India and Ceylon, with special regard to districts where there is a mass movement towards Christianity." Attention is therefore concentrated upon the "task" before five of the C.M.S. Missions—in Travancore and Cochin, the Telugu country, Tinnevely, the United Provinces, and the Punjab and Sindh. Sober facts and great ideas combine in a striking statement which is far more than a mere appeal. From a synopsis of studentships in C.M.S. institutions on p. 107, we see that a period of ten years' training for boys and eight years for girls is considered necessary. This, of course, includes the ordinary school course. The fatal tendency to regard educational and evangelistic missions as alternative or even antagonistic agencies is slain at one blow by this able booklet. The imperative need for Christian education as the only means of raising up an efficient Indian evangelistic force is established once for all.

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The former principal of St. John's College, Agra, has an article on "The New Idealism in India," in the *C.M. Review* for October. Mr. Haythornthwaite discusses the present situation in the light of five great Indian aspirations—political, industrial, social, educational, and religious—closing his fine paper with a striking extract from Principal Rudra's "Christ and Modern India." Men who, like Mr. Haythornthwaite, combine long experience with modern sympathies, have much to contribute to our missionary thinking at the home base just now.

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The complexity of the race problem, which still eats like a canker at the heart of the Christian Church, is accentuated by two articles in the current number of *The East and the West*. Archdeacon Latimer Fuller, who has had considerable experience on the Rand, and writes with evident sympathy for the

Bantu Church-people of South Africa, supports the rule of segregation which at present prevails in Church matters between black and white. He does so from a desire to safeguard essentially Bantu characteristics, to insure opportunity for the expansion of native congregations under proper supervision, and to secure the full development of the African. The Rev. C. F. Andrews, of Delhi, immediately follows on "Race within the Christian Church," taking a line which leads him to opposite conclusions. Some of the facts which he adduces make one hot with shame. There is, as both writers recognize, a wide difference in questions of expediency between South African and Indian conditions, but the Christian Church can have but one principle in such a vital matter as this. The whole subject touches feeling deeply, and for that reason its full consideration has so far been shirked. But if the world-neighbourhood of the nineteenth century is to become a world-brotherhood in the twentieth century, East and West and black and white must deal with these racial problems side by side in the light of the liberty and self-sacrifice of the Cross. A third article, which may well be grouped with the other two, appears in the current number of the *International Review of Missions*, in which Principal A. G. Fraser, of Kandy, records his impressions of the remarkable training-work done at Hampton Institute, Virginia, amongst American Indians and negroes.

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The *Hibbert Journal* for October contains an article of singular interest for those who study the impact of Christian truth upon partially educated pagan minds. An essay by a native Fijian, translated by a European into whose hands it accidentally came, shows how curiously Christian truths and partial understanding of social organization and of colonial government can, when blended with deep-seated belief in ancient national gods, produce a strange new cult, pathetic in its ingenuity. The line of argument in the essay is too complex for reproduction here, but the writer endeavours to prove, partly by distorted interpretation of Scripture, that

Jehovah is a God of the spirit, whereas the old Fijian deities are gods of the flesh. By leading Fijian converts to refer all matters, both of flesh and of spirit, to Jehovah, thus ignoring the national gods to whom He had committed all bodily matters, the missionaries are supposed to have brought about the rapid decline of population in the islands. A combination of the new and old worship would redress the balance, and make bodily and spiritual welfare parallel. The writer in all sincerity appeals to the missionaries to recognize this, and not to be "ashamed to change the rules of the Church if the country and its inhabitants will thereby be saved."

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The political situation in the Near East adds present interest to any fresh discussion of Islam—a subject of perennial import for the Christian statesman and the missionary worker. Two distinctive articles in the October number of the *International Review of Missions* are worthy of careful reading. One is a singularly clear-sighted interpretation of Moslem thought and life, by Professor Crawford, of Beirut College, based on intimate personal knowledge of educated, thinking Moslems. The other, a much longer article, by the well-known Professor Diederich Westermann, of Berlin, is a scholarly survey of all knowledge at present available concerning Islam in the West and Central Soudan. For accuracy and extent of research it is almost unrivalled amongst magazine articles. It was prepared as the basis for further investigations by the Special Committee for Work amongst Moslems, which was formed by the Continuation Committee. A good analysis and an excellent coloured map add to the value of this remarkable paper.

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The marked growth of a general interest in missions is shown not only by the increase in missionary publications, but by the way in which a book now and then lays hold of the minds of men and forces them to think. For instance, "Missionary Methods: St. Paul's or Ours?" by the Rev. Roland Allen, is being discussed and reviewed everywhere. Few people agree

entirely with its brilliant but one-sided arguments, yet inasmuch as its criticisms arrest the attention of the reader and its high ideals inspire him, the most conservative of missionary leaders may hail the book as friend, not foe.

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A need has long been felt for a well-written, inexpensive book dealing ably with the facts of missions, and likely to find favour with men not yet interested. Such a book has just come out in the Home University Library. "Missions: Their Rise and Development," by Mrs. Creighton, is likely to do lasting work. It is sane and convincing; its facts—only a small percentage out of the vast mass available—are well chosen and well arranged; the literary style, of course, is clear and forceful, and if one misses a touch of spiritual warmth one finds a sincere and well-based belief in the cause of missions which will carry conviction to many. It would not be easy to make a better missionary investment of a shilling than by buying a copy of this book to give to some friend as yet unenlisted amongst the supporters of the work. G.



Discussions.

[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]

ASTRONOMICAL EVIDENCE FOR THE DATE OF THE CRUCIFIXION.

(The "Churchman," June, 1912, p. 469, and September, 1912, p. 703.)

I REGRET that I have been unable to write on this subject for some months, as I have only lately recovered from the effects of a severe operation. The astronomical reasons adduced by Mr. Maunder in the June number of the CHURCHMAN appear to me to be very sound and clear, and thoroughly to meet the Rev. D. R. Fotheringham's objections to the visibility of the new moon of March 4, A.D. 29, at Jerusalem. Mr. Maunder is a trained astronomical observer, and one