

The Missionary World.

OUR nation has never before been called upon to face a similar crisis to that which has suddenly opened before her. We feel immediately and instinctively that through this war we are being touched to our very foundations by the hand of God; that that which is unstable in us will be exposed; that which is sound will remain unshaken. We do not doubt that we shall, when these tyrannies are over-passed, be called on to rebuild rather than to repair, for such a testing and purging must prove to us as a people that God is requiring of us truth in the inward parts of personal, social, and national life, and that it is His purpose to use this terrible means to lead us to reality and to truth.

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If this be true of our nation and our international relations, equally and more seriously it is true that no event of the magnitude of this crisis has arisen since the missionary world has become an entity. The earnest thought of all Christian people must be directed to the significance of this fact; and if this is not done at the earliest moment, an opportunity, perhaps never to be overtaken, may pass away, and in passing may leave behind it a wreck of ideals and a ruin of arrested efforts. Let us seek to understand this in godly and sober earnest.

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The missionary world of which we write in these columns month by month is *one*. It is not merely an agglomeration of missionary societies, each working loyally on an accepted basis of comity in various lands. Perhaps there is not one of us but would readily agree that the missionary world is a unity; but this must be more than an admitted fact. It must become integral, essential, fundamental, dominating, in our conception of missions. The Edinburgh Conference of 1910 was the first conclusive evidence of the unity of the missionary world, a unity which involved not singleness, but comprehensiveness. In it were included not only various expressions of the

Christian faith, but various members of the world races. In the four years which have elapsed we in Great Britain have sought to approach and draw to ourselves Oriental races. We have striven to get into closer touch with one another in our own country, and the missionary leaders have met year by year at Swanwick to forward the principles of co-operation and unity. The Annual Conference of British Missionary Societies is still young as a missionary movement. Even now its existence is not fully known in missionary circles, and the value of its efforts is not finally accepted in all board-rooms. Still, we are all conscious that to some extent advance has been made in contact between missionary societies in England and in contact with some Oriental peoples. Further, the spirit and work of the Continuation Committee are gradually becoming more of a power in our land.

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The aspect of missionary co-operation which is immediately touched by the present war lies, however, on the Continent of Europe. Since Edinburgh, 1910, there has been growing up between us and the great Continental nations a wholly new sympathy in missionary work. In the past this was foreign to many in England, especially to Anglicans. Now we have to ask ourselves in the midst of the terrible calamity which has fallen upon us and them what is to be our attitude, our thought, our action, our prayer, concerning their work. Is the missionary world one? Must our growing brotherliness be shattered? Is the madness of war a valid reason for the withdrawal of new-born Christian fellowship?

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It is probable that the blessing which we seek for ourselves and our missions as we step penitently along the sharp pathway of war will be granted to us in measure as we pray for and love not only those who are our allies, but those who for the present moment are our foes. After all, we are Christians, and so are they. God give them and us a better understanding of what the word means as we recoil from the carnage of battle. We

are only now on the verge of the war, and in the dark earthly uncertainty before us we lack means of explaining to them that our solidarity as a nation does not exclude the love of Christ, which transcends the antagonisms of men. We may ere long be afforded some means whereby we can personally make known to them that their missions are our care as well as our own; we may be allowed to minister to their missionaries, on whom will fall a very heavy task. In doing this we shall prepare our own spirits for the day when, with patient care in times of peace, we may be further allowed to share in the healing of the breaches with our Continental neighbours.

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Another great danger arising out of the war is the occasion which it must give in the non-Christian world to belie the whole social and evangelical message of the Christian faith and to mar the beauty of the Holy One Who brought that message to earth. News now flies round the world. We are not in these days concerned with "the heathen in his blindness," with whom our forefathers had to do. Educated non-Christian men in every land will ask, "Is this Christianity?" The Italian war with Turkey was discussed all over the world. The attack of Christian on Moslem stirred hatred in many hearts. The war of Christian with Christian will be equally observed, and can we doubt that it will produce scorn for the message which put "Peace on earth" on the lips of its first heralds? We may distinguish between this and that condition and circumstance; the educated non-Christian world will not do so. This ghastly war will be looked on by them as related to the religion of Jesus Christ. How, then, shall those who hear the Gospel be saved?

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For the missionary who has immediately to meet this challenge our prayer must be made. For ourselves at home, from among whom the missionaries have gone forth, there will be further heart-searching, and we shall find ourselves faced by the consideration that the interpretation by Christian society of

the Christian message is not what we had assumed. It is surely along this line of grave self-indictment that our thoughts must run as we prepare for the new world we shall have around us when this war is over.

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The third great danger that we see is the effect of the money stringency on missionary finance. This stringency must not only continue, but for the present increase. The many just demands which will be made for the relief of the distressed at home, for the families of our brave soldiers and sailors, for those thrown out of employment, and for those destitute aliens in our midst who may have few to care for them, will come heavily on us all ; and we ourselves, from very interrupted sources of support, will have smaller incomes. What is to happen? Someone will have to *do without*, and we, being in this great world-issue the non-combatants, must take this obligation on ourselves. The distressed and aliens in this land must be relieved ; the missionaries and their work abroad must be supported. After all, this is merely the part of Christians, and what is asked of us at this moment is that we should be altogether and quietly Christian.

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The missionary magazines for August are strange reading now, written as they were in normal circumstances, and with no other than normal anxiety for the future. Their very innocence in this respect is a plea for help along whatever lines they may themselves indicate in their next issues. We ourselves need only urge that the autumn meetings, to which so many of them look forward, may be occasions when personal needs will not be allowed to usurp the sole place, but when Christian love will be four-square, as is the love of Christ to all the nations.

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The tendency in all our reading for the next few months may lead us away from missionary literature. While it is right that we should follow eagerly and accurately all the news of the war, let us not read it without discipline. War news of another

and more vital kind will be issued in missionary magazines. We are at the beginning of great changes in the map of Europe; the map of the world may also be transformed. All missions are affected by such changes. In particular, prayer and thought should be directed to the Moslem world. Complications and mobilization in Europe may have a very disturbing effect on Moslem peoples, and who can help and steady them but those who watch and pray? Already Togoland has been annexed. In this German colony vigorous and devoted missionary work is being done. We must see to it that the change in ownership does not affect adversely the spread of the kingdom of God. There are great issues in missions at the present time. Let us watch for these as we read, distinguishing between what is immediately essential and what is only presently attainable, and let us put our strength and intelligence where they will tell most. In particular, let us not hesitate to maintain and increase the support we give to the more apparently slow-moving branches of work, such as educational missions. These hold a unique place in preparing the way for wars to cease, inasmuch as they build up an enlightened opinion among those who are destined to be the leaders of their own peoples. This being so, we do not think it inappropriate to issue, as the closing note in this month of dread hopes and fears and startling emotions, a paragraph which was held over from the last number of this magazine.

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The series of articles on "Young India," now appearing in the Educational Supplement of the *Times* (June 2, p. 96; July 7, p. 110; August 4, p. 128), should be carefully followed. The first indicates the significance of the "new University caste," which, with "its grievances and discontents, its ambitions, its consciousness of power, its belief in itself, its captivity and second-hand ideas, is the dominant factor in the politics of India, and will continue to be so in an increasing degree." The second article analyzes the existing college system, with its five Universities and three groups of colleges—those supported by the

State, those organized and largely maintained by missionary bodies, and a "third and largest group created by private Indian enterprise." The third discusses the University control of colleges. The conclusions to which this series of papers point, in the mind of their author, are scarcely discernible as yet. Meantime a section of the second paper is devoted to a discussion of mission colleges, and while severe criticism is awarded to those which are "extremely weak and under-equipped," warm appreciation is expressed for others.

"The best of the mission colleges are among the best teaching institutions to be found in India. This is not because they have large resources—missionary societies cannot find unlimited funds for educational purposes; and though these colleges receive Government grants, such grants are naturally far less generous than those made to Government colleges. But the best of the mission colleges seem to be able to attract from home young men of an admirable type, disinterested, and full of zeal, who come out for a few years for the sake of the experience and the interest of the work they have to do. They seem to be able to establish far happier and more natural relations with their Indian colleagues and with their students than is generally the case in Government colleges; and just for this reason some of the best Indian teachers also find their way to these colleges.

"There is a marked contrast between the atmosphere of the average Government college and the atmosphere of such a place as St. Stephen's College, Delhi, with its Indian principal and English vice-principal, its staff, half-English and half-Indian, working together, in cordial comradeship, and its limited number of students in close personal relations with their teachers. And the Indian student seems to welcome rather than to resent the religious note which these colleges strike. In all these ways the best of the mission colleges make a real contribution to the educational problem of India."

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