

The Missionary World.

MEN are naturally being drawn to fix their thoughts upon the problems which beset the home base of missions in every country, whether belligerent or neutral, at this time. These problems are great and real, and will grow more pressing month by month, but to gain strength to face them it is needful to look far afield and see how the great cause goes forward under the fostering hand of God. The evangelistic movements in the Far East are full of encouragement, and are being pushed forward by the combined efforts of native and foreign workers in a prayerful and capable manner. The principles and methods both of organization—central and local—and of approach will be found rich in suggestion if the idea of a national mission in Great Britain, which some are urging, takes shape. The plans for the Japanese campaign are outlined in the "Christian Movement in Japan," a book which we have already commended in these pages, and in spite of the distraction of the war are being carried out with much spiritual result. A recent number of the *Chinese Recorder* is entirely given up to an account of preparations for an evangelistical campaign in China, which has already in Fukien in the south, Changsha in the centre, and Peking in the north, borne remarkable fruit. In the "Survey of the Year," in the *International Review of Missions*, we read that, through the work of Mr. Sherwood Eady and others, "in the first seven cities touched, there were about 7,000 inquirers, and the meetings averaged an attendance of 3,000. In Peking more than 2,000 inquirers have been enrolled, many scholars and officials among them. In Changsha there were over 1,500 inquirers, and scores of Bible classes have been organized." And the work is only at its beginning still. The fact that the Spirit of God is thus mightily working should nerve us to a new courage and persistence in prayer and in work.

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The great island of Madagascar has had a thrilling missionary history, and the work there is to-day full of promise. The

C.M.S. Mission has long been withdrawn, the only Anglican work in the island being undertaken by the S.P.G. The London Missionary Society and the Friends have strong missions, so has the Paris Missionary Society. It will be remembered that not long ago an important joint commission visited the island, and that noteworthy steps in the direction of fuller comity and co-operation were taken. The European War immediately improved the relations between the missions and the French Government, who have in the past pursued a very repressive policy. The Paris Mission is, of course, heavily crippled by the necessary reduction of expenditure, but the response of missionaries and of native workers to the requirements laid on them by the Home Committee has been unflinching. The letters are most touching, full of confidence in God, and showing the relations of love and mutual sympathy which exist between missionaries and converts. Nor is it only by ready self-sacrifice that the Malagasy converts are examples to us in Europe. One of the French missionaries, describing a scene at the close of some special meetings last autumn, writes :

“ Nous avons eu le privilège d'avoir à la réunion deux Sakalaves, venus de Morondava, de la Mission norvégienne, pour visiter les églises des hauts plateaux. Ils demandèrent pardon à l'assistance des pillages commis par leur compatriotes qui, chaque année, avant la réunion de Madagascar à la France, venaient brûler les maisons et emmener les Betsiléos en esclavage. Un évangéliste, qui a failli être pris autrefois par les pillards Sakalaves, se lève pour leur pardonner, en signe de réconciliation des deux tribus, il met sa main dans celle du Sakalave. L'assemblée est émue jusqu'aux larmes. Un veillard traduit l'émotion générale en montrant dans cette étreinte fraternelle un fruit palpable de l'Évangile. . . . Quand donc les peuples chrétiens d'Europe accomplir ont-ils ce geste ? ”

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“ The Missionary Survey of 1914,” in the *International Review of Missions*, is a document of extraordinary interest. In any year the grouping together of missionary events from every field is impressive, but this year, with the great “ fault ” of the war (to use the striking illustration with which the Survey opens) cropping up and distorting all the strata of work, the Survey is of surpassing value, and no student of missions should fail to

find time to read the sixty pages of condensed but luminously stated facts. The work of missions is shown in relation to all the great world movements, and yet the true centre of missions is never obscured. On reading right through the Survey, the impression left on one's mind is that the war has come as a ghastly tragedy, an appalling interruption, to a great and prospering work. Yet through all there is an absence of discouragement, even a tone of hope. Even the ravages of war can be repaired by the mercy and power of God working through an awakened and reconsecrated Church. To the mind of the writer the Survey suggested the memory of two Continental scenes: One, the devastation immediately after a landslip in Switzerland, where the heart of a riven mountain lay bare and torn and distorted, all its beauty of green alp destroyed; the other, the peaceful loveliness of a lake in the Austrian Tyrol, formed by a vast landslip of former years. Rock and soil from two adjacent mountains had crashed into the valley, damming a little torrent and flooding meadow and village street. Slowly destruction was turned into beauty; the hindered stream formed a lake of exquisite beauty, and fell over the rocky lip of the landslide in a foaming cascade; seeds took root in the riven heart of the mountain, and green meadows and young foliage of growing trees hid the scars from sight. The fact of the landslip remained, but it had been over-ruled for good.

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The war is directing thought toward the great problem of Islam, both in a political and in a religious sense. In the *Moslem World* for January Dr. W. St. Clair Tisdall discusses the national responsibility of England and her dependencies to the world of Islam, and since his article was written that responsibility has been largely increased by the proclamation of a British Protectorate over Egypt. Dr. Tisdall emphasizes the fact that the British Government, in its desire to be neutral in religious questions, is apt to favour Islam, and thereby to discredit Christianity. There is need for alertness and earnest

purpose in prayer if, as the result of this war, our national relations with Mohammedans are not to drift on to lines which shall do them still greater injustice than in the past, in withholding from them the best which England has to give. Our hearts are full of thankfulness for the loyalty of Indian Moslems and for their splendid support of our nation in this hour of need ; but our debt can only be repaid by the fullest offer, lovingly and efficiently made, of a share of that which has been given to us as a Christian Church in trust for all whom we can reach. To its usual interest, an added importance is attached now as quarter by quarter we read the *Moslem World*. More fully than any other periodical, it keeps us in touch with the many currents in Islamic life and thought. For instance, the January number opens with a symposium on "The War and Islam," in which resident missionaries record the actual feelings and statements of Moslems in Southern Arabia, Turkey, Algiers, and India. This quarterly should be studied by all who guide the prayer of the Church.

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Holland is brought to mind at this juncture in European affairs as a nation which has afforded a generous shelter at great personal sacrifice to refugees, whether they be Belgians flying from assailants, or troops interned after the fall of Antwerp. But the January periodicals show Holland in another light. In the *Moslem World* Dr. J. W. Gunning, the representative of the Netherlands on the Continuation Committee, gives a stirring account of Dutch missions to Moslems in Java, an island in which there are now 24,000 native Christians. Seven Dutch societies are at work. In 1913, 82 Moslems were admitted into Church fellowship ; the year before, 161. The work is strongly evangelistic, and special attention is paid to the training of Javanese workers. The Christians frequently gather into communities known as *desa*, in which, however, Moslems are free to come to reside if they like. There are five large mission hospitals and several smaller ones, but further extension of medical work is needed. In the *International Review of*

Missions, a Dutch missionary belonging to the Society of which Dr. Gunning is Director gives a record of his experiences among the Toradja tribes of Central Celebes. He takes us into their thought-world, recounts the difficulties and hindrances which the Gospel has met among them, the points of contact which have been found, and the aspects of the Christian message which appeal to these primitive people. Dr. Kruyt's paper is full of human interest as well as of missionary zeal.

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Two articles in *The East and The West* on mass movements in India are well worth reading. One, by Professor Griswold, of the Forman Christian College, Lahore, deals with the Panjab; the other, by Bishop Gill, of Travancore, with South Western India. The question of the early baptism of Chuhra inquirers in the Panjab is one calling for further consideration than it has yet received. Dr. Griswold, however, cites some striking instances of the reality of Chuhra Christians whom he has known. One of these we must quote :

"Then there is Labhu, formerly a *sadhu*, or religious mendicant, now employed as a watchman (*chaukidar*) on a salary of seven or eight rupees a month. In the church of which he is a leading elder there is a harvest festival once or twice a year. On one occasion, when the harvest offering was being collected, he brought as his offering the equivalent of about three months' salary. A great giver is Labhu, and a man of strength and spirituality. His employer, a retired police superintendent, bears strong testimony concerning his good character and faithfulness."

Bishop Gill regards these mass movements as an impulse of the Spirit of God, and believes in their great strategic value for the evangelization of India. During the past sixty years the C.M.S. has been at work among the Pariahs and Pulayas, and no less than 35,000 of them have been gathered into the Church. Bishop Gill bears testimony to the efforts of the Maharajah's government to uplift the submerged masses. Elementary vernacular education is free throughout the State; the children of outcastes, whether Christian or not, have free entrance into all schools and sit side by side with high-caste children; young men of the despised class have been sent for

training as subordinate police officers, and, most revolutionary of all, two members of these depressed classes have been made members of the local parliament, and for two sessions have sat side by side with representatives of the aristocracy and taken part in the deliberations.

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Two other papers of great interest to closer students of Indian Missions are published in *The East and The West*. One, signed only by the initials "C. S.," is a critical discussion of the present organization of mission agents in India, a system which many supporters of missions have long felt to be unsatisfactory on the lines indicated in this article; the other, a study of a clan system among the Mundas in Chota Nagpur, which is hindering the work of the Anglican, Lutheran, and Roman Catholic missions in the district.

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There are numerous other matters of living interest in the January magazines to which we can only refer briefly. Women's work occupies the whole number of the *L.M.S. Chronicle*, and has a prominent place also in the *Herald* of the B.M.S. This year is the jubilee of the women's work of the S.P.G. In a recent issue of *The Challenge*, which begins to issue missionary matter of some distinctiveness, there is a charming account of the religious ceremony following the official coronation of the young Christian Kabaka of Uganda, in which a "Cap of State" was placed upon the head of his bride (daughter of one of the African clergy, and formerly head girl in the C.M.S. High School at Gayaza), thereby for the first time lifting womanhood to a share in public affairs in Africa. It is held that the influence of this act will be far-reaching. Two other jubilees fall in 1915: one, that of the organized medical mission work of the C.M.S., the other of even wider significance for the missionary enterprise—the jubilee of the China Inland Mission. We note, in a brief survey of 1914 in the current number of *China's Millions*, that the past year has been the most fruitful in the whole history of the Mission. *The Missionary Review*

of the World begins with a strong number. Dr. Robert Speer writes on some missionary aspects of 1914, and the larger spiritual aspects of the war are discussed at length. A paper in the *C.M. Review* by the Rev. C. D. Snell, on "War and the Work of the C.M.S.," provides a number of interesting facts and parallels. A delightful story of a Ghurka bandsman who is actively seeking to evangelize in Nepal, in the same number, will prove of special value to speakers. Perhaps the most encouraging page in all the missionary literature for the month is that in the *Student Movement*, which contains the list of student volunteers who have sailed during 1914. G.

