

The Missionary World.

THE lessons and ideas which are emerging from the war are applicable in many directions. Of these the interdependence of the nations and the disappearance of national isolation have an important bearing on Church life in its missionary aspect. If in modern days a war in Europe between six countries upsets practically the whole world, sees contests fought in all the oceans and on three continents, we may readily infer that every conflict in the old Church in the homeland will affect the young Church in the mission-field. Hence it is impossible to regard the first indications of fresh controversy about the Prayer-Book with other than real concern because of the ultimate effect in the mission-field. The details, though not the fact of the controversy, will probably be negligible out there; it is impossible to admit that the old-world tares and wheat of Church belief are to be perpetuated in the virgin soil of young Churches, and it is ever to be hoped that these same young Churches will, while preserving a continuity of life, insist on the use of indigenous seed for their own reaping, under the guidance of the trusted missionaries who work among them. The analogy we want to establish is this: that if "war" break out in one locality in the Church, who can tell where it may spread, what further issues it will raise as it rolls along, what spirit it will be conducted in, and what witness it will give to the young Churches as to the universal Church on whose behalf all the opponents will engage with equal conscience and ardour? The analogy, though capable of it, need not be pressed further; our concern is for one special point.

In all family crises, when conclaves are needful, the presence of the children is held, by tacit consent, to make mere contention unseemly and impossible. Our plea is that in the threatened and perhaps now inevitable recrudescence of Church controversy, the presence of the children—some of them very young—should be remembered, and only the gentlest and most

forbearing words that can carry truth be used. It is not too late, even now, to recall that at an early date in the life of the Church the presence of a little child in the midst was the reproof the Saviour adopted to still the champions for ascendancy.

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The audiences at the great missionary anniversaries this month and next will probably be larger than ever, and the attention more critical and expectant. The continent of Europe, the United States, and it may be even the Nearer and Farther East, will take note of what is said. Perhaps never before have the speakers had so great a chance of speaking out the message of good-will. Not only can the message of love and of forgiveness find expression, but the belligerent and neutral nations looking on will be able to detect, with that sensitiveness which the war is developing in us all, whether hands unseen are being stretched across the chasm to grasp the hands of brothers on the other side. The cause for which the Missionary Societies exist—the Kingdom of God—is greater than the cause which rends Christendom at the moment. The societies will each have their own burden to bear, their own perils to share with their supporters; but who if not the Missionary Societies, with all their developed international relationships, can shoulder the greater burden and be mediaries between distracted brethren of conflicting Christian lands? The wounds of the Church of Christ can be bound up before statesmen have signed treaties; it may be that we are waiting for the succession of great anniversaries to do this for us through their selected speakers, who may be to the world not only the voice of the Church but of the Master. The spirit of the meetings will be as important as the spoken words. Is it not conceivable that at all the great meetings time should definitely be allotted for prayer for the speedy coming of a righteous peace and of a restored and deepened brotherhood?

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Constantinople—there is probably at this moment no word of greater significance in the history of missions than this.

When the daily Press first announced that the forcing of the Dardanelles had begun, one of the most vivid of the many emotions of the war was stirred. The political and religious effects of such an undertaking cannot be separated. The status of the political capital of the Moslem world is directly threatened, and before these words have left the printer's hands the great city may once more be in the possession of Christian nations, and thereby a religious revolution be in progress. Such difficulties lie ahead that only the unwary would prognosticate; nevertheless, in the events which are now taking place, we see the immovable moved, the unchangeable changing, and the hand of God has done it. If the channel of the Dardanelles is tortuous, the current swift, the fortifications strong, so, in figure, are the difficulties before the Church of Christ as it sees the opening of the future in the Near East. Are Turkey, Palestine, Syria, Armenia, and Mesopotamia to be freed from Moslem rule? If so, will the new rule, whatever it be, let the Gospel have its way? Will "political considerations" be held to limit the operations of Christian Missions? Will the ancient Christian Churches, after centuries of suppression, be ready for the opportunity, or will their long waiting have turned them stiff? But if in this special bit of warfare modern appliances have accomplished almost impossible things, how much more may not the whole Church, freshly quickened by the Spirit of God, spring out to meet the dawning of a new day?

To the Christian the interest of Constantinople concentrates in the Mosque of San Sofia; in this building with its ineffaceable Christian tokens, comparable to the Church of St. John the Baptist in Damascus, is the pledge of the future for the Moslem world. The Church was built by Constantine the Great in A.D. 326; rebuilt more than once by his immediate successors, the building in its magnificence as we know it was for the most part due to Justinian, and dates from A.D. 537. The exterior has been much altered by the erection of minarets and walls since the conquest of the city by the Turks in 1403.

As many anticipated, so now it is proved that this war is driving a wedge into Islam—perhaps even to the heart. The call to a Holy War has fallen flat. India and Egypt have remained quiet while Turkey mobilized, Sunni has fought against Shiah, and in so doing each sect has had a Christian ally. It seems impossible now that the total political downfall of the Turkish people and their unwise leaders can be delayed much longer; the resultant effect on Islam itself remains to be seen.

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The work of the American Missions in the Turkish Empire is too little known in this country. Possibly it is because the United States are outside the political turmoil of Europe that their relations with the Turkish authorities have been excellent. They have pursued a sympathetic and vigorous policy towards Moslems and Christians, and their magnificent educational institutions for men and women, together with their medical missions, have given them a real stake in the empire, from points on the coast such as Constantinople, Smyrna, and Beirût, to cities in the far interior. Ten American colleges, twenty high-schools, twelve hospitals and dispensaries, focus the work from which the missionaries' influence emanates. When these colleges include such institutions as the Robert Noble College and the American College for Girls at Constantinople, and the American College at Beirût, we can estimate the potency of the work done. In the March number of the *Missionary Review of the World*, Dr. James L. Barton, of Boston, U.S.A., contributes a valuable paper on "The War and Missions in Turkey," which should be noted by all who are making a study of the conditions in the Near East at the present time.

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Within the last few weeks considerable concern as to the relations between Japan and China has been felt in missionary circles, for in the world to-day politics and missions are inextricably interlaced. The newspapers of the Far East have taken sides with vigour, some urging the integrity and dis-

interestedness of Japan, others detecting ulterior designs behind every action. The question which Japan has to face thus early is one which lies before the Allies if victory crowns their arms. Are fortresses taken and territories won to be held for the conquering nation, or dealt with in the interests of truth and justice and for the highest good of the world? The arguments which Japan might use now to justify her proposed relation to China, or an absorption of Chinese territory, are strangely like those which some of the Allies might use at a later date. As a writer in *The Challenge* on March 12 well points out, "higher national honour," "a chivalrous mind," "ideas of justice and equity," "fair play for every struggling nationality," should be strenuously kept to the front both in the utterances of the Press and of private individuals. We cannot afford to weaken our own power to resist temptation and to discern the speciousness of self-interested argument by condoning any failure in the line taken by Japan towards China. Japan has a great contribution to make to the world, but China, though still struggling towards self-development and self-expression, has at least an equal part to play. The Christian Church in China is full of promise, and we look with confidence to a future in which, influencing first the councils of its own nation, it will exercise a wider influence in the world—Japan and China side by side, not the smaller and stronger dominating the greater country which has made a slower advance.

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We can only touch on a few of the points of special interest in the magazines of the month. The *C.M.S. Review* is more varied in matter than it has been of late, though we venture to question the profit of including in its pages summaries of articles in other periodicals which are by no means wholly Christian in their tone about the war. The *C.M. Gleaner* devotes two out of its sixteen pages to an effective diagram (whose usefulness to missionary speakers would not have been lessened had it been reproduced half-size) showing the relation between the income and the capital fund throughout the year.

The *C.M.S. Gazette* quotes a letter from a missionary of twenty years standing in Uganda, contrasting the statistics of the Roman Catholic Mission and of the Anglican Mission in Uganda. The C.M.S. Mission has 37 clergy, 4 doctors, 6 laymen, and 30 unmarried women, a total of 77. The White Fathers' Mission has 128 priests and brothers and 34 nuns; the Mill Hill Mission has 31 priests and 7 nuns—a total of 200. The Roman Catholics claim a total of 148,890 baptisms. The *Mission Field* (S.P.G.) reports an increase of £5,000 in the General Fund for 1914 (special contributions have, however, fallen off to the amount of about £9,000), and gives striking figures in connection with the Candidates' Five Shilling Fund worked by Canon Bullock Webster. In ten years a sum of over £30,000 has been raised for the training of missionaries. In 1914 there were 6,200 subscribers—487 clergy, 211 laymen, and 5,500 women—contributing a total of £3,203. The *L.M.S. Chronicle* gives two noteworthy instances of the advance being made by the society in its organization abroad (for China, see pp. 59-60; for India, see p. 65), and also give three instances showing good results from the war in Madagascar; a greatly increased spirit of tolerance and friendliness towards missions on the part of the French Government; an enlarged and deepened unity among the missionary organizations at work in the island; and a splendid spirit of self-sacrifice and generosity shown by the Malagasy workers and Christians. The Wesleyan *Foreign Field* introduces a new and useful feature in the shape of a page or two of short telling extracts from the *International Review of Missions*. The *B.M.S. Herald*, amid news from many of its fields, is able to report a great improvement in conditions at San Salvador. *The Bible in the World* is even more compelling in interest than usual; we note specially the account of Bible sales in Korea, with their successes and problems; a timely sketch of the Solomon Islands, now wholly under the British flag; incidents of Bible distribution at Port Said; and a delicately beautiful "Parable of Flowers" by William Canton. G.