

The Missionary World.

EVERY reader of these notes has a "favourite society," whose annual gathering is to him the central feature of the May Meetings. But this year the meeting of the China Inland Mission on Tuesday, May 11, is central for us all. It is the jubilee year of this mission, which, standing on distinctive ground and holding to the principles of its founder, has yet drawn into continually closer fellowship with all Christian Churches and all other missionary agencies. Those who, like the present writer, knew Hudson Taylor in his prime nearly thirty years ago, have watched the growth and development of the mission with deep thanksgiving. The record of its large income, sent without any direct solicitation from headquarters, of its steady advance into one unopened province of China after another, of its international and interdenominational methods, and of its more than fifty thousand baptisms of Chinese during the fifty years since its foundation, is one of the best modern evidences of Christianity. The spiritual force of the mission has told far outside its own borders, both in the mission-field and at the home base. It is to be desired that the message of the mission, embodied in an attractive volume (3s. 6d. or 2s. net, according to binding) entitled "The Jubilee Story of the China Inland Mission," by Mr. Marshall Broomhall, to be published on May 11, may be circulated widely. It will stir consciences and warm hearts.

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After the period of special "May Meetings," with its inspiration and interchange of thought, comes the return of each man to his local work, the sphere in which problems have to be faced in the actual, and theory translated into practice. Of all men, the minister in his parish has the most evident opportunity for serving the missionary cause. In recent issues of the *International Review of Missions*, twelve men who have, in the opinion of their respective denominations, been successful in America, Great Britain, and the Continent of Europe in moving

their congregations to active support of missions, have been recording their personal experiences. A study of the twelve papers brings out certain interesting points. The writers realize that "the pastor is the key to the situation," and that it is by the reality of his own spiritual zeal and the self-sacrifice of his own giving that he can move men. Stress is laid again and again upon the value of preaching, and the content of missionary sermons is discussed. Various assumptions, erroneous in themselves, are noted as having hindered—disbelief in the universality of Christianity; belief that home work has prior claims; that missions are "not a business proposition," and that they communicate dogma, not life; that responsibility is restricted by empire, and that interference with conviction is dishonourable. Other difficulties recorded are—the obscuring of missionary ideals by intellectual and moral obstacles, the conflict between old and new schools of thought, ignorance and apathy, counterclaims, lack of "a mind for missions," inadequate ideals for the Church, the temptation to popularize the missionary appeal, "ophthalmia among church officials," and the waning of enthusiasm. These points are gathered from ministers representing many denominations in many lands, yet we Anglicans in Great Britain know them all.

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Still more suggestive is it to gather out the principles which these twelve ministers have found effective in their work. More than one urges the need for expanding from a spiritual nucleus, beginning first with those whose faith is vital; several from different lands find world-wide interests and a share in world-wide movements essential to the maintenance of local missionary life; a minister who has seen great things among his people urges the importance of presupposing their missionary interest, taking for granted that they care; others have found it vital to inculcate right ideas of stewardship, and to fire the imagination of their people by appeals framed on an adequate scale. If the central place assigned to missions in parochial work is to be maintained, active co-operation in work will have to be claimed

from all supporters, the young people will have to be secured, and the principle of "scrapping worn-out machinery" will have to be faithfully applied. The range of method which has been found useful is very wide, varying with nation, denomination, and type of congregation; organized intercession has a large place; specialization upon particular objects (wisely balanced by the cultivation of world-wide interests) is frequently recorded; the utilization of Church seasons, especially confirmation classes, is urged; and the permeation of all parochial agencies with a missionary spirit is strongly recommended. None of this is mere theory; the writers have "done the thing," and each man records the means which he himself has tested. Therefore the papers are encouraging as well as informing. What has been, by the grace of God, may be.

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At a time when the material forces of Islam are in part being engaged in earthly warfare, and when the future is big with problems as to the political centre of the Moslem world, a book on "The Vital Forces of Christianity and Islam," just published by the Oxford University Press (3s. 6d.), is sure of a welcome. It contains an introductory chapter by Dr. S. M. Zwemer, a concluding chapter by the leading American student of Islam, Professor D. B. Macdonald, and six studies by missionaries to Moslems, men of various nationalities, working in various fields. The main topics of the book are—the vital elements in Islam; the specific points in Islam with which Moslems are dissatisfied; the elements in the Christian gospel and Christian life which appeal to Moslems; those which awaken opposition and create difficulty among Moslems; points of contact between Christianity and Islam; and light shed on the vital elements of Christianity and on the New Testament by contact with Islam. Each writer deals with these points in turn. In order to facilitate the use of the book an index has been provided classifying the contents under these main topics, which makes the volume singularly well suited for use by those who speak or preach on missions to Moslems.

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The *C.M. Review*, wisely relating its contents to current interests, has three articles on Palestine: a survey of the C.M.S. Mission covering a hundred years; a sketch of Northern Palestine as it was thirty years ago; and a record of the experiences of a missionary doctor in Southern Palestine in the closing weeks of 1914. *Mercy and Truth* also contains an interesting account of the C.M.S. Dispensary at El Areesh, a town which has come into prominence through the Turkish attack upon Egypt. The Bishop in Jerusalem, in a "greeting" which is published in the *Moslem World*, regards the future of his extensive diocese as hopeful, and urges the need of preparation of heart and mind during the waiting-time, that workers may be ready to advance when the "countless opportunities" of the near future open to the Christian Church.

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Two articles in the April number of the *Moslem World* are uniquely interesting. One is by the well-known Dutch Islamist, Dr. Snouck Hurgronje, in which he records the amazement created in the island of Java by the introduction of a phonograph. A Sayyid in Batavia used one to reproduce verses of the Koran, whereon a discussion arose as to whether this was profane or lawful. Dr. Hurgronje summarizes the curious arguments used by the learned Moslems on both sides of the question. Meantime the phonograph has attained great popularity in Java. In the other article referred to, M. Louis Massignon defines the attitude of the Roman Catholic Church towards Islam. He first analyzes, upon the authority of official documents and Papal Bulls, the general directions given by the Popes to the Roman Church in its relation to Islam at various times from the Crusades onwards, and then studies the present application of these directions in the missionary work of the White Fathers, founded by Cardinal Lavigerie, the religious Order to whom is allotted the Moslem world. This large missionary organization has a threefold field of work—the African lakes (including the mission to Uganda), Jerusalem, and Algeria and the Sudan. The three stages enjoined for evangelization in purely Moslem regions such as

the latter, are—a period of contemplation given to prayer, penance, and works of mercy, with no religious teaching; a period of seeking to win selected individuals by personal effort; and a period of open evangelization by means of discussion, the creation of literature, and the use of native agents. The first stage is often protracted—we read of one missionary in a specially difficult post in the Sahara who has been in this first stage for twenty years; the second stage has been reached in Kabylia; the third stage has been attempted successfully in only one or two stations. The whole article will repay study, though the standpoint of the writer as to the political and religious relations between Christianity and Islam differs widely from our own.

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The April number of the *International Review of Missions* represents an extraordinary amount of research and careful grouping of selected facts. Mr. Maurice Evans's well-proportioned study of "Black and White in South Africa"; the Rev. J. H. Ritson's masterly summary of "Christian Literature in the Mission Field"; and Dr. H. T. Hodgkin's survey of evidence gathered in an inquiry as to "Self-support in the Mission Field," are all papers to be read first and then to be noted for future reference. Those concerned with the higher finance of missions—for whose special interests little is provided in missionary periodicals—will welcome the sane and suggestive paper by an American on "Some Aspects of the Work of a Treasurer of a Foreign Mission Board." Professor Hogg's paper on "Missionary Intercession and the Crisis" will not disappoint those who have found rich pasture in his book, "Christ's Message of the Kingdom." But perhaps the article of most immediate interest is that which summarizes briefly the work of the Continental missionary societies.

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The article in question simply states the actual facts as they were in July, 1914, before the world-war broke upon us. The work undertaken by continental Protestant missions is reported

field by field. At the close a summary shows the total extent of German, French, Swiss, Dutch, Swedish, Norwegian, Danish, and Finnish missions. But the burning interest of the paper, as we read it, lies in the questions concerning all this work which the war has raised. To take our own empire only, the work of continental nations among our subject peoples is long established and widespread. The great French mission in Basutoland and Barotsiland, costing the little French Protestant Church some £10,000 a year, has been a factor for righteousness and peace in British South Africa. How is it, in the sore impoverishment of France, to be maintained? About half of the missionary work of German Christians is in British territory, and some of it dates back eighty years. German missionaries have received honours from our Government, and their schools have been subsidized like our own. One German mission alone in India has been carrying on over 300 schools. There are besides large and prospering missions in German colonies, on which much prayer and labour have been spent. Altogether a Christian community of well over 700,000 has been gathered round German mission centres in Asia and in Africa, and over 1,600 German missionaries were at work last autumn. The present arrest of all their work is terrible. But the future is even graver than the present. Here lies a great problem which no Christian, especially no British Christian, can afford to leave out of account. No readjustment of boundaries between nations at the close of the war can be lightly accepted in which missionary interests are left out of sight. The facts which the article in the *International Review of Missions* sets before us are a powerful plea for such a settlement, when the war is over, as will make continued and expanded missionary co-operation between European nations possible. G.

