

## The Missionary World.

THE men who have guided or are guiding the affairs of China are a singularly interesting group. The *L.M.S. Chronicle* compares Sun Yat Sen, idealist and republican, to Mazzini; Yuan Shih-kai, the conservative and monarchical statesman, to Cavour; and the new President, Li Yuan-hung, soldier, patriot, and man of character, to Garibaldi. It is specially significant that the man who has been called by the President to resume that leading place in politics which he held in the first cabinet of the Chinese Republic is Mr. C. T. Wang, who writes an able article on "The New Conditions in China" in the August number of the *Missionary Review of the World*. Mr. Wang had to lay down his work as one of the national secretaries of the Young Men's Christian Association of China in order to respond to his country's call. He is a candid critic and at the same time a warm supporter of missions. "There is no question," he says, "but that what China needs uppermost is Christ."

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Those who are rejoicing in the good news that Mr. Sherwood Eddy is at present carrying on evangelistic work in our British camps under the auspices of the Young Men's Christian Association, will welcome every fresh testimony as to the splendid way in which his recent work in China is standing and bearing fruit. Here is one case in point. A man who was impressed at the Tientsin meetings opened a Bible Class in his own house, calling in a Chinese Christian to lead it. The numbers began at five, but gradually the neighbours were interested, books were purchased and a circulating library started, a large bright room was fitted up for the meetings. More than eighty names are now on the Bible Class roll and the average attendance is forty; seven persons have been baptized besides the whole household of the originator of the movement, and a women's class of about thirty has been started.

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Another item of interest about our soldiers is that Mission Study Circles with living textbooks are being arranged for them in India. Groups of some forty men are being taken to the mission centres—a hospital, a boys' school, a zenana mission-house—and given

some insight into the work. Further, they are not only taken to see missions in action, but some of the men have been used to give, through an interpreter, lantern lectures on the life of our Lord to Indian villagers, thus tasting for themselves the joy of missionary service. This work, which is true empire-building both in the earthly and in the heavenly sense, is being fostered both by the chaplains and by the Y.M.C.A.

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Missionary giving since the war began has been remarkable everywhere. But perhaps the South Sea Islanders have exceeded all. In Fiji the native Christians have suffered considerably: food has been dear and scarce, and though the price of copra—their main export—has risen from £12 to £19 a ton, the crop has been poor and small. Their other sources of income have been diving for pearl shell and drying *bêche-de-mer*. Yet in one district of the Australian Methodist Mission where there are about 700 Christians, including the old, the sick and the little children, the giving averaged 4s. 6d. per head in 1914-15, and this year it has averaged sixpence more. Another form of giving is reported from Korea. The Christians of that country are now contributing, unpaid, more than 100,000 days yearly of their time for systematic evangelistic work. This is a "mission of witness" indeed.

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A picturesque incident is recorded in an Indian Christian paper. The Metropolitan of India issued an appeal on behalf of the sorely tried Christian Church in Assyria. The Indian pastor at Clarkabad, in the C.M.S. Mission in the Punjab, was so moved that he set out with a donkey to collect grain from house to house from the Christian villagers for the sufferers in Assyria. He returned with gifts to the value of R. 113, which was sent to the relief fund.

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Missionary societies at times appear to be insatiable bodies, as *The Challenge* recently pointed out. In April and May they are found rejoicing over last year's satisfactory income; by July or August they begin to express concern about next year's income and show reasons why it should be larger than the last. Dr. Herbert Lankester, in a recent number of the *Church Missionary Review*, stated that in the last twenty years the increase in the number of C.M.S. stations has been 50 per cent., of European and Colonial

workers 42 per cent., of native clergy and workers about 50 per cent., of adult baptisms nearly 300 per cent., of adherents (baptized Christians and those under definite instruction) 130 per cent. The number of single women on the staff has more than doubled. During the same period C.M.S. schools and colleges have increased from 2,130 to 3,676, scholars from 88,000 to 248,000, in-patients in hospitals from 6,400 to 43,000, and visits of out-patients from 418,000 to 1,270,000. These figures, and others which accompany them, provide an effective background of facts for those who will be advocating the cause of the Society this winter. But an even stronger appeal lies in the needs and opportunities still unmet in the great mission fields of the C.M.S. Expansion is a more stimulating plea even than the maintenance of growth in existing work.

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The *C.M. Review*, owing to the shortage of paper, is issuing only one number for August and September. But it is one of the best numbers we have had for some time. The editorial notes are gaining in strength and confidence; Mr. Bardsley contributes a welcome letter on the National Mission; Mr. Furness Smith reviews Dr. Stock's new volume of the "History of the C.M.S.," a wonderful record of the events of the last sixteen years; Dr. Stock concludes his most useful study of "Bishop Peel and the Diocese of Mombasa"; and, to name only two other articles, Bishop White of Honan has much that is worthy to say on "China—To-morrow," and Bishop Johnson of Equatorial Africa writes a discriminating paper on "Elijah II," the black prophet who has been creating such marked disturbance in the congregations of the Niger Delta Church. This is, by the way, the second "heresy" in the C.M.S. Churches in Africa within the last two years. There are elements of encouragement in the fact. We hope that a careful study will be made of these movements for the benefit of the whole Church.

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More than once in these notes we have referred to Pastor Cheng Ching-yi, a welcome speaker at the Edinburgh Conference, 1910, the Chinese Secretary of the China Continuation Committee, a leader among his own people and a friend of many Christian workers in the West. A charming story is told of his earlier years. His brother-in-law was killed by the Boxers in 1900, leaving four motherless children, the eldest ten years old. Mr. Cheng, who then had

only a salary of \$7.00 a month, took the orphans under his care. He and his wife rose at four or five in the morning to superintend their studies and get them ready for school; on Sunday they took their foster children neatly dressed to church, which meant that Mrs. Cheng sat up late at night to attend to their clothing. This service has brought a full reward, for all the children are doing well.

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Here is a picturesque incident from the Wesleyan Mission in Mysore. Scene: a street in a large city, a missionary and two Indians—one a pastor, the other a young evangelist—in the midst of a listening crowd. Presently an old Brahman begins to interrupt, but at last he is answered in a most disconcerting way.

At the edge of the crowd, craning his neck to see what was going on, stood a municipal scavenger, with his filthy broom in his hand and his filthy basket under his arm. Hearing the Brahman, he made bold to push his way through the crowd till he stood face to face with the old gentleman. "That's all very well for you, a Brahman; but what about us outcastes? We know you and we know these Christians. Did you ever open a school for us outcastes? Do you ever go among us? Have you ever touched one of us? They do; do you?" At this the crowd smiled broadly, and the old gentleman looked uncomfortable and tried to pass it off. But the sweeper with the broom was too near for safety and so he walked away, still talking. The crowd, bigger than ever, turned to hear the young evangelist testify passionately what Christ's touch had done for him, a poor outcaste.

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