

The Missionary World.

THE wider use of missionary collects for public and private use may lead readers of the CHURCHMAN to welcome a hitherto unpublished prayer "For the Life and Service of the Church throughout the World."

O God with Whom is the Fountain of Life, we draw near in the Name of Jesus, to seek for the quickening of Thy Spirit, that we may be witnesses in this day of Thy power. Strengthen us that with new fidelity we Thy people in every land may serve Thee with an honest will. Enlarge our hearts that we may apprehend in fuller measure the revelation of Thyself in Christ. Direct our minds into harmony with that Kingdom Thou hast set up on earth. Separate us from the sins which hinder our devotion to Thy service, and give us grace to cast aside the bondage of unreality and of formalism in worship and in life. Equip us with the armour of righteousness and the mind that was in Christ, that we may go forth to those whom Thou art calling into the Kingdom of Thy Son. As one redeemed family in Christ, though scattered in many lands, enable us to stand in the liberty of the Spirit, being knit together in love. Though the earth do change and the kingdoms are moved, stablish us with faith in Him Who is the Desire of nations and the Prince of Peace, that we may be among the blessed who await His coming and prepare His way. Amen.

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Speakers and preachers will do well to turn for stores of living material to the annual reports of the various missionary societies as they issue from the press. In most cases, while the matter is arranged under various countries the paragraphs are given a separate title, so that it is easy to group material under topical headings and make it available for use. In particular, instances of desire to hear the Gospel, of readiness to receive it when preached, and of baptisms, both of individuals and of numbers, are very common, and some of them are most impressive. The simple practice of indexing, under a few general headings, the most living matter from the reports of the Bible Society, the C.M.S. and many other selected agencies would provide speakers with a store of incidents and illustrations fresh gathered year by year. We note that in the C.M.S. *Bulletin* for clergy only (the second issue of which, dealing with the effect of war upon the Moslem world and the consequent opportunities for the Gospel, is now ready) references are given not only to relevant matter in the new *Annual Report*, but also to papers and paragraphs in the C.M.S. magazines for the current year. A better use of periodical literature would greatly enrich

the average missionary address. For example, in the September issue of *The Bible in the World* there is a short paper by William Canton, called "The Invisible Wanderers," which is not only beautiful as literature but full of suggestive facts. A man freshly home from the mission field has, of course, first-hand material of his own to give.

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The S.P.G. *Mission Field* contains a stirring record of a visit paid by the Bishop of Assam (Pakenham-Walsh) to the Khasi Hills, which is notable for the expression of friendly appreciation for the work of the Welsh Calvinistic Methodists who share this interesting field. "We are," writes the Bishop, "working in complete friendliness and close touch with the Welsh Mission, encouraging our people to attract converts from heathenism, not by proselytizing, and to become a self-supporting Church, holding the distinctive teaching we have to give them as an heritage for the future united Church in Khasiland which we know is the Lord's will for that people. . . . I was able during the tour to settle several matters which might have become causes of dispute between us and the Welsh Mission, and the friendly way in which both the local Khasi leaders of the Welsh Mission congregations and their superintending missionary reciprocated these efforts, left one with a very happy feeling that days of rivalry and misunderstanding are now ended." There are many such lessons which the home Church may learn from the mission field.

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One of the brightest hopes for the future is found in the Christian undertakings initiated by oriental or African converts apart from missionary organizations. The August number of the *Spirit of Missions*, the organ of the Protestant Episcopal Church in America, contains a long and most interesting account of one of these enterprises in Japan, the Shitaya Mission, founded and carried on in the poorest part of Tokyo, by the Rev. P. K. Goto, a Japanese Christian leader. The mission has been at work for ten years, active steps are being taken to provide a proper church building for its work, towards which the poor church members are themselves making a notable contribution. The record of conversions is very striking. Mr. Goto states that his mission is run on the following "five great principles":

- (1) Smiling principle : that is, be always cheerful.
- (2) Fire-generating principle : that is, to make fire by stedfast prayer.
- (3) Co-operating principle : that is, each must do his own part and there must not be any lazy member.
- (4) Faith principle : that is, we must do all by faith, putting all God's words into practice by the power of living faith ; more doing than discussing.
- (5) Self-supporting principle : that is, they must do their best towards the self-supporting of the Church.

These five principles are worth adopting in home parishes and missions, following thus the lead of a Christian in Japan.

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Some time ago the Friends' Foreign Mission Association sent out an Educational Commission which published a valuable Report in 1916. It was more than an examination of work actually in being ; it contained much outlook and a careful discussion of the problems of educational missions. A "footnote" to this Report appears in the September number of *Our Missions*, in which one of the Quaker missionaries discusses certain aspects of the work in Madagascar schools. The writer faces the problem, now arising in so many mission fields, of the relation between the type of education given in school and the after-life of the scholars. He points out that, in school, books and paper form the main parts of a boy's life ; when he leaves school they become adjuncts at best, rarely even that. He asks whether moral qualities could not be better imparted to the character of the boy through manual work akin to his future, than through, say, French and arithmetic. In the West, handiwork appeals more to the healthy boy than "swot" ; in Madagascar the contrary is the case, and the healthy boy grows a long finger nail to show that he does not stoop to the indignity of work. The main difficulty in the way of realizing truer ideals lies in the inadequacy of the European staff. The number of pupils is far too large in proportion to that of qualified teachers, and the mission is "obliged by its past" to keep up more educational work than it can properly man. The publication of such a frank and thoughtful statement is of the highest value. Educational missions are second to none in their place in the Divine plan of missions, but they have run out of hand in many cases through their very success, and need to be freshly related to the great principles which underlie them and to the realities of the lives of boys and girls now at school in Africa and the East.

From the first the British mission-houses have had their staffs depleted by the war. But of late the editors have begun to go, and yet the magazines live on. The Editor of the Scottish *Record* is working in one of the huts of the Scottish Churches in France, and the Editor of the L.M.S. *Chronicle* is immersed in literary work in the Government Department of Information. Yet the *Chronicle* still retains its life and spirit, the September number being full of stimulating message. Each of the short papers is worthy of its place, even in a magazine where, owing to paper shortage, every line has to be weighed. One page records the story of the decision of fifty-three students in the Canton Christian College to follow Christ, as the outcome of special meetings held by a Chinese minister; the next gives a delightful account of some meetings held at Ranchi in Chota Nagpur, where the Indian pastors connected with the S.P.G., the Lutheran Mission (formerly Gossner, now worked by the S.P.G.), and others were addressed by the Bishop, by Mr. Edwin Greaves of the L.M.S. and by Indian pastors. Mr. Greaves writes warmly of the fellowship which pervaded the whole conference, and of the "breadth of sympathy and intensity of work" which characterize the Bishop, one of the great Bishop Westcott's missionary sons. Yet another brief paper is a striking study of "The New Boy in China," showing the real growth of boyish character, of healthy love of games, of courage and a sense of honour, of the spirit of sport, and at the same time of true religiousness. Mr. F. H. Hawkins gives a vivid sketch of the contrast between a Chinese quack and the work of medical missions (this, by the way, is a story which would "tell" well), and the "Hill-Top Holiday in Papua" would read aloud delightfully in the home circle or in the parish meeting. The number is a strong and living one, even with its Editor away.

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We have often heard that in China many of our Western habits are reversed. There is a delightful instance of this in *China's Millions*. A well-known missionary, Miss Gregg, who has had much fruit in evangelistic work, has been holding special meetings for women at a station in Shensi province. The mothers, wives and sisters of Christian men have been signally reached, and many women from non-Christian homes as well. In order to allow the women to attend the meetings in quiet in the chapel a temporary crèche was opened, where the pastor and a few elderly men looked after babies and

infants, keeping them happy with sugar-rags, feeding bottles, scrap-books, sweets and nuts. The pastor got inside an empty crate and represented a wild-beast, while a long-suffering deacon played tunes on the concertina. This much lessened the sorrow of temporary bereavement while the grandmothers, mothers and aunts of the "lamb" attended the services. At the close the deacons and schoolboys prepared tea for the women and had it ready as they came out of meeting.

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From time to time the China Inland Mission issues tables showing how the good hand of God has rested on its work; so far, at least, as figures can index spiritual results. The latest of these tabular statements, in the September number of *China's Millions*, is indeed a tonic for the faint-hearted supporter of missions. During the last twelve years the outstations and schools of the Mission have more than doubled, and the number of persons baptized has nearly trebled. Over 59,000 Chinese have been baptized since the Mission was founded some fifty years ago.

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The work of the older missionary agencies in Africa is being supplemented by several newer agencies giving themselves to evangelistic work in the centre of the continent. We can only wish for each such agency a history as rich in blessing, and a development as wise and as proportionate as that of the China Inland Mission. One of the newest of these organizations, the Heart of Africa Mission, under the leadership of Mr. C. T. Studd and Mr. A. Barclay Buxton, can already record after three years' existence that work has been established in three provinces of the Belgian Congo, in six stations, and among twelve tribes. The staff numbers already twenty-two European evangelists, there are one hundred converts and over one hundred and fifty scholars in one school alone. Translational work has been vigorously begun in Bengalla, which is a sort of *lingua franca*, and the work is finding favour with both Government officials and native chiefs. The testing time for such a mission comes when an organized Church is needed, but so far only simple evangelization is being attempted and questions of Church policy do not appear to be faced as yet.