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The Missionary World.

“CHANGED conditions are inevitable after the war. Undoubtedly in many respects the altered situation will be startling. We must face the revolutionary nature of the forces that are now at work. Who dreams that the millions of young men and women who will unflinchingly face the struggle, who have answered the call for self-giving to the uttermost, who will grow wiser by virtue of international contacts, who will catch world visions because of their expanded experiences, can return to their homes unchanged by the tremendous events in which they are participating? Either the Church must meet the issues of the times, or our transformed youth will bring back from their martial schooling contempt for an easy life of conventional religious activities that merely mark time, for energies without objective, and for a spirit that shrinks from gripping the mightiest tasks in the full confidence of victory. . . . It is inevitable that they will bring with them ideals, convictions, visions and methods which will either transform the communities to which they belong, or will force them to abandon connexion with communions and institutions that fail to respond to the development that they have experienced.”

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These stirring words come, not from a country where the influence of the war has had cumulative force, but from a book just published in America. Our fellow Christians there seem moving more rapidly to a realization of the issues involved than we in Great Britain. It is imperative that we should awake. Those who are leaders in foreign missionary work, and in particular those on whom will fall the responsible task of seeking or dealing with offers of service, should steep themselves in the currents of thought now making their impact upon younger men and women. Such a book as *The Challenge of the Present Crisis*, by H. E. Fosdick, just issued by the Student Christian Movement (1s. 6d. net), will help, or *The Church in the Furnace* (Macmillan, 5s. net), edited by Canon Macnutt. The need for quick perception of great movements in progress in the mission fields is scarcely more urgent than a mind open to movements in thought at home. As in all times of widespread upheaval, emphasis falls not unfrequently upon some phases of thought which

may shortly pass away, but there is much in the modern way of thinking that is full of a glorious reality, a fearless honesty, a self-sacrificing idealism. Senior missionary workers should stand at the heart of all this. We need the current of this life to quicken older enterprises and revitalize them in view of the great issues of the immediate future.

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The work of Medical Missions is based on the belief that the Gospel, like its great Founder and Preacher, cares for the bodies as for the souls of men. Of late years the individual work of healing and preaching has been widening out in two directions, that of training native doctors adequately, especially in China, and helping to build up a staff of qualified practitioners not only for mission hospitals but also for general practice, and also in the direction of giving instruction in matters of public health. In Africa the work of a woman doctor teaching Christian mothers the care of infants has increased the average of surviving children in Christian families from two to six; in Japan, in India and elsewhere tuberculosis is being strenuously combated, both by instruction in preventive measures and by care of those already diseased. Missionaries have fought plague, cholera, small-pox, sleeping sickness with heroic courage, and are fighting them to-day. One of the most interesting undertakings is a Public Health Campaign initiated by the Y.M.C.A. in China. One of the secretaries has prepared a highly ingenious exhibit which, by means of diagrams, blocks of various sizes, ribbons of various lengths which unroll themselves at a touch, tiny mannikin figures which pop up to show relative density of population in different countries and various other devices, illustrates a plain-spoken talk on physical ills and disabilities in China, and how they may be met. On the seventh day of the campaign the lecturer shows that the part of man's nature which is beyond brain and muscle matters most, and he gives a straight Gospel message to his crowded audience. These health campaigns have been in progress for three years and have wrought wonders. An effective illustrated account of the apparatus used will be found in the January number of the *Missionary Review of the World*.

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Those—and they ought to be many—who are following with deep interest the movements in the Near East which are fraught with

such vital issues for the whole world of Islam should build in behind current events a foundation of knowledge as to the world-wide movements of Moslem thought and the relation to them of Moslem missions. While Pan-Islamism as a political dream may be a thing of the past, there is a real unity in the Moslem problem which the Christian Church needs to grasp. Large vision, deep sympathy, strong faith, will be needed in the near future. It is not enough to care for one mission or one mission field ; the Church must stand face to face with Islam, the Christ must be lifted over against the Prophet, the Bible over against the Koran. There is only one periodical—the *Moslem World*, to which we have often called attention in these pages—which concentrates upon the study of Islam, its problems and Christian work among its followers, and this should be in the hands of all who would join in the great Crusade of Love for the winning of the Moslem world to Christ. The current number of this quarterly discusses conditions of life and thought among Moslems in China, Malayasia, Egypt and Ceylon, and has a suggestive symposium on “The Influence of a Christian Home in a Moslem Environment” with contributions from missionaries in Cairo, Busrah, Kuweit, and Tabriz.

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The Government of India has long sought the reclamation of the criminal tribes, who have no fixed abode and make their living mainly by stealing. The Salvation Army have been singularly successful in their efforts to help these people, and two years ago had as many as 8,000 persons supporting themselves in Army settlements. In South India a robber caste numbering about 75,000 was transferred to the care of the missionaries of the American Board, the Government undertaking to provide education apart from religious instruction. The February issue of the S.P.G. *Mission Field* contains a striking statement from the Bishop of Bombay in which an account is given of the work done by a government official, Mr. Starte, I.C.S., who has 8,000 members of these criminal tribes under his supervision, and who desires, with the support of the Government, to put one of the settlements into the hands of the S.P.G., if they are able to undertake it immediately after the war. The Bishop writes :

“ Mr. Starte's work is a remarkable example of the government leaving the ordinary lines of administration and undertaking new work in a new

way just because they found a man able and willing to undertake it. Mr. Starte has done a work which shows the true missionary spirit. The influence which he has over these wild people is extraordinary. One can see it in the face of each one who speaks to him—man, woman or child. He is a devout Christian man, a Baptist by denomination. He does his work in a Christian spirit, though, of course, not with the direct result of making converts, but with the purpose of turning criminals into respectable citizens."

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This is always a busy and often an anxious month for the missionary societies whose financial year closes on March 31. There are indications that the burden of responsibility is pressing heavily, for the work is great and needs are urgent, very real sacrifice on the part of the home Church will be needed during the next few weeks if accounts are to close without deficit. Among others we notice that the Zenana Bible and Medical Mission, which is doing first-rate work in many districts in India and contributing materially to the social, moral and spiritual uplift of women, is appealing for aid in view of its great opportunities; so too is the sister society, the C.E.Z.M.S., which is bound by numerous links to the readers of the CHURCHMAN. Both societies make a strong appeal to those who believe that the womanhood of India has a leading part to play in the regeneration of that land.

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The preliminary statement of the income of the S.P.G. for the fiscal year ending December 31, given in the *Mission Field* for February, though incomplete is most encouraging. We shall look for good news next month. Once again the China Inland Mission bears testimony to the faithfulness of God. The income received in Great Britain during 1917 amounts to £40,345 9s. 11d., which is £2,736 16s. 7d. in excess of that of the previous year. The Mission has passed through many tests and trials but remains one of the most striking illustrations in the history of the Christian Church that those who trust God wholly "find Him wholly true." The baptisms recorded in the C.I.M. missions have exceeded by several hundred those of the preceding year.

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Among other matters of interest in connexion with the C.M.S. are the Conference of leading workers in the Northern Province held at Leeds in January, when a strong Commission of Inquiry, with the Vicar of Bradford, Dr. Guy Warman, as Chairman, was appointed to

“review the position of the Society in the Province and to make recommendations as to how the work can be developed”; the issue of three special appeals to the country, one, continued from Thank-offering Week, for offerings to compensate the Society for a loss of some £30,000 owing to the high price of silver in China—another for the re-establishment of work in Palestine and especially of the hospitals—and the third for the great mass movements in the sphere of C.M.S. missions in Nigeria, Uganda and India; the continued success of the *Bulletin* issued in aid of preachers, which has been applied for by 1570 clergy (in the February *C.M.S. Gazette* it is stated that over 25 per cent. of the clergy in the Church of Ireland are using it); and the plans made for the C.M.S. Wednesday Prayer Meeting during Lent, when with a view to enlarging the vision of those who attend speakers from six different missionary societies are to take part, one each week. The selected speakers are Mr. Sloan of the China Inland Mission, the Rev. C. E. Paterson, Secretary of the C.E.Z.M.S.; the Rev. C. E. Wilson of the Baptist Missionary Society, Bishop Montgomery of the S.P.G., the Rev. F. Lenwood of the London Missionary Society, and the Rev. W. Goudie of the Wesleyan Methodist Missionary Society.

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There are several vivid incidents in the February magazines worth noting as colour for addresses or sermons. In the Shansi Province of China, a Chinese was captured by robbers who were about to kill him. He asked leave to pray. Seeing he was a Christian the robbers took him to their chief, who demanded evidence of his religion. The man produced his New Testament. The robber chief said any one could buy a Testament and asked if the man could repeat any portion. The Christian immediately quoted John iii. 16 which secured him a ready release. At a recent baptism at Bulandshar in North India, a Brahman stood side by side with a poor Chamar woman at the font. Two other stories, too long for quotation here, are the record of how the three boy thieves of Agarrobai were won to better ways, told in the magazine of the South American Missionary Society, and the story of the conversion of Chitembe the Hunter, which the Rev. Donald Frazer of Livingstonia contributes to the *U.F.C. Record*.

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