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## The Missionary World.

By THE REV. C. D. SNELL, M.A.

THE year 1907 witnessed something of the nature of a mass movement towards Christianity in the Telugu country, South India, among the Waddara and Yerakala people, who are navvies and basket-makers, and belong to the Sudra caste, one of the four chief castes of Hinduism. Nearly 200 of them were baptized, and about 2,000 were enrolled as inquirers. This movement still continues. Farther south another mass movement among the Koravars, a low caste of hereditary robbers, has been in progress during the last four years. A tract fell into the hands of one of these people, who are described as very intelligent, and, being read and discussed among them, led to inquiry of one of the Wesleyan Missionary Society's catechists. He gave them a Bible, and the study of it resulted eventually in fifty of the people being baptized, after due instruction and probation. They were called upon to suffer severe persecution, but endured it so patiently that thirty others, impressed with the change in their lives, were received into the visible Church in 1906. Since then others have been converted, and in a neighbouring district the London Missionary Society has baptized a large number of persons belonging to the same caste. The Koravars often act as priests to the Pariahs, and have great influence over them, and many of the latter have already been won through their instrumentality. These mass movements towards Christianity are of great significance. For years past missionaries have said that India is being profoundly influenced by the Gospel, and that some day the result will be seen in large accessions to Christianity; and it almost seems as though the time to which they have looked forward may be near at hand.



The *Church Missionary Gleaner* gives several examples of answered prayer. A missionary from Sindh lately testified that until three years ago great indifference prevailed among the Sindhis with regard to the Word of God. Then, almost suddenly, there sprang up such a desire to obtain copies that the demand outstripped the supply even at the headquarters of the British and Foreign Bible Society. Is it a mere coincidence that also three years ago, as is known, more definite and believing prayer than before began to be offered at home for that portion of the mission-field? Again, in February, 1908, just at the time when two days were devoted by many in England to prayer for those working among Mohammedans, much blessing was experienced in the work among Mohammedans at Galle, in Southern Ceylon. The same magazine tells of a schoolmaster, also in Ceylon, who unexpectedly received a small sum of money in recognition of voluntary help which he had given in another school. He said afterwards that that very morning he and his wife had knelt to ask God for some money, as they had hardly any left. People were in their debt; the prayer was not answered in the way he had expected, by their paying him what they owed, but nevertheless it *was* answered, and his needs were supplied.



There is a great opening before the Church among the aborigines of Yun-nan, one of the western provinces of China. A marked desire exists to hear the Gospel, and, so far as can be discovered, the motive of the people is not merely a desire for knowledge, for, *China's Millions* says, there are villages where idolatry has been completely swept away without the intervention of any foreigner. In 1907 the Miao, one of the aboriginal tribes, brought the Lesu to hear about Christ; and last year the Lesu, in their turn, brought in another tribe, the Laka. A conversation with some of these people is quoted: *Missionary*: "What are you?" *Tribesman*: "Laka." *M.*: "Where do you live?" *T.*: "Two days away." *M.*: "How many families in your village?" *T.*: "Forty." *M.*: "How many believe?" *T.*: "We all believe." *M.*: "Have you a chapel?" *T.*: "No." *M.*: "Do you have worship?" *T.*: "Yes; once in seven days." *M.*: "Where, then, do you gather?" *T.*: "On the main road." *M.*: "Have you anyone who can preach?" *T.*: "Oh, no; we have only had the Book six months." *M.*: "How, then, do you worship?" *T.*: "We sing and pray, and then we study our books." These aborigines seem to pay heed to the injunction, "Let him that heareth say, 'Come!'"



Although it may be suggested that Buddhism should furnish the religious instruction to be imparted in the schools of Japan, there are signs that it is not likely to retain its hold upon our allies in the Far East. The *Church Missionary Gleaner* states that a leading daily newspaper in Tokio not long since published a cartoon divided into two parts, and entitled "Buddhism and Christianity." There were representations of two congregations—one Buddhist and the other Christian. In the former the preacher was aged, and so was the congregation. Both were clothed in old-fashioned kimonos, and were seated in old Japanese style. The bent backs and downcast eyes and the submissive attitude of the congregation were suggestive alike of Buddhism and old Japan. In the latter picture the preacher was young and stood erect, his gesture representing energy and conviction. The congregation consisted of young people dressed in up-to-date clothing, sitting erect, with eyes fastened on the preacher. An air of expectancy and hope pervaded the picture. If this cartoon truthfully depicts even an exaggeration of the state of affairs in Japan, the future is indeed full of hope.



A few weeks ago the Committee of the Wesleyan Missionary Society had an interview with the Rev. Amos Burnet, who has been in charge of the work in South Africa. He reported the existence of wonderful opportunity at Delagoa Bay and of rapid development in the work in general, which calls for a decided increase in the native agency. He mentioned also that a revival has taken place in the Dutch Churches. Many of the Boer farmers who were prisoners of war in Ceylon and elsewhere were greatly moved by the preaching of the Gospel to which they listened during their exile, and on their return began to act as evangelists to their own people. This is likely to mean much for the work among the native races of South Africa, for it may be hoped that the Boer farmers, with deepening spiritual life, will seek to win for Christ the Kaffirs whom they employ.—*The Foreign Field.*