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The Missionary World.

BY THE REV. A. J. SANTER,
Formerly C.M.S. Missionary in Bengal.

IN the C.M.S. *Awake* for March is an interesting account of the diligence of the Cree Indians, in the Diocese of Rupert's Land, North-West Canada, in their attendance at the Church services. The Rev. T. J. Dobbs writes: "Men and women, well advanced in years, do not think it any hardship to walk four or five miles over roads which the average person, living in a civilized centre, has no conception of. In many places these 'roads' are calf-deep with water, and often ankle-deep in the 'dry' spot, yet even so long a walk over roads which would make most people shrink from undertaking the journey does not prevent those dear old people from attending at church. In this respect they set an example well worthy of imitation, for they do not deem it a hardship to undergo the journey to hear the Word of the Master whose Name they profess."



A cause for heartfelt thanksgiving is to be found in the awakening of the Syrian Church to a sense of responsibility in the matter of missionary work. From the same source as the above paragraph we learn that "every year a Convention of Syrian Christians is held in Travancore. Last year it was noteworthy for the stress laid on foreign missionary work. A sphere for such work in the Nizam's Dominions has been assigned to the Reformed Syrian Church. Some funds have been contributed, and search is being made for men willing and qualified to go out as missionaries."



Encouraging news comes from the Hill country of South India. The Rev. A. N. C. Storrs says that there are signs of a real movement among the hill tribes of the Wynaad towards Christianity. He writes: "Early in December I visited three Kurumber villages, in each of which the men joined in prayer with us, kneeling down on the ground, and with apparent earnestness repeating every petition. In the first village we visited the headman spontaneously said, before engaging in prayer: 'I believe that Jesus Christ is the only God.' To prove their sincerity they broke off the charms which were tied round their children's necks and threw them away, and the headman promised he would build a little prayer-house."



In the extracts from Bishop Ingham's diary, written on his visit to China, and given in the *C.M.S. Gazette* for March, he says that he learnt the following most interesting fact from a number of the directors (both European and Chinese) of the Young Men's Christian Association in Shanghai: "The United States Government has lately returned to the Chinese Government the 11,000,000 dollars in gold that was paid over to them as Boxer indemnity, and the Chinese Government, as an act of appreciation, has decided to spend this money on Chinese students, at the rate of £100 a year, who will be studying at American Colleges and Universities. This is to go on

until 1940. It means that in that time 1,800 Chinese students, destined for important places in China, will have spent four years or more in America under Western and often Christian influence."



From Uganda comes the news that the Kabaka, or King of Uganda, is being prepared for confirmation. The Rev. E. S. Daniell, who has the pleasing task in hand, writes: "I am now going twice a week to his house to teach him, and am taking for the course the Church Catechism and the Life of our Lord. I am using Dr. Eugene Stock's well-known lessons on the latter as a guide. The Bishop hopes to hold the confirmation about Easter. The young Kabaka is a very intelligent, apt, and keen pupil."

Mr. Daniell asks for prayer "that the Kabaka may be so strengthened and taught by the Holy Spirit that as he grows older he may grow deeper in his allegiance to Christ the King."



There are those who would fain sneer at the thought of Christian missionaries ever obtaining converts from Islam. The following news from Old Cairo, Egypt, is a sufficient refutation. The Rev. Canon MacInnes wrote on New Year's Eve: "There has fallen to Mr. Gairdner and myself a greater number than ever before of classes for Moslem inquirers, of whom we have been privileged to baptize eight, all of them grown men, in addition to three young women baptized in connection with the hospital at Old Cairo. We are anxious not to lay undue stress on mere numbers, and it should be borne in mind that at least four of these converts have been in touch with us for two years or more—one of them had been at heart a Christian for considerably longer—but at the same time it is highly encouraging to think that eleven adult Moslems have been admitted into the Church of Christ after long and careful preparation, and that this is nearly twice as many as we have ever before received during the course of a single year."



From Persia also come encouraging reports of work among Moslems. Dr. D. W. Carr writes: "It is quite unusual in Mahomedan lands to find a people *asking* both for a teacher and a doctor, as the Bakhtiaris have been doing. They are a fine race, and they have risen to a position of great power and authority in the country. It is a call which is urgent, *very* urgent, and an opening which, if not entered at once or in the near future, may, and probably will, be permanently closed against us."

Dr. Catherine Ironside, writing from Ispahan, Persia, also says: "Never before has there been such a clear call to 'go forward,' or such an opportunity to do so in Persia." And she continues: "Certainly, whichever way we look, Persia's doors are opening wide for the teaching of the Gospel. A great door and effectual . . . and there are many adversaries. Yes, and if Christ's servants do not soon enter the great open door, the adversaries very quickly will."

