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in the hearts of men, he seems to have come no nearer himself to a living faith in God, and he certainly has no creed to preach to his students. Religious people differ so widely, he concludes, in their ideas of God, and such different creeds all produce such excellent results, that we cannot say of any one set of beliefs, "This is the way: walk ye in it." They are all interesting, and, for those who accept them, all are valuable, but none are conclusive. And the consequence is that his books, in spite of his arguments for the reasonableness of the believing attitude of mind, are turning out a generation of young people interested in all creeds, but adherents of none, patronizing everybody else's ideas of God, but quite content to get along without any of their own. Professor James's new theological method has cut at the roots of all the old idea that there is such a thing as the revealed truth about God, and that belief in it is a duty. The consequence is, however far it may be from what he desired to do for his generation, that his works will prove, unless some writer of equal attractiveness and power is raised up to expose their deficiencies, the most terribly efficient ally of scepticism. We shall try to consider this more in detail in our second article.

(To be continued).



The Reflex Influence at Home of Missions Abroad.

BY MRS. ASHLEY CARUS-WILSON, B.A.

WE have long regarded Foreign Missions as having to do with the saving of the world; we are at last beginning to learn that they have to do with the saving of the Church also. This lesson is set forth clearly and frequently in Holy Scripture, though missed by many who read their Bibles regularly. It is writ large in the pages of church history, though it has often been obscured by the dust of controversy that envelopes ecclesiastical records. Why, for instance, did Greek Christianity become so weak in the seventh century,

when Latin Christianity was so strong? Why did Latin Christianity need Reformation in the sixteenth century? Why did Reformed Christianity fall so low in the eighteenth century? Because each looked only at its own things, not at the things of others, and each failed, therefore, to be an evangelizing force in the world. Indisputable is the conclusion of Professor Gustav Warneck, the historian of Missions, that "Missions are from the beginning a law of life in the Christian Church; a necessity for its own preservation, and therefore a self-evident duty."

We are told that the members of the Chaldean Church were amazed when they learned through the Archbishop of Canterbury's mission to them that they were not the only Christians in the world. Without their excuse of seclusion in mountain recesses, where all goes on to-day as it did in the days of the patriarchs, communities nearer home too often think and act as if there were no Christians outside their own parish or diocese or mother church, and no non-Christian fellow creatures in the world beyond. They suffer accordingly from an excessive solicitude for their own spiritual welfare, much as do certain friends of ours who devote themselves so constantly to the care of their health that they have little health left to take care of.

No Church is more vitally and intimately concerned with this matter than the Church of England, which, as a national church, is inevitably responsible for vast territories outside Christendom, and under the rule of our Sovereign. It is faced, not in one but in many parts of the globe, by the crucial question: Are we going to exploit and enslave, or to enlighten and uplift, the barbarians? Are we going to permeate and transform the ancient civilizations of the East for their welfare or for their undoing? The very phrase "*Foreign Missions*" is out of date, since six-sevenths of our fellow subjects are not yet Christian.

And when we turn from the familiar thought of Missions benefiting the heathen abroad to the less familiar thought of Missions benefiting the Christian at home, we find in them the largest and finest exemplification of the words of the Lord Jesus,

which we ought to remember : " It is more blessed to give than to receive."

More than thirty years ago, Bishop Baring of Durham, preaching the annual sermon for the Church Missionary Society, flung back the trite argument that it will be time enough to think about the far-away heathen when all our own people are Christian, thus : " Seek to evangelize the world, and in so doing you will evangelize your own country."

All the experience of the past generation goes to confirm this view, to justify such an expression as that used by one of the earliest nineteenth-century Christians in Japan, Kanzo Uchimura, " You converted the heathen, and now the heathen convert you."

We might refer to isolated spiritual gifts imparted to those whose Christianity is a long-established tradition, by those newly-won to the faith ; we might recall that Bishop Parker, who, after valuable work among the Gonds in India, became Bishop Hannington's successor in Equatorial Africa, had been inspired with missionary zeal at Corpus Christi College, Cambridge, by Jani Alli, an Indian convert from Islam ; that Pilkington of Uganda and his comrades were fired with new spiritual power through a tract written by the Tamil evangelist, David ; we might point out how the gold coin lately brought by a Kaffir woman to St. Cuthbert's Mission, Tsolo, on the Feast of the Epiphany, " because she thought of the Wise Men," contrasts with much niggardly giving at home ; how the universal practice of family worship by Polynesian converts shames us from letting that wholesome old custom fall into abeyance. But we would rather emphasize here the general influence upon the Home Church of sustained missionary zeal.

How do we commonly estimate its actual result ? We turn over the contribution pages of a missionary society's Report ; we light on the name of some obscure village, some wholly poor East End parish ; we note the paltry sum that represents coppers accumulated during a twelvemonth by countless petty self-denials ; we think of some individual, who, with a little

prompting from his vicar, could write a cheque for thrice that amount without curtailing one of his expensive amusements; we say to ourselves: "All those sermons, all those reiterated appeals have enriched the society so very little. Were they worth while in such a place?" But we fail to remember that the gain to the society in cash is as nothing compared with the gain in spiritual education to those sleepy rustics, those self-absorbed toilers in the great city. When the missionary came to tell his story, his audience consisted mostly of elderly women and shabby little boys. Yet it was well worth his while to give of his best to enlarge their hearts and to inform their minds, for ever since these good women have been interceding for his field, and their intercession, unrecorded on earth, has brought it a rich blessing. "I often wish," wrote Elmslie of Kashmir, "that I had half a dozen old, faithful, loving, lonely women praying for me and for my work." Moreover, their own lives have been enriched by the sympathy called out, and in a few years one at least of those eager, touzled boys will be in direct contact with heathen, as soldier, sailor, mechanic, or trader; and more than one heathen will be the worse or the better for that contact, since every Englishman who leaves these shores is bound to be a missionary of one sort or another. The tales of the "deputation" concerning "coloured" folk have awakened an intellectual interest in them which forestalls insolent indiscriminate prejudice against "natives," and stirs kindly feeling for them, leading to some humble gift towards the supply of their spiritual need, for which the giver is morally stronger henceforth. Again, the deputation did something to arouse that best sort of patriotism, which recognizes our nation's mission and imperial responsibilities for subject races; he did something also towards demonstrating, not theoretically, but practically that "the Church is the human instrument through which the love of God embraces mankind."

Such a conception of the Church brings to it not only fresh light but fresh love. And here we reach what is probably the highest kind of reflex influence from Missions abroad.

Nearly half a century ago Bishop Selwyn asked tentatively, "Is it a hope too unreasonable to be entertained that the power which will heal the divisions of the Church at home may come from the distant Mission-field?" To-day we are seeing that hope fulfilled to an extent that could hardly have been imagined then. Just as in the Middle Ages the Moslem menace compelled the Christians of Europe to stand shoulder to shoulder on the defensive, so our present offensive war constrains us to close our ranks if we would not fail conspicuously in our most obvious duty. Individuals widely sundered at home by ecclesiastical differences are drawn close together by their common faith when they are face to face with heathendom. We read how the "advanced Anglican" Albert Maclaren took the Communion with Congregationalist fellow missionaries in New Guinea; how in the New Hebrides the stanch Presbyterian John Paton was helped and comforted not a little at the open grave of his young wife by the episcopal benediction of John Coleridge Patteson.

When we see our religion as it presents itself to those who are detached from the historic origins of our differences, we gaze out on a more distant horizon than heretofore. We have climbed up; barriers whose height once baffled us have suddenly dwindled, and some of our controversies promise to appear as obsolete and meaningless to the Christians of the future as some of the controversies that vexed the Early Church persistently appear to most Christians now. Many purely controversial questions settle themselves, in fact, as we perceive greater and more vital questions pressing for immediate solution.

Mere argument over conflicting conceptions of truth will accomplish little. We all remember that the first Œcumenical Council of the Church at Nicæa was summoned by the Emperor Constantine to induce those who were quarrelling with each other within the Church "to abandon their futile and interminable disputes, and to return to the harmony which became their common faith," that its debates were marked by fierce recriminations, and that afterwards Christendom remained divided. We

remember also that, 1,200 years later, the Conference to establish union between the German and Swiss Reformers at Marburg was not more successful, and that Luther's response to the outstretched hand of Zwingli was only: "We acknowledge you as friends, but we do not consider you as brothers or members of Christ's Church."

For, indeed, "Our Lord's great disappointment of a divided Church" (as Bishop Brent terms it) can only be dealt with as concern for the sad fact that many of our fellow Christians hold views that we reckon unsound, or at least defective, is swallowed up in concern for the sadder fact that two-thirds of our fellow men are not in any sense Christians. Zeal for doing good abroad is still discouraged in some quarters as likely to stand in the way of doing good at home. In reality it can become the one effectual remedy for the conditions at home that we have most cause to deplore.

Of this there have been three notable examples. In 1908 the Pan-Anglican Congress demonstrated that Churchmen of different schools, animated by a common missionary zeal, could work together towards a common aim in absolute unanimity.

The Student Christian Movement has for some years been taking us gradually a step farther in bringing not only Evangelical but advanced High Churchmen into friendly relation with Nonconformists over missionary effort. A dozen years ago, when the late Douglas Thornton of Cairo was organizing it on lines which should make this possible, Bishop Creighton penned a vigorous expression of his own "warm sympathy" with its aim, saying that "such union for the general purpose of promoting missionary work does not involve any surrender of individual convictions about the best form in which the Christian truth can be expressed." Those of us who have taken any personal share in the wonderful gatherings of college men and women which it brings about have been in turns amazed and cheered by seeing how the younger generation of missionary-hearted Christians, not committed to the same extent

as their elders to party ideals and party watchwords, easily scale barriers that were formerly reckoned insuperable.

Lastly, the World Missionary Conference at Edinburgh, in June, 1910, more than fulfilled the anticipation of the Archbishop of Canterbury in his exhortation to special Whitsuntide intercession for reunion, that it would "offer to Christendom an object-lesson of the most striking kind as to the unity of Christian purpose, devotion, and endeavour, underlying the differences which sunder us."

Looking back now with profound thankfulness on that inspiring and unique assembly, which could not have been held even ten years ago, one recognizes that the cause of the world's evangelization is the only cause grand enough and urgent enough to bring together with one accord in one place, to discuss a purpose and a work common to all, such a representative body of Christians, and that probably no event in the long history of Christendom has done so much towards healing its "unhappy divisions." There delegates from every part of Great Britain, and Greater Britain, met delegates from every part of the United States, from nine European lands, and some twenty Asiatics, first fruits of the Christian China, Japan, Korea and India, that are to be. Reformed Christendom was represented in all its manifold variety, and although the Greek and Roman Churches sent no delegates, distinguished prelates of both despatched brotherly greetings, and more than one speaker dared to anticipate that next time Greek and Roman Christians would be there.

Differences were neither discussed nor ignored, and in view of apparently insurmountable obstacles to organic union, many were content to limit their aspirations to possible co-operation, or even federation among missionary workers of separate communions. But we were all compelled to acknowledge that the points upon which Christians agree are more numerous and more important than the points upon which they disagree, that there may be common action without surrender of conscientious principle, and also much honest and fruitful co-operation without coincidence

of opinion. If, for example, the Anglican and Baptist Missionaries at Delhi find it possible to organize a joint enterprise of weekly bazaar preaching, if the Baptists send their boys to the Cambridge Mission schools for advanced instruction, if the Anglicans baptize always by immersion, that divided testimony and divergent ceremonial may not perplex the heathen, if they can meet at each other's houses month by month for united intercession, why should not the example thus set by such large-hearted and clear-headed men as the Bishop of Lahore and Dr. Stephen Thomas be followed in many other stations abroad ?

And why should not such action become possible at home also ? One can only pray that the great results of Edinburgh abroad in quickening and guiding aright missionary enterprise everywhere may in the end be accompanied by results equally great at home as its spirit percolates, through the reports of its proceedings and the witness of those who were there, into every congregation, and that so the cause for which it was convened may touch the conscience and fire the imagination of all who confess the Name of Christ.

As Mr. J. H. Oldham has lately pointed out in the *C.M.S. Review*, "The habit of constantly viewing as a whole the impact of Christianity upon the non-Christian world would in the long run profoundly influence our policy and methods, and infuse a new spirit into our work." It is good for Anglicans to know how much Nonconformists are doing ; it is good for Protestants to know how much Roman Catholics are doing ; it is good for Britons to know how much Americans are doing ; and at Edinburgh four great facts were indelibly imprinted on the memory. First, that in view of the growing audacity of the forces arrayed against the Faith, it is not only criminal but suicidal for those who hold the Faith to stand aloof, in distrust if not actual antagonism, from each other. Second, that a divided Christendom can never win the world for Christ. By working together as colleagues, not rivals, the missionary force in the field might be doubled without adding one man. Third, that "Denominationalism does not interest the Chinese," as one

able delegate from the Far East told us. The Chinese and the Japanese will each probably form one Christian Church for themselves, taking little account of much that we hold to be of the *bene esse*, if not of the *esse* of the Church, if we do not lay to heart in time the teaching of that loyal Anglican and illustrious scholar, Bishop Westcott, that "the Christian Society is not in essence an external organization, but a manifestation of the powers of the new life" ("Christus Consummator," p. 55).

Lastly, as a Vision of Unity greater than one had dared to dream of opened out, one felt that the future belongs to a higher type of Christianity than any as yet evolved, a type towards which we are slowly labouring, which will gather up all that is best in primitive, medieval, and modern Christianity; which, while walking in the narrow way of faithful adherence to the great verities of the Catholic Faith, will get out of many ruts worn by ignorance and prejudice.

We rejoiced that our own Church was adequately represented at Edinburgh in all its comprehensiveness, because it ought to become, and may become, the great reconciling, unifying force in an ever-expanding Christendom. Loud applause greeted Bishop Montgomery's statement as to "undenominationalism," that "we have no use for the least common denominator of Christianity," and he says elsewhere, "I can only give my own conviction, formed chiefly in regions outside the Motherland, that the stability of Christianity depends upon the Catholic Church, and its order and temper. The only anchor that can hold to the end in spite of any storm from whatever direction, is the Catholic anchor, with its long unbroken chain" ("Mankind and the Church," Introduction).

For this reason we gladly see the eldest daughter of the Church of England taking the lead in a new American Reunion Scheme. The American Episcopal Church has resolved to appoint a Joint Commission to consider questions of faith and order, and is asking all Christian communions throughout the world who confess our Lord Jesus Christ as God and Saviour to unite in conference. A well-known millionaire is giving £20,000 to carry this resolution into effect.

As we look back on the greatest century of Missions as yet known, and forward into a century that promises to be yet greater, the conviction should deepen in every Christian heart that a living Church must be a missionary Church, and that a missionary Church cannot fail to become an united Church.



The Attack from Within.

By T. H. S. ESCOTT.

THE second volume of Lord Beaconsfield's official biography, to be looked for during the present year's first half, should incidentally contain an as yet entirely unwritten chapter in the ecclesiastical and religious history of his time. In and after 1837, at the most impressionable period of his early life, the illustrious subject of Mr. Monypenny's adequately executed memoir lived much at his father's country home at Bradenham, near Wycombe. The second Pitt's personal connection with his rival and successor, Addington, originated in the accident of the latter statesman's father having been the Pitt family's medical attendant. Scarcely less eventful proved the circumstance that Dr. Rose, of Wycombe, became the social counsellor as well as medical adviser of the Disraelis. That was the most impecunious of the younger Disraeli's earliest years, and private intelligence that the sheriff's officers were on his track for debt produced from Dr. Rose a warning message to his Bradenham friends, winding up with the words, "Hide Ben in the well." Dr. Rose, whose son became one of Lord Beaconsfield's executors, was highly thought of in private life by the chief families living under the shadow of the Chiltern Hills. Amongst these none surpassed in consideration the ancient Berkshire stock immemorably settled at Pusey House, near Farringdon. Long before there seemed much chance of "Ben's" political ambitions being realized, Dr. Rose had secured for him the *entrée* of Pusey House, then about to become one of the rallying