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## The Missionary World.

THE meeting of the Continuation Committee of the World Missionary Conference has, judging from the official reports, abundantly justified the high expectations built upon it by thoughtful students of Missions. It is evident that what was best and most distinctive in "Edinburgh, 1910," has come to stay, and that the work set on foot by the commissions as embodied in the reports is to have extensive development. The most important action taken by the committee was the decision to issue an *International Review of Missions*, under the editorship of Mr. J. H. Oldham, with an international advisory editorial board composed of missionary specialists and scholars. Such a *Review* will double the value of all existing missionary publications. It will carry forward the study of missionary problems on a line that will be auxiliary to all present work, and that will supplant none. It will enable workers immersed in one organization to see it in relationship to all others, and will, by widening the area of comparison, do much to combine and unify thought. We are already deeply indebted to *The East and the West* for the width of its thought and the universality of its survey, but it has never attempted the constructive associated international work which the new *Review* proposes to undertake. The two quarterlies will appeal, to some extent, to a different class of readers, but for the most part they will lie side by side on our study tables, not rivals, but allied forces for the spread of the Gospel in the world. The S.P.G. Report shows that 37,500 copies of *The East and the West* were printed last year, indicating a circulation of over 9,000 a quarter. This ought to increase, not lessen. The *International Review*, appealing alike to Free-Churchman and to Anglican, to British and American and Continental thinkers and workers, and to English-reading members of the Churches on the mission-field, should at once secure a circulation which will relieve the Continuation Committee of all anxiety as to its

finance. The first number is to be issued early in 1912. The subscription price will be 6s. yearly, net, post free.

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No incidents in the long history of the C.M.S. are more full of romance and inspiration than those connected with the Mediterranean Mission, begun in 1813. The eyes of the young society were eagerly fixed upon the "ignorant Christians"—Greek, Armenian, Syrian, Coptic—round the Mediterranean Sea. "Though in many points far gone from the simplicity and purity of the truth," the Committee held that "they also possess within themselves the principle and means of reformation." The appeal for action came from a Roman Catholic doctor in Malta, who urged that as his own Church was unable to revive the Eastern Churches, the Church of England ought to undertake the work. At that time it was not unknown for sixty-nine days to be spent in getting from Malta to Constantinople, yet forthwith these fathers of ours set to work. William Jowett, Wrangler and Fellow of St. John's, Cambridge, was planted on Malta as "literary representative," with a view to helping and influencing, by personal merits and by literature, the Churches round the Mediterranean Sea. It is worth while to look up the details in Dr. Stock's "History of the C.M.S." Josiah Pratt's utterances at the official sending forth of Jowett are noteworthy for their breadth of spirit and their grasp of truth. The objective of the C.M.S. Committee was the evangelization of the non-Christian world. "As these churches reflect the clear light of the Gospel on the Mohammedans and heathens round, they will doubtless become efficient instruments in rescuing them from delusion and death." At first there was response; then "Eastern Christendom declined to be enlightened and quickened by missionaries from the West." Gradually the workers were withdrawn. A summary of the work of this mission, issued by the C.M.S., closes with these words: "The time of the vision was not yet, but it will surely come."

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History repeats itself in recurring cycles—the same, yet not the same. We are on a great spiral, and in the ways of God return on a higher level to a place we have passed before. The Constantinople Conference of the World Student Christian Federation, the Report of which lies before us,<sup>1</sup> suggests that in a new connection, with an altered emphasis, but with the same broad hope in outlook, the time of the vision has come. It is not the programme of the Conference, nor the list of speakers, nor the summary of the addresses given, which is so impressive: it is the composition of the Conference itself. A list of official delegates is given at the close in the alphabetical order of the lands from which they come: Argentina, Australia, Bohemia, Bulgaria, Canada, China, Denmark, Egypt, Finland, France, Germany, Great Britain and Ireland, Greece, Hungary, India, Italy, Japan, Mexico, The Netherlands, New Zealand, Persia, Roumania, Russia; under “Turkish Empire,” the following: Turkey-in-Europe (15 delegates), Asia Minor (35 delegates), Syria (11 delegates), and Robert College (17 delegates); the Union of South Africa, the United States of America, and several “fraternal” delegates who were leading representatives of various Eastern Churches, or of educational establishments, or of the Press. “Never since the early centuries of Christianity,” says Mr. J. W. Farquhar in his “Impressions of the Conference,” “has such an assembly been held. The East and the West have once more found their bond of union in Christ. There were envoys, not only from every great Western branch of the Church, but from the Greek Orthodox Church in every land . . . from Gregorian, Nestorian, Coptic, and Maronite Churches, and from the Jacobite Syrian Communion of Travancore. It was a heart-moving thing to see present at every session several priests of the Orthodox Church, drinking in everything most eagerly.” In an interesting sketch of the Conference given in the *Student Movement* for June, Mr. Tissington Tatlow describes the preliminary work done by Dr. Mott and Miss Rouse, the two secretaries of

<sup>1</sup> Price 1s. 6d. net, post free. Can be ordered from the Student Christian Movement, 93, Chancery Lane, W.C.

the Federation in the Balkan States and the Levant, and also records the special opportunities given by the ecclesiastical authorities. For instance, Dr. Mott touched at Smyrna, whereon "the Bishop of the Greek Orthodox Church sent out runners and brought together a meeting of 500 of the most influential Greeks in the district." All this is singularly pregnant with life and hope. A great opportunity lies before the federated student movements. The leadership lies in hands we have learned to trust, and God reigns over all. The whole situation calls the whole Church to co-operating prayer and to generous help.

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A valuable appendix to the Constantinople report gives a summary of the student movements affiliated to the Federation. It is stimulating reading indeed, and opens a world of need and of strenuous Christian service which is, for the most part, unknown to the Home Church. Our own Student Christian Movement—whose summer gatherings at the new Conference Estate, The Hayes, Swanwick, Derbyshire, will be in session this month—reports 66 unions in men's colleges, 85 in women's colleges, and 61 associated theological colleges. The Student Volunteer Missionary Union, a department of the movement, has a membership of 3,580. Some 4,200 students are enrolled in Bible Circles connected with the movement. In soliciting these reports for Constantinople from the affiliated movements, a list of questions was sent out. The last one runs as follows: "Name the more baffling problems of your movement, concerning which you desire the prayers of the leaders of other movements." To trace the answers to this through the various reports is a revelation of Christian warfare, and a most compelling call to prayer. Here, for instance, is what Scandinavia says: "Our greatest problem is how to attain the full reality of Christianity, and how to make our people see the fact of Christ." And Germany: "We are praying, and ask others to pray with us, that we may be kept from doctrinal disputes and conventicleism, and that to us may be given more missionary spirit, and more conversion of students." And China (with a

student membership of many thousands): "The most difficult problems . . . are the securing of well-qualified leaders for the Bible Classes, the better planning of the religious meetings, and the securing of more Chinese travelling secretaries." And Japan: "The preparation of Biblical courses of study suited to our needs continues to be an unsolved problem." And Great Britain (amongst other needs): "For guidance in view of the prevailing theological unrest; that all the evangelistic work and doctrinal teaching given through our movement may build up men in the faith." These students are at grips with realities.

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Two pamphlets of great significance give point to the C.M.S. advance in its Educational policy at this time. One is the Extension Fund Report of Trinity College, Kandy, Ceylon; the other is the report of the Oxford and Cambridge Hostel at Allahabad. Those who shared in Mr. A. I. Fraser's hopes when he was last in England will give thanks for the signal way in which, notwithstanding many trials, his great educational experiment is being justified. Trinity College, Kandy, is not only doing good work for the island of Ceylon, but for the whole cause of missionary education. It is working out towards solution problems which have lain in many minds. And it is doing so in full relation with the other aspects of missionary work. Not only are the boys being trained in social service and in definitely Christian work, but we find one of the English masters throwing himself into a breach for ordinary out-station work. The training colony for catechists, a great united scheme in which all Christians in the diocese—except the Roman Catholics—are joining, has a large place in Mr. Fraser's thought; and to raise funds for it the C.M.S. United Conference are asking him to visit England next winter. Thus in Kandy "education" is being interpreted in its broadest sense, and the training of Christian workers is being given adequate place. Equally important, and equally sane, is the Rev. W. E. S. Holland's work in North India, which has abundantly proved itself in ten years' strenuous service; 450 students, including those

now in residence, most of them Brahmins, have passed through the Hostel. Four times more applicants apply for admission year by year than space will admit, and the Hostel has won the confidence of the Government, the Universities, and the people. Religious instruction is purely voluntary; this, as Mr. Holland says, "was at first a bold experiment, but has abundantly vindicated itself." Last year 66 out of 82 men in residence were engaged in regular Bible reading with one of the missionary staff. Mr. Holland's notes on the spirit and tone of the Hostel are delightful reading, and he throws valuable light on problems of Indian unrest. "Apparently, no one who has taken part in athletics has ever been condemned for sedition." In a brief statement just issued as to the Short Service Scheme (by which University graduates go out for periods of from two to five years to Christian schools, colleges, and hostels in the mission-field to reinforce the teaching staffs and the spiritual influence of the institutions, and to obtain opportunities for studying non-Christian conditions and Christian missionary work at close quarters) we note that Trinity College, Kandy, and the Oxford and Cambridge Hostel, Allahabad, are amongst the C.M.S. institutions where there are openings this year for "short-service men." Could there be a more magnificent chance? Particulars can be had from Mr. T. R. W. Lunt, Church Missionary Society, Salisbury Square, E.C.

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The whole educational scheme of the C.M.S. is unfolding on broad and most suggestive lines. It is showing relationship not only with the home educational world, but also with the great body of educated laymen in commercial and professional life who are as yet largely uninterested in foreign missions—a fact, we are convincingly told, which is more our fault than theirs. The reason "why laymen are not interested" is well discussed in the *C.M. Review* for June, and a brief paper containing "Some Suggestions with Regard to the Home Policy of the Education Committee" has been issued, signed by Bishop Ingham and Mr. Bardsley. From it we learn that plans of promise are on

foot for 1911-12, including a special presentation of the need by "a small party of picked C.M.S. educational missionaries," and an attempt to reach non-supporting, influential laymen by means of dinners to be carefully organized in various centres, backed by much prayer. Two of the picked speakers will, as far as possible, be assigned to each dinner. Their message will not primarily be an appeal for money, but will take a broadly Christian line. The whole scheme is well-conceived and well-stated, and, given the generous aid in fellowship and co-operation of all present workers, should do much to break new ground.

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During the holiday season, many readers of THE CHURCHMAN have contact through summer chaplaincies with the two societies which aid Church ministrations in the Dominion of Canada. We have realized the importance of the individual child, but scarcely of the child-nations in our great Colonies. Canada is in her growing stage—over 311,000 immigrants, an increase of 49 per cent., are said to have entered the country from the United States and elsewhere in the year closing last March. All that is said as to the value of reaching the child before habits are fixed is true of the child-nation. Canada is now accessible, and grateful for our help. The income of the Colonial and Continental Church Society shows a steady increase. During the last four years thirty clergy and a hundred laymen have been sent out through its North-West Canada Fund. But very much more could be done, and needs to be done, if men and means were forthcoming.

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Brief mention of other points which claim our notice this month must suffice. The S.P.G. are issuing their *Home Workers' Gazette* monthly, instead of quarterly, and it is to be Bishop Montgomery's special charge. The first number was avowedly put together under great pressure, and bears the marks of haste. But it has much promise, and may do as good work for its own constituency as does the admirable *C.M.S. Gazette* in another sphere. The last page of the June *C.M.S. Gleaner* is worthy



the special attention of all who lead devotional and intercessory meetings. It gives a very beautiful and suggestive "Vision of Earth," intended as a foundation for an "Edinburgh" central act of silent prayer. The London Missionary Society (16, New Bridge Street, E.C.) have issued, in a penny pamphlet called *The Heart of Vaiea*, letters of singular interest and beauty. They are written by a Samoan woman who is working alone as a missionary teacher in New Guinea, and are addressed to the missionary lady who taught Vaiea as a girl in Samoa, and who now translates the letters, and adds a brief sketch of the writer. For artlessness, reality, and devotion these letters will not easily be surpassed. The *Annual Report of the Central Board of Missions* has just been issued, and can be had from the secretary at the Church House, Westminster, S.W. Lastly, the new C.M.S. *Intercession Paper* (for July and August) suggests topics for meditation and prayer which will help to make fruitful many a holiday. A subject for a daily ten-minute meditation upon the Life of our Lord is outlined, and will form a bond of union between scattered workers as well as a deep preparation for future work.

G.



## Discussions.

### "HISTORICAL RECORDS AND INSPIRATION."

(*The Churchman*, May, p. 337; June, p. 472.)

I THINK that Canon Girdlestone's comment tends to obscure one of the chief conclusions of my paper. I sought to prove that intellectual honesty must lead the inquirer ultimately to one of two positions: (1) a belief in verbal inspiration of the most rigid and uncompromising sort, which secures itself only by ruling out of court all the witness of science and history, and therefore leaves no room for any Biblical criticism at all, whether conservative or liberal; and (2) such a belief in inspiration as consists with a determination to accept, on adequate evidence, any of the results of such criticism, and therefore has recourse, when any dispute arises, to a renewed careful scrutiny of the