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The Missionary World.

AS the world grows smaller through increasing facilities of communication it is being recognized that the force which influences one land influences all. To quote a familiar instance, the war between Japan and Russia had an effect upon every nation in the East, and even in lesser measure touched Africa. From kindred causes, there is an increasing interchange of influences between Churches and missionary societies at the home base. With added opportunities for contact, such as that afforded by the Conference of the Representatives of British Missionary Societies last month, and with the warmer fellowship which has prevailed since the Edinburgh Conference, what affects one for good or for evil has a reflex influence upon all. No society now lives to itself, or can look on its own things alone. This fact adds importance to the news which has been made public concerning the C.M.S. Conference of Committees held at Swanwick from May 27 to 31. It has a relation to the missionary service of the whole Church of Christ.

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In many ways the Conference was unique. It came as the climax of the delegation's work in Japan and China, and during the whole winter strenuous preparation had been made for it by investigating committees at Salisbury Square. It was, further, representative to an unusual extent, all its members standing not for themselves alone, but for local associations or for central committees. But the thing which made the Conference was independent of all this, and might have come without it. Twenty "Swanwicks" could not of themselves have brought it to pass. It was a time when God Himself moved upon His servants, and touched them with His breath of life. The sense of that dwarfed all else. The resolutions passed by the Conference, after careful discussion and much prayer are, being considered throughout the country, and will come up to the General Committee of July 8, reinforced by the opinion of local associ-

ations everywhere. They comprise a call to "a strong move forward," to a return to "a more Christ-like simplicity of life," and "such deliberate limitation of personal expenditure as may release more of the resources with which God has put" each one in trust; a pledge in response to the call of God to secure "strong permanent advance"; and an appeal for the immediate raising of one thousand gifts of £100 each, in order to remove financial hindrances to advance. About £12,000 were promised before the Conference broke up, and news keeps coming in of further offerings, some marked by true self-denial, such as the sacrifice of hardly-earned savings. Money is being given, not to a "special fund," but in response to a claim direct from Him who for our sakes became poor. It behoves all who observe this working of God among His people to watch humbly, to listen honestly, and to obey unflinchingly, lest His purpose should be stayed by unbelief, or checked by hardness of heart. The movement, if cherished in faith and prayer, may penetrate not only the great mass of C.M.S., but may spread throughout the Church.

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The whole situation as regards the spread of the Kingdom is charged with significance at this time. Men are being moved singly and in masses by a Power outside themselves towards great issues which as yet they dimly perceive. At the home base the old rule of missionary committees is expanding into intelligent control by the whole body of responsible local workers; abroad the missionaries are no longer units, or even "agents of a Society"; they are combining, as the work of Dr. Mott during last winter has demonstrated, even if only for advisory purposes, into great groups containing the foreign and native leaders of the Church and representing the forces of the Kingdom within a nation. If the old functions and the parental rule of the Societies at their home base and among their missionaries are threatened, new and far more important functions are emerging instead. Committee-rooms will become the meeting-ground where active enterprise and fearless thought from the home and the foreign

side become related, where living issues are studied, directed, and combined. The delegation of work and of authority will result in a claim for organized central leadership of a more far-seeing and far-reaching kind. It is impossible to forecast the issues just below the horizon which may at any moment appear. The desire to oppose and the desire to initiate are alike stricken from us. God is abroad among us. We wait for His voice; we desire to follow at His call.

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In view of all this, a deep importance attaches to the missionary aspect of the Keswick Convention this month. If that gathering is brought into living fellowship with the purposes of God as they are emerging in the Church and in the world; if the possibilities of believing prayer latent in the multitude of men and women present are released; if lesser interests and problems are merged into united faith and expectancy; if a vision of the unmeasured love of God in Christ imposes a new rule of self-sacrifice and a revised standard of personal expenditure, then the great Convention will have renewed its youth, and will lead on into further experiences of practical holiness to the Lord. A great outflow of prayer and sacrifice must precede a fresh inflow of grace and life.

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The *Japan Evangelist* for April contains an article by the Rev. H. V. S. Peeke, dealing with the preparation of an evangelistic missionary, which has special interest in view of the number of men and women who will shortly be sailing for the Field. He speaks, of course, primarily for Japan, but his words are applicable to the work of a general missionary in other countries also. He points out that the language is not the chief difficulty which confronts the missionary. After the two or three years spent in language study there is still a wide field of preparation before he can render himself acceptable to Japanese taste and etiquette, as well as to Japanese comprehension; and, since there is no royal road to knowledge of any kind, he must learn Japanese manners and customs, etc., by

ceaseless practice, even as he can only gain proficiency in the Japanese tongue by talking it incessantly at the risk of becoming wearisome. He must be prepared to face physical discomfort, especially in the matter of food and habits of living; to practise intellectual self-denial and discipline, since there is little time to spare for mental culture; and to exercise a steady persistence and wise ingenuity in order to bring his message into the hearts and homes of all classes of the people, realizing that direct evangelization is the first necessity of missionary work. But difficult as the work unquestionably is, Mr. Peeke has found that it holds splendid possibilities for the man who, in simple dependence on God, is willing to plod.

Mr. Peeke's closing paragraph is worth quoting :

“ Especially must he cultivate Japanese acquaintances, intimacies, and friendships with every sort and condition of man. He must learn how to do these things by simply doing them unceasingly, and he may expect that in due time, if he maintains a correspondence fixed with heaven, God's Spirit will work through him, transforming savingly the lives of others.”

Dealing with the same subject from the more personal standpoint of the missionary's own life and character, we note an article in the *Student Movement* for June by the Rev. H. W. Oldham, of South China, on “ The Life of a Missionary.”

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The missionary magazines for June are for the most part filled with reports of the annual meetings, that of the C.C.C.S. in the *Greater Britain Messenger* being specially interesting. The *C.M. Review*, in addition to reports of some of the speeches, has two articles dealing with the Chinese Government and the request for Christian prayer by Bishop Cassels and Archdeacon Moule, and one by Bishop Molony on “ The Past and Future in China ” ; the Rev. J. Sadler contributes one on “ The Uplift of the Women of China ” in the *Student Movement* ; and the Bishop of Shantung writes on “ Educational Work in North China ” in the *Mission Field*. The *Bible in the World* reports ten new versions added in the past year to the long list of translations, as well as an unprecedented circulation of over

7½ million copies of the Scriptures; the *L.M.S. Chronicle* reports a heavy deficiency in funds; whilst *China's Millions* has a record of great financial mercies during the past year.

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The close intertwining of home and foreign work is illustrated by some figures recently given at a meeting to show the relation of the Mildmay Institutions to foreign missions. During the last five years the Deaconess House, notwithstanding its own needs of reinforcement, has given deaconesses for training work in Toronto, and for missionary work in China and India. Six workers for the mission field have also been in residence to gain experience. At the Memorial Hospital there have been, in the same period, 20 nurses taking training with a view to missionary work, and 3 of the hospital sisters have gone to the mission field. From the Mission Hospital in Bethnal Green, during the last five years, 9 doctors and 11 fully trained nurses have gone out; 12 women have been given short training in the wards, and 77 missionary students have had out-patient experience. From the Willows Training Home 66 students have gone abroad in five years, under 9 different Societies, to 13 different fields. Behind all these workers Mildmay puts a wealth of prayer, for the links formed during the training time endure. In the Student Home there is also an interesting succession of workers in training from the Continent—Germany, Switzerland, Holland, Denmark, Sweden, Finland, etc.

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