

—walked into a house at 10 a.m. without knocking, to find a poor old woman rocking her wailing grandchild, and trying to tidy up at the same time. The breakfast cups were still on the table, and he was much incensed. “I’d got a shilling for you,” he announced, “but I shan’t leave it with you until you’ve got a tidy place to put it down in!”

There is a beautiful old collect for the Transfiguration, which parish workers would do well to ponder. “O God, who on the Mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured in raiment white and glistening, mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty.” And the Hill Difficulty lies on the road to the Celestial City.



The Missionary World.

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IT is not often that missionary work obtains such a public recognition as was given to it on May 31 by Mr. Roosevelt in the course of his famous speech at the Guildhall. It is worth while to quote what the speaker said about Uganda, which place he visited in the course of his travels: “Uganda has been the scene of an extraordinary development of Christianity; nowhere else of recent times has missionary effort met with such success; the inhabitants stand far above most of the races of the Dark Continent in their capacity for progress towards civilization. They have made great strides, and the English officials have shown equal judgment and disinterestedness in the work they have done; and they have been specially wise in trying to develop the natives along their own lines instead of seeking to turn them into imitation Englishmen. In Uganda all that is necessary is to go forward on the paths you have already marked out.”

Many who read these words will also think of much that was not said on that occasion. Many will remember how that great kingdom was first *evangelized* by heroes of the mission-field long before the State took hold of things there; and that the blood of martyrs, European and native, has again proved to be the seed of both Church and Empire. Moreover, “the paths already marked out” point not only to the civilizing course of a settled government, but also to the building up of the great and growing Church in the ways of righteousness. Worldliness has perils quite as deadly as heathenism.

Following on the remarks of the great ex-President may be presented some refreshing news from that same neighbourhood. Dr. A. R. Cook, who accompanied Bishop Tucker on a Confirmation tour in January, writes as follows in the *C.M.S. Gazette* of May: "It was with the greatest interest that I looked round and contrasted in my own mind the state of affairs as we saw it in December, 1899, on my last visit, and as it appears now. Both King and Katikiro were heathen, believing in charms and witchcraft, and all the other paraphernalia of the devil. Ten years have passed away. The day after our arrival I had the privilege of preaching in a large, substantially-built brick church, densely packed with people, estimated at 1,200, and of afterwards joining with nearly 200 at the Lord's Table. . . . On every hand were signs of a material prosperity which showed the enormous increase in civilization. Nor is there wanting evidence of a real and true work of the Spirit in the hearts of the people, not only in baptisms and confirmations, which are the outward and visible signs, but in Christlike deeds and words."



In a letter from Miss Underhill of Nasik, evangelist in the hospital there, quoted in *The Zenana* for June, we are given an insight into the tremendous difficulties met with in dealing with the Indian mind. Speaking of Anant Kanhere, the young fanatic who recently assassinated Mr. Jackson, Collector of Nasik, the writer says: "Anant Kanhere has been kept, during the trial, in the guard-room just beyond our compound. . . . We often passed within a few yards of him, and always received a shock anew to see his air of jaunty irresponsibility. One of the most awful things about the whole affair is the apparent lack of moral sense in these—mostly juvenile—criminals . . . they seem to be sincerely unable to see that they have committed any crime! It is not easy to deal with such a spirit. Another significant fact is that Hinduism permits a man to retain his religious status when he has committed a crime like this; but if Anant were to receive a cup of water from the hands of one of his Marathi guards he would be abhorred of all as a great sinner. Think of the anomaly!"



From the *C.M.S. Gazette* of June we learn something of the aggressive tactics of the Romish Church: "In 1885 the first Gônd was baptized, and now there are more than 600 baptized Christians. Quite recently, and for the first time, the Roman Catholic priests have invaded the Mission. Mr. F. D. O. Roberts wrote from Diwari on February 10: "At Parsitola, a Christian colony on the opposite side of the river, we have twenty-eight members of our Church—many of them weak and erring, and very ignorant of Satan's devices. . . . Two Roman Catholic priests have spent a time among them; they have settled a catechist there, and have opened a school. . . . We are facing a crisis. Earnest, incessant prayer and a strong force of men and women are wanted immediately to hold the fort. In the villages I meet with wonderful encouragement. People are happy to listen to the Gospel. . . . Inquirers and would-be scholars abound in these parts, but we feel that we shall soon see many of them in the hands of the Roman Catholics."

From the *C.M.S. Review* of June, under the heading of Far-Eastern Notes, we glean one item which should lead to careful consideration and to earnest prayer: "Loose thinking and teaching about the main doctrines of Christianity is another frequent cause of lack of progress in the Churches. The ready tolerance of the average Japanese mind, the constant desire to be 'up to date' in religious thought as in other things, the tendency to give a Japanese turn and twist to all that has been received from the West—all this makes many of the Japanese Christians, and even whole churches, fall an easy prey to the insidious attacks of the New Theology."



Christian action speaks, we learn from *The Awake*: "A missionary at Onipe, a village in the Ibadan District, West Africa, was dressing the wounds of a girl who was suffering from severe scalds and burns. An old man from the crowd of onlookers remarked, 'Only a Christian could do that,' implying that no one else would take so much trouble over a black girl."



Literary Notes.

A REMARKABLE phenomenon in America has been the recent growth of the "Emmanuel Movement"—a spiritual healing movement entirely distinct from so-called "Christian Science" in that it works on Church lines, and makes no claim to have a new revelation. A defence and exposition of the movement will be found in a book entitled "The Christian Religion as a Healing Power," which Mr. Unwin published a little while since. Its authors are Dr. Elwood Worcester and Dr. Samuel McComb of Emmanuel Church, Boston, the two chief leaders of the School. The Emmanuel Movement, it may be said, has no therapeutic procedure except such as is common to all scientific workers; no theology, except the theology of the New Testament as modern critical scholarship has interpreted it. It seeks to bring into effective co-operation the physician, the psychologically trained clergyman, and the trained social worker, in the alleviation and arrest of certain disorders of the nervous system which it is held are now generally regarded as involving some weakness or defect of character. In America this movement, which is certainly worth while looking into, has been remarkably successful in its results, and this new book on the subject, which attempts an exposition of its principles, is likely to be very interesting to English people who, mayhap, appreciate certain elements in Christian Science while they are unable to accept its metaphysics and its more extreme claims. Readers of the *CHURCHMAN* who may wish to inform themselves concerning the history of this Emmanuel Movement might turn to the Rev. Lyman P. Powell's systematic account of experiments and reflections designed to determine the proper relationship between minister and doctor in the light of modern needs. It is a very useful book indeed. There is also "Health and Happiness; or, Religious Therapeutics and Right Living," by the Rev. Samuel Fallows, D.D., LL.D. It is a most interesting volume, and well worth perusal.