

and they deserve all praise for producing so large and handsome a book at so reasonable a price.

It might be interesting to speculate about what would have happened if Leo had endorsed Anglican Orders. It is possible that some discontented Romanists in 1899 and 1900 might have drifted into the High Church ranks. Some fear of this was not absent, we believe, from Vaughan's mind. It is possible, as a knowledge of history spreads, that the present theory of Orders and of the Papacy itself will dissolve to a very large extent among intelligent Roman Catholics. The present Pontificate is straining Catholic faith and patience almost more than they will bear. Pius X. and his Secretary of State seem bent now upon repeating their French exploits in Spain. Modernism spreads, and must inevitably spread, in spite of all their efforts. The ever narrowing and more arbitrary centralization of Rome must either kill down all life in the Church, or must provoke the rebellion through which alone it can revive; while to tyranny and intrigue is added that sort of dissimulation which bound to the strictest secrecy all members of the Commission on Anglican Orders, and yet enabled Cardinal Vaughan in London to have daily reports of the proceedings in Rome. A similar story is told about Manning and the Vatican Council; and the procedure of a Papal Conclave is the property of the whole world. No system can survive so scandalous a divergence between theory and practice; and, by a just retribution, perhaps loquacious journalism will finish what an ambitious and unscrupulous despotism has begun.



The Missionary World.

THE financial year of several Missionary Societies closes on March 31. If ever there was a year when an unmistakable mandate to go forward would have been welcome it is this. The world stands open-doored, and the stimulus of the World Missionary Conference grows stronger month by month. Yet society after society, burdened with accumulated deficit of varying weight, or fettered by an inelastic income, is facing prospects indicating need for retrenchment rather than hope for advance. The S.P.G., though its income shows signs of increase, has been appealing for an extra £20,000. Friends of the C.M.S. are urgently appealing for £36,000 to clear off former deficits, whilst the Society itself is taking special steps to evoke prayer that the year's income may cover the year's expenditure. The London Missionary Society is weighted by

‘accumulated deficiencies amounting to nearly £40,000.’ The Baptist Missionary Society reports that “the present financial outlook is one of real gravity.” The Friends’ Foreign Mission Association records a series of small annual deficiencies, met so far from a fund now nearly depleted. The Moravians are hard pressed. The China Inland Mission, called to work on lines unlike the rest, gives in *China’s Millions* a statement on finance, including a table of moneys received, in Great Britain only, from 1903 to 1910. Last year’s income is slightly less than any of the others, so that, though the work has been steadily maintained and no suitable candidate has been declined, “the straitness in funds at times has, of necessity, called for self-denial on the part of members of the Mission.” The C.I.M., as ever, sounds the note of thanksgiving rather than of fear; indeed, all Societies meet their testing with humility and with faith. During this month, when a heavy strain is resting on the officials and committees responsible for finance at missionary centres, let us, who are their fellow-workers in the Church, uphold them with our prayers. The cost of their service is great—a cost unknown to those who deal with money in the sphere of earthly profit or loss. When an adverse balance-sheet means restricted spiritual work, it is the *heart* of the missionary financier which aches.

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Again and again, from one standpoint after another, we ask ourselves why this strange thing should be. It touches not one organization, not one church only; it is a problem common to all. God has done the impossible—as man sees it—in opening the non-Christian world. He has taken up, not the isles, but the many-millioned nations, as a very little thing. Miracle is at our doors. Yet so far in the Church at home God’s widespread wonders are not wrought. That there are enough fit men and women to staff the Mission-field none doubts. That the Church has means enough for the task is not denied. Yet year by year of brief and priceless opportunity slips by without an adequate uprising and out-thrust. Are we, being ready, waiting for God to work? Or is He, who deigns to need us,

being ready, waiting for us? At His time, but not before His time, that which He is expecting must be done. Is His time now? That is the question of questions to-day. The answer comes to one and another in secret; but His Church is a body, and it must come to the body as a whole.

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It seems as if the Church were passing slowly—so slowly—through the preliminaries to the Feeding of the Five Thousand, the Gospel for the fourth Sunday in Lent, falling this year on March 26. Again we, the disciples of the Lord, see the great multitude gathered, sheep not having a shepherd, in a desert place. Again the responsibility is thrown by the Lord upon us—"Give ye them to eat." The appeal for the moment is not to the impulsive Peter or to the devoted John, but to the matter-of-fact Philip, and it issues from the Heart of eternal compassion, couched in terms of finance: "Whence are we to buy bread, that these may eat?" The question is answered in the sphere in which it is asked. Philip, precursor of missionary finance committees to-day, draws up an estimate and presents a deficit: "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little." There is neither sufficiency nor efficiency here. So far the Church has come to-day. The picture is exact.

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Is the question we have been asking answered by the Voice from the hillside of Galilee? To Philip, then, was the question set "to prove him," as we are being proved. Nothing short of a calculated deficit in the face of a vast opportunity could call out what the Lord desired and still desires. "He Himself knew what He would do." *And He knows to-day.* When the pressure of intolerable impotence quickens each Andrew to remembrance; when the barley loaves and fishes of each little lad are revealed; when the command, "Bring them hither to Me," is heard and unreservedly answered, then the problem set in terms of finance will be solved in terms of consecration. The money question, whereby He has searched us, will drop out of

sight, and the Lord Himself will take, and bless, and break, and His disciples will distribute from His hands. Once more thought reviews the great world multitude. "The day is now far spent"; surely it is time "they did all eat and were filled."

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Missionary finance concerns the Church as a body, but it has its individual and parochial aspect too. The law of sacrifice, always binding, is isolated for realization at this season of the Church's year. Not to gain merit, but because of that law, are we called to self-denial. It is essential for the disciplining of our souls to inner fruitfulness, and for that expansion of life which is conditioned by vicarious sacrifice. Lent prepares us alike for the fellowship of the Cross and of the Resurrection. Self-discipline is wellnigh a silent note in modern society. It needs all the more to be sounded in the Christian Church. Individual self-sacrifice lies behind many of the offerings which flow into missionary exchequers this month. There are tokens of congregational self-discipline and sacrifice too. The S.P.G. reports that two London parishes—one of them Canon Pennefather's—have decided to send out one of their clergy, and support him in pioneer work in Canada. The Rev. F. B. Meyer's congregation at Regent's Park Chapel have resolved to give one-tenth of every offertory to Missions, in addition to existing missionary collections. The Wesleyan *Foreign Field*, in recording this, notes that as a result "the offertory has gone up £3 a Sunday."

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The Bible in the World—a magazine which is always inspiring—tells of a wonderful offertory given on behalf of the British and Foreign Bible Society at the town of Médak, about sixty miles from Hyderabad, in the Nizam's dominions.

"At nightfall," writes the Madras Secretary of the British and Foreign Bible Society, "the Christians gathered in a large quadrangle, under the starlit sky, to hear my address on 'The Bible in the Far East.' They looked and listened with keen attention as I tried to show them, with the aid of a magic lantern, how Christianity is winning its way in other lands as well as their own. . . . The collection was not taken at the evening meeting: the

next morning was set apart for that purpose. At nine o'clock we assembled in church—about a hundred and fifty adults and a hundred children, mostly sitting cross-legged on the floor. . . . We began with a hymn and brief prayers; then came the event of the morning. As far as collections are concerned, it was the event of my whole career in the service of the Bible Society. A Telugu lyric was struck up, and sung with zest to the accompaniment of that rhythmic clapping of hands which is characteristic of Indian singing. During the singing the boys and girls from the Mission boarding-school came forward alternately in groups of eight or ten, each one carrying a plate of raw rice, which had been saved by two half-days of fasting. Repeating the words, 'With joy we pour this offering at the feet of Jesus Christ,' they emptied their plates on to a carpet spread in front of the communion-rail. Lads from the industrial school followed, bringing the firstfruits of their labour—a few yards of *dangari* cloth suitable for towels and dusters. Then came, in small groups, catechists, teachers, divinity students, and the pastor of the church, with their wives and families, Bible-women, hospital nurses, missionaries. The local *padres* and I were kept busy throughout the service with trays, baskets, and brass pots, receiving the offerings, which included money, rice, eggs, fowls, and vegetables. A young Brahmin woman, a recent convert, laid a gold ring on my tray; small boys came up dragging live ducks by the neck; even the babes in arms were represented by a few *pice*. As each group presented their gifts a short prayer was offered, asking acceptance of the gift and blessing for the giver. In this way two hours passed, and the memorable service was closed with a hymn of thanksgiving. . . . Here was giving even to the point of blood, an offering wrung from the wages of months of toil. To my amazement and great joy, the collection, one-third of which was contributed by the missionaries and two-thirds by the native congregation, was found, when converted into money, to be no less than six hundred *rupees*, or forty pounds sterling!"

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We pray that the Church as a whole may awake to duty. Meantime, we have ourselves. There is power whereby we may rise up with our whole possessions into the region of complete and rejoicing sacrifice, through the Name of Him who, though He was rich, yet for our sakes became poor.

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The Reports of the Edinburgh Conference are being one by one considered with care and deliberation by the Church Missionary Society. "No greater proof could be given," says the *C.M. Review*, "of the profound importance and unique value which the Committee attach to these Reports." It is significant that one of the oldest and largest Societies should thus demonstrate its readiness to avail of proffered help. Each

Report is being summarized; a series of resolutions, based upon the summary, is being adopted after discussion, and referred to various standing committees, to be given effect. The report on "Carrying the Gospel to all the World" has been first ably summarized by the Rev. Hubert Brooke. His paper, with illustrative extracts, and the resolutions of the Committee appear in the *C.M. Review*.

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The whole set of resolutions (expressly said to be preliminary to others) are charged with a liberal spirit and show a desire to advance. Two points touching on foreign administration are of exceptional interest, as indicating readiness to readjust existing work. This is wise and courageous, for Societies are not apt, as a rule, to remember that ruts are as easily formed in the foreign field as at home. Much that passes as continuity of principle is only fixity of casually formed habit, and habit is stronger for good or for evil in work than even in the individual. The Committee appear to contemplate some form of response to special calls, which may strengthen fields with urgent opportunity at the expense of others, and they appeal to their missionaries for support. They further throw upon the governing bodies in the Mission-field responsibility for sending home "adequate reports . . . setting forth plans, problems, and requirements." The secret of wise missionary administration in the future lies here: the corporate work of men and women in the field is necessary if a broad policy is to be framed. It would be well if every missionary body were called upon to review the Edinburgh Reports, and send home recommendations showing how they bear upon local work.

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Lord Curzon of Kedleston has been speaking—and speaking finely—in his Rectorial Address at Glasgow University on "East and West." While admitting that the moral influence of Christianity has been "immense," he hazards the opinion that "the East is unlikely to accept Christianity," an opinion which the *Times* surmises "will probably occasion considerable

controversy." In a leading article upon the Rectorial Address, the *Times* points out that "Lord Curzon is rather addicted to casting political horoscopes, and the practice is fraught with many pitfalls when applied to Asia." An illustration of this is afforded in the address itself. It is interesting to place Lord Curzon's well-known estimate of the possibilities of China some fourteen years ago beside his estimate of to-day.

1896.

"The continued existence of the yellow race may be regarded as assured. But that the Empire . . . is likely to falsify the whole course of its history, and to wrench round the bent of its own deep-seated inclination, simply because the shriek of the steam-whistle or the roar of the cannon is heard at its gates, is an hypothesis that ignores the accumulated lessons of political science and postulates a revival of the age of miracles."—"Problems of the Far East," pp. 341, 342.

1911.

"The future of China in the next quarter of a century depends in the main upon the manner in which she works the new Parliamentary machine, if it be started, and on the degree to which it is found to have an astringent or a dissolvent effect within the Empire. If she can preserve her internal unity, and at the same time organize her forces for industry and commerce, she must become one of the greatest Powers in the world."—*Times*, January 26, 1911.

Perhaps, in days to come, the present statement of Lord Curzon concerning the prospects of Christianity in the East may be placed in a similar left-hand column, and a parallel modification be available to place in the right. G.



Discussions.

"THE PERMISSIVE USE OF THE VESTMENTS."

(*The Churchman, March, 1911, p. 169*).

THE moderation with which Canon Beeching pleads for a permissive use of the Eucharistic Vestments, and the obvious sincerity of his desire to contribute to the peace of the Church, give an appearance of ungraciousness to any attempt to examine critically the quotations and arguments contained in his paper. But it is very far from certain that the results which he anticipates would follow the adoption of his proposal, and it may not be amiss, therefore, to point out the disputable character of some of the statements upon which he bases his conclusions.