

The Missionary World.

THE ranks of those intelligent Christians who are uninterested in Foreign Missions would have been decimated by attendance at the May Meetings this year, or even by reading the reports of them which the religious papers—and especially the *Record*—so admirably give. The survey of world-wide work has been comprehensive, the recorded results deeply encouraging, the opportunities presented in every land and to every missionary organization fairly overwhelming. To realize the position in any one Society or field is thrilling; to face all together either paralyzes or absolutely inspires. The whole enterprise is stupendous in its greatness and quite compelling in its appeal. Catholic outlook and sympathy send us back with renewed faith and quickened understanding to our individual task.

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We have entered into fellowship with the B.M.S. in its campaign to secure an increase of regular subscribers, noting with regret its deficit of some £10,000, to remove which a "150,000 Shillings' Fund" has been instituted. By the way, the small, well-illustrated "Spring" Report called *Open Gates*, issued by the B.M.S., is a model as to size and general appearance. We have given thanks with the British and Foreign Bible Society in their widening operations in this Tercentenary year; we have followed "the record of mercies" in the annual statement of the China Inland Mission, and have again been revived by their faith; we have been stirred by the intensive work of the L.M.S. in the Home Church, and have shared their joy over the Christian Jubilee of Khama, the great Bechuana chief; we have entered into the belief of our Wesleyan Methodist brethren, in face also of a deficit, that "what is missing in our service of the kingdom is due to something lacking in the vision and conviction that lies behind our doing and giving"; we have noted the sixty years' retrospect of the Zenana Bible

and Medical Mission ; we have—passing to the Societies of our own Anglican Communion—shared with the S.P.G. in the impetus given by Bishop Montgomery to the whole great cause, appreciated the wisdom which has led the Society to enlarge its membership, and entered into its joy over an income adequate for the work of the past year ; we have heard with thankfulness of the unexpected deliverance worked for the Church of England Zenana Missionary Society, whereby they are encouraged in the prosecution of their great work ; and, lastly, our hearts have been freshly knit to the C.M.S., facing a large deficit with humility and abounding hope.

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The position of the C.M.S. has already been fully stated elsewhere. The Society has dealt with its friends frankly, and will meet with due return. Humbling and disappointing as the financial position is, we are deeply thankful that it is being faced with fearless courage and dealt with on adequate lines. The Resolutions of the Committee, the speeches at the Anniversary Meetings, the utterances of the Honorary Secretary as published in the *Record*, have inspired a confidence which will not pass. These statements should suffice to avert misconceptions—such as that the Society is in debt—which might otherwise arise. It was singularly impressive, during Anniversary week, to note the ready response, widespread and unflinching, to the lead given by Sir John Kennaway, Mr. Bardsley, and others. There is general agreement that the Anniversary was more full of promise than any in recent years.

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But we cannot disguise the fact that the check is a serious one, and involves far-reaching consequences both at home and abroad. The largest Missionary Society in the world, in the year of the Edinburgh Conference, and in view of unparalleled opportunities, has been compelled to pause, and even to retreat. The fact concerns all Christendom. Further, this Society is an agency within the Anglican Church, and was brought into being by our Evangelical fathers as a channel for the outflow of our

life into the world. The fact touches every Anglican, and in particular those of the Evangelical school. But, beyond all this, thousands of us hold the C.M.S. in our heart ; it is our own, in a deep and special sense ; we have prayed for it, spoken for it, worked for it, given to it ; now we feel, not that it has come short, but we ourselves have failed. Here, where the pain goes deepest, hope of health and healing comes. In so far as we individually take home this reverse to ourselves that we may face its meaning and learn the lessons it brings, in so far as we lay the blame on ourselves and not on others, will the loss work out in the end for gain ? He Who has called us in vain by doors set invitingly open has sent shut doors to rouse us to strive more earnestly to enter in. And the conviction grows and deepens, as the chastisement of our loving Father exercises heart and mind, that enter in we must and can. The Review of the Year, presented by the Committee at the Annual Meeting, shows the way ; its lead will doubtless be followed up in the Society's work throughout the country.

“ At a time when God's call to ‘ go forward ’ is so clear and strong, the Committee, conscious of their own personal shortcomings, and with a deep sense of responsibility, would venture to emphasize four great needs :

1. *The need of corporate sacrifice.*
2. *A truer sense of personal discipleship.*
3. *An increased spirit of prayer.*
4. *A stronger faith in God.*

These, it may truly be said, are obvious things. But the obvious is often central, and not always real to us. It has been said that “ our growth in knowledge and experience consists to a large extent in our learning to put an ever-deepening meaning into familiar words and ideas ”—Sacrifice, Discipleship, Prayer, and Faith.

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The Committee, backed by their missionaries and home staff, face retrenchment bravely ; but it must not be looked on as a light or easy thing. There are no C.M.S. “ luxuries ” to be given up, no “ surface waste ” of expenditure to be saved, nor can whole branches of work be lopped off. Every detail is

responsible in work which deals with the welfare of human souls. Those weighing all the complex issues of the situation need the support of constant prayer, that they may have insight, tenderness, and courage for their task. The burden falls heaviest upon the missionaries, whether those who are detained at home or those who remain in the field. Let us specially pray for them, and for the converts who will share the cost.

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There is another side to all this, which Faith needs to remember, while as Mr. Bardsley said in the *Record* interview "we go through with" what has come upon us in connection with the C.M.S. A pregnant sentence is quoted in the Wesleyan *Foreign Field*: "The resources of God are promised only to those who undertake the programme of God." Some far-seeing thinker in another Society, weighted with a great work which tends to become hampered by half-living organization and to settle down into routine, might speak as an onlooker now: "I would face the cost of the C.M.S. position for the sake of the after-gain, both central and local, both at home and abroad. Such a shock is bound to awaken; such humbling is sure to purge; such a pause compels outlook, revision, and reconstruction; such pruning thins out dead timber and enriches fruitful boughs; such chastening turns many to God. Gideon's way was costly, but it meant a victory for the Lord." It is this view of the "afterward" which will fill our hearts with hope. It has already been suggested that through the C.M.S. deficit there may ultimately come the biggest interpretation of the message of the Edinburgh Conference to the Church.

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In the May number of the larger reviews two articles bearing on missions call for notice this month. There is a striking article in the *Contemporary* on "The Womankind of Young Turkey," in which the writer describes the sequel to those conditions of *harem* life with which Pierre Loti has already familiarized us. It is hard to say which need is most pathetic—that of the untaught, downtrodden, wholly secluded women of

the older East, or the generation of half-educated, half-liberated women now growing up in Westernized non-Christian families in the Turkish Empire, in India, and elsewhere. The situation has wide bearing upon future home ideals, and claims from the Church at home for missionary service the highest type of educated and disciplined Christian womanhood. The *Nineteenth Century and After* has an able article upon "The Domiciled Community in India," whose needs have also been strongly advocated in the *Times* of late. The joint effort being made by all Protestant Churches to secure adequate Christian education for a class which must play an increasingly large part in Indian life is one which demands the sympathy and co-operation of all.

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Animistic faiths begin to be more fully included in the study of comparative religion. A recognition of their nature is a key to many problems, and will adjust some disproportion of thought. A good summary of Animism is given in *Our Missions*, the organ of the Friends' Foreign Missionary Association :

"Animism underlies all other religions. It is, in fact, the early faith of every child, and its shadowy recollections are never outgrown. . . . Animism believes in a spirit world, but in a spiritualistic rather than in a spiritual way. It is social, especially in totemism. It has faith, and may teach lessons in believing to a more critical age; but it has no revelation, no ethical sense of holiness, nor (its converse) of sin; its sense of holiness or sin is unethical, and the animist's sense of justice and right conduct is unconnected with his sense of religion. The salvation which the animist feels the need of is from the dread of many spirits, and the thing he must first learn from the Christian message is to substitute reverence for the One for fear of the many. His early faith will be fervent, but his ethical attainment will come more slowly, and must be worked for and prayed for with patience. This animistic religion is universal in our fields, and needs to be properly understood and rightly met by all missionaries."

There have been great gatherings amongst the Asiatic Animists, both from the hill-tribes in India and the aboriginal Miao in China. Concerning the latter a book with a wonderful story has just been issued, "Amongst the Tribes in South-West China."¹ The textbooks for next autumn's Missionary Study

¹ By Samuel R. Clarke, China Inland Mission. Illustrated. 3s. 6d.

Circles will deal with African Animism, which, with Uganda and Livingstonia, has been an equally fruitful field. By the way, those who are interested in linguistic matters will find a fascinating article on "The Speech of the Bantu Africans" in the *C.M. Review* for May.

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The Missionary Summer School has great possibilities. Four of the larger non-Anglican organizations are announcing their plans for one or more of these Schools within the next few months, besides the S.P.G. and the C.M.S. Care needs to be taken lest the popularity of the movement should defeat its end. A Summer School should have real, educative value. The programmes of last year's Schools are open to some criticism from those impressed with the tremendous importance of the Home Base at this juncture. But more carefully related work and deeper purpose may be manifest this year. We note from the preliminary announcement in the *C.M.S. Gazette* that at the Eastbourne School (May 26 to June 3) the Rev. W. Hume Campbell, of St. Christopher's College, Blackheath, is lecturing on Method; and at the subsequent C.M.S. School at Newcastle, Co. Down (June 10 to 17) Canon Garrod of Ripon will do the same. It is noteworthy that at this juncture the importance of method in home work is being so widely recognized by the C.M.S. In the current number of the *Gazette* we find an able article—the fifth of a series—on Method in its Bearing on Life; a report of a Mutual Training Course for Women, the first of its kind; and a report of a Training School held by the C.M.S. Girls' Movement; besides the announcement of some study of Method as a special feature at the Summer Schools.

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There is a suggestive article in the *Wesleyan Foreign Field* called "To Revive the Missionary Prayer-Meeting." This is going to the very heart of things. The Churches begin, in some degree, to rise towards the prayer ideal long recognized by individual intercessors, but expressed and emphasized at the World Missionary Conference. Such prayer acts not only Godward; it also draws men of various denominations, though they may seldom

intercede together, into closer unity. Some are learning more freedom in method, more liberty in regard to set forms of prayer ; others are learning the value of ordered and disciplined intercession. Upon all is falling that blessed mantle of silence, familiar to the Society of Friends, which makes united and directed prayer so full of reverence and purpose. Amongst many other existing aids to prayer, a first place is being given to the new *Intercession Paper* issued monthly by the C.M.S. Its aim is to focus prayer—whether private or united—on immediate needs in the Society and the Church. One or more copies can be obtained, *gratis*, by any who, purposing really to use the paper, send six stamps, to cover a year's postage, to the Honorary Secretary, C.M. House, Salisbury Square, E.C.

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Hearts beat high at this time with loyalty to our most Christian King (whom God preserve !), and with thanksgiving for his rule over a wellnigh world-wide Empire. But above the King, whose Coronation we hail with rejoicing, we see another, greater King, still by many of His subjects uncrowned ; and behind our great Empire a greater, not yet wholly subject to its Lord. The whole world is our Mission-field ; we clearly hear its call ; yet it is well at this time that we should survey those lands which own our rule. In India King George V. has some 20,500,000 subjects in excess of those numbered when King Edward VII. began his reign ; he is ruler over more Moslems than any other monarch in the world. Within his Empire there are great tracts where no messenger of the Gospel has gone ; amongst his subjects there are thousands upon thousands who have never heard of that LORD before whom our monarch bows his knee. In the vast Dominion of Canada a new nation is being born, and looks to the Church in the home-land for those who will guide its youth. Obedience in fulfilling our commission "to the uttermost parts of the earth" is due to the King of kings ; but there is a special and binding sense in which the lands within the British Empire are a trust from Him. Are we looking, striving, praying, towards this greater Coronation Day?

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