

The Missionary World.

MISSIONARY notes, for a month in which fall Ascension Day and Whit-Sunday, must start with a triumphant recognition that death and seeming failure lie behind, victory and life abundant in front. We who have lately stood within the shadow of the Cross, where all the forces of evil worked their worst upon one defenceless Head, and then beside the empty tomb whence the defeated Victor has arisen to live for evermore; we who pass in this month through the forty days of self-manifestation to the quiet glory of the Ascension and the descending power of the promised Comforter falling upon the infant Church at Pentecost, look out upon the world from a vantage-point which each succeeding century of Christian history makes more sure. True, we see not yet all things put under Him, but we see Jesus, because of the suffering of death, crowned with glory and honour, and we have proved that year by year "many sons" are brought into the glory of their Lord. It is only a question of time, His final victory; or shall we not rather say a question of the faithfulness of those who call themselves "His own"?

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What is "the world" which "God so loved"? The thought pervades the writings of St. John, and richly rewards the student's toil. It is worth while to search out all the passages, classifying them in the light of comments from such thinkers as Bishop Westcott and Dr. Inge. The result will be a great polarization of existing thought, a forming of new and unexpected combinations, a taking up of the narrow separatist teaching of fifty years ago into a more vital region, a quickening of formal, half-abandoned restrictions into new purpose and life. It will need many minds to interpret the fulness of meaning for present-day conditions, but already for some there is emerging a unity as great as that for which the Liverpool Conference

stood, and with issues as far-reaching in practical life. Through the writings of St. John we come to see "the world," Jesus in the world, ourselves as sent into the world. The geographical aspect of the phrase falls into the background; we face a great order apart from, or even opposed to, God. The deeper meaning of the great "conflict" chapters, and still more of St. John xvii., begins to emerge. Gradually we find ourselves approaching the social problems of the home Church and the needs of the mission-field, but from a fresh and individualistic side. The rebirth of the human soul into the new sphere of the kingdom becomes a central aim—of ours as it was of His. A great truth has rolled from one of its facets to another, and we see, freshly and with glad conviction, what has always been there.

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Missionary literature is being greatly enriched by the two quarterlies devoted to the cause. We are increasingly thankful for the many-sidedness and freshness of *The East and the West*, for its interesting presentation of the current thinking of many varied minds, and for its real contribution to the expansion of missionary interest. The current number opens with two able articles—one on "Social Changes in the East," by Dr. E. W. Capen, the other on "Christianity and the Japanese Government," by an S.P.G. missionary. There is a delightful paper on "'Robinson Crusoe' and Christian Missions," and, towards the close of the number, two valuable letters to the Editor—headed "Is it quite fair?"—on the compulsory teaching of Scripture in mission schools. Mr. A. G. Fraser's affirmative answer is full of cogency.

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The International Review of Missions fills a different sphere, and lays the serious student of missions under deeper indebtedness. The second number, in range of thought, in force of expression, in applicability to current matters, and in living interest, far surpasses the first. A comparison in one department only—that of the Book Reviews—demonstrates this. Each article is in itself a very careful study, yet the full value

is only realized when several articles bearing on one subject are compared. For instance, the growth of the Church among the Bataks in Sumatra and that in the C.M.S. Missions in West Africa, given in the first and second issues, are mutually illuminative; so are the articles in each number on the Vital Forces of Christianity and Islam. The preparation of missionaries is furthered by a report of the well-considered methods followed in Holland. On the anxious question of unity and co-operation light falls from three sides in the current issue—the Bishop of Oxford, incidentally but strongly, takes the High Anglican line so clearly identified with him; an able Presbyterian missionary deals at length with the question as it exists in the Indian mission-field; a well-known L.M.S. medical missionary, writing of China, again sets forth incidentally a third ideal. Each article is a clear statement, and all together make a large contribution to a matter which lies near many hearts. Perhaps the most noteworthy article in the whole number is that by Professor Cairns on “Christian Missions and International Peace”; it is charged with thought and feeling of the highest kind. The “Notes on Current Periodicals” furnish valuable material drawn from many sources; the Bibliography is excellent—indispensable to the real student of missions. The Editor expresses his gratitude for the “unexpectedly generous and cordial reception” given to the first number. Contact with many missionary thinkers and workers confirms the opinion expressed in these pages, that the *International Review* has come to meet a real need.

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Those who value clear thought and careful survey should read “The Heights and Depths of Hinduism,” by Mr. J. N. Farquhar, the general student secretary of the National Y.M.C.A. of India, in the April *Missionary Review of the World*. Recognizing the wide divergence between those who unduly extol and those who unduly decry Hinduism, Mr. Farquhar shows where both are at the same time wrong and right. The article has distinct uses at this juncture, though its

brevity and the general scope of the periodical in which it is issued keep it from dealing with the deeper aspects of Hinduism. Still, one feels all the time that the man who is writing *knows*. The same number contains one of Dr. Pennell's fascinating accounts of medical experiences on the Afghan frontier. It is one of the mysteries of missions that so beloved and so successful a worker should have been "needed elsewhere" by a Master who makes no mistakes. Dr. Pennell's death leaves a great blank in "the thin red line" on the Indian frontier. He had got right home to the rugged tribesmen's hearts.

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The adequate training of native doctors begins to attract attention, and it is time that it should. Methods held to be efficient a few years ago will not serve in the "awakening East." It appears from the April issue of *Mercy and Truth* that the C.M.S. are welcoming the fullest light on the subject, especially in relation to the development of Union Medical Schools in China. A note in the S.P.G. *Mission Field* leads to the following comparison of the extent of the medical staff in the two societies: The S.P.G. have thirty-three doctors, of whom nine are men and twenty-four are women. The parallel figures for the C.M.S. are ninety, sixty-six, and twenty-four. The S.P.G. have fifteen missionaries who are trained nurses; the C.M.S. have fifty-six.

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Mercy and Truth contains also a graphic paper, written by one of the missionary nurses at Foochow, on "Women and the Reformation in China." It is moving to read of "the passion of patriotism" which has laid hold of Chinese women, and the way in which some of them are mistakenly pushing themselves forward as soldiers to fight side by side with the men. Their passion for reform offers a great opportunity to the missionary, and lays a burden of responsibility upon the women of those Western nations who have aroused them to assert their freedom. Few appeals to the Christian Church have been more urgent than that arising from the needs of those Eastern women who

are in danger of rushing all unprepared from bondage into licence, miscalled "liberty." They need the best aid that Christian womanhood can give them, and they need it at once.

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It is significant that at such a time the C.M.S., which has now 430 single women on its staff, should have called a Women's (Foreign) Committee into being. The full text of the General Committee's resolution will be found on p. 106 of the *C.M.S. Gazette*. The functions of the new committee are as follows :

(a) To consider general foreign matters affecting women ; and such matters of current foreign business as are referred to it by the General Committee, Committee of Correspondence, the Group Committees, the Medical or Educational Committees, or any other Committee of the Society, and to advise the Committee referring the matter, or the Committee concerned, thereupon.

(b) To consider matters affecting women missionaries on furlough, and to report thereon to the Committee concerned.

(c) Any other functions assigned to it from time to time by the General Committee.

The membership will be not less than twelve or more than twenty, together with the hon. secretary of the C.M.S. and the three foreign secretaries, besides five women missionaries or wives of missionaries who may be co-opted as members. The elected officials of this committee and one other of its members will be entitled to attend, without a vote, the meetings of the group committees which administer the foreign business of the Society. Without modification of existing practices, the time for which has not come as yet, the C.M.S. have thus given women at home a real place in the administrative aspects of their foreign work, and have taken an important step towards the adequate consideration of those larger needs of women in the mission-fields, which, in the pressure of current business, have too often been pushed aside.

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The increase of serial matter of a really instructive nature is noteworthy in the missionary periodicals of our Free Church friends. The Wesleyan *Foreign Field*, for instance, is running an excellent series, well illustrated, on "What the Other

Missionary Societies are Doing"—the article this month is by the editor of the Friends' Foreign Missions Association Quarterly—and another on "The Non-Christian Religions of the World." The *L.M.S. Chronicle* has begun a series of four articles, called "In the Days of Livingstone," by the Rev. Nelson Bitton. The *B.M.S. Herald*, struggling bravely to represent many interests, has no room for this educative work. It remains to be seen whether the larger circulation of its single periodical will compensate for the loss of opportunity for doing the deeper work which was possible before.

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In *China's Millions*, Mr. Marshall Broomhall continues his fascinating "Glimpses of China in Revolution." He has the art of seeing and of telling just what one wants to know. He quotes passages from several utterances by Dr. Sun Yat-sen, which are full of promise, and notes hopefully "the way in which Christian truth is seen glimmering here and there through the lurid pictures" of the revolution. Many will have read with almost painful interest the article in the *Times* of April 4, entitled "Sun Yat-sen's Prayer." It is an historical summary rather than a "prayer," but it appears to have been accompanied by some definite act of sacrifice to the spirit of the founder of the Ming dynasty. It is difficult for Westerners to estimate the hold of ancestral worship upon the Chinese, or to allow for the obligations of official duty; but we shall await with some anxiety the comment of missionary leaders, and still more of settled Chinese Christians, upon the whole incident.

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Meantime famine is rife in China. Two and a half millions of people are said to be in dire necessity. The desperate condition is said to be mainly the result of the failure of the late Government to keep the river channels in order. Now the revolution is absorbing China's resources and thought. *The Bible in the World* contains an earnest appeal for aid, which, if sent to the Bible House, 146, Queen Victoria Street, London, E.C., will be duly forwarded. G.