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The Missionary World.

NO month is fraught with greater issues at the Home Base of Missions than August. It is the month when most of those who bear the responsibility of leadership—whether central or local—are taking rest. It is pre-eminently the time when “the Voice from Heaven” can be heard. Only those who have tried it know the test and strain of administrative work for Missions, the constant mass of details backed by the vast masses of the undone. It takes a high degree of resolution to reserve time, week by week, for adequate recreation, adequate thought—we had almost written adequate prayer. Then come the holiday weeks, rich in recuperative opportunities for body, mind, and spirit. They are preparatory for ensuing work. Those—now numbering many thousands—who use the monthly *Paper of Subjects for Intercession and Thanksgiving*, issued from the Church Missionary Society’s House by the Rev. C. C. B. Bardsley, will welcome the following topics which he suggests :

“THANKSGIVING.—For the gift of holidays; for the beauty and glory of all God’s works; for friends; for books; for the opportunity of hearing in fresh ways God’s voice.

“PRAYER.—That through the wise use of the summer rest-time tired workers may be recreated, in order that they may return to their posts with freshness of strength in mind, body, and spirit.

“That in the stillness of the rest-time, and through the gentle working of the Holy Spirit upon men, problems which now seem very difficult may find solution; hindrances may be removed; minds may receive fresh light; all wrong prejudices and misconceptions may be lost; and all projects not in line with the will of God may be laid aside.”

Not a few of us will link these intercessions with individual names.

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The big missionary quarterlies bring us their wonted stimulus in the current numbers. It is difficult to express what the cause of Missions already owes, for instance, to the *International Review of Missions*. Men who think deeply and

widely are contributing their best to its pages, so that, upon one subject after another, light is being focussed from many sides. Those who have been doing close comparative work upon the series of articles on "The Growth of the Church in the Mission-Field" are amazed at what is learned as the work amongst the Bataks in Sumatra, amongst the varied races in West Africa, and now amongst the Koreans, is surveyed. The current number contains a valuable paper on "The Educational Situation in India, and its Bearing on Missionary Policy," by Sir Andrew Fraser, and also a singularly interesting discussion of "The Chinese Church in Relation to its Immediate Tasks," by the Rev. Ch'eng-Ching-yi, whom many will recall as a speaker at the Edinburgh Conference.

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But it is not invidious to single out, as the paper of the hour, that dealing with "Ten Years' Missionary Finance," by Mr. Kenneth Maclennan. At last we have what goes to the heart of Home Base problems, and touches the centre of our need. Of all the Edinburgh Conference Reports, that on the Home Base has always been held to be the least satisfactory. Even the *International Review of Missions* has not given us a first-rate Home Base article so far. Now we have a careful summary of financial facts, leading up to a strong discussion of the causes and needs of the present situation. Mr. Maclennan urges that "the ultimate problem in the finances of Missions hinges on the thoughts of the Boards about their work." He believes in the great mission of the existing societies as those who are to interpret to the Church "the thought of God about the world." The stimulating and searching words should be pondered by every committee member before the winter's work begins.

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At a recent meeting of a missionary committee it was suggested that the late Bishop of Oxford's sermon on "The Safeguard of Judgment" ("Studies in Christian Character," pp. 14-31) was full of illuminating suggestion for workers.

The volume is well suited for devotional reading during holiday-time. The sermon specially referred to, though avowedly dealing with conditions of University life, is singularly adapted to meet the present situation in missionary centres.

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The July number of *The East and the West* is full of varied interest and wide outlook. It is pleasant to find Bishop Gibson of South Africa, in his article on "The Training of South African Missionaries," quoting sympathetically from Dr. Hodgkin's article in *The International Review of Missions*. The Rev. C. F. Andrews makes a valuable contribution to the discussion of unity and co-operation under the unexpected title of "The King's Visit to Delhi." Canon Weitbrecht, Secretary of the Board of Missionary Study, ably advocates the study of phonetics in a thoughtful article written from a missionary standpoint. But the most useful paper in the number is that by the editor on "The Indian Religious Census," which gives in simple and lucid form the outstanding facts which missionary advocates need for use in addresses, study circles, or Sunday-school lessons. The number opens with an article by Sir Harry Johnston, whose strong statements as to "the value to the world of Christian Missions" are discounted by his meagre views of the Christianity which Missions exist to spread.

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Jewish Missions, being neither wholly home nor wholly foreign, are not infrequently forgotten by the friends of both. Yet their claim on support is strong. The work, though strenuous and difficult, is full of encouragement, and the records of it are full of living interest. For the last twelve months—so we learn from the *Jewish Missionary Intelligence*—opposition amongst the Jews has been extremely strong, partly as a result of a rising sense of nationality among them. Yet there is everywhere a sense of the unsatisfactoriness of present-day Judaism, and a surprise at the results of Christianity at home and abroad. Many friends of the L.J.S. will no doubt gather

again at their Summer School at Swanwick from September 3 to 13.

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Summer Schools, which are increasing yearly in number and in importance, ought to play a larger part in advancing the missionary life of the Church. Closely associated with them is the work of training leaders for Mission study circles for senior, intermediate, and junior work. The necessity for this is being slowly recognized on the Continent as well as in America and Great Britain. Besides the large Summer Schools, training centres are being arranged by the different societies at various centres. Wherever possible, a circle leader should avail himself of such an opportunity. From one point of view, a study circle is a very simple thing; from another, it is so important as to claim the fullest preparation. A few months ago, when a C.M.S. Exhibition was held in a Midland town, the preparation of stewards was undertaken by forty study circle leaders, all ready to hand. We are only at the beginning of what this movement may mean in the Church. It is urgent that the standard of work should be well kept up, and that, however useful subsidiary books may be under special circumstances, it should be remembered that each circle ought without fail to work through one of the unrivalled textbooks issued year by year by the United Council for Missionary Education. This year we are offered for adults a choice between an advanced book on educated India, by the Rev. C. F. Andrews of Delhi, and a simpler book on Outcaste India, intended for those who could not so readily profit by the other.

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Next month we shall comment on various Winter Missions to the foreign field. This month we desire to ask special prayer for the Mr. W. B. Sloan of the China Inland Mission, and the Mr. S. D. Gordon of America, who are visiting the various sanatoria in China. Both of these servants of the Lord have ministered to many in the homeland. They will value our prayer on their behalf. One of the most fruitful ways of meet-

ing China's need would be the multiplication of spiritual gifts to the present devoted missionaries.

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The Vacation Course for Missionary Preparation, to be held at Oxford from August 3 to 31, should also be kept in remembrance. The programme is a well-considered one, and gives promise of new things. Those who have traced the advance in ideals of missionary preparation since the Edinburgh Commission dealing with it began its sessions have indeed cause to thank God. Both in the home Church and on the mission-field there has been substantial advance.

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The *Zenana* (the monthly organ of the Zenana Bible and Medical Mission) opens with a strong plea for women's hospitals in India. The Society reports, as the result of one year's work, 1,822 in-patients, 23,984 out-patients, and 70,341 attendances at dispensaries. The total medical staff of the Society in India, including doctors, nurses, Bible-women, and hospital assistants number eighty. But what has been done by this Society and others is as nothing in view of the need. "To meet an imperial need, such as that of the physical welfare of 150,000,000 women and girls, the present organizations are manifestly and pitifully inadequate."

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Those who long and pray that the light and truth of God may be revealed to our fellow-Christians in the Roman Church will read with thankfulness an article in *The Bible and the World*, by the Bible Society's agent at Rome, the Rev. R. O. Walker. It tells of the opening of the new Pontifical Biblical Institute in that city, "to prepare Catholic professors and writers as specialists in Biblical science." There are twelve professors and at present about 125 students, and the Institute has a wide programme. "The latest Bible dictionaries, encyclopædias, and other works by Protestant as well as Roman Catholic scholars, are upon the shelves." Inscribed on the wall

is the motto of the Institute : *Verbum Domini manet in æternum.*

"The same motto," continues Mr. Walker, "as the courteous Director of the Institute reminded me, which stands engraved along the wall of the vestibule of the Bible House in London—'The Word of the Lord endureth for ever.' The coincidence is suggestive. Differences of standpoint and interpretation do not vanish; but love for Christ and for His Word must surely bring men together at last. Let us diligently study His life-giving Word for ourselves, and sincerely wish our Roman Catholic brethren every blessing as they do the same—'till we all attain unto the unity of the faith, and of the knowledge of the Son of God.'"

G.



Notices of Books.

THE MUSTARD-TREE. By O. R. Vassall-Phillips. *Duckworth and Co.*
Price 5s. net.

The mustard-tree is the Roman Church, and its existence, beliefs, and sacraments form "an argument on behalf of the Divinity of Christ." But although this is stated to be the main purpose of the book, we are faced at every turn by special pleading, addressed to non-Roman Christians, on behalf of the author's communion with a view to their surrender to it.

The plan of the book is simple and direct. Each chapter presents, as a proof of Christ's Divinity, some feature of the Roman Church and faith. (1) The Roman Church itself, "written on the face of the whole earth," is the work of Christ and a witness to His Godhead. Christ prayed for the unity of His followers as a proof to the world; the Roman Church is God's "visible response." (2) The Papacy, with its surrounding magnificence and grandeur (which seem well-nigh to intoxicate our author), furnishes similar evidence. It represents the deliberate intention of Christ, who repeatedly identified Peter with Himself, and "placed him in the same position with regard to the other apostles in which He Himself stood to Peter." (3) The "Sacraments of the Dead" (Baptism and Penance), with the font and confessional, which everywhere proclaim them, again prove Christ to be God. "None save God alone could create the Sacrament of Penance." When Christ promised forgiveness of sins, He "foresaw the confessional at work." (4) The belief in Transubstantiation, in which "all the devotion of the Catholic Church centres," and which has been (according to Father Vassall-Phillips) "the faith of the Catholic Church at every period of her history," constitutes what he naively calls an "extraordinary" proof. (5) Devotion to the Blessed Virgin, which only *seems* to lack "express Scriptural warrant," provides "a great witness, that cannot be shaken, to the Godhead of her Son." Finally (6) the four remaining "sacraments," plus the "religious life," are evidential monuments to the power of that Lord who instituted them each one.