

The Missionary World.

IN the light of what has been happening in the C.M.S. of late, one looks with a new consciousness upon the great pile of missionary periodicals borne by a patient postman to a remote holiday retreat. One turns them over haphazard as they lie: *India's Women*, with its quiet record of devoted work in one of the neediest of spheres and an "almost stationary income," as the chairman of its committee reports; the *S.P.G. Home Workers' Gazette*, with its bold "challenge" for subscriptions on the front page, its earnest urging of the duty of intercession within; the *L.M.S. Chronicle*, bright, breezy, attractive, recording the way in which the Board are being driven to face "the discipline of deficit"; the *Wesleyan Foreign Field*, well illustrated, well edited, relating itself closely to the activities of its own Church, reporting the receipt of some £80,000 towards the Centenary Thanksgiving Fund of £260,000; the *Greater Britain Messenger*, standing for the pressing needs of Canada, and enclosing the quarterly prayer paper of the C.C.C.; the *B.M.S. Herald*, packed closely with news, and rejoicing that the deficit of last year is vanishing; the *Jewish Missionary Intelligencer*, with a large type appeal for an extra £10,000 on its first page; the *Z.B.M.M. monthly—The Zenana*—its opening article entitled "Maintenance and a Forward Movement"; the *S.A.M.S. Magazine*, with a call to extension in South America and a report of the farewell to five outgoing missionaries; the *Bible in the World*, giving, as always, fascinating accounts of the "new world of readers" waiting to be reached or already actually receiving the Bible in their mother-tongue; *China's Millions*, with addresses given at the annual meeting, including one of special interest describing the financial work at the headquarters of the mission in Shanghai; the *S.P.G. Mission Field*, and so on. Most of these organs admit financial stress; all indicate vast needs, to meet which largely increased income is essential. The situation

is anxious everywhere ; in the case of the L.M.S. it is actually a critical one.

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The Heavenly Father has no favourites among His children. His love is alike for all. His power is sufficient for all this mass of need. What He has begun to do for one, it is certain He can and will do for all, according to the special form of need, the special way and time which He shall choose, according to the place where His children meet Him in readiness and faith. Therefore what has happened and is happening in the C.M.S. comes as a message of strength and hope for all.

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There is no lack of record of what came to pass at Swanwick or at the subsequent meeting of the C.M.S. Committee on July 8. A paper by Dr. Stock has been widely circulated. The *C.M. Review* for July contains a sketch of the proceedings at Swanwick and the resolutions passed. The *C.M.S. Gazette* for the same month gives an interesting, many-sided account. The *Record*, both by report and by leading articles, is lending itself to transmit the message to the Church. From all sides one hears that those who were at Swanwick are being used to pass on what they have themselves received. The *Report of the C.M.S. Delegation* to the East is being issued, and puts the facts which moved the Conference at Swanwick before the Church. There is no need to chronicle here the details which are already widely known. What matters most—what is of infinite moment for the present and for the future—is that we should rightly apprehend the inner meaning of what has happened in our midst.

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Those who know the inner side of things most closely are aware that human “methods”—though the preparatory work done was admirable, as the report of the committee dealing with the needs of India in particular shows (see July *C.M. Review*)—had nothing to do with the movement, and that even the delegation to the East—undoubtedly valuable as it has

been—was in itself of little avail. Through a long discipline touching its life from centre to circumference, through the failure or transient success of every possible scheme and method, through a testing and a proving the depth of which has never been adequately recognized, the Lord of the Church and of the Harvest-field had begun to teach some at least in the C.M.S. that there was no help anywhere except in Him. The long night ended in a sudden gleam of dawn. Death to human plans and strivings turned to life at a touch from God. Stripped of all else, a naked faith—faint and feeble indeed—availed to release Almighty power. This is what makes “Swanwick” ground at once sacred and common to all.

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The response, in its outward result towards missionary advance, expressed itself—is still expressing itself—in gifts of money. This is inevitable and right. But money is not at the root of things. This is no outburst of generosity in response to freshly realized need. Such responses have come and gone. This has been a touch of the Divine Spirit dealing first and mainly with the relation of the individual soul to the Lord, a call to a new life, a gateway to a path of continuous obedience, and therefore of deepening sacrifice. The entering in is but the beginning of a long and costly uphill way, along which the foot-steps to the Cross are clear. It is the old call—simple, yet infinite in its implications—“Follow Me.”

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Faith, love, patience, will be needed to work out the meaning for ourselves. It is not easy to rearrange expenditure, to break away from custom, to simplify life; but hundreds, if not thousands, are seeking to do it as the manifestation of a new spiritual sense inwrought by the Spirit of God. It is for each one a moment of vital import. To look back is to recreate the conditions of the past. It is well that the holiday weeks, in which the pressure of work is lightened, give time for special thought and prayer that the sacrifice may be bound with cords to the horns of the altar.

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Thought travels to all known centres of Christian service : the committee-rooms of the missionary societies ; the local centres of missionary effort at the Home Base ; the parishes where clergy are seeking to influence their people ; the administrative bodies in the mission-field, from the little groups dealing with a single mission up to the recently formed Continuation Committees, embracing a great area of the East in their view ; the leaders and organizers of the Native Churches ; the bands of native communicants scattered through the darkness of the non-Christian world. All these have problems of advance, problems of finance, problems of faith, to face. What would it mean if the God of that little Conference in the heart of rural England were realized as their God too ? if what happened to one should happen to all God's children ? if a like utterness of need should meet a like almightiness of love and power ? It is the possibility of this which makes our reception of the Divine working at Swanwick a peculiarly solemn trust. By our response and faithfulness we lead men to direct their prayer with fresh expectation to a wonder-working God. May He enable us, by following hard after Him, to bring forth fruit which shall remain.

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The three missionary quarterlies are, as usual, full of interest. *The Moslem World* unfolds fresh lines of study concerning the complex thought and customs of Islam ; there is no longer any excuse for ignorance as to the nature of missionary approach. *The East and the West* has four papers on India, none of them quite up to the high level sometimes reached—a useful article on Mohammedanism in Malaya, whose writer is too diffident to carry conviction ; a sketch of the life of Ilminsky, a remarkable Russian missionary in Siberia, whom one gladly places beside Archbishop Nicolai ; and a paper on the Continuation Committee and its work, by Mrs. Creighton, following the Rev. W. E. S. Holland's account of the Conferences held in the name of that Committee by Dr. Mott in India.

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The July *International Review of Missions* is perhaps the best number issued as yet. Professor Westermann's article on "Islam in the Eastern Sudan" is long, and in parts somewhat monotonous, but for sheer knowledge and exact statement it is not easy to excel. It is a part of the investigation being carried on by one of the special Committees working under the Continuation Committee; so is the brief, admirable preliminary statement as to Missions and Governments supplied by Mr. Rowell of Toronto. Sir Andrew Fraser discusses the recent resolution of the Indian Government on educational policy in a fine article. The French Mission in Basutoland is used by M. Jacottet as a striking illustration of the growth of the Church in the mission-field. Two papers deal with the preparation and qualification of missionaries. One, on the place of the foreign missionary in relation to Indians, is a gentle but searching challenge of the common attitude of the foreigner; the other a courteous but final rejoinder to a previous paper, in which Professor Meinhof urged the study of missionary languages at home. Few will fail to be convinced by Mr. Grahame Bailey that, for Asiatic languages at least, language schools on the mission-field are best. President King of Oberlin writes the opening article on "Christianity the only Hopeful Basis for Oriental Civilization"; and Dr. Richter contributes the inaugural address delivered by him on his appointment to the Chair of the Science of Missions in Berlin University: "Missionary Apologetic: Its Problems and its Methods." A threefold account of Dr. Mott's Conferences in China confirms all that was written of the importance of his previous Conferences in India. The most stirring article in the whole number—at least, the majority of readers will think it so—is that by the Bishop of Madras on Mass Movements in the Panjab. The Bishop's urgent and repeated pleas for a developed agency in the region of the Mass Movements in his own diocese in South India are so widely known that his assertion that the need is far greater in the Panjab, where, amongst other organizations, the C.M.S. has large responsibilities, carries extraordinary weight.