

The Missionary World.

THE outward expression of the spiritual movement initiated at the C.M.S. Conference at Swanwick is so far all that could be desired. Inquiry in the central office elicits the fact that up to August 10 the special offerings were well over £93,000. The outlook is full of hope, though the certainty of "a strong permanent advance" still depends on the extent to which those who have responded to the call of God seek the grace of continuance. The situation is simply and adequately stated in an editorial note in the *C.M. Review* :

"Swanwick' and 'July 8' are only the beginning. They are God's call to the Society, heard and recognized as a precious token of Divine love, to extend the knowledge of the everlasting Gospel. That the call may be answered, we need all of us an increase of faith, a revival of spiritual life, a truer spirit of stewardship, a more Christlike simplicity of living, and such a deliberate limitation of personal expenditure as may release more of the resources with which God has put us individually in trust for His own direct service."

The August *Gleaner*—which, by the way, is again this year the popular report of the Society—contains also a personal letter from the Honorary Secretary of the C.M.S., full of inspiring suggestion, and breathing a spirit of humility and of hope.

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The question of "The Sacredness of Money," an address on which is printed in the *C.M.S. Gazette*, is still deeply exercising many minds, and it is being realized by many that simplicity of aim is an essential basis of simplicity of life. Meantime the *Bible in the World* furnishes a beautiful illustration of real giving in South Rhodesia, where the native Christians connected with the mission of the Dutch Reformed Church in Mashonaland have had special annual collections for the B.F.B.S. for many years, even through times of distressing poverty and famine :

"One man, for instance, brought a couple of sugar-canes from his early garden; another the only pumpkin left in his garden by hungry thieves. Others brought green mealie-cobs and wild water-melons. A few women who had nothing left in the granary took a little grain out of the scanty store

remaining in their pots. . . . A number of people gave what they earned by one day's labour in the mission-garden. Several sold bundles of wood, so as not to come empty-handed on Bible Sunday. One man actually put in the collection-plate—or, rather, basket—a large auger, which he had used to bore holes while he was building his house, but which he could now dispense with and sell for the benefit of the Lord's work."

On another page we find some striking instances of "exchange and barter," the actual things—strange and worthless in our eyes, it may be, but priceless to their owners—which men have given up to get some portion of the Word of God. In Timbaktu a colporteur bartered six Arabic Gospels for leather amulets, and a tribesman brought a beautifully embroidered hat and gave it in exchange for an Arabic Bible. An Abyssinian chief gave the weapon hanging at his side for a copy of the Scriptures. In the Solomon Islands Gospels were sold, the natives paying for them in food, fish, strings of teeth, etc. In South-West China the aboriginal tribes-people paid for their Gospels with hemp-cloth, fruit, eggs, and pine-chips. Even in Europe a soldier, having no money, gave his watch in exchange for a Russian New Testament; and in other parts of the Continent a can of buttermilk, three *kilos* of lentils, and a small sack of nuts, were given in exchange for copies of the Word of God.

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The "findings" of the Continuation Committee Conferences held under Dr. Mott's chairmanship in India, China, and Japan last winter have been published in three small pamphlets, which are of unique value to missionary leaders. They focus the experience of the missionary body upon all the great problems of their work. They give an interdenominational and international summary of expert opinion, and provide evidence of a kind never available before. For years to come these pamphlets will probably be a final court of appeal. They supplement, and in some senses surpass, the Reports of the World Missionary Conference. On every question of missionary policy they furnish an unfailing guide. It goes without saying that they should be familiar to members of missionary committees, but

they also have uses for all who care for the wider and deeper aspects of missionary work.

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Whilst China is struggling through many political disturbances towards light and liberty, it is significant that the students of the land are being widely touched by the message of the Gospel. The *Student World* (New York) contains a record of the remarkable fruitfulness of the evangelistic meetings held by Dr. Mott and Mr. Eddy in over a dozen centres, and of the striking collaboration of the Chinese authorities. The *C.M. Review* contains a short account by Bishop Price of the meetings in Foochow, where Mr. Eddy and Professor Robertson were the leaders. In both there is an earnest plea for continued intercession that the men and women whose hearts have been touched may be gathered into the Kingdom of God. This would mean salvation for China.

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The S.P.G. *Mission Field* has two articles which offer new fields for missionary interest. One is on a Medical Mission in Malacca, among Mohammedan women. We know too little of Malaya as a mission field. The other, by the Bishop of Chota Nagpur, gives a most interesting account of a coal-mining district in Bengal, and of the work carried on amongst Europeans and Anglo-Indians there. A considerable number of Indian Christians are employed in various capacities, but the majority of the miners are unevangelized Santals or Bauris. Those who have done evangelistic and pastoral work in British mining districts will realize the difficulty and the possibility of the situation.

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A sentence in the Wesleyan *Foreign Field*, written by a missionary at Wusueh, China, is suggestive at a time when so many missionaries are about to leave the homeland, and so many friends are glad to provide them with some token of remembrance. He urges that the dangers of mental stagnation on the mission field needs an antidote in the form of stimulating and

thought-provoking literature. "Would that a few of our wealthy laymen in England had the foresight thus to enlarge our mental horizon by sending out the *London Quarterly* or the *Constructive Review*." We re-echo his plea, though possibly the *International Review of Missions* or *The East and the West* would be the papers of our choice. Private letters recently received from a number of missionaries show how greatly such literature is appreciated by those who are closely pressed with detailed work. A good book is a welcome present, but a review which comes freshly quarter by quarter means even more in the mission field.

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We Anglicans are slowly awaking to the importance of Sunday-School work in the Church at home; in diocese after diocese steps are being taken to introduce better methods. In the mission field our Nonconformist brethren, who have long led in Sunday-Schools at home, are far ahead of us also. The great World Sunday-School Conference, held at Zurich in July, has revealed the enormous possibilities of Sunday-School work. The attention of missionary leaders should be turned in this direction forthwith. The *L.M.S. Chronicle* for August contains an illuminating paper called "The Children of India: An Opportunity and a Call," by Miss Emily Huntley, who was one of a commission sent out by the British Sunday-School Union to visit typical centres of work in India. The article will be found full of practical wisdom by home organizers and missionaries alike.

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An article on the beginning of missions in Arabia, in the August number of the *Evangelisches Missions-Magazin*, published by the Basle Missionary Society, gives a new idea of the possibilities of that little-known land to those who are familiar only with British Missions. The names of Henry Martin, of General Haig, of Bishop French, and of Ion Keith Falconer bind us for ever to Arabia, but we hear little of the work which is now year by year gaining ground in that land. The Scottish

Mission in Sheikh Othman is well established, though Sana, the capital of Yemen, has not yet been reached. The Danish Mission has extended its work from Aden to Hodeida. The American Mission, founded in 1891, has six stations, with more than thirty missionaries of both sexes, including doctors. Two large hospitals have been established, and others are soon to be opened. School work is only beginning, and the obstacles are many ; baptisms as yet are few. But the confidence of the people has been gained and Christian influence is becoming widespread. The situation is full of hope, yet, as the writer of this interesting survey points out, no one can speak of Arabia without thinking of Mecca, from which annually at least 70,000 pilgrims, many of them Moslem subjects of Christian Powers, go back to strengthen the consciousness of the great brotherhood of Islam in their own homes. When some Christian mission has a firm foothold in Mecca, then indeed a strategic centre of the first importance will have been gained. Those who have unoccupied mission fields specially on their hearts will do well to make this article the basis of their intercessions.

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Leaders of mission study circles will find good material in the textbooks provided for their use this autumn. For advanced work, "The Spirit of Japan," by the Rev. G. H. Moule, is being issued ; for elementary adult circles, "The Kingdom in the Pacific," by a son of the well-known hero of the New Hebrides, will be found of thrilling interest. It is "good method" to lead circles already familiar with the fields of Anglican missions to find the same glow of missionary inspiration and the same missionary principles in regions where other organizations are at work. The heroism of South Sea missionaries, foreign and native, will kindle many hearts. It is deeply important this winter that the mission study circle should not only maintain but develop its place in the life of the Church. The newness of the method is passing, but its value is being more clearly established every day. In the wide area touched by the C.M.S. Swanwick Conference, no means will prove more

fruitful in the garnering of results. It is worth while to spend time in order to secure the organization of well-worked, ably-led study circles in every parish.

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The United Council of Missionary Education does not care for adults only. A delightful set of "Talks on Japan" for use in children's mission study circles has also been published. In addition, a book of vivid stories, intended to be told, not read, to such boys as scouts—"Camp-Fire Yarns"—has been issued, with notes to aid the story-teller in his task. Gradually we are being equipped with excellent material for our work. It lies with us to use it with proper power behind. Someone has said that a rifle-ball in motion effects more than a cannon-ball lying on the ground.

G.



Discussions.

[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]

"TITHES AND THE POOR."

(The "Churchman," August, 1913, p. 636.)

I AM much obliged to Mr. Price for his letter in last month's CHURCHMAN. I certainly should have added a footnote calling attention to the fact that the authority for the so-called "Canones Ælfrici" is somewhat uncertain. Two questions are involved: First, this particular authority; second, even apart from it, how far some portion of the tithe was regarded in England in the early Middle Ages as the heritage of the poor. Both questions are too large for full discussion here. I am quite prepared to admit that Lord Selborne has adduced sufficient evidence to show that these "Canones Ælfrici" must be received at least with caution. At the same time I do not think that the second question would then necessarily be answered in the negative. Hatch (in "The Growth of Church Institutions," pp. 114, 115) writes: "It would be improbable, even if no positive evidence on the point existed, that our own country, which followed closely in most other respects the