

The Missionary World.

THE "May meetings" now press backward into April and forward into June. They make a visible mark in London, second only to that made by "Assembly week" in Edinburgh. This year there has been, at any rate in the larger gatherings, a note of thankfulness and hope. Whether the marked financial relief which has come to many societies on the Continent and in America, as well as in Great Britain, has any direct relation to the better conditions of trade, it is difficult to decide; it is at any rate certain that there is a widespread spiritual movement which is finding expression partly in the increase of gifts. The C.M.S. alone has received upwards of half a million within its financial year, a record income for any missionary society. The speeches at the anniversary meetings—so ably reported in the *Record*—and the Committee's *General Review of the Year*, are stimulating reading. Thousands of friends all the world over will rejoice, most of all the faithful missionaries in the field.

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The responsibility of guiding so great a work and of administering so large an income are very heavy. Those on whom the burden falls need, in no common measure, our prayers. The affairs of a great society need the service of many minds and of many types of men—the optimist who attends to our eyes, and the pessimist who attends to our feet, to quote the Rev. T. Wood's story at the Albert Hall. Vision and organization need to be combined. Mr. Bardsley, we note, has been obliged to leave his post for a month's complete rest. He will have gone with the memory of a great anniversary, with its seal upon the work of the Swanwick Conference, to encourage him. Much of the present uplift in the C.M.S. is due to his faith and spiritual leadership. Many will pray that renewal of health may be speedily and completely given; not only the C.M.S., but the Church has need of him.

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The Student Volunteer Missionary Union looms large in the missionary outlook of the Church. Many of us are moved by its splendid ideals; we adjust our other plans to attend its great conferences; we count on its members as the largest asset for the evangelization of the world; we draw inspiration and courage from the youth and faith and hopefulness which it embodies. But few of those who love the S.V.M.U. realize the policy by which, far back in the colleges, it prepares for great results. It is not merely a net to gather outgoing missionaries together, but part of a long course of husbandry—patient, tactful, wise—leading to a hard-earned harvest. Behind the S.V.M.U. is the Student Christian Movement, of which it is a part, cultivating missionary life by deliberate spiritual processes through the Christian Unions in the colleges. An article in the May number of the *Student Movement*, addressed by the Rev. W. Paton, Assistant Secretary, to student readers, lets us into the secret of student methods; we find in them a living application of principles which are equally potent to quicken the missionary service of the whole home Church.

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In order to show what "careful planning can do for missionary interest in college," Mr. Paton urges that the Christian Union—the student parallel to our ordinary parochial agencies—can "become a valuable instrument for aiding the missionary enterprise." "The burden of missionary policy," he tells the students, "should fall on the Union as a whole, and not on the student volunteers alone;" foreign missions are second in importance only to Bible study. "Missionary interest ought to be at the heart of the Christian Union." At bottom this is not a question of organization, but of belief—"that driving conviction which can alone be dignified by the title." "Christianity is either missionary or nothing." It is Mr. Paton's experience that to gain this conviction retreats for united study, meditation, and prayer are markedly useful. "A systematic campaign of education" must follow by means of general meetings, social gatherings ("squashes," in student parlance) to meet missionaries, and

missionary study—study circles of the orthodox type being supplemented by private reading with opportunities for discussion, and the introduction of missionary literature, “especially, perhaps, biographies.” “If we really know what we want to do, there is always a way to do it.” The daily or weekly prayer-meeting, almost universal in college Christian Unions, should be planned to include prayer for missions. “Missionary work is never merely ‘facts’; it is rooted in human destiny and Divine love, and to understand it must be to pray for it.” Knowledge and prayer will thus inevitably lead to personal service, which is the great end of the endeavours of the Christian Union.

“In some way or other the knowledge we have gained must be carried out in action. Whether it be in helping the home propaganda of the missionary societies, in filling a congregation with missionary enthusiasm, in teaching children about missions, or in service on the mission field itself, we are bound to discharge our debt if we have once *known*.”

Here the Student Volunteer Missionary Union steps in to help and to harvest.

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The closing paragraph of Mr. Paton’s paper has a message wider than that of the student circle to which it is addressed.

“Finally, it cannot be too strongly emphasized that the whole success of any missionary policy depends upon the spiritual life of the Christian Union. We would dare to hope for unions where it would be hard for a man or a woman to choose a life-work selfishly, where knowledge means service, where there is—let us not shrink from the word—consecration. Without this, organization accomplishes little; but if there be this life of the spirit, there is an end of deadness and dryness, and the great issues of life and the will of God stand out plain and clear.”

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Looking more widely into the student world, we find the student movements not only in Great Britain and Ireland and the Colonies, but also in North America, various countries in the Continent of Europe, Japan, China, India and Ceylon, and South Africa, welded into a great World’s Student Christian Federation, of which Dr. John R. Mott is General Secretary, and Miss Ruth Rouse Secretary for work amongst women students. The organ of the Federation is a quarterly called the *Student*

World, published in New York. It is always eagerly read by the writer of these notes, but too seldom finds mention in them. The contents of the April number give an idea of the width of its scope. The opening paper is on "Oriental Women in American Colleges;" a striking study of the little-known conditions of student life in Belgium comes next; then the Student Secretary at Buenos Aires tells the story of a recent international student conference held in Uruguay; a Chinese Secretary reviews the conference of Chinese students—130 in number, both men and women—held during the great Student Volunteer Conference in Kansas City last January; the woman student in France is described in a short paper characterized by knowledge and insight; a diagram prepared by Chinese workers shows the wide programme prepared for work among Chinese students by the Y.M.C.A. in Foochow during 1913-14; twelve pages of editorial notes and news from the student world completes the number.

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Few missionary periodicals record more living work than *China's Millions*; even its shorter papers are often rich in their suggestion of possibilities. A case in point is the account given in the May issue of work for students in Government schools in Chengtu carried on in a Sunday afternoon English Bible-class in the home of a missionary. The leader, Mrs. Hampson, reports a membership of over thirty at the end of only four months' work. The men come from official families, some of them very wealthy; they are students in the Foreign Office, the Government Law School, the Foreign Language School, and in various Government High Schools. Details of great interest concerning individuals are given. Of the class as a whole the leader writes:

"They have been studying the Gospel of Mark in English. . . . They usually come very early, and are never in a hurry to go. . . . They ask many questions, and most of them are intensely interested in following the life of our Lord as we read from week to week. Some study the New Testament at home quite diligently. . . . They are quite free to visit us whenever they wish; many of them bring their difficulties to us and ask us to pray

with and for them. Some are learning to know the value of prayer. . . . Many have brought their families and friends to visit us, and we have visited in their homes. . . . We would ask for an interest in your prayers."

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Space does not allow of more than passing reference to other articles in the May magazines. In the *C.M. Review*, those who heard the Bishop of Madras at the C.M.S. annual meeting will welcome "A Suggested Policy for Mass Movements," by the Rev. C. F. Hall, and the Rev. G. H. Cranswick's paper on "Six Months in the Doonakal Diocese." In *India's Women*, Dr. Fletcher Moorshead finds in "Women's Medical Missions" the call of a great opportunity. Another good paper on medical missions—one of a series—is found in the Wesleyan *Foreign Field*. The *L.M.S. Chronicle* publishes a vivid account of a hurricane by a missionary in Raratonga, and a charming little record of a meeting of the Literary and Debating Society at Tiger Kloof, South Africa, showing extraordinary mental growth among the students. The *S.P.G. Mission Field* has, amongst other papers of interest, a long account of Miss Riddell's work among the lepers in Japan. The story of "A Japanese Criminal's Repentance," in *The Bible in the World*, is very striking. In *Our Missions* (F.F.M.A.) we notice a summary, translated, of a graphic account of his recent visit to Madagascar, by M. Couve, Director of the Paris Missionary Society, and a thoughtful study of "The Missionary Motive," by Robert Davis. Lastly, the *B.M.S. Herald* is a report number, surveying the work of the Baptist Missionary Society "Under Six Flags"—Britain, Italy, France, Portugal, Belgium, and China. G.

