

The Missionary World.

IF words brave and grave are an indication of the real attitude of the missionary societies under the first shock of the war, it may thankfully be allowed that they, like the nation as a whole, are acquitting themselves worthily. It can even be said that the immense circulation of the missionary magazines makes them a national asset just now. It is in their power to represent the Church at its best. They can bring into our homes, not merely a plea for the particular interests or views which they represent, but a steady presentation of the faithfulness of God to His people which shall aid them to stand humbled and undaunted in the stress. They can remind us unswervingly that God is the Father of all, and apply to the European situation that brotherhood of love in Christ Jesus upon which the missionary position to the non-Christian world is based. They can save us finally from that pitiful cry which they themselves have so ardently resisted when applied to home interests: "We must think of ourselves first." They can be the exponents of that resistless faith, hope, and love, which interprets the message of Calvary to the world, and which never speaks so calmly and clearly as in the clash and clamour of a bitter strife. If the missionary ranks falter, the Church will be driven back to its first line of defence. This is unthinkable. If the onward spirit of faith be maintained, God will take care of the plans, making them possible or exchanging them for something far better in His time.

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On August 8 the Society of Friends issued their address "To Men and Women of Good-will in the British Empire." Thus early in the war they spoke words of inspiration and guidance to the Church, and in particular to all missionary bodies, through whose action good-will must spread and social foundations be consciously or unconsciously laid. We commend a study of this paper to all missionary workers, both those who

do and do not look beyond the horizon of their own work. It will guide the one class, it will enlarge the other. The missionary ranks of the Church also owe a debt to the *Times Literary Supplement* of August 27 for its "Thoughts in Adversity." The writer, having pointed out that there is "the lower faith that we must win because we are right," urges that "this is the time for us to recover the higher faith that we must disregard defeat because we are right." He goes on to say :

"It is for us now to make the answer of faith to this silence of a Heaven that faith alone tells us is not indifferent. And the answer now is one of deeds, not words, but of deeds made constant by the faith that is behind them. It is not for us to expect failure or success, not to be cast down or puffed up by winds of fortune, but to remember always that the cause is greater than the fortunes of those who fight for it. . . . We must fight as if all the odds were against us, and there were nothing but the cause to make us fight, if we are to keep our souls worthy of the cause to the end."

We are further strengthened by the "Call to Prayer in this Time of Trouble," issued by the Collegium, of which the Rev. W. Temple is chairman, with its confession and comprehension, and its plea for "quiet centres of peace and love, through which the Spirit of God can work." The war will show the Church as well as the nation something of the magnitude of its resources.

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Since we last wrote the area of the war has been greatly extended, and in each instance with a strong bearing on missions. Japan entered the war area on August 15, and finally declared war on August 23 ; a German steamer has been seized by British forces at Lake Nyasa, and there has been active fighting at Karonga, one of the stations of the Livingstone Mission ; raids have been made in British East Africa by German forces operating in the neighbourhood of Voi ; fighting is reported on the Belgian Congo ; Togoland has surrendered, and the celebrated wireless station has been destroyed ; German Samoa has surrendered to the expeditionary forces of New Zealand. The fact that England and France have stated their thankfulness at the prospect of fighting shoulder to shoulder with the brave Indian troops shows the extent to which the

world upheaval has grown. It has been freely said that the map of Europe will be changed by this war: so also will be the map of the world. Prayer should be earnestly offered that the area of strife may be limited, in the mercy of God.

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With the breaking out of war, naturally the British Consul was withdrawn from Dar-es-Salaam, and the C.M.S. missionaries in German East Africa are isolated from us. We are not afraid for them. Not only are they in the keeping of God, but we believe the German administration will continue to extend to them that courtesy which has hitherto always marked their mutual relations. The large L.M.S. work in Samoa has experienced great kindness from the German officials since 1899; now they and some Germans on their staff will suddenly find their work in touch with British rule again. We are indebted to the *L.M.S. Chronicle* for the statement that there are altogether some 800 German missionaries in British possessions and colonies, about 400 being in Asia and in Africa respectively. Their welfare is a matter of deep concern to us. The statement made in the House of Commons on August 27 is reassuring and worthy, being to the effect that the Government were confident that sympathetic consideration would be extended to German missionaries in the Colonies and Dominions, as well as in India, who were engaged in purely religious work.

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The China Inland Mission has more than 100 German workers associated with it. *China's Millions* says: "Circumstances beyond their and our control have brought our nations into conflict, but we pray that nothing may disturb the love existing between us." The L.M.S. is in close touch with the work of German missionaries in South India, South China, and South Africa. Instructions have been sent to their missionaries in these fields to give all the help in their power to the German missionaries who are in need. This will be the natural attitude of missionary bodies all the world over.

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But over and above such particular effort we note with thankfulness the statement in the *Record* of August 28, opening a channel for the gifts of those—and they are many—who have on their hearts the needs of the members of Continental missions, whether they come from the lands of our allies or of our present enemies. It is pointed out that these Continental missionaries are finding themselves in difficult conditions, cut off from all supplies from their home base. “Brotherly aid to Continental missions in their present distress would be practical proof that Christian love transcends differences of nation and race.” Therefore a temporary emergency fund has been opened, and it is earnestly to be hoped that the signatories to this statement will receive many gifts. Every week brings fresh evidence of the urgency of the need. If any of our conceptions of giving deserve the term of Christian giving, this does. Even though the modern work of the C.M.S. is not so closely allied to German missions, who can ever forget what German missionaries did for it in earlier days? and who is there who does not with unfading love and reverence think of Rebman and Krapf, of Christlieb, Zenker, Weitbrecht, and a host of others, our brethren and theirs?

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The actual difficulties in which British missionary societies are placed are really serious and require to be looked at steadily. Several announce the postponement of autumn meetings in London, and of the departure of missionaries, and the difficulty of remitting supplies to the field. As an illustration of pressure in the field, the *L.M.S. Chronicle* says that in Madagascar it has been found impossible to secure cash, the French banks in Tananarive refusing to honour drafts in the period of war. Some reductions in the issue of missionary literature are recorded; there might well be other economies in this direction, and it may be that after the war this reduction could be permanent, loss being avoided, perhaps, by an extension of the principle of co-operation in publications. The C.M.S. announces that, while exercising all possible economies and releasing some

of their missionaries and staff to serve their country if they so desire, every effort will be made to carry on the work in a normal way. Whatever be found possible or impossible in the unknown circumstances, the fact remains that the chief problem centres in money. On this the *S.P.G. Mission Field* has some fine words from the pen of Bishop Montgomery. He refers to the thrill of reading in a time like the present of deserters returning to the ranks, and points the application to missionary malingerers, adding: "Times of peril and deep responsibility in any direction help us in every direction. The whole character is purged. We are brought up standing." He says, in answer to the question, "The times are bad, something must be given up: what is it to be?" "Our answer is clear: Anything but the promises we have made to our men and women in the fighting line."

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Great sympathy will be felt concerning the statements in the British and Foreign Bible Society *Gleanings*. Last year the Society was employing about 200 colporteurs in Russia, Germany, Austria-Hungary, Servia, France, and Belgium. The majority of these men will now be serving with the colours. Let us not forget that French Protestant pastors and Roman Catholic priests will also be at the front; among the former are to be found names distinguished in the missionary world, leaders of the Paris Evangelical Missionary Society.

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The C.M.S., B. and F.B.S., L.M.S. and B.M.S. publications remind us of the "cordial" of history, though we thankfully observe that there is no indication of "drooping spirits" to which it might be applied. Thus, the C.M.S. recalls that it commenced its career in a war which lasted for twenty-two years, when Ireland was in rebellion, and when bank payments in specie were restricted. The B. and F.B.S., at a slightly later date, had its birth when "the price of bread rose to 1s. 4½d. the quartern loaf. Our trade was half ruined, our poor were half starving." The L.M.S. gives the names of eight seamen of

H.M.S. *Bellerophon* who sent to that society their share of the first division of prize-money (£18 16s.) arising from Nelson's victory in the Battle of the Nile. The B.M.S. most helpfully records the experiences of their Society in the stress of previous wars. During the Crimean War in 1855 the receipts were only £250 short; in 1856, as the war dragged on, the report continues, even though legacies fell off, "taking this difference into account, the Society's income is in excess of the previous year by £1,307 os. 4d." In the following year and during the Indian Mutiny the total receipts were again greater. We echo their wish that our Lord may, in the "very greatness of the time, find an eager and sacrificial response in the hearts of God's people." G.



Notices of Books.

SOME QUESTIONS OF THE DAY. By Henry Wace, D.D., Dean of Canterbury. Second Series. London: C. J. Thynne. Price 3s. 6d. net.

The volume is a reprint of papers by Dean Wace which have appeared in the *Record*. We may safely say that no man living has a wider range of thought, a firmer hold on fundamental principles, and a more pointed way of expressing himself, than the Dean of Canterbury, and anyone who takes the trouble to master the present volume will find himself well equipped for approaching the theological and ecclesiastical questions of the day.

We proceed to enumerate some of the more important conclusions to which the Dean seeks to lead his readers, and we trust that the result will be a desire to study the arguments by which those conclusions are reached. It should be explained that the subjects discussed fall under four heads—namely, questions "National and Ecclesiastical" in general, questions concerning "Convocation and the Church," "Scriptural and Doctrinal" matters, and matters which deal with "Practical Religion."

The first question which is brought before us is the Ulster question. An explanation is given how far it is a religious question and how far it is not. There are strange misconceptions abroad on this point. It is an entire mistake to imagine that there is any desire to dictate to people what religious opinions they should hold. Ulster has all along been strongly Liberal on this point. What Ulster protests against is the usual practice of the Roman Church to dictate to people what religious opinions they should hold, and also the fact that the Papacy has always claimed the further right to dictate to the State what policy it should pursue. The Dean appeals to the recent *Ne Temere* and *Motu Proprio* decrees on these points, and shows that these