

The Missionary World.

THE admonition of the simple hymn "Let courage rise with danger" has a growing message for the missionary world at home, and also, as far as we can judge, it meets with a growing response. Two or three years ago a writer in the *Hibbert Journal* said: "Every degree and every form of courage tends to raise the whole tone of life within the range of its influence, in proportion to the amount and the quality of the endurance exercised." The words are significant to-day. As nation after nation gets involved in war, as the locking in a mighty struggle grows more desperate and determined, as expectations and fears alternate, so the value of courage increases. If it be exhibited in the nation, it must insensibly steady the Church's enterprises; if it be exhibited in the Church, it must inevitably steady the nation. The unfolding of movements in their magnitude generates a universal courage, for the scale of great designs nerves men to great endeavours. This is essentially the case with Christian missions. However locally important, it is not the success of this or that society in the present stress that is of moment, but the attitude of the whole missionary world to the Cause in which it shares. It is not the evangelization of this or that area or people—however locally needful—that stirs the Church to further forms of courage. It is rather the unfolding on a world-scale of a world need, whether it be seen in Europe, Asia, Africa, or America, that by its magnitude moves men to attempt the utmost that they can. And if for such a need there be but one and only remedy, for political and social distractions as well as for individual and universal spiritual woes, then the heart of the Christian will be moved to see that if in the Christian Faith and in that alone, and in the one and only Name given under heaven by which it is distinguished, can men be saved, the courage that is born of great enterprises must be theirs.

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After all, the term "foreign missions" is, at a time like the present, quite inadequate to express the Church's mission in the world, in so far as we attach to it a limitation of meaning for anything more than purposes of convenience. Ultimately there is no such thing as home or foreign in the Kingdom of God or the Church of Christ. Christian missions, wherever they are, are the fullest expression of the Christian Faith, the strongest Christian evidence that exists, and the clearest vindication of Christian truth and Christian activity, and the chosen channel for the atoning Love of Christ to all mankind. Such a cause cannot fail, workers in it cannot tremble; it is of the *esse*, not of the *bene esse* merely, of the Church. Those committed to such a cause, on such a scale, with such a Leader, are rightly courageous.

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The three chief missionary quarterlies for October are before us. *The International Review of Missions* opens with an article by the sixtieth Archbishop of Upsala—Dr. Nathan Söderblom—entitled "Does Primitive Heathenism Present any Points of Contact for Missionary Work?" A book review by one of the professors at Leiden University is the only other Continental contribution. But there are three strong American papers, one by Dr. Hawks Pott of St. John's University, Shanghai, comparing and contrasting the conversion of the Roman Empire and the conversion of China; another by an American missionary in Japan on "The Vital Forces of Japanese Buddhism in Relation to the Gospel"; and the third, an interesting series of "Notes on a Study of the Relation of Church and Mission," by Dr. Fleming, until recently a professor at the Forman College, Lahore, but now organizing a Department of Missions at the Union Theological Seminary, New York. Miss A. Werner (Associates' Fellow, Newnham College) writes on "The Value of Folk-Lore to Missionaries." There is an excellent paper on "Lepers and Missions" by Mr. John Jackson; a Scottish missionary writes on "Self-Support in the Church in Formosa"; and a second section of the

"Survey of Roman Catholic Missions" deals with India and Ceylon. Among the book reviewers we notice the names of Mr. Kenneth Saunders, first associated with Principal Fraser in Trinity College, Kandy, and now Y.M.C.A. Literary Secretary for Buddhism; Professor Douglas Mackenzie of Hartford, U.S.A., who contributes an able notice of Canon C. H. Robinson's new "History of Christian Missions"; Bishop Stileman, and the Rev. G. H. Moule of Damerham.

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But the article which will probably most appeal to readers of the *CHURCHMAN* is "The Quest for a Message," by Dr. W. M. Macgregor of Edinburgh. It is a singularly thoughtful analysis, based on Isa. xl. 6-8, of a present mood, and unfolds most helpfully the resources in "the Word of our God" which avail to counteract it. Dr. Macgregor writes:

"The present situation is so monstrous that many people find difficulty in reconciling it with any thought of the Divine government or the Divine goodness. Some are asking why God should allow such things, while others are at a loss to conceive of any message of goodwill which would not sound shallow and incredible in the presence of them. No man can pretend to see the end of these confusions, and an impatient sense of the futility of talking grows upon the mind. For the present, it seems to many as if it were enough blindly to work their way through, leaving it to those who may come after to consider what Gospel, or if any Gospel, may then be left to the world. It is clear that such a mood must check all missionary enthusiasm, for how are men to present to a critical non-Christian population a religion which appears on the surface to have so utterly failed them in their time of need?"

The whole article is of universal interest and value.

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The East and the West provides an admirable list of contents, nor are the articles themselves less to be appreciated. India occupies the foremost place. Mr. R. Machonachie writes on "The Response of India to the Call of Empire," once more using his pen to express the devotion of his life to the Indian peoples and the Christian Faith. The Bishop of Bombay writes trenchantly on "Topics of War-time in India," and takes occasion to deal with the subject of diocesan and

provincial Councils. Miss Eleanor Gregory writes on "The Message of the Christian Mystics for India." The article is a thoughtful and suggestive one. Miss Gregory finds a reason for the comparatively slow advance of the Gospel in India in the fact that missionaries have not been trained to present Christian truth in ways acceptable to the Indian mind. Working out—necessarily in merest outline—the Indian idea of God and of the nature of the universe, she shows that Christian mystics are those that have a message which will relate itself to India's need. On the side of Indian thought, Miss Gregory quotes from Mr. Bernard Lucas's "Christ for India," and Mr. J. N. Farquhar's "Modern Religious Movements in India," comparing with them extracts from some of the Continental and British mystics, and the teaching of some of the Alexandrine Platonists as summarized by Dr. Bigg. The subject is far too large to be convincingly dealt with in a single brief paper, but Miss Gregory opens a door of thought before her readers. It will be well for the progress of the Gospel in India if many pass through. Miss A. J. Marris of the L.M.S. contributes an article on "Forty Years in Zenanas." The editor has been fortunate in securing one of Dr. Zwemer's comprehensive papers, "The Horizon of the Moslem World." Those who study and speak for Moslem Missions should read it. Manifestly Dr. Zwemer sees the streaks of dawn along this horizon.

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The Moslem World completes with the October issue its fifth yearly volume. The number is up to the average—which is a high one—and contains *inter alia* a masterly article of great length by Canon W. H. T. Gairdner on "Mohammedan Tradition and the Gospel." To those who desire to be in close touch with Islamic thought and to keep abreast of the rapidly changing conditions in the Moslem world, this quarterly review is indispensable.

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Canon Robinson has just published, in the International Theological Library, a "History of Christian Missions," which

will be widely welcomed and constantly used. It does not, perhaps, give as much on the side of newer movements in the mission-field as one might have desired, and no clear general impression is left of the various countries as they are treated one by one; but the writer has amassed a vast number of significant facts, and states them clearly and attractively. The task was an almost impossible one, especially for a man with many pre-existing literary responsibilities. But in the fact that he has made intelligent missionary service more possible for thousands of others, Canon Robinson will have his reward.

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It is not too soon to refer again in these pages to the cause which another missionary quarterly advocates—very simple in comparison with those already noted, but representing a vital part of missionary service. *Bible Lands*, the quarterly magazine of the Jerusalem and the East Mission, by its appearance reminds us that Bishop MacInnes has a great task on hand, and one for which all readers of the CHURCHMAN will work with new hope. The opportunity will be given to many now to “begin at Jerusalem” in a new sense in their missionary giving and also in their prayer. Bishop MacInnes is addressing a great many meetings in various places, and he will need all the sympathy which can reach him from every side in the delicate circumstances in which he takes over his diocese. It is enough to say that the Bishop’s house in Jerusalem is said to have been occupied by Djemal Pasha, a keen foe of Enver Pasha, for some time, to show that his see is situated at the heart of the crisis in the Near East.

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We are indebted to the *Missionary Review of the World* for an illuminating paper of considerable length on “How to Secure Large Gifts.” This is the first title, but, lest it should be misunderstood as some patent means of doing the impossible, the second title must be given also: “Spiritual Methods of Developing Adequate Stewardship.” This is a Christian

paper ; the writer of it understands the sacramental value of money, and he makes it plain that the nature of the plea for large gifts presented to men who, presumably, have it in their power to make them is paralleled in importance by the spiritual preparation of the man who makes the plea. We err often in thinking that the giver, only, needs to be converted to the will of God ; so, too, does the collector ; and so, too, does the dispenser of the gifts received, and these three stages in missionary finance need to be given an equal prominence. But to return, the writer thus sums up his article :

“All of these cases bring us to brief but definite conclusions that giving must never be mechanical, that no pressure but the pressure of Christ's love must ever be put upon the life, that the call of the Church must be as big as the world, and that with the world's need before the Church, the Church must be driven to its knees. Truly, the only way of caring for the world's need in this crisis-hour in world affairs is, as in ancient days, ‘Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.’”

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