

The Missionary World.

THE regret with which we learn of the resignation by Sir John Kennaway of the presidency of the C.M.S. is equalled by the pleasure with which we welcome Sir Robert Williams as his successor. Those who were privileged to know Sir John Kennaway in private as well as in public life can best realize how faithfully he gave himself to the work and how much he contributed to its well-being. For some time past he has been wont to transfer some of the more onerous public duties to his successor, and we are sure that the sense of loss involved in his official severance from the work will be assuaged by the knowledge that the new president will maintain all the best traditions of the Society and yet face with fearless insight the problems of the new day which lies so close ahead. One of the signal tokens of God's goodness to the C.M.S. is the succession of true and able men raised up to fill the offices of president, treasurer, and honorary secretary.

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The Conference of British Missionary Societies held in June, at Norwood instead of at Swanwick this year, has already been reported in the weekly religious Press. But one or two of its main features call for notice here. It was, as always, an occasion for fellowship and intercourse of a specially genial kind, but in addition this year there was a new spirit of agreement in definite united intercession, and a fresh zest and energy in discussing the co-operative side of missionary work. The advance was not shown by ready acquiescence in suggestions sent up by the various committees, but by the healthy vigour with which proposals were challenged and debated, and the open mind with which solutions, when found, were recognized and accepted. The Conference is developing a common mind and will, and though it has no executive functions, the representatives sent up by the various societies not only contribute to the conclusions arrived at, but are able to commend them, in the light of the mind of the Conference, to their committees. This year the Conference reconstituted the Board of Study for the Preparation of Missionaries on new lines—as proposed by the Board itself—with a view to giving it a closer relation to the Conference and making it more fully representative of the societies.

The C.M.S. is facing with resource and energy the somewhat serious situation created by the lessening of income and the increasing claims of the work abroad. Readers of the *CHURCHMAN* will already have received the letter issued by the secretaries and the valuable pamphlet of *Suggestions*; both have been issued separately and also printed in the July issue of the *C.M.S. Gazette*. We trust that the clergy everywhere will respond to the appeal specially made to them for co-operation and will apply for and make full use of the *BULLETIN* which is being prepared exclusively for their use. The first issue is now ready, and can be had, by clergy only, on application to the Home Secretary at the C.M. House.

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China's Millions for July contains an address by the treasurer of the C.I.M. in Shanghai which should be read by local missionary treasurers and collectors and by the members of all committees which deal with missionary finance. It is an amazing record of "the splendour of God in providence." It is abundantly clear that the Mission has not lacked experience of financial strain, yet the growth of the income has kept pace with the growth of the work, and Mr. Hayward was able to bear witness that not one farthing of the total expenditure in China—£1,100,000—was spent before it was received, that there is no entry of any bank interest for overdraft, and there has been a balance in hand on every day of the twenty-eight years that he has been in the Shanghai office as on every day that preceded them since the Mission was founded. This is a unique record. We quote it because its secret does not seem to us to lie so much in the distinctive methods of the Mission as in the life of prayer and faith which underlies its work.

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Once more the floods are loose in China and the new Government which it was hoped was getting settled has been overwhelmed. It is possible that by the time these notes are published the nominal monarchy may again be a thing of the past. The great mass of the Chinese people do not know one form of government from another, and are at the mercy of the few who are striving to work out good or bad ideals. Fluctuations are inevitable when a people so vast and so immature are awakening and when the educated few are removed so far from the ignorant many. The form of government matters little, but China needs true patriots as leaders, who will

care for the interests of their country, not for their own. Among the Christians such are not lacking. The situation is a call to prayer. It would be a grievous set-back to the cause of Christ's Kingdom if China reverted to militarist rather than to constitutional rule. For one thing, Confucianism would probably be made the religion of the State. The whole body of Christians will need both courage and wisdom in this fresh crisis which confronts them.

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Those who realize the great work of American missions are watching with interest the gradual evolution of the *Missionary Review of the World*, a magazine long edited by Dr. Pierson and now the property of a body representing the main American mission boards. The magazine has a great opportunity at a time when America is freshly involved in war and has much to think of outside her past experience. In addition to the large funds needed for Armenian and Syrian relief, a great "Christian War Programme" is being undertaken by the International Committee of the Y.M.C.A. For work amongst American soldiers in France and elsewhere 1,000 Y.M.C.A. secretaries are needed, and 200 buildings are to be erected at mobilization camps. Three million dollars is being raised to initiate this work, and all the while America needs money and men and women for her great missions in non-Christian lands. It is good that the *Missionary Review of the World* is in existence to reinforce the appeal of the denominational magazines.

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A striking article on "Recent Movements in Japanese Thought," by Professor Masumi Hino of Doshisha University appears in the *International Review of Missions* for July. It is a penetrating study, sympathetic but highly critical of the transformations in thought which have taken place since 1868. The period of imitation and admiration of foreign civilizations which prevailed until 1890 was followed by a period of self-assertion in which the cry of "Japan for the Japanese" rang through the country and the young Japanese churches grasped at independence. From 1901 to the present day what Professor Hino terms "the Romantic period" has set in. It began with the luxuries which were the result of the victory of Japan over China. Students and preachers turned from subjects which taxed reason to those which excited sensation. Pictures were introduced in newspapers and magazines; food assumed a

new interest. The happiness of individual citizens was thought of before the welfare of the State. Freedom tended towards libertinism. The sense of duty has been weakened among young people and ethical foundations have been shaken. The situation, which is too complex to reproduce in a brief note, is one which all missionaries to Japan should study, and it contains elements which have strong admonition for ourselves. Professor Hino holds that the Japanese now recognize the need for religion far more than they did at the close of the nineteenth century, and urges that the whole country is open to Christian instruction and will yield a rich harvest in response to steady work.

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We note with pleasure that the Candidates' Fund associated with the monthly intercession paper issued by the C.M.S. is increasing, though it is still very far from equalling that raised in a similar way by Canon Bullock Webster for the S.P.G. Every indication that the Church is concerned with the equipment of missionaries gives hope of a better day. An article in the July number of the *International Review of Missions*, while touching sympathetically on the work done in training institutions and by the Board of Study for the Preparation of Missionaries, urges that the more responsible task lies upon the Church as a whole, which should not only insist upon adequate specialized preparation being provided and be willing to meet the inevitable expense, but should also use its own agencies of home, school and parochial life as a means of preparing men and women qualified to be missionaries. Clergy will find it worth while to make this paper the basis of a parochial conference in which they may gain light as to the real value—or otherwise—of existing local agencies in building up Christian character and true life ideals.

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In days when anything either on education or on India commands attention, Miss McDougall's article in the same *Review* on "The Higher Education of Indian Women" is sure to have many readers. The broad outlook taken by the best missionary educators is a model which many need to copy at home. Miss McDougall not only works successfully at the problems which centre round the Christian College for Women at Madras, of which she is principal, but she finds time to watch the whole trend of educational matters

in India, discerning tendencies as yet only half-defined and foreseeing dangers which lie in the near future. Missionaries are increasingly learning to make this wider contribution to the life of the country in which they work. A paper on "A Conscience Clause in Indian Schools" in *The East and The West* by the Rev. W. E. S. Holland is another illustration of this. Missionary work is claiming from its home supporters not only the traditional guinea multiplied many times, but intelligent study and wide outlook. The true "experts" are not those who are trained to make detailed decisions in accordance with precedent in committee rooms, but those who are steadily seeing the growth of the life of the nation as the background for each separate piece of work, and who are prepared to re-estimate the value of every part in relation to the whole.

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Opponents of Prayer Book Revision at home will gain by a perusal of the paper by the Rev. Copland King on "Prayer Book Revision in the Mission Field" in the current issue of *The East and The West*. The writer shows that whatever may be said for maintaining the English Prayer Book as it is, there is no reasonable ground for applying the same arguments—even if they were conclusive ones—to the churches in Greater Britain. He quotes statements showing that at the Pan-Anglican Congress missionary leaders from Africa, India, China and Japan urged that the Prayer Book, as it stands, is, when translated into the various vernaculars, unsuitable and incomprehensible to the people. It seems to be generally agreed that it would not be impossible to arrange for a book which should be freely adapted to special needs and yet remain in all languages a bond of union between the mother and daughter Churches. But at present there seems to be no authority which can sanction or direct such revision, and here, as elsewhere, we find ourselves thrust back on the urgent need for legislation which shall liberate our Church to arrange its spiritual affairs at home and throughout the world.

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