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## The Missionary World.

AT the moment of writing, three great centres of political interest are charged with missionary import. There is the Turco-Italian war, exposing a large area of possibility for international complications and bearing upon two such widely different questions as the presence of Islam in Europe and the balance of power in the Mediterranean. This links itself not indirectly with the second centre of interest—the visit of King George and Queen Mary to Delhi for the Durbar, necessitating a passage through the eastern Mediterranean. The Durbar, in turn, opens the question of the relationships between Great Britain and India, and is fraught with many issues for good or for evil. We shall do well to pray, for the sake of the spread of the Gospel, that the good understanding subsisting between the King-Emperor and his Indian subjects may be maintained unbroken, and that the designs of any who would exploit it for unworthy ends may be frustrated. In the Farther East, all eyes are drawn to China. The serious rebellion threatening the Manchu Dynasty may not only directly affect foreign missionaries and Chinese Christians, but also lead to international complications. China needs our earnest prayers, lest her liberation should be delayed by this internal conflict. It was almost bound to come, as the *Times*, in a leader on October 14, on the crisis in China, points out, quoting a suggestive sentence from Tocqueville: “Experience proves that the most perilous moment for a bad Government is that in which it begins to reform itself. The ills borne patiently because they seem to be inevitable appear insupportable when once the idea is conceived of getting rid of them.” Intercession should also be made that the nations politically and commercially concerned in the condition of China may be delivered from that spirit of self-interest and self-assertion which would lead to undue interference at such a time.

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The Anglican Church is developing a corporate care for foreign missions, sincerely if not rapidly, in the region of thought

and prayer, if not yet in that of adequate action. The missionary utterances at the recent Church Congress have been valuable. The Diocesan Boards of Missions are doing useful work. The annual report of the Board of Missions for the Diocese of Manchester, compiled by the Rev. E. N. Sharpe, Rector of Kersal, is an illustration of many others. It opens with a brief historical and business statement, gives a list of clergy from the Diocese on service abroad (out of sixty-two names eight are marked as being C.M.S. missionaries), and then a tabulated statement of money collected for foreign missions. The summary on the last page shows that out of a total of £18,629 3s. 6d. contributed in the Diocese, £9,484 4s. 1d. goes to C.M.S., £5,196 8s. 5d. to S.P.G., and the remainder to other missions. The Central Board of Missions has also issued its *Fourth Annual Review*, specializing this year on China. The book (which can be had for 1s. net from the Church House, Westminster) has much interest as a project and an ideal, but it will gain when more literary skill is expended upon it. The summaries should either be all rewritten by one capable hand, or else be avowedly quoted from some recognized source. They do not at present provide matter for a really constructive survey. But this corporate work is far from easy to do, and one welcomes it too warmly to be critical.

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November opens and closes with missionary events. The first, pertaining mainly to the C.M.S., is the twenty-fifth anniversary of the Gleaners' Union. Those who have known the inner side of Missionary development during the last quarter of a century will realize how great a part the Gleaners' Union has played in evoking prayer and work. Founded, under the leadership of Dr. Eugene Stock, as a union of individuals linked only with headquarters, it soon began to cover the country with a network of local branches; it extended into the Mission-field, and took strong root in the Colonies. The success of the Gleaners' Union led to the formation of similar unions by several other societies. For some years there was a haunting

sense that the Gleaners' Union had "done its work," but of late it has been revealing marked vitality, and is likely by steady development to make a large contribution to the desired "efficiency" at the Home Base.

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The close of November brings us to the Festival of St. Andrew, now associated throughout the whole Anglican Church with Intercessions for Foreign Missions. Whether these take the form of a service in church, or a meeting in a parochial hall, the following quotation from the Edinburgh Conference Report on the Home Base is applicable :

"It is often forgotten by those who are responsible for the conduct of prayer-meetings on Missions that careful preparation is necessary . . . not only for the leader of the meeting, but for all present, if they are to participate in the ministry of intercession. The whole plan of the meetings needs careful thought. The subjects for prayer must be explained and set before the people, so that they may be inwardly stirred to pray, and preparatory exercises are necessary to make vivid to the mind the privilege of prayer and to awaken a sense of God's presence. . . . In Christ's teaching prayer is not the utterance of vague aspirations, but has been divinely ordained to receive definite and unmistakable answers."

In addition to the "St. Andrew-tide Manual" published by the Central Board of Missions, and to the special Litany issued by the C.M.S., a new manual of intercession called "A Vision of Earth" will be found invaluable. It is timed to fill forty-five minutes, but is easily capable of abbreviation. It very beautifully suggests topics for meditation and silent intercession covering the whole world. The price is twopence; the manual is published by the C.M.S.

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The influence of missionary deficits is more widespread than the Church at home believes. There lies before the writer a copy of the *Arya Patrika*, a weekly organ of the Arya Samaj, published at Lahore, containing an article called "A Lesson from the Christian Mission." The writer states that his Society has "not only to reform our Hindu brethren, but . . . to check the Islamic and Christian influences both here and abroad." He goes on to quote at length from a popular

London weekly paper figures showing the C.M.S. deficit; and the deficits of the Wesleyans, the Baptists, and the L.M.S. Here are some of the sentences which have thus been circulated in India :

"There have been frantic efforts to wipe off the liability. . . . The old idea of going forward with missionary work wherever there is an open door has been abandoned.

"The difficulty of getting money is breaking down the enthusiasm of the officials. Somehow or other people's hearts are not touched as they used to be.

"The number of Free Churchmen who support missionary societies by a personal gift is very small, probably not more than one in seven. This figure is certainly better than the one in sixteen which is the proportion for the Anglican Church, but it is not much to boast about."

The article closes with a quotation so cogent that we quote it again : "In conclusion, I should like to put a plain question : Ought foreign missions to be dropped entirely ? My view is that as a nation we ought to take one of two courses—either drop foreign missions entirely and say these things are not our duty ; or, alternatively, we ought to give the missions that support which is their due. It should be one thing or the other." The aim of the *Arya Patrika* is to show what Christian missions "think of their means and sources" with a view to stimulate the Arya Samaj to more earnest propagandism. But it is deeply humbling that we should furnish them with such a text.

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In October, though the missionary monthlies teem with interest, one turns special attention to the first number of the *Student Movement* for the winter, and to the quarterly issue of *The East and the West*. The former is not avowedly a missionary magazine, but no lover of foreign missions can afford to miss it. It chronicles, and in part directs, the spiritual life of many of those centres where missionaries are in the making, and from time to time it publishes articles of peculiar value from thoughtful younger men and women already in the Mission-field. For instance, in the current number there is a delightful sketch of "The First Summer School of Study in India," by the Rev.

A. C. Pelly, of the Oxford and Cambridge Hostel, Allahabad. *The East and the West* is, as usual, refreshingly varied. The opening article on "Indian Methods of Evangelization" is noteworthy. Mr. G. Sherwood Eddy's survey of "The Situation in China" is distinctly good. The Rev. Roland Allen on "The Will to Convert in Mission Schools" is onesidedly forceful. Dr. Murray, of Selwyn College, is timely and suggestive on "The Board of Study for the Preparation of Missionaries." Two other quarterlies call for sympathetic reference—the excellent record of the Friends' Foreign Mission Association, *Our Missions*, of which the present well-illustrated number is devoted to China; and the smaller magazine, *Blessed be Egypt*, which is the organ of the Nile Mission Press.

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In the S.P.G. *Mission Field* there is an editorial note announcing the issue, and urging the use, of two "missionary plays" for children. No objection can be taken to the text of the plays themselves, though one is far more dignified and worthy than the other, but some of the best friends of the S.P.G. are distressed at the provision from headquarters of material for regular dramatic entertainments. We sympathize deeply with these friends. Only those who have borne the responsibility of local work know how difficult it is to maintain its spiritual tone, and there is evidence that definitely dramatic entertainments, however carefully guarded, tend to lower it. The C.M.S., with all its development of work amongst young people, has kept clear of this. We wish it had been so, too, in the case of the S.P.G. G.

