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The Missionary World.

LOVERS of the C.M.S.—and that description covers practically all the readers of the CHURCHMAN—have been rejoicing over the anniversary proceedings, because of the note of hope and victory, and the recognized spiritual presence in the gatherings. The Society has narrowly escaped increasing its deficit, but in the goodness of God that has been averted, and the year's income and the year's expenditure meet. That justifies a certain amount of going forward, but nothing like the release which is needed in view of the responsibilities abroad. The close pruning which costs both missionaries and home administrators so much is doing its work, and the promise of resulting growth is manifest. Those who know most of the past of the Society are most full of hope as to its future.

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Month by month the *C.M.S. Gazette* contains some ten to twelve pages of brief extracts from letters from the mission field and summaries of recent news, classified under the various fields and missions. These pages are packed with "live" missionary facts. Take, for instance, the African pages in the May *Gazette*. Under Sierra Leone, a series of articles on "Comity and Co-operation," following up the Edinburgh Conference, is reported as appearing in the *Sierra Leone Outlook*, Bishop Walmsley and the C.M.S. secretary being amongst the contributors. (By the way, Bishop Walmsley's paper in the *C.M. Review* for May should not be missed.) The next note tells of Bishop Tugwell's return to Lagos in renewed health; the one after embodies a request for prayer for the meeting of the third Synod of the diocese of Western Equatorial Africa; then comes an announcement of the "new boat-train service" from Lagos to Kano in Northern Nigeria. From the Yoruba country, we hear of a valedictory meeting for fifteen students and twenty-four pupil teachers going out to work from the Oyo Training College, a much larger number being urgently applied for; of the strenu-

ous and successful efforts of young African Christians, aided by heathen women, to rebuild the schoolroom in their village ; of the varied experiences of a missionary itinerating round Ilorin with a party of students from the Oyo Training College ; of a former heathen slave now a Christian worker ; and of joyful ingathering in the Ijebu Circuit, one missionary reporting the baptism of one hundred and eight men, eighteen women, and thirty-one boys and girls in the last year. From the Niger, an African pastor reports twelve baptisms one Sunday and five the next, the latter being the first-fruits of a station. A European missionary from a sphere of special difficulty where "a Christless civilization" is threatening, tells of fifty adults baptized in the year, and an average attendance of one hundred and twenty at church on Sunday ; lastly, Mr. Alvarez reports a decided change of attitude among the Mohammedan Nupes, and advance on the educational side of the work.

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From British East Africa a charming sketch of work at Nairobi is condensed into a short paragraph. Mr. McGregor tells of a service in the mission church where twelve Europeans were present, and ten stayed to partake of the Holy Communion with their African brethren. Over a thousand attendances have been registered at the simple evangelistic school. A missionary in German East Africa gives some delightful illustrations of how Africans expressed Christian truth :

"We have brought our broken staff to Thee to be mended," is the way one prayed for help to a better life. "The blood of Jesus Christ is a rope that raises us up to God," was a native Christian's interpretation of the Atonement. "He is the hoe, Thou the Cultivator. The hoe cannot do work of itself ; it must have the Cultivator's hand upon it," is the native's idea of expressing the impotence of the preacher apart from God. "May the bullet of the Word pierce and smash their bones," is an unsophisticated way of praying for the conversion of unbelievers, but it is essentially African. "Illnesses are the sweat of sin in Adam," is the way the Christian African reads affliction. "We are churned now by joy, now by sorrow, like milk, out of which comes butter," expresses his faith that "all things work together for good to those that love God."

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From Uganda we read a summary of the recent census returns, the table of religions for the whole Protectorate showing, in round numbers, 200,000 Protestant Christians, 230,000 Roman Catholics, 72,000 Mohammedans, and 2,000,000 pagans. In Uganda proper the figures are 140,000, 181,000, 58,000, and 325,000 respectively. The next paragraph tells of the success of the technical school attached to the Mengo High School, where a genius for cabinet-making is apparently being developed. Then comes a record of the building of the Martyrs' Memorial Chapel, given by the late Bishop Wilkinson, in connection with the King's School, Budo, in memory of the three boys mutilated and burnt by King Mwanga; a stirring description of a great "parish"—a district which has a population of 124,000 and an area of 4,000 square miles, with a European staff of one C.M.S. missionary and his wife, there being *in the same district* some fifty Roman Catholic missionaries; and, finally, a plea for the Acholi country, which goes right to the heart. Seventy Roman Catholic priests are there; not a single European Protestant missionary. African children in a Sunday-school 100 miles away support a teacher; the Bunyoro Christian women support two teachers there also. Of late the Christian women have been going out two and two itinerating; one of their journeys extended over 120 miles. In one village a boy teacher, absolutely alone, was teaching sixteen or seventeen other boys. Here the old chief offered to build a small church in exchange for the missionary's camp-stool. The brief note ends with the plea, "Send us a man for this vast Acholi country."

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Recent news of equal interest follows, in the unpretentious pages of this "Mission Field" in the *C.M.S. Gazette*, from Palestine, Persia, India, Ceylon, China, and Japan. Need we urge readers of the CHURCHMAN to turn themselves to those pages that their hearts may glow?

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A broad survey of current literature raises questions which bear directly upon missionary periodicals. A number of volumes,

handsomely bound, well illustrated, printed on good paper in clear type, are issued every season by the general publishers dealing with lands in which missionaries are at work. Few of these ignore the presence of missionaries entirely; still fewer are directly adverse to their work. Some refer briefly and sympathetically to missions; several have missionary authors, and give direct information as to the impact of the Gospel upon the people. Among the latter one might name Dr. Pennell's "Among the Wild Tribes of the Afghan Frontier"; Dr. Neve's "Beyond the Pir Panjal"; and a still newer book of fascinating interest, "On the Backwaters of the Nile," by the Rev. A. L. Kitching, one of the C.M.S. Uganda missionaries. In dealing with and illustrating the life of the people, such books leave our monthly periodicals nowhere. They are familiarizing the public with the conditions of the mission-field, and making the various races real and distinct. What, then, remains for the missionary periodical, bereft of its once unique store of photographs and strange habits, to do? Henceforth sole dependence must be placed on a living presentation of the *work*, of the power of the Gospel over men, of the problems which arise during evangelization, of the growth of the Native Church. These large attractive books give the accessories; it remains for the missionary periodical to give the centre—the mainspring of all. In the days to come, when missionary editors meet to confer over the development of the vast opportunities in their respective spheres, much fruit will come from the recognition of the contribution made to the cause by these impressive volumes, and the part which the missionary periodical can play with effect in relation to them. The question no longer is how to interest people in foreign lands and strange people; the need now is for periodical literature which will turn mere interest into a flame of missionary zeal. It would be a great idea to take month by month one of these volumes for review, setting it in a living record of the actual mission work and mission problems arising in its field. In the same way missionary speakers should use the knowledge and interest created by this new phase of literature as a powerful

auxiliary in deputation work. These books circulate widely through lending libraries.

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A good suggestion as to interesting senior people, by whom the ordinary study circle is seldom welcomed, comes to us through the Women's Department of the C.M.S. The quarterly numbers of the *International Review of Missions* are being used as the basis of study, first privately, and then in groups of from six to twelve or more. Certain articles are selected for special study; others are considered more generally. At the beginning of each quarter a thought outline with suggestion as to lines of work is issued to the members of these groups. The international aspect of the *Review* is proving singularly attractive, and the study is readily related to C.M.S. work. In several centres, both in London and in the country, groups have been already begun, and some really successful meetings have been held. The *C.M.S. Intercession Paper*, issued monthly by the Rev. C. C. B. Bardsley, is also used in all these groups. Although the work has been initiated on the women's side, one mixed group has come into being, and there is expectation that the plan will prove equally valuable among clergymen and laymen.

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Readers of the *Home Workers' Gazette* of the S.P.G., a little paper into which Bishop Montgomery is putting much spiritual energy, are following with great interest the membership scheme of the Society. There can be no doubt of its practical wisdom, and little as to its ultimate success. With the constant stimulus of head-quarters, and the active work of a specially appointed secretary, there will soon be in every diocese a large body of men and women "ear-marked" as "S.P.G.," and having their own elected representative on the central committee. Without doubt the Society will be advantaged; its supporters will be drawn more closely together, and will become an ordered phalanx capable of united movement. But we are not sure that it is best for the Church. What would happen if other societies began with like definiteness to close

up their ranks, if each one worked for a responsible membership, if each thus emphasized a permanent relationship to itself? There is, of course, in C.M.S., a "guinea membership," and in some districts a secretary who enrolls members' names, but there has never been a widespread, concrete, all-embracing scheme. If it be desirable in one Society it would be so in another. We only suggest that the subject has a side which is not pure gain for the wider issues which lie before us. Without doubt the societies have a place, and a growing place, in the life of the Church, but it is a question whether their highest function is not to make Church membership missionary, rather than to institute an organized membership of their own.

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We must reserve for next month comment upon other matters arising out of the May periodicals, and in particular our appreciative study of the special Anniversary number of *The Herald* of the Baptist Missionary Society. G.



The Soul's Recovery.

"Ipse valere opto et tetrum hunc deponere morbum."—CATULLUS.

AS one in Italy—whom dire disease
 Arrests, unheeding the approach of night
 'Neath some pestiferous garden's fair moonlight—
 Repairs at last the vital powers, and flees
 Those enervating climes—behind him sees
 Fading from view the line of Alpine height,
 And past the plains of France hails with delight
 The salt sea scent, th' invigorating breeze ;
 So fares it with the soul that recklessly
 Haunted the perilous pleasaunces of sin.
 Stricken and scarred, the path so blithely trod
 By valorous effort left, she soars on high,
 Resolved at any price her home to win,
 To breathe her native air, and rest in God.

FRANCIS ST. JOHN THACKERAY.