

effective. (So "the name," in vers. 1, 5, 7, and Joel ii. 13; Prov. xviii. 10. *Dakheel* also used in Arabic of religious proselyte.) This calls for grateful testimony. "I met a peasant in the hills of Gilead, carrying a white flag. 'This is the honour of Sheikh —,' said he. He had been delivered; took up his abode in land of his protector; honoured his name by carrying a signal up and down the land" (L., 168).

4. A SYMBOL OF VINDICATION.—If the calling on a chief's name is disregarded, the dying man nominates a bystander, who is bound to carry a black flag to the chief, who will then vindicate his insulted honour (L., 167, 168). It is safe to commit our vindication to God (ver. 8; cf. Rom. xii. 19; Judg. xi. 27). After three days the time of vengeance is over, and those who have escaped it may return in safety unmolested henceforth (N., 109). This offers striking analogy with our Lord, who, when penalty due from man for God's dishonoured name, bore the punishment. After three days, immunity for sinners from liability was sealed by the Resurrection (Rom. iv. 24, 25).



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

A FEW weeks ago the *Times* printed a remarkable article by its special correspondent lately in the Far East, on the "Stirring of the Waters" in China. In the course of it, after speaking of the healthy growth of the Anti-Opium and Anti-Footbinding Movements, the correspondent referred to the "more tolerant and appreciative spirit towards both the science and the religion of the West," which is discernible. This he attributed primarily to the medical missions in the interior of the Empire; but he added that Christianity is spreading with increased rapidity among the lower classes, while among those higher in social position, the "sudden demand for Western education has brought into relief the immense educational service which the mission-schools all over the country have been rendering during the long years of official obstruction, and not infrequently even of persecution." How great the demand is for Western education is shown by the fact that, in the schools controlled by the Board of Education for the province of Chih-li, the number of students increased from 2,000 in 1902, to 173,000 in 1907. These figures deal only with educational institutions under official control, and do not include the pupils in mission-schools.



It is not sufficiently realized that the Religious Tract Society is accomplishing a very valuable missionary work by the provision of tracts and other Christian literature for non-Christian lands. One of its many efforts for the benefit of China consists of making grants to enable pastors and evangelists in that Empire to obtain Bible commentaries and the like. An experienced missionary has estimated that the average number of Christian books in the possession of Chinese pastors does not exceed six. The income of these men

is about £12 a year, and were it not for the help given by the R.T.S., it would be impossible for them to obtain the literature which they so greatly need in their work. Grants have been made to over 2,000 of them, but it is said that there are some 9,000 more who are eligible. Unhappily there are not at present sufficient funds to allow grants to be made to all.



Instances, unhappily, are of frequent occurrence in which the spread of Christianity is hindered by the unworthy conduct of our fellow-countrymen and other Europeans. The Annual Report of the Chota-Nagpur Mission, as quoted in the *Mission Field*, gives a case in point. A Hindu student at a mission-college, who acknowledged the excellence of the teaching of the Lord Jesus, and the obligation of obedience to it, was asked why he did not seek baptism. He replied that he did not recognize the need of baptism, and added: "When I see the lives of the sahibs, I cannot see that it is good to become a Christian." In East Africa and in North-West Canada, the hindrance referred to is conspicuous, but on the other hand, there are many Europeans who commend their religion, and are supplying what a profound thinker has described as India's great need for her regeneration—viz., "the presentation of a truly Christian life—the gentleness, meekness, and forgiveness, such as Christ exhibited in His life and death." Among the many subjects for prayer in connection with the evangelization of the world, few are of greater importance than that Europeans in non-Christian lands may lead "godly, righteous, and sober lives."



Converts in the mission-field sometimes display a conscientiousness in the matter of giving which may well be commended to Christians in the United Kingdom for their imitation. Thus on the occasion of the baptism of the child of a man in South India who had but lately embraced Christianity, the father made an offering of $2\frac{1}{3}$ annas. The twelfth of an anna was a puzzle, and the man was questioned about that coin. He explained that some time before he had put aside the two annas as God's portion, but under a pressing need he had been obliged to use them. He did not, however, consider the money as his own, and therefore he had added the small coin as *interest* (*The Foreign Field*).



How little is being done to meet the needs of the non-Christian world! Allahabad may be regarded as a comparatively well-worked centre, and yet it is calculated that of the 75,000 women found among its population, not more than 2,000 have been brought within the reach of definite Christian teaching. And Miss de Selincourt, writing in the *Zenana*, says: "In almost any part of the United Provinces (India) you might travel fifty miles by train from one mission-station to the next without passing a single church or mission-house, and that through a country of which the average population is 440 to the square mile, and the total population is 50,000,000—more than that of the whole of the British Isles. Millions are living and dying there without ever coming into contact with a single witness for Jesus Christ."

Retrenchment seems to be the order of the day among Missionary Societies. Last month's *CHURCHMAN* called attention to the resolution of the Synod of the Moravian Church to curtail expenses by some thousands of pounds, and now the *Chronicle* of the L.M.S. announces that the directors of that Society have determined, from the beginning of next year, to diminish the outlay by at least £10,000 per annum. Strong measures are contemplated towards the attainment of this end. Arrangements are in progress to hand over the Society's Mission in the province of Si-Chuan in Western China to the Canadian Methodist Mission, and there is likely to be withdrawal from other stations and districts in China as well; in India one or more stations in the South will probably be given up, and the desirability of retiring from some of the work in the North is under consideration; while in Africa yet more drastic measures are impending, including the abandonment of a mission district in Bechuanaland, and the transference of the whole of the Central African Mission to another society. This is terribly sad reading. Times are bad, it is true, and "charities" are often the first to suffer at such seasons. Unhappily, they are rarely the first to profit when good times come.



The Bible at Work.

BY THE REV. W. FISHER, M.A.

BY a volcanic outburst in 1883, what is now known as Krakatoa was covered entirely with molten stone. In a short time vegetation found a foothold. To-day the island is covered, and in parts the vegetation is so dense that no way through can be made except by cutting it. Such is the natural aggression of plant life. At the same time there is not an acre of wheat in the world but means the agriculturist. It comes by labour, not chance. Canadian and American corn-lands are converted prairie lands, and while primeval forests may continue for millenniums, these corn-lands might be prairies again if let alone. Mesopotamia was once excessively fruitful and to-day is generally barren, though it has a wheat-growing capacity sufficient for the whole world—"Which things are an allegory." Without organized propaganda, without the subsidy of contributions, rationalistic and sceptical literature of Western authorship has spread over India and Japan, and largely over China. According to Professor Weinel, Buddhistic principles are spreading in Germany. The Bible is not so. Its way is that of the corn, and not of Krakatoa. Its distribution demands aggression, both to extend and to maintain it. The "annual circulation" in any country preserves the past, for even in England the Bible would die down again but for the yearly replenishment. There is a proposal to spend £100,000,000 on irrigation in Mesopotamia, and rightly. The waste and prairie land of India, China, and Japan—if no other—is well worth conquering.



The coincidence of spiritual effect with the spiritually disposed has a naturalness about it, but one of the striking features of the Bible is the