

God and Nature.

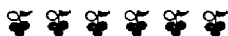
DELUGE and drought, famine and pestilence,
 Tempests by sea and earthquakes on the land—
 Such are the works of Nature, whose pretence
 Of smiling bounty and benevolence
 Dupes him alone who cannot understand

That man is not the master of the scene
 On which he plays a transitory part,
 And that his task is, and has ever been,
 Industrious in her field to glean,
 And mend her mischief with imperfect art.

The seer of old, who called upon the Lord
 To make his desolated soul rejoice,
 Found nothing while the wind on Carmel roared
 Or fiery torrents from the summit poured,
 But heard His bidding in the still small voice.

“Work out your own salvation,” so Paul said,
 “With fear and trembling,” as befits the host,
 Whose Lord may deign to visit his poor shed,
 And keep the body free from Nature’s tread
 To bide the coming of the Holy Ghost.

H. G. K.



The Missionary World.

“IT is said,” writes Dr. A. W. Robinson in *Co-operation with God*, “that in one of his Peninsular battles Wellington despatched an aide-de-camp to an officer in command of a small body of troops. The messenger was instructed to take him a watch, with the order to charge a particular battery of the enemy the instant the hand reached a specified minute. To obey seemed like rushing to certain destruction; but the order

was unmistakable, and it had come from the Commander-in-Chief. The moment arrived, the word was given, the assault was made, and the position was carried with the greatest possible ease. The explanation was this: *Identical orders had gone to other bodies of men, and it was the combined action that had swept everything before it.* There is a parallel here to our own position in this "decisive hour of Christian missions." Who doubts that the order for advance has been issued, or that the odds are hopelessly against the soldiers of the Cross? We can but obey, yet in so far as we hear the call only to ourselves, or to our own society or denomination, it seems as if we must advance in vain. We forget that synchronized watches are placed in other hands than ours. We are part of a great "combined action," planned by a Leader who knows His men and knows His time, and knows the forces against Him. Let us take heart.

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These thoughts arise out of an examination of the current magazines of the leading Missionary Societies. In each there is consciousness of urgency; in some a note of discouragement as well. "It is strange," says the Baptist *Missionary Herald*, "that the hardest work of a Missionary Society should be on the Christian shore of the ocean, not on the heathen shore, and its greatest anxiety not lest the new converts should fail, but lest the home Churches should fail." But the cumulative effect of all the periodicals, with their record of unrelated work known only to the Leader of us all, is extraordinarily great. It breeds humility as to the doings of one, but high hope in the enterprise of all.

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The Edinburgh Conference still holds a foremost place in missionary magazines. In the January numbers we find the China Inland Mission quoting passages from the Reports in *China's Millions*; the Baptist *Missionary Herald* does the same. In *The East and the West*, and the Wesleyan *Foreign Field*, we find reviews with an equally high estimate of the

value of the nine volumes. The *Chronicle* of the London Missionary Society has an article on the lessons of Edinburgh, and announces an admirable scheme for conferences throughout the country to transmit the lessons widely. The scheme is highly suggestive, and should be noted by all leaders at the Home Base. The record—published in the form of a sixpenny book called “Edinburgh in Birmingham”—of the Conference held last October in Birmingham by the Wesleyan Missionary Society, at which the Rev. J. O. F. Murray, of Selwyn College, Cambridge, gave a thoughtful address on “The Unifying Effect of Foreign Missions,” shows that the Edinburgh spirit is not tied to time or place. The *Student Movement* announces a set of outline studies on Mr. Gairdner’s book, “Edinburgh, 1910,” and on the Conference Reports. Primarily intended for college study circles, they will have wide use for parochial study circles, and will also be found stimulating and suggestive by individual readers. One copy of the “Suggestions to Leaders,” and eight copies of the “Outline Programmes” can be had from the *Student Movement* Office, 93, Chancery Lane, W.C., for sixpence.

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But the principal contribution of the month to advance along Edinburgh lines is the article by Mr. J. H. Oldham, in the *Church Missionary Review*. He emphasizes the need for an enlarged vision on the part of missionary leaders, both central and local ; for a considered and clear policy ; and for concerted planning in missionary advance. He reports the following questions as at present engaging the attention of the Continuation Committee :

“The possibility of common action in questions arising between Missions and Governments ; the fostering of closer relations between Missionary Societies in Great Britain by the institution of an annual conference ; the formation of a Board of Study in Great Britain for promoting the training of missionaries in the languages, religions, customs, and history of the country to which they are appointed ; the possibility of increased co-operation in educational missionary work and in the production of Christian literature ; and the means of securing a larger place for missionary information in the secular Press. Along all these lines advance seems possible, without any sacrifice of conscientious conviction and with great advantage to the missionary cause.”

Truly the mantle of Edinburgh has fallen upon its Continuation Committee. May a double portion of the Edinburgh spirit be given as well.

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A powerful plea for broad advance in educational missions arises out of statements in the *Times* during recent months. Take India first. During last summer and autumn a series of able articles on "Indian Unrest" were published in the *Times*. They have since been republished in book form by Messrs. Macmillan. Mr. Chirol writes gravely and strongly. Though we may not agree with all he says, his chapter on "The Growth of Western Education" gives food for painful thought. The *Times* points out that "it is not education, but a misdirected system of education," which is responsible for unsatisfactory and seditious results; Sir Alfred Lyall, in his introduction, regards the existing troubles as "the natural outcome of artificial culture in an educational hothouse." Those who remember Dr. Garfield Williams' striking pamphlet on "Indian Students and the Present Discontent" will have no difficulty in seeing that a living Christian element in Indian education is what mainly lacks. The *Times*, in a leader in its Educational Supplement for January 3, asks, "Can Western education, divorced from all religious teaching, supply a code of morality to take the place of the ancient indigenous codes of which a purely secular education tends to sap the inherited religious basis?" A negative answer is given; and therein the *Times* and all missionary advocates are at one. But Christian opinion declines to follow, when on this is built a plea for the development of the Mohammedan Anglo-Oriental College at Aligarh into a great Mohammedan University in commemoration of the proposed visit of the King-Emperor to India. "A denominational University," says the *Times*, "it is argued with undeniable cogency, can alone enlist in the cause of education the force of religious sentiment which has ever been, and still remains, the dominant force in the life of the best Indians of every creed and race, and certainly not least in that of the Mohammedan community." For "Mohammedan" read

“Christian,” and how splendid the thing would be! Coming in the same week as the *Times*' announcements of the influential scheme for founding a Moslem mosque in London, it makes the “advance of Islam” a reality.

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Turning to China, we find in the *Times* of December 31 an article based on the first results of national education in China. The Government system has been at work some five years. The *North China Herald* observes: “The reports on the condition of State education that have reached us from various parts of the country show that the great promise with which the new education was ushered in has failed to be maintained.” The Chinese students threaten to be a greater embarrassment to their own Government than Indian students are to the British *Raj*. The *Times* quotes at length from a recent address given at Fuh Chow by an influential Chinese Christian patriot, Mr. E. S. Ling. He says: “It is with the greatest shame, regret, and reluctance that I, who have been for twelve years in educational work, have to lay open to you and to the public the existing corruption of our educational system, of which we and our educators are so proud.” “This remarkable address,” continues the *Times* correspondent, “emphasizes in the plainest language China's urgent need of upright and courageous men, and the failure of the present educational system to provide them. Mr. Ling, while recognizing the value of the Confucian system of morality, lays stress on his country's need of ‘a true religion—a religion that teaches men to honour the Supreme Intellect; to minister, and not to be ministered unto.’”

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Great as has been the past of educational missions, it is clear that a greater future lies before them. Education within the next few years must rapidly develop in the East. Christian education must keep to the front. The Edinburgh Report on Education in Relation to the Christianization of National Life, which for the first time brings the whole subject into the region of scientific inquiry, has come at the moment of need. A list

of searching questions sent to missionary educators throughout the world brought replies which were considered by a Commission including able educational experts. The result is a sympathetic analysis of the present situation, set in a background of history, and a series of far-reaching recommendations of great value. It is impossible, here and now, to do more than note a few of the great conclusions arrived at by the Commission. We shall revert to the substance of the Report again and again.

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The results of educational missions are finally proved. The charge of failure on spiritual lines can never be maintained against them again. The aim of educational missions is permanently made plain, and that not from theory of what ought to be, but from actual record of what is. Christian education in the mission field is shown to have an *evangelistic* purpose for non-Christians, an *edificatory* purpose for the development of the Christian community, and a *leavening* influence in preparing the whole nation for the acceptance of Christianity. The Commission gives "a quite distinct priority to the first two functions, and in countries where a Christian community has already been brought into existence . . . the first place to the building up of the native Church." It is held that no development of educational agencies by the respective Governments can release the Church from educational work.

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Many great principles are, with a wealth of illustration, insisted on in the Report. We are advised, for instance, that Christian education should be so ordered as not to Westernize or denationalize; that responsible positions should be given to native teachers, and care be taken to train up native Christians for positions of usefulness in the community; that high educational standards should be maintained; that the education of women should be co-ordinated with that of men, and developed on lines that will qualify for home life; and that there is urgent need for careful planning and concentration of effort, in order

to economize resources. Needless to say, there is also a strong plea for the efficient staffing of existing work, for the better preparation of missionary educators, and for a great increase in men and means.

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What practical issues arise for us who form the Home Base? Firstly, funds must be found to make possible a great development of educational missions. A number of burning specific needs claim utterance, but for this month the general statement must suffice. Secondly, the direction and development of educational missions must no longer lie entirely, or almost entirely, with non-professionals. There is an immediate call for service up to sacrifice point from the best leaders in the educational world at home, whose knowledge and experience are too great to find full scope in less than a world-wide sphere. Those who understand the distinctive problems of missions must combine with those who understand the distinctive problems of education if this great advance is to be made. Edinburgh has begun the combination. Missionary societies and educationists alike will be wise if they see that it is carried on. Thirdly, a new departure is called for in the training of missionary educators, men and women alike. A few years hence there should not be a single school in the mission field without a qualified staff. Fourthly, the conscience, faith, and prayer of the whole Christian Church must be claimed as the lifting power behind education in relation to the Christianization of national life.

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We referred last month to the growing sense which exists amongst thinking people in all missionary organizations that the great missionary appeal, though stronger in its plea of need than ever, is failing to relate itself effectually and adequately to the conscience and will of the Church. Facts seem to lose the road to emotion, and only make lodgment in the mind. This needs to be admitted and faced. Enlightenment as to the cause, or causes, will go far to effect a cure. Where lies the

fault? Is it in missionary organizations or in the Church itself? Is it in those who speak or in those who hear? The greatest danger of the moment lies in hasty or partial answers to questions such as these. The urgency tends again and again to drive us to some new expedient of half-considered doing—some added emphasis on or censure of method or plan. We need, rather, at this great crisis of foreign missions, the opened eye and ear of those who wait on God. “If you believe,” says Père Gratry in his “Logique,” “that you have within you a Master who wills to teach you, say to this Master, as you would say it to a man standing in front of you: ‘Master, speak to me; I am listening.’ But then, after you have said, ‘I am listening,’ *you must listen.* This is simple, but of primary importance.”

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Notwithstanding the startling developments of thought amongst the nations, there is no changed Gospel for the world. So likewise is there no new call or commission for the Church. The message and appeal lie now, as always, in the eternal Gospel of the incarnate, crucified, and ascended Lord. But a path that is well trodden needs above all others to be well kept. It is possible that in our presentation of the missionary message, whether at home or abroad, truth has suffered by being handed on in mere forms and moulds and phrases, its eternal freshness robbed of meaning and staled. We need above all things an appeal related constantly to the realities both of God and of life. We need touch with Him in His purpose and present working in the world; touch with Him as He moves in the Church at home. Working *for* Him in the appeal for missions needs to be transmuted into a watchful working *with* Him in this great cause of His. “Have not some of us,” asked an experienced home-worker for missions some years ago, “turned our minds into missionary kaleidoscopes, forming varied combinations of prisoned bits of glass, until what we have given to others has been coloured geometry, rather than a vision of life and growth and need?” The growing sense of this is stirring missionary workers to desire opportunities

for quiet retreat from their strenuous activities for united waiting upon God, in whom our "fresh springs" lie.

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The Church Missionary Society, for example, has taken a step in this direction by calling their deputations together for a two days' conference at the beginning of this year. The programme shows that Bishop Ingham is wisely laying emphasis upon the aim and spirit and method of the work rather than upon multiplication of mere organization. Such a gathering as this should effect much, and be the precursor of many others.

G.



Literary Notes.

A NEW YEAR means a fresh set of those annual volumes which must find a place on the reference shelves of busy people. Those publishers who see that volumes for which they are responsible are issued in good time always mollify our tempers and win our gratitude. Foremost amongst them are Messrs. A. and C. Black. The new volume of "Who's Who?" is a perfect mine of information, the usefulness of which it is impossible to over-estimate. The volume gets larger and larger as the years go by, and more and more valuable. From the same publishers we get the "English Woman's Year-Book," and in these days of ever-increasing feminine activity a book of this kind tends to cover a larger area and to become more and more valuable.



In literary matters Messrs. Black supply us with the "Writers' and Artists' Year-Book," a very cheap and very useful book of reference for those engaged in literary pursuits. A more pretentious volume comes from Messrs. Routledge, the "Literary Year-Book." This has now been published for fifteen years, and abounds with information which is difficult to procure elsewhere.



Nisbet and Co. sent us the "Church Directory and Almanack," a little red volume, which does effective duty where "Crockford" is either too cumbersome or too expensive. The "Full Desk Calendar" from the same firm is intended to be a help to those clergy—and, alas! they are many—who find the giving out of notices in church a difficulty. The "Church Pulpit Year-Book" provide sermons in outline for every Sunday in the Church's year, with additional sermons for special occasions. The outlines are certainly suggestive; to the man who knows how to use them, valuable.

