

Responsive Chords.

(SEE ISAIAH LXV. 24.)

SWIFT be the flight, in its new-born career,
 Of that strange-working, wondrous ether-wave
 Which pulsates outward through a trackless sphere,
 In search of what its essence most doth crave.
 Responsive chords alone can it allure,
 And share the secret of its quivering breast ;
 Cold Silence kills, whilst jarring notes obscure,
 And Hope's bright message, baffled, ends its quest.
 More swiftly and more surely faith-winged prayer
 Speeds, joyous, upward to the Heavenly Throne,
 To find receptive chords awaiting there,
 And, ere recorded, all its burden known ;
 With God's response, already in the air,
 Hovering till hearts be tuned to catch its tone.

ARTHUR J. SANTER.



The Missionary World.

PREPARATION for the writing of these Missionary notes has been an unwontedly lengthy task this month, for the simple reason that some of the July magazines are so interesting that it has been impossible to stop short of reading them right through. To comment upon matters of moment arising from them would need twice the space which the editors of the **CHURCHMAN**, generous as they are to their missionary contributor, could afford. Here, for example, is the new issue of *The East and the West*. Dr. Stock opens it with a weighty and suggestive article on the future of Native Churches. The Rev. W. H. T. Gairdner follows with a sketch of the history and curriculum of the El-Azhar University in Cairo, and a striking analysis of the sources whence its students come—95 per cent. are found to be Egyptian; the remainder are

foreigners, mostly from purely Moslem lands. The "Missionary" output of El-Azhar is, therefore, extremely small. In the interests of truth it is important that Mr. Gairdner's statements should be carefully noted, and the secret of the Moslem advance be found elsewhere. Bishop Montgomery follows with notes on China; some of his comments on questions of Christian unity are striking. A sketch by a Maori clergyman of the condition of his people at the present day, and an interesting article on some early Buddhist writings by Professor Lloyd of Tokyo University, are succeeded by a thoughtful paper on "Discipline on a Mission Station," by the Bishop of Lebombo. Two Islamic papers follow, one by Dr. Walter Miller of Hausaland, a fine plea for fuller liberty for missions in Moslem lands, the other a record of movements in Islam by Dr. S. M. Zwemer. The Bishop of Bombay (Dr. Palmer) contributes a most valuable paper, recording the impressions of a man of mature experience after two and a half years episcopate in Western India. In his article there sounds again the same deep note of longing for unity which Bishop Montgomery struck. There seems no "way" at present, but there begins—thank God!—to be a "will." It is worth mentioning that, of all the missionary periodicals, the one which, month by month, contains the most living, spiritual message is, in the writer's judgment, the *Mission Field* of the S.P.G., in the series of papers signed "M." For depth and tenderness they are unsurpassed. The influence of one lasts long after its successor has appeared. A glance at any issue of the *Mission Field* for this year will support what has been said.

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The July number of the *C.M. Review* is also difficult to lay down. It contains a summary of the Edinburgh Conference Report on the Church and the Mission-field, and the resolutions based upon it which the Committee adopted. The Rev. R. F. M'Neile gives some charming sidelights upon the Coptic Church in Egypt. The Rev. J. P. Haythornthwaite contributes a first paper on the scope and policy of educational work in

relation to the Indian Government, and Dr. Stock continues his careful Biblical study upon "The Servant." "A Breakfastable Talk," by the Rev. H. C. Lees; Far Eastern Notes, by Archdeacon Moule; Editorial paragraphs dealing largely with the Edinburgh Conference and the Constantinople Conference and its issues; In Memoriam notices; and the usual Book Reviews and Notes of the Month complete the number, with the exception of a sketch of Professor Gustav Adolf Warneck, by Dr. Weitbrecht, so striking and so suggestive that it must be singled out for special notice. With the insight of personal friendship, Dr. Weitbrecht traces Warneck's career from his boyish task of needle-making by hand up to his noble achievements as "the founder of the modern science of Missions." The life of the great German scholar abounds in lessons which every student of Christian Missions should lay to heart.

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The Annual Report of the C.M.S. Medical Missions is published in *Mercy and Truth* for July, and is well worthy of attention. The work is both deep and wide. The *C.M.S. Gleaner*—also a number above the average in interest, containing a stirring sketch by Bishop Banister of the "decisive hour" in his diocese in South China—opens with a letter to the Society from its honorary secretary. Mr. Bardsley, in simple but inspiring words, repeats the call of the Committee to corporate sacrifice, to discipleship, to prayer, to faith in God, and asks a question which goes to the heart of the whole situation—"Can we not lift up our whole work by more efficient Home Service?" The answer to that question must come from the Society itself. But we make bold to say just this: If the leaders at Salisbury Square, to whom the country has long learned to look with confidence, will "take the lead in Israel" in this matter; if they will, as the letter suggests, provide "help" for efficient preparation; if they will recognize and foster and direct the "Missionary vocation" of those who serve in the Church at home, we believe the response will exceed their utmost expectation, and the results will tell to the ends of the earth. The secret of success in

modern manufacture lies in the utilization of waste products ; in that direction the C.M.S. has still a fortune to make.

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A careful student of Missions sees much behind paragraphs which make little show. For instance, the *C.M.S. Gleaner* records in a few lines a conference of men and women Missionaries who spent five days in session at a quiet seaside resort for the discussion of important topics, for purposes of devotion, and for the study of such subjects as the revelation of God through the Prophets and through the Apostles in relation to Heathenism. Equally brief is the record of the fact that the Head-Masters of Eton and of Rugby, Sir William Lee-Warner, and several Oxford and Cambridge Dons, have joined the C.M.S. Educational Committee, of which the Dean of Westminster (Dr. Ryle) is chairman. By the way, this Committee has a joint membership of men and women. In the *C.M.S. Gazette*, we note that the Women's Committee (Home) are inviting the great body of C.M.S. women workers throughout the country to observe Thursday, September 21, as a day of private, simultaneous prayer, "as a special preparation for the serious task of the autumn and winter work." Topics for prayer—based on the "four great needs" of the Committee—will be ready for issue by September 1, and can be had from the Women's Department, C.M. House, Salisbury Square, E.C., a penny stamp being asked for to cover postage. Being St. Matthew's Day, it is hoped that many who join in intercession will meet also in spirit at the Table of the Lord. The significance of such items as these is great.

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Dr. Wardlaw Thompson, in the *Chronicle* of the L.M.S., publishes the first section of what promises to be an important contribution to the study of Missions. It is called "Five Decades and some Lessons," and is evidently intended to embody the experience of the London Missionary Society in questions of policy and finance. It is not possible yet to forecast the line which will be taken, but the genuine experience of fifty years,

recorded by a man who can measure words, is sure to be noteworthy. The gulf between theory and practice in the policy of Missions can best be bridged by putting such statements before the whole Church. We trust that other Societies will follow so good an example, and that all statements may be investigated from differing points of view.

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Of all the July magazines, *The Bible in the World* is, perhaps, the most compelling in its interest. The cover of the writer's copy is dotted over with references to pages which call for comment. But we can only advise that the paper be procured and read. A clear-cut article on "Shakespeare and the Bible" is followed by some valuable hints on Bible study by the Rev. E. S. Woods; then come two fragments of Missionary history from the South Seas; a delightful sketch of a seven-hours' Bible meeting amongst Lithuanian peasants; a record of a tour with the "Jesus book" in Korea; stories of colporteur work in the Nile Valley; a description of work amongst Chaco Indians; and a wonderful tale of a young man in South India who learned to sing "a new song" through a Testament which had been thrown away. All the small spaces of the paper are filled either by facts of thrilling interest concerning Bible translation and distribution or by brief extracts full of pithy suggestiveness, showing wide reading by someone on behalf of the magazine. As specimens of the facts, take these: In Korea a Gospel has this year been put into the hands of 2,444 prisoners confined in the gaols; a new edition of 200,000 copies of the penny English Testament has just been arranged for; last year considerably over 2,000 Zulu New Testaments were circulated from Johannesburg; 10,000 Japanese Gospels for evangelistic work among the islands in the inland sea of Japan have just been granted. Here is a specimen quotation from Dr. John Kelman: "Foreign Missions are but the baptism of imperialism with the Holy Ghost."

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Those who want "something interesting to read aloud" will find it in one of the speeches given at the Annual Meeting

of the China Inland Mission, and published under the title of "Then and Now" in *China's Millions* for July. Mr. and Mrs. Ridley have been working in far North-West China, and have seen wonderful changes in the last sixteen years. The descriptions are full of life and colour, and make Missionary experiences real. The story of the living Buddha is sure to call out sympathy and lead to prayer.

The Edinburgh Conference of June, 1910—a sane and temperate body, not too eager to espouse a "cause"—waxed hot with holy indignation as it discussed the Opium Traffic between India and China, the atrocities on the Congo, and the Liquor Traffic in Southern Nigeria. The first of these great blots upon civilized government has been radically dealt with; the second is moving, we earnestly trust, towards its final abolition; the third remains. But there are hopeful signs that its days, too, are numbered, and that a Government which has set itself to ameliorate social conditions at home will take steps likewise to protect the subject races. Meantime the Liquor Traffic Question is passing through the phases which dog the steps of reform. The recent articles in the *Times* have been painful reading. Mere negative assertions, however temperately stated, cannot overturn the deep convictions of men who are spending their lives for the redemption of Africa, and who live among the people they love. We are accustomed to the line of argument which first denies the existence of an abuse, then minimizes the evil of it, and finally uses the consequences of its abolition as a threat for timid souls. This was done over the Abolition of Slavery; it has only just hushed its voice over the Opium Traffic; it echoes still round the Congo; but its centre is in Southern Nigeria to-day. An attempt is being made to isolate the evidence of C.M.S. missionaries, and to class them as inaccurate in observation and record, if not worse. But they do not stand alone. In unmistakable terms Lord Balfour of Burleigh endorses the great memorial (signed by 946 delegates out of the 1,045 who attended the Edinburgh Missionary

Conference) addressed to the Governments of the Great Powers who are parties to the "Brussels General Act, 1890," appealing for a reconsideration of the whole matter, "so that the natives of Africa may eventually be freed from a trade which is antagonistic to the spiritual, moral, and material welfare of the African races."

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Still stronger is the letter written by Sir H. H. Johnson to the Secretary of the Native Races and Liquor Traffic United Committee, in reference to their Deputation to the Colonial Secretary on July 11. He says :

"In my opinion there can be no reasonable doubt that if the Colonial Office has the interests of the natives of Southern Nigeria really at heart (as I do not doubt it has), it will do all in its power to exclude ardent spirits from introduction into that region, or into any other part of Africa over which it has control. I do not think any of the half-hearted apologists for this distilled alcohol have attempted to show that it does the native any *good*, physically and mentally. They seem only able to argue that trade—gin, whisky, and brandy—do not do so much harm as So-and-so declares. At one time I was inclined to think that Southern Nigeria was not much hurt by the imported alcohol, in view of the intoxicating qualities of palm wine; but subsequent research and observations in other parts of West, Central, and South Africa, have convinced me that the distilled alcohol is far more dangerous, physically and morally, than the merely fermented drinks which the native can make for himself (provided he does not distil them—an elaborate process which he is ordinarily unable to carry out). It is said, moreover, that 'trade gin' is not an 'unwholesome' spirit. The best answer to that is to ask any reputable doctor's or analyst's opinion as to the wisdom of any *white man* consuming this stuff. His reply would be vehemently against a white man's doing so. Does the stomach of the black man differ so much from ours that he can take with impunity what is almost poison to us? Of course he can't. I do not feel equally inimical to good light wines or beer. Personally, I am a teetotaller for my stomach's sake, as are many other people at the present day. But wine (unfortified) and lager beer stand on a completely different footing to distilled spirits. These it should be our duty, as guardians of the negro, to keep from him as most dangerous to mind and body."

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It may, therefore, notwithstanding categorical statements to the contrary, be held as absolutely proven that some prompt and adequate action of the Government is called for, if our trust in Africa is not to be betrayed. The sympathetic reply of the

Colonial Secretary encouraged the Deputation to hope for international reconsideration of the whole question at an early date. Our part lies in using the best of all known social weapons—that of prayer to the righteous Lord Whose balances are equal, Whose hand is with the weak against the strong, and Who is wont to turn loss, or risk faced bravely for His sake, into unending gain. G.



Discussions.

“ORDERS AND REUNION.”

(“*The Churchman*,” June, p. 418; July, p. 490.)

MR. BLUNT makes it clear that the only solution of the question from the “Catholic” standpoint which he takes is the literal Reunion—the coming back of the sects into the old Church. To this no exception can be taken. But he invites criticism when he bases his argument in support of this standpoint on the strange axiom that “no difference can appear in conclusions unless it was already latent in the premises.” This may be true in syllogisms or algebraic equations; but we cannot apply logic or science to developments in which human opinions and the human will are guiding factors. He makes the idea of Christianity to be the “idea of a system of revealed truth progressively apprehended.” As a fact, in history this is, alas! too true. But it does not follow that it is the right idea, even of the doctrinal element, which occupies so large a space in the system. He continues: “If the line of thought which forms, as it were, the main artery of the system ends—*e.g.*, in the Sacraments—then we can say that it virtually began in the Sacraments.” Let us compare the Sacrament of the Lord’s Supper as it now stands at the “end” of the line of thought, fully developed in the sacrifice of the Mass, with that which we find in the New Testament and the records nearest to the beginning. It is hard to recognize even one element common to the two, and impossible to conceive that the essential differences between them could be latent in the rite of the early Christians—a simple feast of fellowship with their Lord and with one another, coupled with the renewal of the oath (*sacramentum*), which was then the bond of their brotherhood, to obey His command to love one another, and hurt nobody by word or deed. Rather does the comparison furnish the strongest evidence that these differences are parasitic growths and not true developments. This, however, is only a part of the fully-developed Sacramental system.