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## The Missionary World.

IT was Edison, according to a writer in the March issue of *The Bible in the World*, who defined American genius as two per cent. inspiration, and ninety-eight per cent. perspiration. The phrase has a wide application to current affairs. The urgency of the foreign need, the apparent time-limit of the opportunity, the strange mingling of increased missionary interest and increased missionary inertia at home, generate a sense that any cessation in action is criminal, and make it easier for a Christian in the present day to work than to think or to pray. Yet our strenuous working appears to result in but little : the Church is quickened to interest, but so far adequate supplies of men and means are withheld. At home, amongst ourselves, there is industrial unrest, the warring of diverse interests, the stringent claims of those who desire lives more nearly approximating to our own, the startling revelation of solidarity as the trade of the nation has been paralyzed into inactivity, all the members of the body politic suffering almost as one. Here, again, at a time when action seems imperative, the power to act is gone. From the ends of the world, and from the heart of our own country, God speaks with one voice, not now still and small, but as the sound of many waters. From abroad and from at home there is a call to something deeper than action, a call to turn inward and consider our own ways. Why is the Church ineffective in the day of her opportunities in the world ? Why is she tongue-tied, an almost negligible quantity in the social turmoil at home ? Why does she not come and shout in lead, in light, in liberty ? Why is she, as a whole, deaf to the cry of the East, and dumb in the miseries of the masses ? Why is she tinkering at remedial measures, and ignoring the causes which underlie effects ? Why does a land called Christian pour out non-Christian influence, and measure its missionary service by the drop ? Why do we contribute a few thousands—metaphorically

speaking—to home “charities,” and squander millions on luxuries, while the sweater thrives in the land ?

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Of set purpose there is over-statement, lack of balance in the words. There is, of course, another side. Yet the harsh and jarring sentences are horribly true. A few weeks ago a ten-shilling subscription was withdrawn from a worthy object with the plea, “We cannot afford it, as we have so many expenses now, and we have just got a new motor-car, besides.” Men have been compelled to pause in action that they may have time to *think*, time to realize the meaning of things, time to reconsider and repent. In individual life a time of forced inaction has resulted often in a reorganized life. It may be that God has brought us to face our measure of home and foreign failure with the same great end in view. More than nineteen centuries ago, in Palestine, there was lived a Life which set the model for lives that would vanquish self and the world. From that Life, re-glorified, there flowed out a power which was sufficient, from circumference to centre, to establish a reign of righteousness, peace, and joy, even the kingdom of God. The power of that endless Life has never been withdrawn ; it is simply, absolutely, triumphantly sufficient to-day. The Christian Church is being forced to face its own relationship to that Life—a corporate yet an intensely individual thing. Heart, home, habits, expenditure, ambitions, business, class distinctions of an invidious kind, need to be passed in review in the light of the Life of Jesus. A Christianity which does not completely dominate us can never dominate the Church nor spread victoriously through the world. The root of the matter lies here, and herein lies its hope. “I am come that they may have life, and may have it abundantly,” belongs to the twentieth century as truly as to the first. But it may be true now, as then : “Ye will not come to Me that ye may have life.”

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China has been slowly uncoiling her great destinies this month, the whole world watching the straightening of her affairs.

Inevitably there has been much disturbance of missionary work and a good deal of looting here and there, but the bloodshed has been wonderfully little, and one of the greatest revolutions of history has been carried through with admirable self-restraint. Every missionary magazine gives letters from the front, many add illustrations of great interest. The most striking contribution to our knowledge is that by Mr. Marshall Broomhall, editor of *China's Millions*, who travelled out to China some weeks ago in the steamer with Dr. Sun Yat-sen. He says of him :

“ That this man is seriously in earnest in desiring the good of his country, that he is a quiet, determined, thoughtful man, sympathetic with Christian missions, and himself at least a nominal Christian, if not more, is fully evident. For him and for those representing other political ideals in China at this time, earnest and constant prayer needs to be made, for the happiness or the misery of nearly a quarter of the world's population rests on decisions made by these men.”

Yuan-Shih-kai is himself a Confucianist, but has four sons being educated in the L.M.S. College at Tientsin ; General Li Yuan-hung—so we read in *The Bible in the World*—is an earnest evangelical Christian. Mr. Broomhall gives information as to the secret growth of the revolutionary party, and quotes several incidents which help to determine its spirit. As superficial indications of the change, he comments on the disappearance of the queue in Southern China, and the extraordinary demand for “ anything ” in the way of foreign hats ; “ the dignified Chinese robes have given place to a mixture of East and West, which amounts frequently to caricature.” The old calendar, which dates from the Manchu rulers, has disappeared. This has thrown all the new year calendars just printed out of use, one large Chinese firm in Shanghai having lost thirty thousand dollars by the change. Meantime, the famine in districts ravaged by the Yellow River is terribly severe, though its extent is scarcely realized by those whose eyes are focussed upon the political situation.

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The relations of Missions to Governments is always a delicate subject. At present there are serious difficulties in Madagascar

which call for much wisdom on the part of the societies concerned, and much prayer from the home Church. The Friends' Foreign Mission Association, the L.M.S., and the S.P.G. are the British societies at work in the island, besides two Continental and two American missions. Bishop Montgomery recently said :

“ It would seem that there is no course open to the English missionary societies but to approach the Foreign Office with an urgent, though respectful, request that communications should be opened without delay with the French Government. We are threatened under present regulations with a complete destruction of all Christian effort, of all leave to evangelize, and even of permission to worship privately as well as publicly, except as individuals. It is not expedient to say more as yet. Bishop King, of Madagascar, feels it to be his duty to return home under these circumstances to press the claims of Christians who desire to be loyal subjects of the French Empire.”

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The increase in the Christian population in India, tabulated carefully in the *Times*, naturally forms the basis of thankful comment in many periodicals. In the C.E.Z. magazine—*India's Women*—Canon Weitbrecht makes an interesting study of the Punjab returns, which show the astonishing increase of 431·6 per cent. in the decade since the former census. This is largely accounted for by a great Mass Movement, which affords an opportunity which Canon Weitbrecht considers “unparalleled in India,” inasmuch as the accessions are independent of any marked external cause, such as famine. The situation is equally full of peril and of promise; there is need for a generous advance on the part of all Punjab missions, notably those of the C.M.S. and C.E.Z.M.S.

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The South American Missionary Society has issued an effective appeal to British investors in South American securities. Christian men who have a financial stake in a country should make proportionate effort for its spiritual help. If the principle were generally recognized and acted on, not South America only would gain. Every mission field, and the needy settlers in

our great colonies, would receive fresh aid. There is a work here for the Laymen's Missionary Movement to take in hand.

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There is a pathetic but courageous editor's letter on "Candidates for Lay Work Abroad," in the *S.P.G. Home Workers' Gazette*. The subject is characterized as "depressing," because, except as members of a celibate brotherhood and specially for educational work, few vacancies for laymen can be found in the S.P.G. fields. The difficulties are real, because, on the one hand, an ordained man is needed for the oversight of a congregation, and a layman who breaks down in health has no career open to him on his return home. Care must be taken lest men, lacking true call to the ministry, take Holy Orders as the only way to fulfil their missionary vocation. Are there no means by which such men, if physically fit, could be given personal help and guidance, and go forth to commercial posts in the mission field? Their influence is sorely needed, and in many spheres their Christian character would be welcomed by employers. Some link of associateship would serve for the transmission to them of spiritual stimulus and fellowship from home. Here, again, the Laymen's Missionary Movement would have a noble sphere.

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The current (March) number of the *C.M. Review* will attract many. The first part of Rev. P. I. Jones' account of Delhi, the new capital of India, is distinctly good reading, and there is more to come. There is a double record, through report and visitation by Bishop Peel, of the extraordinary promise in the C.M.S. Mission in German East Africa. With his wonted industry and perspicacity, Dr. Stock analyzes the list of the preachers of the C.M.S. anniversary sermons, and their texts, from 1801-1911. Dr. Crawford, transmitting the story told by the last survivor of the faithful "Nasik boys," forges fresh "links with David Livingstone." The Rev. E. S. Woods urges "A Call to New Discipleship." The number also contains the committee's reply to a memorial addressed to them. In it the unfaltering adherence of the Society to the great living

principles which dominated its founders is affirmed. To those in doubt the sober, well-balanced statement will bring reassurance and relief. For ourselves, we need no affirmation of that which has always seemed unmistakably clear to our eyes. The editorial notes on this subject are effective and strong.

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The *Student Movement* has a long and thoughtful article on "The 'New Thought' and the Missionary Message," by the Rev. A. W. Davies, a young C.M.S. missionary at St. John's College, Agra. It deals gently but trenchantly with the tendency to overrate the good elements of Hinduism, and points out the dangers which attend "the sympathetic attitude"—"an exaggeration of the value of the non-Christian religions, a depreciation of the importance of individual conveniences, a tendency to emphasize Christian living at the expense of Christian faith." Mr. Davies is meeting a real danger, and for the student audience to whom he has addressed himself we would not modify a word. But the paper lays itself open to misuse by those who tend towards "the unsympathetic attitude"—a fault of age, as the other is a fault of youth. Perhaps the *Student Movement* will "follow up" by a mediating article from a middle-aged man! There need be no antithesis between sympathy and truth.

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A great missionary has passed from among us in the person of Bishop G. E. Moule of Mid-China, who died on March 3, at the house of his brother, the Bishop of Durham, in his eighty-fourth year. He went out as a C.M.S. missionary in 1857, and for over half a century served his Master with unsparing devotion in China. He was not only a true missionary, but a great Chinese scholar. The roots of his influence struck deeply into the life of the country which he loved. Thousands of Chinese will mourn his loss. But how many will await him with welcome in the many mansions of the Father's House!

G.

