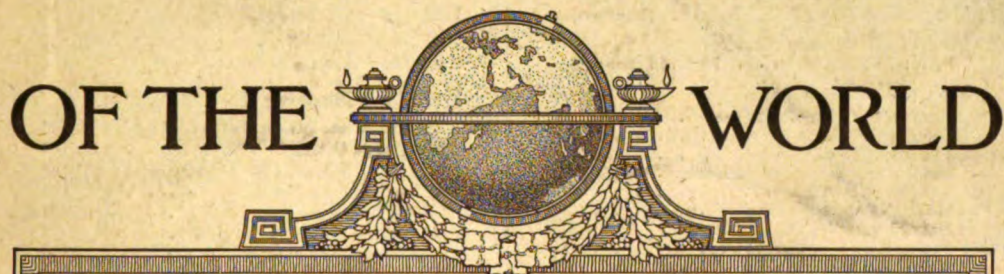


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THE MISSIONARY REVIEW



New Conditions in China

By **WANG CHENG-TING**

Speaker of the Chinese Senate

The Forces that Win

By **ROBERT E. SPEER**

Misunderstood Mexico

By **MRS. WILLIAM WALLACE**

Experiences in the Persian Jéhad

By a Missionary in Urumia

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The Missionary Review of the World

AN ILLUSTRATED MONTHLY RECORD OF PROGRESS AND OPPORTUNITY IN WORLD-WIDE CHRISTIAN MISSIONS

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THE MISSIONARY REVIEW



OF THE WORLD



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AUGUST, 1916

Vol. XXIX. No. 8
New Series

■ SIGNS OF THE TIMES ■

SPIRITUAL ENGINEERS IN EUROPE

THE work of the Y. M. C. A. among the soldiers in Europe involves the sending of men, whom John R. Mott calls "spiritual engineers" into the prison camps, hospitals and battlefields. These workers may be the means of a reformation and regeneration in many European countries—if their work is spiritual as well as social. They write letters for the men, who can not see or can not sit up, to their families and friends, who do not perhaps even know where they are or whether they are living or not. These friendly ministries will never be forgotten.

Now the door is open in Austria-Hungary and in Italy. Two million Bibles have been sent out through the Bible Society of Scotland, nearly as many through the American Society, and three and a half million

through the British and Foreign Bible Society. There has never been anything like it in the distribution of the Scriptures. One prison camp has 50,000 Russian prisoners shut up till the war shall end; only about one in fifteen are given work to do; all their time on their hands—nothing to do! Austria, Germany and Russia have given full permission to work in prison camps. So now, in every country except Turkey, America has the opportunity of ministering to these five million six hundred thousand military prisoners—and no other country can have that opportunity.

The method of work is to build a simple hut in each camp, with room for lectures, entertainments, religious services, five or six hundred books in different languages, a room for writing, one for the orchestra. One of the doctors said the orchestra was

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

The Forces That Win*

BY ROBERT E. SPEER, D.D., NEW YORK



CHRISTIANITY is facing afresh to-day the same perilous temptation to which she has succumbed more than once in her history—a temptation which our Lord faced, and over which He triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is ready to recognize Christianity, provided Christianity is willing to be something else than itself.

This temptation does not lie only on the outer fringes of Christianity, nor does it speak only to its compromised tendencies; it is temptation that is very near to us, and that we face every day as we go forward in this missionary undertaking: The temptation to think of our resources on a humanized basis, to leave out as much of the supernatural as we can. We do not fail to think of the dormant spiritual capacities, the buried and latent energies within the Church, the possibilities of fellowship, and of prayer, but it is on the level of a broad, naturalistic psychology that we deal for the most part even with these spiritual resources on which we feel we must rely if we are to compass this task.

God means to use these natural resources—so dangerous a thing as money, the lives of men, all these undeveloped possibilities that are locked up within our lives. He asks us to use them, and we have no right to

ask Him to replace them for us. God means to use all these, but our sufficiency can not be in any of these things; and we shall do very ill if we do not raise our minds from all these things, and let them rest on Him who is our only sufficiency, even God.

No money, no men, no spiritual power of ours, no latent and buried capacities that come from them, will be of any avail to us unless all these are held and used by the great hands of God. Our sufficiency is in Him. After all, is that not just what religion is, the binding back of human life into God, the thought of God absorbing and overshadowing and controlling everything else?

Our latent spiritual resources are not anything locked up inside ourselves, but all that awaits us in the great areas of God. God alone will ever prove our sufficient motive. The love of God! It will carry us where it carried David Livingstone, where it must carry any man, beyond all the power of all lesser motives. The will of God that is the very rule and law of our lives, and we are in danger of losing it in these softer days, and under our new educational psychology.

How differently we should have to read some of our Lord's great sayings if we interpreted them into the contemporary vernacular on which in dealing with children we rely to-day.

"Wist ye not that it is quite interesting to me to be about my Father's business."

"It is of great interest to me to

*From an address delivered at the Laymen's Congress of Missions, Washington, D. C.

work the works of Him that sent me while it is day, for the night is coming."

"I am interested in preaching the kingdom of God in other cities also, for therefore was I sent."

"I am interested in going to Jerusalem to die."

Ah! the old is better:

"Wist ye not that I *must* be about my Father's business."

"I *must* work the works of Him that sent me while it is day, for the night is coming."

"I *must* preach the kingdom of God in other cities also, for therefore was I sent."

"I *must* go to Jerusalem to die."

We need to get back again into our life, and into all our thought, in this missionary undertaking—the iron conception of the will of God.

As the most of us live we find that the main motive is not the love and the will of God alone, but in the very thought of Him as having set us this task, and watching us as we go about its fulfilling.

We need the resources of wisdom as we set out in this undertaking. It is no simple project that we have taken in hand. What man knows how to deal with the soul? A child of the same God whom we call Father, but of a different race, a different inheritance, a different environment, who knows how to deal with that soul?

Think over the problems that we must solve in this undertaking, and the problems of building up in these movements a living church that shall be no copy of what we at home have been enabled to reproduce, but shall be a freshly reality in the love of God. Then there is the problem of awaken-

ing at home these great, slumbering resources that are in the hands of Christians; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men the fellowship of the family of God. There is no wisdom in us for these problems. "God is wisdom. God is Love"; and only as He is our sufficiency will we have the spiritual resource that we need in order to cope with the problems that face us to-day.

God is also our one adequate resource, on which we can absolutely rely. We can not rely upon ourselves; we can not rely upon one another. Much as each of us wishes to be loyal to the others, there is only One on whom we can surely rely; in Whose power we can completely trust; Whose strength is rich and sufficient and will not fail. God is a sufficient resource for us. All the men in all the armies of Europe, and all the billions of money that we and other nations have been throwing away—all those piled together are not as much without God as one man, penniless, with Him. ONE came down to earth and walked to and fro with men years ago. He never could have received a majority vote. "He came to His own and His own received Him not." The world that He came to save raised Him up on a cross and slew Him. Alone He was, and yet by that sign He conquers.

God is our only and sufficient power. The trouble with us is that we are relying on other things. We are bidding one another to be wise according to the children of the world. We are singing to idols in the name of God—the energies that men use because they have no God

to rely upon—instead of depending absolutely and completely upon Him!

God is not only our sufficient motive in wisdom and power, He is our company also. We may not need these millions of men, if only we have God. The Wesleys gathered many men around them, but as John Wesley lay dying, that was not the best to him. "The best of all is that God is with us." That is the secret of the power of the Lord. "I am alone, and yet not alone, for He that sent me is with me." We have that fellowship, and it is enough. Many of us feel very much alone, and find it no easy thing to share with other men the conviction and the purposes that stir our hearts.

Lastly, God is not only our motive and our wisdom and our power and our society. God, and only God, is the sure confidence of our victory. What He began He will complete. Surely He has strange methods—different from any that we would have used. His processes go beyond our understanding, but we may be sure that God is not going to be defeated in the end; that the thing He began He is going to carry through until His purpose shall have been accomplished and His Son shall receive the crown.

God is the sure hope and confidence of our victory. Let us put our trust in Him—not in crowds, nor in popularity, nor in great tumultuous movements of men. Has God ever been in these? Has He not always been in the still small voice, and the little child, and the lonely prophet, and the faithful soul that was not drawn by any great tide of multitude, but that rested in God?

We must come back to the Gospel, to the faith in God that Jesus Christ brought, and that He would have us take as we go forth. Our sufficiency is in Him. Let the other things slip out of our field of vision for a time—the \$188,000,000,000 of our national wealth—millstones around our neck—and the great multitudes of men, are nothing save as each stands with God—let them just slip out of our thoughts for the moment, while we think of and believe in God.

A little while ago, coming down on the railroad from Dobbs Ferry, with a friend, we passed suddenly from the radiant light of the sun, going down in a great sea of gold and saffron glory behind the Palisades, and plunged into the darkness of the tunnel. Then in the darkness the friend at my side began to recite the lines of Whitehead, "The Second Day of Creation":

I gaze aloof at the tissued roof
Where time and space are the warp
and woof,
Which the Kings of Kings, like a curtain flings,
O'er the dreadfulness of eternal things.
But if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold;
For soon the whole, like a parched scroll,
Shall before my amazed eyes unroll,
And without a screen at one burst be seen
The presence in which I have always been.

In that Presence let us live and work, so that God may be to every one of us the great reality, our sufficiency.