

Canadian Churchman

Thursday, March 11th, 1920

Missionary Furloughs

IT is a great relief to draw attention to the statement in Canon Gould's letter in this issue that it is a regulation of the M.S.C.C. that every missionary should have one-third of his furlough time for rest, and that the M.S.C.C. aims to leave every missionary free for the last two months at home. The careful observance of these will not only send our missionaries back to their fields in good condition, but will redouble the effect which they produce in their work at home because they will have the physical force of good health, generally speaking.

As the result of observations of fifteen or twenty years there are some things we should like to urge on the question of furloughs.

1. That the first furlough should come after four years instead of five. It is well to have our missionaries keep open the lines of communication between the home land and their field, and the sight and voice of a new worker impresses itself. Regarding our inaccessible northern missions the furloughs should be more frequent. Long absences from settled condition are neither desirable nor beneficial for the work or the worker.

2. The furlough should include not only Rest and Deputation Work, but also a definite period for STUDY. We admire the regulation of the International Y.M.C.A. Committee for their foreign workers: one-third for rest, one-third for study, and one-third for work. When a missionary is following the work of his field there is not time for the deep study of many collateral subjects.

3. The work at home should definitely include instruction given in our theological colleges. Our students of Comparative Religion, or the History of Religion, as it is now called, would then have not only text-books and professors, but also living witnesses direct from the lands concerned, speaking of modern developments.

4. It would be more economical in time and energy, and more effective if in our cities large meetings were arranged to hear those of our missionaries who would address them when they return. It would be far better than having a man or woman give the same three or four times to about thirty people each time in the same city. The same centralization could be planned to some extent in the country. The inspiration of a combined meeting, we have learned from the Forward Movement, increases the sense of privilege and the *esprit de corps*.

5. When the boys came home how we cheered, and if we didn't cheer it was because our throats suddenly went dry and our eyes filled. They had been in the front line. It should be the same for our missionaries. Let us remember that they are not machines. Let us put heart into their welcome home. They have done what some had not chance to do and some, not the the nerve to do. All honour to them.

At the Des Moines Convention last January, the students thought that they should hear less from the missionary experts and orators and more from the veterans of a thousand fields, who formed the background of the platform. And they said so, too.

No eloquent period can equal the simple recital of the tale of days spent in the service of the Master, bringing the Light of the Gospel to the hearts in darkness.

6. The co-operation of three groups is necessary for the actual carrying-out of the M.S.C.C. regulation, (1) the M.S.C.C., (2) the W.A., (3) local churches and W.A. branches. It is easy to see that the officials of the M.S.C.C. may plan

rest for a missionary which may be broken by the plea of a church or branch. It is not right that our missionaries should be left under the pain of refusing an apparent duty during a rest period, and they should be saved from a too great willingness to serve even at the expense of the length and value of service.

Let us remember, that our missionaries are workers whom it has taken years to train, and whom it takes years to replace, and value them accordingly.

NEXT Sunday has been appointed a Day of Thanksgiving for the Forward Movement by the Primate. To nothing will our hearts more readily respond. Not unto us, but unto God be the glory for putting it into the hearts of our people to give of their money for the extension of God's work.

For the continuance of the Forward Movement, too, shall we pray. God has set before us an open door. Only our slackness can keep us from the great things He has for us.

The pressing problem of the Forward Movement is how are the dioceses going to spend the funds collected for the LOCAL DIOCESAN NEEDS. Our laymen have been aroused to the necessity of doing something for the clergy, whose parishes cannot raise a living wage. There is only one place that relief can come from, and that is the Local Diocesan Need funds.

Unless something be done to remove the shame of under-paying our clergy, many subscribers will be disappointed.

DR. G. B. ARCHER who is taking up his new work at Ranaghat, India, in writing to a Toronto friend, said:—

What I wish to tell you as more remarkable than the voyage, was the baptism in the Saloon after the Morning Service, of an adult Japanese (youth) by the Japanese (Presbyterian) Padre from Seattle. Nearly every one remained, and it was very impressive.

After the Service the Japanese clergyman told me the boy's story. His father left Japan sixteen years ago for America and had not written to his wife or family since. His son, then aged seven, this year in his 23rd year, decided to come to America to find his father. He got to Seattle by working his way across and worked there in a restaurant. While there, the Japanese clergyman met him. The young man sought his advice about his father. He had studied in a Mission Sunday School in Japan. The Padre promised to write to friends in California to see if they knew anything of the boy's father. He also impressed on him the need of faith and prayer and to give his heart to God.

Three days later, even before he wrote, a Japanese came to see the Padre in Seattle, and told him his story—of not having written home for 16 years and now he wished to return to Japan to seek his family. Although he lived in California, he had been prevented from sailing from San Francisco and had felt constrained to come to Seattle to see the Japanese Clergyman of whom he had heard.

This man was the father of the young man. And so impressed was he (the young man), that he was converted, and I understand is a very bright believer, and baptized to-day. The father who was present is returning to Japan with the son.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

THE REJECTED KING.

MANY years ago I was indebted to a sermon, preached by Rev. De Witt Talmage for a suggestion which has borne much fruit in my study of the Scriptures. He was speaking of the rejection of the Theocracy in the days of Samuel. The people of Israel had become dissatisfied with their invisible King. They wanted a King whom they could see, who would lead them forth to battle after the manner of the kings of the nations round about them. Samuel was greatly distressed at this proposal, and cried to the Lord about it. The Lord commanded him, however, to grant the people their heart's desire, with the solemn reminder that it was not Samuel whom they were rejecting but Jehovah Himself. Speaking with reverence, the Lord in effect said to Israel, and through Israel to the world,—

"You have rejected ME; now then you are at liberty to try every form of Government that human wit can devise, until after bitter experience you will be thankful to come back to Mine."

Long centuries afterwards Jehovah offered them a visible King in the person of His own Incarnate Son, but with an awful aggravation of their guilt the perverse people not only rejected Him, but hounded Him to the bitter Cross, crying—"Away with Him! Away with Him! We have no King but Caesar. We will not have this man to reign over us."

In the crucifixion of the Son of God both Jews and Gentiles had their guilty share. In rejecting Him they little realized that they were casting out both righteousness and peace. When Christ became Incarnate righteousness and peace had kissed each other. He is our Melchizedek, which, as the writer of the Epistle to the Hebrews reminds us, signifies King of Righteousness. He is also King of Salem, that is King of Peace. Nearly nineteen hundred years have passed away and He is still rejected. In majestic patience He is waiting for the Throne, which is His by right. But even in our own day the ancient cry is still ascending—"We will not have this Man to reign over us." Not one single nation, as a nation, wants the Rejected King to come back. Is it any wonder that we seek in vain to establish righteousness and peace? We have suffered the agony of the most awful war in history in order to make the world safe for Democracy. Now we seem to be striving helplessly to make Democracy safe for the world. It is certain from the Scriptures that the one and only way for man or nation back to righteousness and peace lies in the enthronement of the long rejected King. It is written—"I will overturn, overturn, overturn, until He come, whose right it is; and I will give it Him." We may rest assured that there can be neither righteousness nor enduring peace until the kingdoms of the world become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever. "Even so, come, Lord Jesus."

Every man can seek acquaintance, but friends happen.—Anon.

My motto has been to be kinder to everybody than anybody can be to me, and to do it first.

Remember to be not dismayed by appearances. You are a child of God, and your loving Father will surely comfort you and prosper you if you will but ask Him and believe in His power.