

This state of things is the worse because even disciples are so far indifferent to their indifferentism. Adoniram Judson, in the crisis of his lifework in Burma, found the "supporters" of mission work so careless of the needs of the work that the appropriation for the mission was ten thousand rupees less than current expenses required. Instead of any advance, he could not even hold his already gained positions. With a disappointment that bordered on despair he solemnly recorded this, as his "growing conviction:"

"The Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation and then sink back into unconscious repose. Then come paralyzing orders to retrench; new enterprises are checked in their very conception, and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home."

And so letters, which ought to have been like a soft and cooling breeze to a heated brow, came upon him like a sudden tornado, sweeping away the plans of missionary evangelism. He said in his agony, "I thought they loved me; and they would scarce have known it if I had died! I thought they were praying for us; and they have never once thought of us!" And so it seemed to the missionary in his unsupported work. When he came home for a visit he found indifferentism hiding behind outward enthusiasm, and his "hand was nearly shaken from its socket and his hair nearly shorn from his head for mementoes by those who would willingly let missions die" rather than for their sake make real sacrifices.

J. Hudson Taylor, in 1855, asked the privilege of making a brief appeal for three hundred millions of unsaved Chinese, at the annual Perth Conference. Those who had the conduct of the conference replied that those meetings were "for edification," and missionary topics could not be introduced! And when at last twenty minutes were secured by him to urge obedience to our Lord's commands, he told of the drowning of poor "Peter" outside the walls of Sungkiang;* how, when he fell overboard, and Mr. Taylor sprang overboard to rescue him, but was baffled in his efforts, he besought help of some fishermen in a neighboring boat, who met his agonizing suspense with stolid, stupid apathy; and, with a drag net in their hands just fitted for the rescue of the drowning man, would not stir to help except as he appealed to their cupidity, and even then too late to save the life that was in peril. And, when the conference was on the alert with surprise and indignation at such unnatural and inhuman conduct, Mr. Taylor thundered out, "Thou art the man!" and applied the incident to the apathy that, at that very conference, hesitatingly permitted any appeal for the millions who were sinking in the sea of sin!

We talk of the need of consecration, of Holy Spirit power, of more liberal giving. All this is a real need. But there is another need behind and beneath all the rest. We need a *new earnestness*, born of deep convic-

* Story of the China Inland Mission, 150-248.