THE

DOMINION OF CHRIST

The Claims of Foreign Missions

IN THE LIGHT OF MODERN RELIGIOUS THOUGHT

AND A CENTURY OF EXPERIENCE

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This is our message to heathen men—not that they are living in a lost world, and that till we came God's infinite mercy had left them to drift, unpitied and uncared for, into eternal darkness and death; but that in His infinite love the Son of God has died for them, and that they were born, though they knew it not, to glory, honour, and immortality; that the fault was ours that they did not know it before. This is a gospel worth telling men.—R. W. DALE, LL.D., "Fellowship with Christ," pp. 64, 65.

It is the crowning glory of our Christian age to inscribe on its banners the Lord's commandment of discipling all nations. The idea of a consecrated and a universal service distinctively characterises the nineteenth-century conception of the nature and the aim of the Church. And the first essential principle of Christian virtue is the source and power of missionary obligation. "For the love of Christ constraineth us."—NEWMAN SMYTH, "Christian Ethics," part II. chap. iii.

PREFACE.

THE following discourses have been published as a contribution to the Centenary Celebrations of the London Missionary Society. It need hardly be said that they claim no official authority. The views offered on some moot points presume to be no more than those of an independent observer. But they are avowedly presented as the thoughts of one whose love for the work of the L. M. S., and reverence for its missionaries and workers, is too deep for public utterance in a printed page. Offered primarily for the kind consideration of the ministers and members of the Congregational Churches, it is hoped that the body of the work may supply some arguments and reflections which shall stimulate and encourage all who love the appearing of the Lord, and are striving to extend His dominion in the earth. It would be out of all proportion to the

measure and quality of these few discourses to seek in them a new *apologia* for Foreign Missions ;—that remains to be written. At the same time an effort has been made, within their limited compass, to restate the claims of missions in the light of a century of experience in foreign fields, and also in the light of the Christian thought of our day.

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"Turn your eyes to the west, to the east, to the north, to the south, and in every direction of the globe you will find the conquering steps of the Saviour. He has crossed the Rhine; He has subjected Germany, Poland, All the Russias, the three kingdoms of Great Britain, and has borne even to the Pole, across the mountains and glaciers of Sweden, the sun of His dominion. The Atlantic Ocean opened before Him; He has passed the Cape of Good Hope, has joined to the sceptre of His children that famous peninsula of India, which from antiquity was looked upon as the reservoir of all the treasures of nature. He has founded establishments along the coast of Africa, and rejoined by the Red Sea His old possessions of Abyssinia. He has made a tour of the two Americas, and from one pole to the other, ranging them under His laws, and He has raised up together republics, missions, and bishoprics. He has retaken Spain from Mahomet, and everywhere shaken the territory of Islam. . . . China has opened her ports, which had so long been shut; New Holland becomes peopled under the shadow of His cross; the islands of Oceania transform their savage inhabitants into humble and meek adorers of His gospel. There are no longer any seas, or solitudes, or mountains, or inaccessible places where Jesus Christ does not hoist the bold standards of His children blended with His own."—PÈRE LACORDAIRE, *Conferences*: "Perpetuity and Progress of the Reign of Jesus Christ."

I.

THE DOMINION OF CHRIST.

"He shall have dominion also from sea to sea,
And from the River to the ends of the earth."
PSALM lxxii. 8.

THE seventy-second Psalm is the antiphon of the Kingdom. In it there are strophe and antistrophe—the one telling forth the Dominion of the King, the other the blessedness of the people under His reign. Like a double choir, in some great cathedral, theme alternates with answering theme. Now the major voice peals forth :

"He shall have dominion also from sea to sea,
And from the River to the ends of the earth.
They that dwell in the wilderness shall bow before Him ;
And His enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents :
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before Him :
All nations shall serve Him."

Then comes the antiphonic strain :

"For He shall deliver the needy when He crieth ;
And the poor, that hath no helper.
He shall have pity on the poor and needy
And the souls of the needy He shall save.
He shall redeem their soul from oppression and violence ;
And precious shall their blood be in His sight."

And thus modulating from theme to theme, or combining both in accordant music, our Psalmist pursues his lyric way, singing now of the greatness of the King, and again of the blessedness of the Kingdom.

But these great subjects are not only related in the structure of the psalm. They are related vitally. "Shew me, I pray Thee, Thy glory" was the supplication of Moses; and the profoundly significant answer, "I will make all My goodness pass before thee."[1] It is the glory of this King to identify His glory with the peace and prosperity of His people. Such is the true lesson of Christian history. Freed from the wilful corruption of its real character by ambitious and designing priests, and by interested politicians, the real influence of the gospel of Christ has been seen in the emancipation of the slave, the care of the sick, the protection of women and children; as well as in those ameliorating influences which have elevated and sweetened the lives of all classes and conditions of men.

The unevangelised peoples of the earth are greatly to be pitied. Temporally as well as spiritually they are fit objects for our commiseration. To the joys of the spiritual life, the wondrous pardon of sin and deliverance from its power, the peace which passeth understanding, knowledge of the true God and fellowship with His Son, our Saviour,—to these, all, they are of necessity strangers. But equally are they

[1] Exod. xxxiii. 18, 19.

bereft of civic peace and protection; justice and righteousness, judicial and social clemency, are little known amongst them. To enjoy such blessings men must go where the spirit of Christ prevails, and not elsewhere. As the nations are being brought under His gentle and equitable rule, in that proportion do they enjoy internal peace and prosperity. Where the King is honoured and obeyed the people are blessed; there do they advance in true civilisation.

If there were no other greater and all-inclusive motive for maintaining Christian Missions among the heathen—and the first intention of this discourse is to show that the greater motive exists—the pitiful condition of the non-Christian nations might well move our hearts to compassion and incite us to send them the gospel of Christ; to subdue amongst them all hateful tyrannies, all selfish and cruel vices, murderous hatreds, injustice and official corruption. Enough in itself, surely, if the altruistic spirit of the gospel possess our hearts, to prompt us to take its message to every creature.

I. THE NEW BATTLE-CRY.

We have not only reached the close of a century of modern missionary enterprise; we have reached the close of a definite organic period in that work. One proof is, that out of the tale of motives for evangelising the heathen which have jostled each other in more or less Christian emulation during the past hundred years, we now see one motive, supreme over all others, emerging and taking a regal precedence.

Many have been the considerations which, since the founding of modern missions, have moved Christian men and women to make sacrifices for their support; some of them, we cannot hesitate to think, little in harmony with the spirit of Christ. However, to-day we see all other motives, drawn though they be from the purpose and the pity of God, swallowed up by the one *imperial idea.* The sign under which we are now bidden to march forth to conquest is, "THE WORLD FOR CHRIST!" It is the Divine and inclusive aspect of the cry of the compassionate, "Christ for the World!" In the larger aspect of our duty our one supreme aim is to exalt Christ, to establish His Kingdom, to hasten His day. We may rest satisfied that "in His days shall the righteous flourish." To this new battle-cry we are bidden, as by a sacrament, consecrate our lives. The manifold acts of heroism it will inspire, the deep, undying, enthusiasm it will surely evoke, shall presently enrich our famished resources, and enlarge the scope of our constricted operations.

The contribution of the age to the realisation of Divine things has been the exaltation of the Person of Christ. The creeds and theologies that have so long obscured His brightness, like clouds are passing from our sky. *He* is now our creed; *He* our saving faith. The guarantee of our truth, the validity of its inspiration, lies in its relation to Him. Christianity means loyalty to Him; virtue the imitation of His life. The passion for His glory, His exaltation, His

Kingship, one and undivided, must be the great hope of those who are labouring and praying in the cause of foreign missions.

Christian leaders seem alone in under-estimating loyalty as a motive force. Reasons, of the abstract kind, for Christian service, we are offered in plenty. The great world is wiser in its generation. Drawn by the magnetism of their names, self-consecrated to the desire of adding an increment to their glory, men have followed the flag of earthly conquerors through flood and flame. The *policy* of the war in which their blood-guilty leaders were engaged they considered not at all; its righteousness or unrighteousness neither stayed nor quickened their devotion. Fired by one blind impulse, loyalty to a name, they courted death, leaping upon the bayonet-point; and when night descended on the battle plain, lying cold and stiff in the rigour of death, they devoted their last expiring breath to cry "*Vive l'Empereur!*"[1]

This, for an earthly leader; for a chief whose aim was his own personal aggrandisement and glory. Who shall say what degree of self-sacrificing loyalty,

[1] Since writing the above I have been gratified by finding the same natural reflection expressed with great force and brilliancy by Dr. Duff in his celebrated speech before the assembly of the Free Church of Scotland, in 1850. I have transferred this part of Dr. Duff's speech from the pages of Dr. Thomas Smith (*Life of Alexander Duff*, pp. 119, 120) to the Appendix (Note A). The fervid and poetic eloquence of the renowned missionary will touch the hearts of us Southrons almost as easily, and as deeply, as the hearts of Scot and Highlander.

what eminence of devotion, the true King of the heart shall call forth, when it shall be clearly heard that He is calling His followers to the conflict? This is the chord we must strike; and, once struck, it shall never cease to vibrate till the day when, with one mighty accord, the nations shall acclaim Him "the blessed and only Potentate, the King of kings, the Lord of lords."

It cannot be without profit that we consider, in this connection, the powers which *federal ideas* have exerted in determining the history of nations. No influences have so subtly, yet so surely, controlled and guided national movements or so dominantly shaped their ends. Once an imperial idea possesses the very heart of a people, once they regard it as part of the Divine order of the world, a matter which, since God reigns, *must* come to pass, then the whole instinct of that people, whether consciously or unconsciously, will move towards its consummation. You may roughly check them, for the moment, in their progress; it can only be for the moment. The federal idea is ever calling the remnants of the nation together again. It is an almost inexhaustible constitutive force; and, in obedience to its call, the scattered elements will once more combine, rising again in strength to fulfil their destiny. In Europe we have, even within the limits of our own century, striking examples of this power, and of the futility of the sinuous diplomacy of "monarchs and statesmen" to stay its course. The unification of Italy

is an instance, and perhaps not the most conspicuous or significant instance, that could be adduced.

Happily, we are now rising as Christians to the height of *our* great imperial idea—the universal dominion of Christ. Happily ;—for there is nothing, it would appear, that so surely impoverishes Christian enterprise, and takes all force and fire out of missions to the heathen, as the anti-Christian thought that not all nations are to be counted among the trophies of Christ ; that in the battle of faith and righteousness against unbelief and sin, Christ is even partially to fail—to be at last but a party King in a divided empire. Now, our first thought and our last, our morning thought on awaking, our restful thought as we lie down to sleep, must be that our faith is destined to universally prevail ; our King to reign, until He shall put all enemies under His feet. That conviction must be woven into the very texture of our spiritual natures. In our Christian service it must become the great controlling idea, the supremely formative force. We must never doubt it. Nothing must appear to us so inevitable, yea and so desirable, as the universal victory of Christ ; the breaking of the eternal day when "He shall see of the travail of His soul and shall be satisfied."

II. THE PLAN OF CAMPAIGN.

It is a noteworthy fact that we are closing a century of foreign missionary work with an earnest discussion upon methods of procedure. Judged apart, the labours of this century may be cordially

acknowledged as a great and solid achievement. They who esteem it lightly, or speak of it in disparaging terms, belong to one of two classes. Either they are of that number whose trading concerns, and whose designs upon the natives, are obstructed by men whose object is to preach righteousness and to train the people in domestic and social morality; or they form that other and vaster class, who from lack of knowledge, or else from poverty of imagination, are unable to realise what was the condition of the heathen world at the close of the last century, when Carey went to India, Morrison to China, and Williams to the South Seas. It is only when we compare the work accomplished with the vastness of the work yet remaining to be done, that we are willing to speak of the enterprise, the sacrifice, the patient fidelity, which have been displayed this past century in connection with our London Missionary Society, and with its great kindred associations, as constituting an episode only in the great world-conflict of bringing the human race into loving obedience to the Lord Jesus Christ.

In that sense of perspective, then, may we speak of the past as a century of experiments in foreign missions. We have had to adjust our methods to an ever-enlarging view of the scope of our operations. We have had gradually to prepare ourselves for a day when the last barriers of prejudice should be swept away, and the gates of the walled cities should be opened to receive the peaceful evangelist of the

Cross. That day has already dawned. The eastern windows are full of light. To reckon up the lessons of the century since the pioneers, often in stealth and mortal peril, entered the kingdoms of darkness; to inquire of God's Spirit for wisdom for the great and now universal attack upon the thrones of heathendom; to diligently consider the how, and the wherefore, of our magnificent undertaking; is not inconsistent with a spirit of gratitude for the blessings of the past—gratitude to the heroes abroad and leaders at home into whose labours we are now entering.

Let us welcome discussion—strenuous discussion, if need be. Why should we look askance at the signs of life, and of widespread and anxious interest in our concerns? Let Peter speak the mind that is in him. Let Paul be unmuzzled. The day should be welcomed that brings together hearts all astir with anxiety about the extension of Christ's Kingdom; the day when they shall shake themselves free from the shackles of the past, if these are impeding progress, and propound new and venturesome departures, under a due sense of dependence on the Holy Spirit. Let us brace up our hearts and not fear. It all forebodes progress and prosperity. The breeze which fills our sails must make billows on our seas. And as good sailors, who love to see progress towards the haven of their desires, we should rejoice to hear a little music in the rigging of our good craft, rather than be kicking our heels about in the doldrums, whistling for a wind.

Many things have happened to increase the vividness of our discussions. Distant lands have become very near to us. The farthest east is but a few weeks away, while matters of consequence are known to us daily and hourly as they occur. We discuss events in their progress. Moreover, we have, by bringing our executive into touch with the constituency, upon whose prayers and offerings our work rests, brought a keener breath of public opinion to scrutinise our operations; and all, as we fully believe, for the best. The leaven of a new spirit has entered into our ranks. Already a significant response has been accorded to the appeal of the leaders. But greater things are yet to come, when the voice of Christ the King be clearly heard calling for sacrifice in gifts and service.

Of the methods employed by our brethren abroad, an open and unprejudiced mind would recognise good in them all. Evangelistic, medical, educational, they are all Christian in character, and all making for truth and righteousness. To minister to the spirit, to the body, to the mind, is a right Christian work. Nor can any of these ever be adopted to the entire exclusion of one another. The evangelist will always need to educate, and, even with imperfect knowledge and resources, will endeavour to heal the suffering body. It is a question of proportion and emphasis, as also of expediency and means. We must listen to experts, hear their arguments, and the result of their experience. At present the special

educational work we have undertaken to do in India stands in need of justification. We have the opinion of many thoughtful men that it is a work which is slowly but surely leavening the minds of the people of India; making the idolatry and superstition of Hinduism impossible; breaking down the barriers of prejudice against Christian teaching; preparing the way for the full reception of the gospel. But indeed there are few who would not be disposed to think that such must be the result of secular teaching, when it is accompanied by religious exercises, and imparted by men and women who take up their work for the Lord's sake, and confessedly as missionaries of the gospel. What we need is something more tangible to persuade Christians at large that the true way to reach the heart of India is by the slow-moving medium of secular teaching, perceptibly flavoured with Christian truth. Is there no more direct way of attack, more potent in its influence, more abundant in moral and spiritual results?

The practice of to-day in all historic sciences is to avoid, as far as may be, all reliance on secondary evidence, and to deal freshly with the original documents; endeavouring even, in regard to these originals, to discriminate between any possible accretions of tradition and the primitive "sources." Christianity claims to have a historic basis. Its most authoritative teaching consists of the words of the Lord Jesus, which are to be discovered in historic records; in which also are to be found the social

and ecclesiastical practice of those who, while not free from human imperfections, were most deeply imbued with the mind of Christ. It is therefore highly significant that the progress in Christian thought, to which the moral and spiritual development of our century would lead us, corresponds with the results of historic researches into the earliest evidences of Christianity. It has been concisely stated that the great religious discovery of the nineteenth century has been to discover the first century. All genuine Christian progress has been found to be a closer approximation to the most primitive type of faith and practice. And in that first age we find that Christianity speedily realised itself as essentially a missionary religion—a "born traveller" from the beginning. Among those who first and most completely exemplified this essential feature of the gospel was Paul, the great apostle of the Gentiles. In the experience of that exemplary missionary, itinerating at one time among rude, untutored barbarians, and at other times, and chiefly, among refined and cultivated races, with venerable cults, there are few problems of to-day which have not their parallel. What we admire and need to emulate in the method of Paul, is the directness of his attack. He never doubted the existence, at fewest, of two great concomitant forces, operating with him in his advocacy of the cause of Christ; auxiliaries of the highest value and efficiency. The first was the need in every heart of the mercy and truth he proclaimed; the

second, the potency of the Holy Spirit accompanying the truth, and touching the secret springs of moral consciousness in those that heard it.

Now, although the one way may be truly good, is not this, the other way, better? Is it not more fruitful, as well as more certain, in its issue? Is it not, in proportion to ascertainable results, more economical in its expenditure both of men and money? Even from the purely practical point of view, is there any rational hope of rousing the enthusiasm of English Christians to supply men, and the necessary support of men, to go to India to keep school?[1] Still let us be patient, and hear all they have to say who are entitled to speak upon this grave and difficult question. If we inquire diligently, and

[1] "Has not the history of all missions, ancient and modern, shown that the instinct of the people, in accepting the gospel, has ever anticipated the self-complacent ignorance of the wise and the learned? How many Churches of Christian people were there aforetime in Greece, whilst the professors in Athens were still offering for acceptance the withered leaves of a heathen philosophy and rhetoric! It was precisely in that university of the ancients that heathenism managed to preserve itself longest. And if, in the early Church, in spite of the spiritual power of her ministers, it took centuries to convince the more educated classes, in any great numbers, of the necessity of the new faith, surely missionary work in Eastern Asia has not been carried on for a length of time sufficient to allow of any question being raised as to its inability to win over the educated classes." (Christlieb's *Foreign Missions of Protestantism*, p. 71.) Are not our educational methods in part an effort to reverse the normal order of progress which all the past history of Christendom illustrates, and to win India, for example, through its brain, that is, its Brahminical caste?

discuss freely and fearlessly, we shall surely be led by God's Spirit to a wise conclusion.[1]

Meanwhile, we can be united in certain broad principles which are to be characteristic of all our operations. We know that in whatever direction we labour to win the world for Christ, we shall succeed through *the spirit of sacrifice.* Whatever policy, or combination of policies, we adopt in India and other lands, it must be salted by sacrifice. Loving, self-sacrificing service must be the policy underlying all policies, or we shall never succeed.

There are two great ambitions which take possession of nobler natures. They stand apparently contrasted, yet they are strangely related, as all must have reflected. The one is the passion to rule, the other the passion to serve. The first is of the world; the second is of Christ. The greater spirits in secular history have sacrificed all other satisfactions and all other alluring prizes, to the lust of power. To assert their own masterful will, to have dominion over men, to be as gods among their fellows, raised thus by might and skill and a regnant force of character—that is the prize for the sake of which all other prizes have been willingly relinquished. Such men are possessed by something of the colossal ambition ascribed to Satan by Milton:

> "In my choice,
> To reign is worth ambition, though in Hell!"[2]

[1] See separate discussion of this question in the discourse on *The Place of Education as a Missionary Agency.*

[2] *Paradise Lost*, i. 253.

though, unlike that lofty, but sinister, creation, the nobler of the aspiring rulers of men have sought, through ruling, to serve them; to gratify at once their flown aspirations and a subsidiary desire to benefit their subjects; to exercise, in short, a "benevolent tyranny." The reverse of this is the consecration of the Christian. His primary desire is to serve. His position needs no other setting forth than the words of the Lord: "Ye know the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your servant, and whosoever would be first among you, shall be your bond-servant."[1] Thus spake He who, from being the "Servant of all," has become the "King of kings and Lord of lords." And the contrast between the two fundamental positions here stated is that the one desires to rule, not being unwilling in some instances to benefit—at the expense of the higher qualities of men—those subject to their rule; the other to serve, though it be true, by a Divine principle, that thereby they obtain pre-eminence amongst men. The nobler passion of the world is to serve by ruling; but where the spirit of Christ prevails, it is to rule by serving.

To win the world for Christ we must take up the Cross. After "many inventions" sought out by the wit of man, we must needs come back to the old

[1] Matt. xx. 25-27.

way. The simplest among the children of men is made thoughtful, and the most unruly is subdued, by loving and disinterested Christian service. It is a talisman to the universal heart. No one is more keen than the uncivilised savage to distinguish between the servant of Christ who toils from day to day, with primer and gospel, "taking nothing of the Gentiles," and the trader, whose quest is gold and ivory. And among the ancient civilisations of the East, not even the unreasoning bigotry of their superstition can obscure the true character of those, whether as preachers, physicians, or tutors, who serve them freely in the name of Jesus. Where chicanery and craft and all wile are exalted, preferred before the noblest of virtues; where one key can open all portals, even the gates of innermost prisons; there, again and again, the Christian missionary is an adjudicator, a daysman between claimant and claimant, a referee whose decisions shall respectively mulct and enrich. They revere his disinterested vocation and character. They know that no bribe is great enough to corrupt his judgment. Yes, the spirit of sacrifice, when exhibited by our missionaries in foreign lands, partakes, in its due measure and proportion, of some of the great qualities of that infinite Sacrifice which it is their calling to exhibit and preach to men. "Through ministry, mastery" is a true proverb of the Cross.

If our past experience teaches us aright, and if our general conception of the inwardness of the

gospel be right also, then there must be three other clear notes in our presentation of the gospel to the heathen. It must be democratic; it must be ethical; it must be spiritual.

1. All the great religious movements of the past have been strongly tinctured with the democratic spirit. The leaders have declared the gates of salvation open to all people; with distinct emphasis they have called and welcomed the poor in spirit and estate. In this they have but closely copied their Divine Prototype. He too was the Friend of the common people; it was they that heard Him gladly and welcomed Him most of all. The method of the Master must be right. The common people are the conservators of the religious forces of the world. The fires of enthusiasm are always slumbering in their dense masses. They are the abiding possessors of faith; and when religion has been tricked out in the fineries and fashions of a luxurious and over-refined age, it is to the common people we turn for a revival of true gospel simplicity. It is the wisdom of God to make the strength of the Christian onset an appeal to the toiling and the needy. When men ask of our honoured brethren in India and in China if they are messengers of the true God, and of His Christ, let them give the ancient assurance, "The poor have the gospel preached unto them." It is the sign of a compassion, as well as of a politic wisdom, which bears the stamp of God.

2. Our business, all the world over, is to *persuade*

men. But men are not to be persuaded, except by methods that are moral. Why should we lose faith in that method, and lust after the contemptuous aid of the secular arm, and the secular purse? Gold may corrupt, the sword crush; only the free moral appeal of the gospel can persuade.

In Mr. Wyatt Gill's *Jottings from the Pacific* he tells us of a common sailor who settled on the island of Niutao "as missionary on his own account." This eccentric individual, having first won over the chief, proceeded to convert the heathen natives "with a loaded revolver and some bowie-knives." Mr. Gill gives us the result of this "propaganda by force" in a sentence. This is all he says: "He failed, and in disgust left the island." Yet let us not single out this strange buccaneer-missionary for undue blame. The weapons of his warfare were carnal, truly; yet, in the employment of them, he was but copying a system which only slowly has ceased from active operation amongst ourselves. Happy are we to-day in having embraced the better way. Sometimes it may seem slow to the world; but it is sure, and its results abide, enduring even the stress of persecution. Nor have we failed yet with any race in making our appeal to the consciences of men. From all heathen lands comes the testimony that the unarmed missionary is mightier than the soldier having all the "resources of civilisation" at his command. In the secret heart of the most bigoted, and the most degraded, we have a potent ally. It

is that moral nature, never, in the most benighted, wholly absent, the brave appeal to which is the strong arm of the gospel. From officials, soldiers, and civilians, what we principally want is simply freedom to carry out the command of our Lord.

3. And yet more than all is our enterprise to be spiritual. We have other weapons than our moral appeal. There are forces ranged on our side whose maintenance cost our Society nothing—nothing in money. Nor can their strength be gauged by counting heads or balancing ledgers. The energy, the ability, the learning, the perseverance, of our devoted brethren are not their measure. Trust in God moves a long lever. Between the modicum of faith and the magnitude of its achievements there is a constant disparity. "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you."[1] In this fact lie our inexhaustible reserves of power. There is the very spirit of romance in our enterprise. With the Spirit of God on our side, who can measure the possibilities of any minister's or missionary's labours in the gospel? "Go ye therefore and make disciples of all the nations . . . . And lo, I am with you alway, even unto the end of the world."[2] The human ministry and the Divine Presence go together; and in the concomitant spiritual influence must our deep

[1] Luke xvii. 6. [2] Matt. xxviii. 19, 20.

confidence repose. When we preach the Cross of Christ we are setting at liberty forces mightier than men wot of. It is in humble dependence upon them, whatever be the human method we employ, that we shall succeed in our great adventure.

III. PROSPECTS OF VICTORY.

Any painful feeling of doubt as to the final issue of our efforts may be rightly ascribed to a want of faith in God. But to banish such doubt it is only needful to read with sympathy and intelligence the story of what has been accomplished this past century, and under what conditions. In the vision of the undaunted follower of Jesus, this is only a beginning; a reconnaissance in force; learning the configuration of the enemy's territory; practising the use of arms; exercising in combined action; all prior to the final onset. Yet, judged by itself, what a century it has been, and what glorious men have answered the call of our Society! Who can read the glowing story of the past and doubt the future?

Writing of the great missionary to the Picts, Columba, the Duke of Argyll bewails the loss of the saint's secret. "We are almost entirely ignorant," he says, "of the natural means by which the conversion of the Northern nations was effected. . . . And yet, in order to appreciate how marvellous this event was—how extraordinary the agencies must have been by which it was accomplished—we have only to remember that nothing of the same kind has

happened for more than a thousand years."[1] The conversion of no heathen people during the past century may have been as momentous a fact in the history of mankind as the conversion of the Northern nations by Columba and his associates. Yet that does not imply that the secret of power is lost, or that the gospel is deteriorating; not even that in any degree the missionaries of the nineteenth century are less powerful and efficient than were those of the sixth. The story of the gospel in the islands of the Pacific, in Madagascar, and indeed in India, if only rightly comprehended, reveals the same power, undiminished; manifested through men as great in character, and in spiritual influence, as any who have laboured since the days of the apostles. No, the secret of Columba is not lost. Nations are still born in a day.

There is a spirit of expectation abroad. Mankind is closing the nineteenth century of our era with an open mind. The glamour of scientific discovery is being revived; the hopes of men are set high; the limitations of possible discovery are being spurned. The social life of men is seething with strange expectations of progress in equity and brotherhood. Religion is becoming paramount—the greatest and most notable human interest. And men believe in the final victory of Christ as perhaps never before in the history of the Church militant. "He *must*

[1] *Iona*, pp. 50, 51.

reign" say they all, and they contemplate the whole world as His dominion.

Nor is there any fear that His empire, as it gathers strength and extends its borders, as it embraces one continent after another, will become unwieldy, and thereby its integrity and solidarity be imperilled. It was probably a sign of profound political wisdom and foresight in Augustus that, in his last will and testament, he should warn his successor, Tiberius, and the Roman senate, not to extend the bounds of the empire beyond the Rhone and the Danube, the Euphrates and the Red Sea, Atlas and the ocean. He feared the danger of adding territories too remote to be under the control of the imperial city. Sometimes vague fears beset us, lest our own British Empire should expose too great a side to the assaults of envious enemies; lest the cares of its good government be too great a task for our strongest minds. We have no such timidity in regard to the Dominion of Christ. In His last will and testament He commands us to go into all the world and preach the gospel of His Kingdom. The centre of that Kingdom is everywhere; there are no parts of His domain remote from the source of power and the seat of government. The code of His laws is as simple and universal as the natural moral instincts of men. The tie of community among His subjects is stronger than that of patriotism, of kinship, of common tradition or common interest. And the sceptre He wields is strong enough to sway His Empire in the

day when all flesh shall bow before Him and every tongue confess him Lord of all.

Blessed Dominion of Christ! How all the great hopes of our race are centring themselves in the expectation of its progress and consummation! The old Pax Romana gave a sense of unity and peace to eighty-five millions of people. The Pax Britannica is to-day a shield which covers three hundred and sixty millions—a fourth of the human race. But the Pax Christiana will be the Pax Humana—the bond of peace and brotherhood and piety to all mankind. "Desire of all nations," let us labour and pray for His coming.

"He which testifieth these things saith, Yea:
I come quickly. Amen: come, Lord Jesus."

II.

PATRIOTISM AND MISSIONS.

"How many subtlest influences unite,
With spiritual touch of joy or pain,
Invisible as air and soft as light
To body forth that image of the brain
We call our country, visionary shape
Loved more than women, fuller of fire than wine,
Whose charm can none define,
Nor any, though he flee it, can escape!"

Under the Old Elm.—J. R. LOWELL.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord."—ISAIAH liv. 17.

"I will also give thee for a light to the Gentiles; that thou mayest be My salvation unto the end of the earth."—ISAIAH xlix. 6.

II.

PATRIOTISM AND MISSIONS.

SIR HENRY MAINE has pointed out that the progress of civilisation has been marked by the transference of responsibility from the community to the individual. To-day we are prone to believe that moral obligation can rest upon the individual only. Religion, however, which makes the recognition of the personality of each human being so sacred a matter (Christianity may truly be said to have revealed to the world the full meaning of the word personality), recognises the solidarity of the aggregates of people we call nations, as well as the solidarity of all mankind. Religion individualises the nation; regards its life as a homogeneous whole.

Nationality is not a geographical label. It cannot be circumscribed and discriminated by merely ascertaining areas of speech. Common speech is a strong bond, and subtle as well as strong. Yet nationality is stronger and more subtle. Nor are both commensurate in their extent. In the political tumults of the ages, when conquerors and conquered

have mingled, the national features of the one have prevailed, but the speech of the other. Fundamentally, nationality is a deep spiritual distinction. The national unit is a corporate individuality, which can be recognised by its idiosyncrasies of mind and temper, and by that equation of endowments and experience which we call *character*. In the great ocean-currents of human existence it rises and falls together and as a whole.

The point, however, which strictly concerns us, at this present, is that there is a Divine providence which deals with a nation in this totality of its existence; in virtue of which its children inherit blessings, and suffer sorrows, which are peculiar to them as a nation, and common to them as individuals. It is part of that broader philosophy of history which our faith teaches, to recognise these corporate entities; to see how, in the great secular progression, each has its appointed place, its appropriate function. In the Divine economy of the world we are to recognise the bestowal of national gifts, the maturing of national opportunities, and, proportionately and harmoniously with these, the assignment to each nation of a distinct vocation.

The relation between the gifts which we call natural, and the allotted duty, is not so difficult to discern in the case of the individual. For example, the fitness of Moses, by gifts, by character, by special training, for the upbuilding of the Jewish nation is sufficiently clear. The same harmony between the

qualities of the man and his vocation is easily seen in the case of Paul—he who, by birth, by special endowment, by providential training, was fitted, as few of his contemporaries were, to grasp the significance of Christianity as the realisation of the promise of Judaism ; to confute the opposing subtleties of Rabbinism ; to carry the new faith throughout the world ; in short, to take a broad and enlightened and a cosmopolitan view of the plan and purpose of God's Kingdom as revealed in Christ.

Similarly, in selected instances, we can see in the case of nations, how, through their prevailing characteristics and dominant powers, they have made a definite contribution to the cause of Divine progress. It was the vocation of the Jew, doubtless, to teach the world religion ; that of the Greek to teach art and philosophy ; of the Roman, jurisprudence and government. If we had sufficiently mastered the movements of civilisation, and the myriad facts of universal history, we should be able to assign to each nation its place and function. We should see in its selection for specific service the method and wisdom of God ; just as to-day we see why, at the confluence of the Eastern and Western worlds, should be the home of the ancient stewards of the Divine mysteries, and the birthplace and sphere of labour of the "Saviour of the world." We, too, in our great Empire have our own place to fill in the Divine order. We must realise it by a national act of self-consciousness, enlightened by the Holy Spirit.

What that place is, is an inquiry of surpassing interest to all devout and patriotic spirits.

I. THE EVANGELIST AMONG NATIONS.

Bishop Martensen says that among the natural qualifications for a missionary are "an inclination for travelling in foreign and unknown lands, a taste for adventure, and a love of the marvellous";[1] though he is careful to point out that these must be held in due subordination to the great missionary idea. Our first natural reflection in reading the Bishop's words is that they sum up in very precise terms the outstanding characteristics of our great English missionaries. They were men of intrepid spirit, daring, venturous, and brave, undaunted in the midst of obstacles, with a gift of continuance in well-doing which, while the tides of life flowed through their veins, was indeed indomitable. How true, for instance, are the words quoted, of the immortal missionary-traveller Dr. David Livingstone. Writing from Central Africa on his last great expedition in the Dark Continent, Mr. Henry M. Stanley says, "The missionaries Moffat, Livingstone, Mackay, piously brought up, are taught among other things what duty is, what it means; not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of

[1] *Ethics* (*Social*) vol. iii. § 148. See this section quoted at length in the Appendix, Note B.

his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of 'peace and goodwill to men.'"[1]

These characteristics, however, are claimed for our nation as a whole. Among moderns we yield to none in our relish for adventure, our undying interest in exploration, and—we need not be ashamed of saying it—in our indomitable spirit. Only with dismay can we think of the narrowing circle of the unknown and unexplored in the earth, for with it one part of the natural calling of the Sons of Britain is vanishing. Our budding heroes must look with envy at the ancient maps with their wide spaces, covered with shapes of dragons and other fearful beasts, for want of more authentic geographical details.

The claim asserted will probably be disputed by none. It is too strongly justified by facts. The expansion of England is the enduring monument of the valour and enterprise of her sons. By these virtues they have made her the Mother of Nations. What but the valour and enterprise of our race has turned the northern continent of America into a vast annex to Great Britain, where men, speaking our speech, and inspired by our common historic ideas,

[1] Letter to A. L. Bruce, Esq., dated Ugogo, Central Africa, October 15th, 1889.

are building up the most remarkable self-governing Empire which the world has yet seen? That God has marked us out as a dominant world-power, our conquest and rule of the great Indian Dependency is itself a strong proof. The long and illustrious roll of our voyagers and travellers—pioneers, and leaders, everywhere—points to our nation as possessing, in a singular, we believe in an unequalled degree, those qualities which Dr. Martensen indicates as essential to the missionary calling. And the point is aptly illustrated by the fact that the reading of *Cook's Voyages* inspired Carey with his zeal for taking the gospel to the heathen, and later determined the destination of the first contingent of missionaries sent forth by the London Missionary Society.

2. There are other things, however, which must be set forth as additional qualifications for this high missionary office. We are a maritime people. We are in constant touch with all lands. Our ships take the lion's share in the carrying trade of the world. Our maritime supremacy is unquestioned. The sea that separates us from other lands is the link that binds us to them. Along the free, wind-blown highway of the ocean, in our swift ships, we have access to all seas and shores. The flag of our Empire is a familiar symbol in every quarter of the earth.

Our wide-extended commerce must be regarded as ancillary to our foreign mission work. The only difficulty there can be in accepting this statement

will arise from certain painful facts in connection with the intercourse of English-speaking traders with the natives of heathen lands and islands; indeed, the abhorrent conduct of many sailors and traders in the seaports of these lands to-day. In this sense the influence of trade has to a considerable extent thwarted the efforts of our missionaries. To which we must sorrowfully add the wholesale demoralisation of native races, through the sale to them of strong drink; a traffic which to-day should be classed with piracy and the slave-trade. At the same time the normal influence of commerce ought to be, and to a large extent has been, favourable to the spread of the gospel, even as the spread of the gospel is favourable to the interests of trade. Apart from the greed and lust of unprincipled men, the natural influence of trade is distinctly favourable to civilisation and to religion; and, apart from all considerations of self-interest, there is every reason to be gratified that the evangelisation of the heathen gives an impetus to commerce. Let any one consider the fact pointed out by Mr. Horne, that "so long as the natives of the South Seas remained idolaters, they manifested no anxiety to improve the outward conditions of their life. The instruction of our artisan missionaries was absolutely thrown away on them. . . . But as soon as they became Christians, with the new disposition to serve the living God, they awoke to all the higher interests of life. . . . The whole standard of decency and comfort seemed

to have been instantaneously raised."[1] This reveals one of the ways in which Christianity is fulfilling its own mission by its civilising influence. When we read that within twenty-eight years of the planting of Christianity on these islands the natives imported from England, America, and Australia, goods of an annual value of thirty-five thousand pounds,[2] we have every right to rejoice in the fact. It is the outward expression of the demand of progress.

There may be a defence of Christianity on the ground of its beneficial effects upon our trade which is belittling to our sacred faith. It would be unworthy of the Cross of Christ to support missions for that simple reason. Thus Dr. R. W. Dale says:

"It is true, no doubt, that by the influence of Christian missionaries, barbarous races have been civilised, have been trained to habits of industry, have come to live in better houses, and to wear better clothing; have even—and this I have sometimes heard alleged as a strong reason for generous contributions to a missionary society—have even become customers for the goods of Manchester, Birmingham, and Bradford. But with what amazement, with what immeasurable contempt, Paul would have listened to arguments like these! If the gospel of Christ is true, these incidental advantages which follow the triumph of the Christian faith are petty

[1] *Story of the L.M.S.*, p. 40. [2] *Ibid*, p. 50.

and insignificant when compared with the infinite blessings which Christ has brought within the reach of mankind."[1]

One cannot help feeling the fire of this honest Christian scorn for any mean defence of the Everlasting Gospel. Yet we are not sure that the words, as they stand, are not too absolute in their condemnation. If we realise the mutual and beneficial influence upon one another of evangelisation and commerce, we shall see that there are worthy reasons for gratification when the labours of the Christian missionary are followed by a demand for hardware and cotton; or when the advance of the trader is making more easy the intercourse of the missionary with the heathen peoples. For it is highly necessary to remember that the commercial intercourse of nations is a Divine institution; "as much a Divine idea," says Principal Cairns, "as human society itself, which can hardly exist without it."[2] It was not without justification that the late Mr. Bright urged upon our consideration the ameliorating and humanising influences of commerce when righteously conducted. Treaties of commerce were treaties of peace. Men of different nationalities, brought into contact with each other through the medium of trade, learnt to esteem one another. They discovered they were necessary to one another. Through the interchange of commodities they conferred benefits

[1] *Lectures on the Ephesians*, Lecture XIII., p. 240.

[2] See Note C.

on each other, and thus learnt to dispense with that silly hatred and suspicion which standing-armies and diplomatists have done so much to awaken and sustain.

Let me quote the extremely interesting words of Dr. Livingstone on the point. The quotation is somewhat long; but most readers will think his words well worth reprinting. He says: "Sending the gospel to heathen must . . . include more than is implied in the usual picture of a missionary, namely, a man going about with a Bible under his arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on, and mutually beneficial to, each other. . . . The laws which still prevent free commercial intercourse among the civilised nations seem to be nothing else but the remains of our own heathenism. My observations on this subject make me extremely desirous to promote the preparation of the raw materials of European manufactures in Africa, for by that means we may not only put a stop to the slave-trade, but introduce the negro family into the body corporate of nations, no one member of which can suffer without the other suffering with it. Success in this, in both Eastern and Western Africa, would lead, in the course of time, to a much larger diffusion of the blessings of civilisation than efforts exclusively spiritual and

educational, confined to any one small tribe. These, however, it would, of course, be extremely desirable to carry on at the same time, at large, central, and healthy stations, for neither civilisation nor Christianity can be promoted alone. In fact, they are inseparable."[1]

Thus we see the obligation is mutual. Commerce has sometimes led the way, as in ancient times when the evangelist followed in the track of the trader across the Mediterranean, and throughout the continent of Europe. Paul travelled along the old trade routes in his missionary journeyings. The corn-ship of Alexandria could in old times carry an apostle to his destination, just as to-day the great P. and O. steamer facilitates the journeyings of modern missionaries. At other times the missionary has been the pioneer and has led the way; opening up in Africa, in New Guinea, in the islands of the Pacific, new markets for the trader.[2]

It must be conceded to Dr. Dale that to base an appeal for the support of foreign missions merely on the monetary gains which may accrue to this country; because they enrich our merchants, and keep our mills and factories busy; deserves his eloquent and lofty rebuke. At the same time the relation of commerce and Christianity is an intimate one, when properly conceived; and there may be a reason, finely in accord with the spirit of Christianity,

[1] Livingstone's *Missionary Travels in Africa*, p. 28.

[2] See Note C. The remarks of Dr. F. F. Ellinwood.

why we should rejoice at the extension of our mercantile operations which follows the labours of our missionaries. And a commercial and trading people are, in that respect, fitted to carry the gospel to the ends of the earth. We can afford to regard with complacency Napoleon's description of us as "a nation of shopkeepers," or Carlyle's rough sarcasm that our parliamentary representatives should wear aprons. It is our commerce that brings us into touch with all nations. Let our consuls and our missionaries travel together. There is an honourable connection between them.

3. We are a free people; we know no people more free. This freedom we have purchased with a great price—the fidelity and the self-denying sufferings of our great forefathers. We are lovers of free institutions amongst other nations. Among moderns we led the way in emancipating our West Indian slaves. The peoples we have evangelised have copied our civilisation, and have imbibed our love of freedom. It is in accord with the eternal fitness of things that we, a free people, should carry the gospel which is the greatest emancipating power which the world has known, or ever shall know, to the great heathen populations of the world. And closely related to our freedom is our Protestantism. There are those who have turned the gospel—the Truth which should make men free—into gyves and fetters. Instead of a vital progressive power, touching with an elevating and ennobling life every faculty

in man, and every institution in society, it has become a new and a more dismal superstition than that which it displaced. Such have been the results of the missions of the Jesuits, and of the Roman Catholic missions very generally. They have left the people in ignorance, unable to read or write, confounding Christian life and piety with the unintelligent performance of a few superstitious rites. And there have been even worse results, as in the case of the notorious Madura Mission, and in the establishments on the Malabar coast, which disgraced themselves by their inhuman spirit of persecution.

When, therefore, we consider well these several qualifications, natural and providential—the valour and enterprise of our countrymen, our maritime supremacy, the world-wide area of our commercial relations, our free political life, our enlightened and liberty-loving Protestantism, and our warm evangelical sentiments—we may fairly claim the honour, and acknowledge the grave responsibility, of being called, above all other nations in ancient or in modern times, to carry the gospel to the world. What Paul was among the apostles, such should Britain be, as judged by her pre-eminent fitness for the position, among the nations of the earth. God has separated us to be His Missionary Nation.

II. WILL OUR NATIONAL GREATNESS ENDURE?

It has been a pleasant task to point out and emphasise these great features in our national life

and character, which qualify us to-day for the highest office which can be assigned by Divine Providence to any people: to be the dispensers of the Bread of Life to the hungering and perishing all the world over. A patriotic spirit may be forgiven if his heart beats high as he contemplates such immeasurable honour. It is surely a higher honour to be the people chosen and fitted to convey the gospel of Christ to the world than to be the people of whom He was born after the flesh, and by whom He was rejected. Only let us believe that God has conferred upon us this national greatness, and has given us our wide Empire, that we may serve Him as His messenger and steward.

But is our imperial greatness destined to endure?

1. Our material possessions perish in the using. Have we all considered that our higher possessions perish in the not-using? Therein lies, as it seems, the whole secret of maintaining our place and position, and the integrity of our Empire. Societies which concentrate their efforts upon adding to their own comforts and enjoyments, which exist only for themselves, cannot live. We may judge that they are not worthy to live; as a matter of historic fact they do not. They quickly grow corrupt. The only salt that can keep them from corruption is self-sacrifice.

Churches and denominations are subject to this law. They die when they become self-centred. If they are poor they must sacrifice out of their

poverty—how much more if they are rich out of their affluence!—if they would not sink into impotence and decay? The Free Church of Scotland claims to have been blessed in its early time of weakness and need because, out of its great poverty, amidst the perplexity of grappling with its houseless congregations and impoverished ministry, it bravely established its missionary work. A branch of minor Methodism which is doing such excellent work in the West of England and elsewhere, the Bible Christians, though scantily blessed with this world's riches, bravely determined to send some of their number as missionaries to the millions of China; with the same happy results. They have been blessed in their sacrifice. They have plucked the roses from their tree with a generous hand, only to discover that so they are able to keep up the long succession of bloom.

In no wise are nations exempt from this law. Simply to grow rich and luxurious is to die, and that quickly. How corruption battens on the carcase of a rich and selfish state! And thus it is with England. It is not the perplexing problems of the seething masses in the East End that imperil her existence. It is the fatty degeneracy of the West End which constitutes her danger. We must fulfil our vocation, or we shall perish. We must undertake great and generous duties, we must grapple with great and honourable responsibilities, we must seek first the Kingdom of God, if we are to live and still be great.

It is good for us all, it is highly desirable for the young of our nation, to contemplate the greatness of our land; its illustrious history, its commanding names, its literary treasures, its scientific achievements, its freedom from thraldom, its fruitful industry, its prowess, its sweet homes, and its peaceful sanctuaries. Blessed land! What honour is done us that we should be born within its four seas, and call it Motherland; ourselves its proud sons and daughters! And shall the time come, even though it linger, when its ships shall rot at their then silent and melancholy wharfs, its looms stay their ceaseless whirring, its hammers ring cheerily no longer on their anvils; when grass shall grow in its now roaring thoroughfares, its learned institutions become but memories, and its senate a place where history is narrated but not made? Perish the thought! Yet the law of God stands fast. We shall not be suffered to cumber the ground; unreproved, to turn the liberality of God into profligacy. If we bring not forth good fruit we shall be cut down and cast into the fire.

2. No, the world has not been given to the English-speaking race for irresponsible exploitation; to loot its gold- and diamond-mines, hunt its big game, barter its ivory, farm and graze its prairies, annex its territories, turn its hoary and effete civilisations into crown colonies and dependencies, governed by English satraps and pro-consuls, and an army of English civil and military servants. It is not

enough to take Shakespeare and Molière into Mashonaland. We must take the Bible there, or we shall not be permitted to keep it. Our pride shall wither like October's leaf, our possessions fall from our nerveless grasp, if we fulfil not our high vocation. India has been given us that we may array her dusky beauty in bride-clothes ready for her Lord's coming. That is the tenure under which we hold her ancient thrones and rule her peoples.

Under a free, self-governing constitution such as ours, where all are entrusted with responsibilities of legislating and ruling, it may be said with truth that the throne is of common occupancy. Revered and illustrious persons may sit upon the symbolical seat and bear the symbolical sceptre, yet do they but represent in their individual capacity the corporate will of the nation. Every young Englishman may find, in the measure of his responsibility for the welfare of his country, judged by his gifts and his opportunities, some admonishing thought in the lofty and patriotic words once addressed by an aged political chief to a late royal heir to our throne, on his attaining his majority :—

"There lies before your Royal Highness in prospect the occupation, I trust at a distant date, of a throne which to me, at least, appears the most illustrious in the world, from its history, its associations, from its legal basis, from the weight of cares it brings, from the loyal love of the people, and from the unparalleled opportunities it gives, in so many

ways, and in so many regions, of doing good to the almost countless numbers whom the Almighty has placed beneath the sceptre of England."[1]

3. Perhaps a still deeper note of responsibility may be struck if we reflect upon the fact that duties of supreme import must be done at their appointed hour. If not then done, the dispensation is delegated to another. In the case of all organic units, men, societies, and nations, there are hours of destiny. Sometimes—and here the tragic element enters into life—men, as though veiled by a judicial blindness, know not when their hour is come. And because they fail to fulfil the office for which God has raised them up, unerring judgment passes upon them. The sceptre passes into other hands.

Now, various circumstances combine in pointing to the present as a great and perhaps fateful hour in our history—a time when decisions of far-reaching moment are to be taken, and shall be taken. If at the ripe hour of action the call come to us to do a great deed for Christ and humanity, whether we hold back through craven fear and unfaith, or through selfishness, or even are dead and indifferent to the voice and the vision of God because of our corrupting worldliness, to do nothing, to assume a passive and non-committal attitude, to disobey simply and by no overt resolution or action, is in fact, certainly is in effect, to take the great and pregnant decision.[2]

[1] Mr. Gladstone to the late Prince Albert Victor, Jan. 7th, 1885.

[2] "Nations, like individuals, have duties to perform; for if

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."[1]

Is it true that the golden hour of opportunity has arrived? Let us consider the aspects of the case, which admit of little doubt. For the prosecution of foreign missions it must be clearly seen that we have a rare and Providential combination of favouring circumstances, the like of which the Church of Christ has never before known. The old faiths of heathendom are paling before the light of the gospel. Like the disentombed mummy, which needs but the brisk air and the living sunshine to be resolved into its native dust, Fetichism, and even the more elaborate systems of idolatry found in the East, no longer need assailing with set arguments. They cannot withstand the

there be such a thing as individual conscience, there is also a national conscience.

"At certain times duties become pressing; fulfilling them is for nations a question of life or death. The greatest misfortune is perhaps not so much to violate as to ignore them. Violation leads to disasters which, thunderlike, awake slumbering consciences: full of dismay, people may yet repent and flee. But ignorance brings about the same ruin. Nations pine away unwarned by their conscience: they die, not knowing why."—*The Germans*, by Father Didon, English translation, p. 216 ("Blackwood's," 1884).

[1] *The Present Crisis*: J. R. Lowell.

derisive laughter of civilisation. Were it not for the curious trait in human nature, that superstition clings to a man long after his mind has been convinced of its irrational character, there would be little of them left to-day. The barriers of race prejudice and bigotry which made so bitter and weary the lives of our pioneers, are fast vanishing. The forces of narrow, exclusive superstition are withdrawing themselves to their last fastnesses in Thibet and such remote regions. The most dangerous place in which to preach the free gospel of God's love at the present time, is probably Russia. Elsewhere, over vast regions, the doors are open; in many places the populations are crying out for the living God, and for the knowledge of the redemption which is in His Son. The countless prayers of a century are being answered, and in some directions there is even a sense of embarrassment that they are answered.

All our past experience should give us confidence to embrace the glorious opportunity. But what if, taking counsels with our fears and our selfishness, we do not? With all these favouring circumstances, with the key to many lands in our own hands, with peace within our borders, with every natural qualification for the work, what if we let slip by the fortuitous moment, knowing not "the time of our visitation"? Alas, for the irretrievable hour! The hour in the life of the youth when he casts from him the possibilities of learning; in the life of the man when he declines to set the sails of his business to the

favouring gales that would bring him to fortune; in the history of the city when, lacking enterprise and enlightenment, it chooses the more timorous policy and thenceforward falls back in the civic race! In this Divinely-ruled world the nations are but probationers. They are closely girt about with austere and conditioning providences. They have their hour—epochal succession of hours, it may be said, whose demands are peremptory and imperious. Once these are clearly gone, it were as well to sigh after the flowers of last May as to sigh for their returning. Other things may be achieved, even great things, by resolute redemption of the time; but *the greatest thing* must be done at the psychological moment, when the shadow of great and long-maturing providences, cast on the dial, tells that the hour is come. The "man of Macedonia" has appeared to the English people, and his voice is crying out to us, "Come over and help us." What restrains us from fulfilling our Divine mission to the world?

"I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the end of the earth." What English Christian can read these words without an unalterable conviction that, in a special sense, they are addressed to him and to his believing compatriots? If we are willing to undertake for God in this Divine enterprise—paying the price in the consecration of our sons and daughters and of our silver and gold—what greatness shall we not attain to? We shall not weaken the foundations

of our own kingdom by seeking *first* the Kingdom of God. Greatly to the contrary, we shall grow in power, in dominion; a Diviner peace shall flourish within our borders; we shall touch the exhaustless sources of increase and prosperity. "All these things shall be added unto us."

III. "GIVE YE THEM TO EAT."

1. It is interesting to remember that our country once was regarded as an important source of the food supply of the Roman Empire. We who now draw our supplies of wheat from the great corn lands of mid-Europe and America, once supplied others; the laden corn-barges sailing down the Thames and entering the Elbe and other rivers, and penetrating far into the continent by these water-ways, reached the centre of the Roman dominion. Once again, but this time in regard to the food which nourishes man's higher nature, the "Bread of Heaven," have we become a granary for the world, whence its hungering populations may get their food.

Pitiful enough is the cry of earth's children for the bread that perisheth. It needs no plea from any advocate, no laboured effort, no rhetorical garnishing, no pictorial stimulation to the imagination, to reach the heart, when the wail of actual hunger is sounding in the streets. The gaunt features of famishing women, the pinched and wasted faces of little children, cannot be withstood. When it is reported that a human being has positively died of

hunger within the precincts of a great and populous city, where men and women crowd too thickly together for them to know and care much for one another, it is as though a sword-point entered the general heart, and there is a deep and painful movement in the conscience of the body politic, a vast heaving sigh of remorse, itself the acknowledgment how greatly the world is out of joint.

Then men go back to the old symbol of beauty and promise set in the sky. They do not trouble about the higher criticism of Genesis. They choose neither to take sides with the one nor the other of the critics. The bow in the clouds represents to them a primal revelation from the Father of all, to the universal heart of His children, the "token of the covenant between [Him] and the earth." Then is heard resounding through earth's fruitful valleys and fat plains the ancient assurance, "While the earth remaineth, seed time and harvest . . . shall not cease." Men bow their heads and acknowledge that there is a plenty in the earth, if only the equal hand of pity and brotherhood controlled the distribution.

There is a cry in the earth which is not heard with outward ears. It is a mute, wistful look towards the gates of day; a questioning of the dull immobility of old gods; a straining of eyes over the blurred characters in ancient oracles. There is a sigh of a prisoner whose soul it is that is fettered, laden with heavy chains. There is a cry for bread; from all quarters it reaches us. Their own sages have offered

them stones, and their cry is for "the living Bread." The spirits of men are hungering; weary of that which is not food, see how they lift the bony hands of famine, and cry for the soul's fit nourishment! And when we hear of them passing into oblivion, not knowing the rich provision which the Father hath provided for them, the secret soul of the Church of the First-born moves uneasily. What a confusion is this! In our Father's house there is "bread enough and to spare," and yet these are perishing with hunger.

In his apocalyptic vision the seer in Patmos beheld "a rainbow around the throne." What may the mystical and beautiful symbol mean? It shall mean to us the new covenant of God with the earth. So long as that Throne remaineth the spiritual seed-time and harvest shall not cease. Even now there is "enough and to spare." And should the careful eye of thrift, which thinks of the morrow and yet has no vision, suppose the stock too small for so many, the miracle of affluence is hidden in that Divine bread. It has but to be shared to be multiplied. Let us break the loaf. For we are the stewards of the Lord's table. "Eat ye all of it;" the welcome is for all. Almoners of God, there is no need to fear being as generous with your hands as in your hearts. Give, give, give! Give, that you may know how rich in resources of mercy is our God.

This is our calling; let us magnify it. Thus shall our name endure. The gates of forgetfulness shall

not prevail against us. Moth and rust, minions of destruction, and the thief called Time, they shall not steal away our glory. We shall gain the gift of eternal youth if we but fulfil our destiny. To me the future seems clearly to belong to the English race—English speech, English liberty, English religion—if we only realise the great end for which we have been created. And in very truth I love my native land so well, am so jealous for her honour, that I cannot, I dare not, contemplate the possibility of her falling from this high estate, and proving herself a recreant and an apostate among the nations. I gratify the passionate instincts of my soul by contemplating her ever-enduring and ever-growing greatness, the Apostle-Nation, anointed by God, obeying the heavenly commandment and therefore invincible against all enemies. "The teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."[1]

[1] Dan. xii. 3 (marg.).

III.

THE SAVIOUR OF THE WORLD.

"The Christian gospel is not a theory of God's ideal relations either to the universe or to the human race, though it discloses the foundations on which such a theory may be constructed. It finds man where he is. It is not a philosophy, but a Divine appeal to man in his guilt, weakness, and misery. And therefore, as I have said, Paul's gospel began with the sufferings and death of Christ; and Peter found the very substance of the gospel in the declaration of the sufferings of Christ and the glories which followed them. Whether we are preaching the Christian gospel in foreign lands or to our own countrymen who have not yet received it, we shall do well to be faithful to the apostolic tradition. We should tell them that Christ died for all men, and died for the sins of all men; and that His sufferings and death are the ground of the actual relations between all men and God."—R. W. DALE, LL.D., *Fellowship with Christ.* pp. 63, 64.

III.

THE SAVIOUR OF THE WORLD.

"This is indeed the Saviour of the world."—JOHN iv. 42.

I.

IN Jesus Christ religion became universal. Before His advent the world abounded with religious systems. Man is a religious being. If he have not the true religion, then his spiritual instincts impel him to invent one that is false, rather than have none. Imagination supplies the void when revelation is excluded. But all the pre-Christian religions, including Judaism, were tribal, sectional, local. In the religion of Israel were some clear intimations that the faith which expressed the relation of God to man, should embrace, finally, all the nations of the earth. Such was the testimony of the prophets, whose breadth of spiritual outlook caused them often to be branded as anti-patriotic, even as Christianity itself has been accused in every century, down to our own, as anti-national and anti-patriotic. In the days of Judaism one nation was, for the time being, the depositary of Divine truth; it was even expedient that it should be an exclusive race. The land chosen

for this people contributed to that end. In the Land of Promise they were insulated by the environing deserts and mountains, and the harbourless shores of the sea. It was part of God's providence that they should be so severed from contact with the nations that they might preserve for the world intact the knowledge of the one God who was a Spirit.

The religion of the Jew could not travel beyond his national sentiment. No nation with a narrow and selfish foreign policy can sympathise with, or even understand, the breadth and fulness of the Christian gospel. And the Jew, notwithstanding the larger utterances of the ancient prophets and seers, could only count those to be part of the Israel of God who had Abraham for their father, according to the flesh.

With the advent of Christ this tribal exclusiveness came to an end. Listening to Him, at once we discover that the precious gifts of God were never intended for a mere fraction of the human race; that the ancient exclusiveness was merely an incident in God's method, a temporary expedient in the great redemptive process; that when the fulness of the time came, then Christ came, the universal Saviour of mankind.

The most cursory reading of Christ's words reveals to us that the old national prejudices are irreconcilable with the purposes of God. Gradually, and systematically, the Lord broadens the view of His Jewish following, by such representations as that of the Good Samaritan. He seizes, with evident

purpose, the instances of the Gentile centurion and the Gentile woman, the Syro-Phœnician, to commend their faith. In His conversation with the Samaritan woman at the well, He uses words of the utmost significance: "The hour cometh, when neither in this mountain, nor yet in Jerusalem, shall ye worship the Father, . . . when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers." This fundamental utterance marks the breaking down of the old barriers separating people and people, the abrogation of the old local privileges, and the opening up of the riches of God's mercy to the entire race of men.

Not that God had been all unmindful of the nations throughout the previous history of the world. Let us not permit ourselves to harbour such a thought. Nay, Christ Himself has said that when He shall come in His glory, "before Him shall be gathered all the nations"—that is, the nations outside Judaism—and to certain of them will He say, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundations of the world."

Thus, to go no farther, for the moment, than the personal teaching of our Lord, it is manifest that the new doctrine starts with the clear assertion that those religious blessings, hitherto specially associated with the Jewish race, are to be, henceforth, the common privilege and inheritance of the race. God was not unmindful of the nations in the earlier ages; but with the advent of Christ there is an explicit

inclusion of all men in the terms of grace. "Go ye, therefore, and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Ghost."

Now, it was this truth which, during our Lord's intercourse with them, flashed upon the minds of the men of Sychar. We cannot, in this place, enlarge upon the bitter race-hatred which existed between Jew and Samaritan; but so great was it that when a weary and thirsty Jew sat by the well and asked for so simple a gift of human kindness as a drink of cold water, the Samaritan woman was astounded at the request. How great a trial, then, to their faith must it not have been to be told that "salvation is from the Jews." A Jewish Saviour! What so repellent to a high-spirited and patriotic Samaritan? Yet because of the extraordinary testimony of the woman, that He had told her all that ever she did, they besought Him to abide with them. And during those two days of precious intercourse which He bestowed upon them, all the old racial hatred vanished. In the generosity of His heart, the breadth and universality of His message, they forgot, even as we forget, His nationality. Having heard Him for themselves, they were inspired by the magnificent conviction that Jesus was "indeed the Saviour of the World."

II.

This name, when we meditate upon it, stirs the

heart like a wave of mighty music. SAVIOUR OF THE WORLD! What name so noble and so glorious? And yet its first discovery was due to these despised Samaritans. To the Jew, to relinquish his position of distinction and favour was in any case hard; in the majority of cases it even proved impossible. Corrupted by his narrow tribal exclusiveness, he violated the tenure under which he enjoyed God's riches of truth and mercy. He turned the treasure, entrusted to him in stewardship, into a private possession. Even Peter only reluctantly, and with an evident effort, grasped the meaning of the Vision of Things Clean and Unclean in connection with his visit to the Gentile Cornelius. The universal character of the gospel came to him, even at that stage, as an added revelation. It is with a sense of new enlightenment he declares, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him." It needed a further struggle, notwithstanding their allegiance to Christ, before the stern old Jews of the Church at Jerusalem could accept this doctrine. Yet when they heard how the Holy Spirit had descended upon the Gentile company, "they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." The facts of experience often prove too great for the narrowness of our theology.

The complete and triumphant demonstration of

this truth, as a fundamental feature of the Christian faith, was the great work of the Apostle Paul; for unto him was "the grace given to preach unto the Gentiles the unsearchable riches of Christ." And in all its fulness, in all its breadth of outlook, preach it loyally he did. To this loyalty must be ascribed the relentless persecution which followed him throughout his Christian ministry. His experience at Jerusalem, before his imprisonment, is a brief compendium of all that befell him in Asia, in Macedonia, in Greece, and in Rome, from his vindictive compatriots. "Depart: for I will send thee forth far hence to the Gentiles;" such, in his defence, he declares to have been the commission he received from the Lord. "And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth; for it is not fit that he should live."[1] This happened when his gospel itineracy was entering upon its last stage. All his bitter foregoing experience had not modified his statement of so essential a feature of the gospel. Though he willingly yielded his personal preferences in things secondary and indifferent; though, in his disposition to become all things to all men, he stretched his policy of expediency till the chords of his patience were ready to snap; he never sacrificed one essential note of that faith which had been delivered to him by Christ. "If any man preacheth

[1] Acts xxii. 21, 22.

unto you any gospel other than that which ye received, let him be anathema."[1]

And one such essential note Paul declared to be this universal and cosmopolitan character of the Kingdom of God. That truth lay not among the expediencies. Through Christ men were being translated into a sphere where the political and social distinction that formed part of the accident of the secular life, were unknown; "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all."[2] In regard to these dividing lines the voice of the gospel is imperious. They "*cannot be.*" Their existence would vitiate the very nature of the fellowship which Christ came to earth to establish. His heart burdened and ready to break, desiring to persuade men to be reconciled to God in the terms of His glorious redemption, yet, in this respect, Paul cannot abate one jot of the universality to conciliate those for whom he was even willing to be himself accursed, if only thereby they might be saved. But corrupt the gospel by these divisions and distinctions! narrow its mercy by making God a respecter of persons! That *cannot* be. It is morally impossible.

Now this truth, involved directly, as it is, in the Christ's title, the "Saviour of the World," is a genuine Christian idea, and as such recognised by

[1] Gal. i. 9. [2] Cor. iii. 11.

the leader of those sciences which touch upon the social history of man. Thus Professor Max Müller says, Christianity banished the word *barbarian* and introduced the word *brother*. "Not till that word *barbarian* was struck out of the dictionary of mankind and replaced by the word *brother*, not till the right of all nations of the world to be classed as members of one genus or kind was recognised, can we look even for the first beginnings of our science [of language]. This change was effected by Christianity. . . . Humanity is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth: and the science of mankind, and of the languages of mankind, is a science which, without Christianity, would never have sprung into life. When people had been taught to look upon all men as brethren, then, and then only, did the variety of human speech present itself as a problem that called for solution, . . . and I therefore date the real beginning of the science of language from the first day of Pentecost." [1]

In these thoughtful words our doctrine is well set forth. The divisions of mankind into envious and warring nationalities, each with its "interests," each measuring its patriotism by its contempt of all foreigners, or barbarians, is strikingly indicated by

[1] Max Müller, *Lectures on the Science of Language*, p. 118 (First Series); quoted by Bishop Lightfoot, *Colossians*, p. 218.

the divisions and confusions in the languages of men. To pursue any science, to engage in any branch of commerce, thoroughly and successfully, needs that a man should be a polyglot. But philology, quickened, says Professor Max Müller, by the spirit of Christianity, going behind these linguistic variations, confirms the statement that of one blood did God create all men. And Christianity ignores this accident of time. Over against the confusion of Babel it has placed the miracle of Pentecost. Jew and Samaritan must be washed in the same fountain ; they must be born anew into the one great family of God.

III.

The claim thus made, on behalf of Jesus Christ, that He is the Saviour of the World, involves the corresponding doctrine of the Solidarity of the Human Race, a doctrine which to-day is the moving and inspiring thought in all sciences relating to man. Christianity first gave it to the world, yet for ages, within the Church, its power was unknown, and its truth unacknowledged. It was from the world that it came back again to its old home, almost as an alien and a stranger. And this is the truth which makes it possible that our Lord should be the Saviour to every race in every age ; even such a Saviour as His gospel boldly and gloriously proclaims Him to be.

Let us now see what is implied by these truths concerning the Saviour, and the men He came to save.

1. Very little thought is needed to discern how severe a trial is placed upon the gospel of Christ in its claim to be the gospel for all peoples and for all times. It is to be suitable for all classes and conditions of men; not too high for the simple, yet great and profound enough for the most erudite; touching the imagination of little children, and responsive to the yearnings and aspirations of the mature in years and experience. It must meet the needs of all temperaments—affecting men's consciences by its quickening and penetrating morality, men's hearts by its pathos and self-sacrificing love, men's intellects by its greatness, its nobility, its beauty; subduing the will by tender constraint, or by peremptory spiritual appeal.

The teaching must be free from those elements which render the teachings of others obsolete—even the commentaries and expositions of the words of Christ, how quickly they become out of date and pass into oblivion. Yet those words must themselves be instinct with undying life. The cant and mannerisms of the age in which they were uttered must be absent from them. To the occidental they must appear as though born in the progressive West; to the oriental as though springing from the lands of the sun-rising. The hard crust of unyielding dogma must not confine or restrain these words. In their fluid adaptation, they must fit the matrix of every fresh epoch in human history and progress.

The personality of the "Saviour of the World"

must not be of any narrow, restricted type. Born a Jew, He must be the Child of Humanity. In Him all races must find their ideal. By a perpetual miracle of Pentecost, He must speak the vernacular of every race; embrace within Himself, without discord or contradiction, the excellencies of every type; and in every upward movement amongst men it is He must speak the first word of encouragement, and the last word of wisdom. Men must not know Him by His gait, as every new day He marches across the plains of the morning. They must not recognise Him by His dialect as His words create a spheral silence in the midst of the years. They must not fix His place in human story by the cant of His class and the etiquette of His social culture. High and supreme above all these limiting distinctions, must He be in His personality, His teaching, who "is indeed the Saviour of the World." The absoluteness with which He meets and satisfies these tremendous conditions may be gathered from the testimony of the world at large. There is nothing left which His own followers, out of the fulness of their devoted hearts, could add, to make the verdict more complete.

2. The implication again is inevitable that in their deep essential character, the needs of men must everywhere be the same. A superficial judgment would deny this; but a more thoughtful consideration of the facts has long since affirmed its truth. And the significance of the truth grows upon us daily

The Brotherhood of Men is asserted by the uniformity of their cry, the similarity of their passions, their sorrows, their joys, their fears, and their hopes. We judge all history and appraise all literature by our own common standards of to-day—the standards of our own minds and hearts. We have no difficulty in interpreting the psychological structure of the ancient Greek drama, though an interval of twenty-three centuries separates us from the date of its composition. The remorse which cries out from its page differs in nothing from the remorse which still burns like fire in the soul of the transgressor. The cry of the king in the ancient story after his dead son Absalom, is only too familiar and intelligible to us to-day; that, even the simple peasant can understand. Neither the history of past centuries, nor the explorations and researches of our own, have discovered a people who were not moved by motives similar to ours, whose tears and smiles did not spring from circumstances which move us also to tears, or bid us smile.

> "New times, new climes, new arts, new men; but still
> The same old tears, old crimes, and oldest ill."[1]

Jew and Greek, barbarian and Scythian, we are one people, and we all need the same Saviour.

3. But there is finally one practical test to which the salvation offered to all men in the Saviour of the World can now be submitted. It implies that in its

[1] Byron, *Heaven and Earth.*

character it is the contemporary of all time, free from tribal insulation, undistinguished by the cant of any school; it implies also that it supplies the one great deep need of all men. These are its universal claims, its vast implications. But how has it actually fared in the world? Is the claim of Jesus to be the Saviour of the World justified by the facts of Christian history?

When the risen Saviour said to His few Jewish peasant followers, "Go and make disciples of all the nations," it seemed the height of audacity. Easy would it have been to imagine the cool sneer of the refined Greek, and the more brutal contempt of the proud Roman. Yet it was not long after that Paul claimed for the truth of the gospel, when writing in its defence to the Christians at Colossæ, that it was "in all the world bearing fruit and increasing."[1] Truly enough it may be said that, after reducing the pardonable hyperbole of Paul to the currency of actual fact, his *world* was a very restricted area. That being so, it may be rejoined that, after all, no

[1] Col. i. 6. "More lurks under these words than appears on the surface. The true gospel, the Apostle seems to say, proclaims its truth by its universality. The false gospels are the outgrowths of local circumstances, of special idiosyncrasies; the true gospel is the same everywhere. The false gospels address themselves to limited circles; the true gospel proclaims itself boldly throughout the world. Heresies are at best ethnic: truth is catholic. . . . The fruit which the gospel bears without fail in all soils and under every climate is its credential, its verification, as against the pretensions of spurious counterfeits."—Bishop Lightfoot, *Comm., in loc.*

greater test of its universality was ever likely to be applied to the gospel than when it was transplanted from Judea and Galilee into Asia, Greece, Macedonia and Italy. But the gospel by to-day, and especially during the past century, has had an opportunity of displaying its qualities over a vaster area. No important section of the human race, but has now been brought into contact with its quickening and redeeming power. And the report is still the same; it is still "in all the world bearing fruit and increasing." No race has yet been discovered so degraded, so low in civilisation and morality, but it has responded to its appeal. Cruel and repulsive superstitions have been disavowed, and where they once prevailed are now upright and God-fearing men and women. Aged and venerated cults, like those of India and China, have no more been able to withstand the truth of Christ than the simpler forms of heathenism in Africa and the Islands of the Sea.[1]

Yes, the world proclaims Jesus to-day the Universal Saviour. And all the great hopes of the world must rest in His rule and sway. To suppress tyranny and wrong, to purify the home and the state, to banish cruel wars, and to unite all tribes and people into one glorious brotherhood, children of one Father, let us go forth and preach the gospel of the grace of God in the name and in the strength of the Saviour of the World.

[1] See Note D.

IV.

THE VOCATION OF THE MISSIONARY: A TRIBUTE

"The Lord wants reapers: oh, mount up,
Before night comes, and says, 'Too late!'
Stay not for taking scrip or cup;
The Master hungers while ye wait.
'Tis from these heights alone your eyes
The advancing spears of day can see
That o'er the Eastern hill-tops rise
To break your long captivity."

Above and Below, J. R. LOWELL.

"We need respectable divines, acquainted with the Scriptures in the originals, of frugal and laborious habits, and possessing a talent for languages. Without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than in any other human pursuit, they would not, I fear, answer the end proposed. I would observe that temper and manner are here of the utmost importance; the natives require in their teachers great patience and mildness; they do not feel strongly themselves, and they are easily disgusted by anything like asperity or irritation . . . We must have able instruments, . . . *with heads full of sense and hearts full of zeal.* Weak men would be absolutely good for nothing."—BISHOP MIDDLETON, Calcutta (November 16th, 1818).

IV.

THE VOCATION OF THE MISSIONARY: A TRIBUTE.

WE may well be pardoned for envying the joy which must fill the heart of a Christian missionary, when he has finally answered the call of God to go "far hence unto the Gentiles" to preach the unsearchable riches of Christ. It is no common act of consecration. No vocation could be nobler, and they that undertake it must have reached that happy state of simplicity of heart and mind in which, undisturbed by the world's noises, they hear the voice of God clearly speaking, demanding from them this obedience and this sacrifice.

They would be either less or more than men if they had not to overcome many national prepossessions in favour of a ministry in the conditions of comfort and happiness afforded by our English civilisation. And there are ever sacred ties to be severed; separations to be borne which may never be followed by an earthly re-union. What charmed home circle can endure the lapse of a decade and remain unbroken? Ambitions of a more secular type would

look longingly upon the emoluments and the ringing fame of those, though they be not very many, who achieve distinction in a ministry exercised in the centre of the world's civilisation. How different, from a worldly standpoint, are the humble rewards and the unstoried toil of those who bury themselves among the silences of some remote heathen land. "Better fifty years of Europe than a cycle of Cathay," we say in our pride.

The story of the missionary's sacrifice and consecration has not materially changed throughout the centuries. "And He called them. And they straightway left the boat and their father and followed Him."[1] The "boat" is still a consideration which weighs, and there is a "father" who cannot be left without adding to the heart's bitterness and burden. Fancy can easily change the "boat" into a rich argosy which the world's favouring breezes waft home bearing its golden fleece. And the whitening hair of the "father," now lapsing into the winter of his years, makes its strong appeal: did he not justly look for his reward, for much sacrifice and long years of anxious, loving care, that when the fires of life burnt low, and his step shortened, and the chilled blood pulsed slowly in his veins, there should be a strong son for a staff; a proud off-set for all deficiencies? "Nay," says the smart ignorance of some superior person, "the missionary does no more than

[1] Matt. iv. 19, 20.

the civil servant who accepts an appointment in India and is subject to the same disadvantages." The case of the missionary has doubtless improved since the day when the pioneers of the L.M.S. left our shores ; but the difference between the lot of the well-paid civil servant, with his measured hours of labour, his terms of residence abroad and periodic furlough, and his early and liberal retiring pension, to speak nothing of such perquisites as courtly distinctions and special rewards—the difference between all this and the laborious and modestly-paid life of the missionary still remains sufficiently marked ; so that there is little fear that the doors of the Society will be troubled by office-seekers and hirelings.

But happy must that day be when the choice of the volunteer for foreign service is fixed ; when, not taking counsel with flesh and blood, he freely and joyously gives heed to the voice that is calling him away from his fatherland. Though he be not able to signalise his consecration by making a "great feast," like Levi of old, yet he shall, that day, be a guest at the Lord's liberal table. For it is not permitted us to make any sacrifice for His sake, without receiving our reward. And now, set free from mere human ties and ambitions, and all entanglements, emancipated by a great self-dedication to the noblest Master and the most glorious cause, when the Beloved shall bring him into His banqueting-house, and when "His banner over him is love," he

shall surely forget the price he has paid in worldly currency for the ineffable joy that possesses his soul. They that are not led to such greatness can only think of his exaltation with commingled sentiments of reverence and something that is like envy. Because of the "joy set before him" he is able to "endure the cross" gladly and willingly.

This gladness that characterises the self-dedication of the missionary must not countenance on our part any depreciation of the reality of his sacrifice. Though he craves no higher honour than that of being the apostle of Christ; though he would reject on the instant the highest and most honourable office which his brethren could confer upon him, in his consciousness of the unequalled distinction of his own calling; even the more readily should we be quick to note the nobility of his self-denial. It is now many years since Dr. Livingstone wrote the following words, which we quote, notwithstanding the greater liberality shown towards our brethren, the more tender solicitude for their welfare; feeling that they are not yet without application in our churches. He says:

"We Protestants . . . have sent out missionaries with a bare subsistence only, and are unsparing in our laudations of some for not being worldly-minded whom our niggardliness made to live as did the Prodigal Son. I do not speak for myself, nor need I to do so, but for that very reason I feel at liberty to interpose a word in behalf of others. I have

before my mind at this moment facts and instances which warrant my putting the case in this way: The command to 'go into all the world and preach the gospel to every creature' must be obeyed by Christians either personally, or by substitute. Now, it is quite possible to find men whose love for the heathen and devotion to the work will make them ready to go forth on the terms 'bare subsistence'; but what can be thought of the justice, to say nothing of the generosity, of Christians and churches who not only work their substitutes at the lowest terms, but regard what they give as charity? The fact is, there are many cases in which it is right, virtuous, and praiseworthy for a man to sacrifice everything for a great object, but in which it would be very wrong for others, interested in the object as much as he, to suffer or accept the sacrifice, if they can prevent it."[1]

Nor must it be supposed that these men, of like passions to ourselves, susceptible to the same vicissitudes of the spirit, are not brought sometimes down into the shadowy valley. They are the sons of the Most High, and in His jealous love He permits them to know the heaviness of the cross and the bitterness of the cup. The life of anxious toil and of grave responsibility is written upon their countenances in many a line of care. They often feel their isolation, and in their loneliness weary for the

[1] *Missionary Travels in Africa*, pp. 34, 35.

assemblies of the saints in their old homeland. They discover that, while life is short, the work is long; and what wonder if in many spheres of labour the mere number of the unconverted heathen oppresses the spirit like a nightmare, and in pain the solitary Christian worker should ask, "What are two loaves and five small fishes among so many?" One sacrifice in particular casts a tender pathos over the missionary's consecration, and demands our generous sympathy. It is the separation between him and his wife and their little children, which usually marks the return after the first furlough. It is a heavy cross to bear. The boys and girls are left when most they need the guidance and care of their parents, when their spirits are most receptive to good as well as to evil influences. That the sons and daughters of missionaries turn out so well is a sign of God's special providence over them. But who would not sympathise with the feelings of a missionary who comes home to make the acquaintance of his own children, and to find that, unconsciously, strangers have usurped the first place in their hearts?

Perhaps some, to whom the actuality of these sacrifices has been a thing not understood, may realise it most easily from a simple, graphic instance. It is the farewell on the quay, where the great East India steamer is moored, ready to loose her cables and proceed to sea. The little ones are there in a tearful group, and their mother, the missionary's wife, has kissed them over and over again, and whispered

her last loving messages to them in fond reiteration. But the bell rings, and this time with peremptory stroke. The lingering ones on board hasten down the gangway, and the heartbroken mother is gently led on board. But suddenly she rushes back and clasps her children; she cannot leave them—she will not. Her love for her offspring blazes forth fierce and untamable like that of a tigress, while all look on, helpless and overawed by the manifestation of this primal passion, and the sharp cry of its pain. In the heart of the mother there is a racking struggle; but she is seen to kneel amidst her children and pray. . . . Calm and cold and of an ominous pallor she rises and goes on board. They that were close to her heard her saying, "For Jesus' sake." But who will talk lightly of the sacrifice?

Those who have enjoyed the society of missionaries, in any degree, will have been impressed by their simplicity of character. They are forced into a more childlike dependence upon God than is common with their brethren at home. There is less complexity in their lives; more directness and simplicity in their obedience to the one supreme duty. They are far removed from the small ambitions and secular strivings which furtively creep into the lives of many who follow the Christian ministry at home. The character of their work has had a potent influence upon the development of their character. We must bear this important factor in mind when we contemplate the extraordinary number

of men of unusual gifts who have added lustre to the story of Foreign Missions. Dr. George Smith, in his *Life of Alexander Duff*, draws attention to this. Speaking of the work of our countrymen in India and the East he says:

"There, the contact of different civilisation, the conflict of civilisation with barbarism, the light and the colour of oriental peoples and customs, the exhilaration caused by the fact of ruling, call forth latent powers, suggest great ideas, kindle the imagination into creative action, and of middle-class Englishmen make an aristocracy in the highest or ethical sense of the word. Here, in the plane level of stay-at-home life, varied only by occasional glimpses at the parallel civilisation of the continent of Europe, there is no elbow-room, there are few careers save those in pursuing which the finer powers are blunted by the struggle for success. Competition in its worst as well as best forms sours the nature, starves the fancy, and obstructs the energies of the men whom it helps above their fellows. Men who would be statesmen and rulers abroad remain narrow and unknown at home. And if this contrast is in the main true of the professional and trading classes of our country, as they are abroad and at home, it is emphatically so of the clergy, of ministers and missionaries. The churches of the West may have so little faith as now to send few of their best men to the foreign or colonial field; but the self-sacrifice of his life, the breadth of his experience, and the

nobility of his calling, go far to make even the average missionary an able and more useful human being than the 'minister who cares for the third part of a village, or the tenth part of a town, or the hundredth part of a city.'"[1]

This has always been characteristic of the gospel calling. The Apostles were, for the most part, men of humble position in life; in the rough, but, no doubt, fairly accurate, criticism of the populace of Jerusalem, Peter and John were "unlearned and ignorant men." Yet how great were the men who wrote, the one the First Epistle of Peter, and the other the fourth Gospel, the Apocalypse, and the three Epistles of John? And what explanation can we give of the marvellous development of the rude, unlearned fishermen into great Epistle-writers, and Apostles, except that the greatness of the calling reacted upon their spirits, and stimulated and developed to the full the natural gifts God had given them? Nor is their case one whit more extraordinary than the translation of the "cobbler" and humble dissenting preacher into the learned linguist, the compiler of lexicons and grammars, the able preacher, the cultured leader of modern missions to the heathen—for such, and more, was Dr. William Carey.

Perhaps nowhere is the point we have been setting forth more brilliantly illustrated than in the number

[1] *Life of Dr. Alexander Duff*, vol. ii., p. 495.

of extraordinary men who were the pioneers in connection with the work of our great English evangelical Foreign Missionary Societies. Like her sister societies—and it will be at least allowed, in no sense behind them in this respect—the L. M. S., in its earliest operations in the various lands it has occupied, has been served by men of such distinguished and varied ability, such force of character, that they are little likely ever to be surpassed by any, howsoever eminent their qualifications, who shall come to its aid in future years. When we read of their labours and achievements, as set forth in the vivid and fascinating pages of Mr. Silvester Horne's *Story of the L. M. S.*, one can only wonder how among those who flocked to its standard there should be such an apparently abnormal proportion of men of eminence and renown. And our wonder is only deepened when we remember the modest circumstances amidst which many of them grew up: John Williams an ironmonger's apprentice, Robert Moffat a gardener, David Livingstone a weaver, Robert Morrison a maker of shoe-lasts. To say the least it is a most extraordinary and significant circumstance.

It needs not any great exercise of the imagination to enter into the feelings of that little company of Baptist ministers who met at Kettering in 1792, to take the first steps in forming a missionary society, and devising the necessary machinery. We are told that they felt keenly their inexperience in such affairs, and seemed perplexed to know how to make a start,

and to what part of the great wide world to direct their first efforts. To-day the forming of religious societies, like the forming of public companies, is reduced to a fine art. Any small body, dissatisfied with the translation of some Greek word in the native Scriptures, or rebelling because a missionary agent speaks dubiously of the literal age of Methuselah, can indulge in the luxury of a private society of its own. The machinery can easily be set in motion—literature is already compiled; grammars and dictionaries are to be had; the barriers of prejudice are largely broken down, and the methods of operation are easily copied.

> "Most can raise the flowers now,
> For all have got the seed."

Even the matter of raising funds for a minor society is no great difficulty to the initiated, especially if the society be "unattached." The picture and the appeal, the spending of a thousand pounds in annual circulars, will guarantee an income of three or four thousand pounds a year. And there are always rich and charitable members of the "Plymouthian Dispersion" who give to societies, once they are satisfied that their evangelicalism is narrow enough, and their anti-denominationalism sufficiently marked. All these considerations are necessary to be borne in mind in estimating the difficulties which confronted our pioneers at home and abroad a century ago. The brethren who first sailed from this country and faced

the difficulties of a strange and novel situation, had no great names gleaming before them to teach and encourage them by their example ; they landed often in complete ignorance of a word of the native tongue, having to wait patiently for years while learning it, reducing it to literary form, compiling its lexicon and grammar, and translating into it the Scriptures ; and had to grope very slowly after the most effective methods of evangelising and educating the people. Judged by their deeds, these were great men. The magnitude of the work they achieved, in establishing modern Christian missions among the heathen, could not well be over-estimated. They were the creators of a magnificent tradition, and in character, in heroism, in persevering fidelity, and in power, very many of them must permanently take rank as among the very first of their order. The heart of English Christendom is to-day very sympathetic. The tearful story of a mission in which the peril to the hero is transferred from chapter to chapter, until after the manner of a serial novel, safety and peace are reached in the epilogue, makes to-day a deep impression upon the churches. What if the story of Jefferson and Nutt and the founders of the L. M. S. work in the South Seas could be put into literary form and published for us as contemporary history? Think what a thrill of excitement would pass through the whole realm of Congregationalism, if it were announced in our weekly or monthly publications that after the late cruel martyrdoms and the re-

currence of the horrible barbarism connected with the idolatry of the island, Mr. and Mrs. Henry, whom the Reign of Terror had driven out of the island of Tahiti the previous year had returned to their post, willing to give up their lives, if need be, for the sake of Christ and for the gospel's sake? What if our editor could issue the next *Chronicle* with a bold headline telling us at home of the "Disastrous Result of the attempt of our Missionaries to settle in the Island of Madagascar—Death of Five of the Party—The Sole Survivor is recruiting at Mauritius and returns immediately to renew the attack on the Island"? How our hearts would glow at such tidings, and how willing we should be to make sacrifices for a cause so noble, so nobly served!

Such were the men and the women who revived in modern times the simple and heroic devotion of apostolic days. Reading their story, it is impossible not to recognise how conspicuously gracious God has been to them and to their work. They had great trials, great sufferings; they had also great deliverances and great sustaining grace. In some instances, in their consecration to their difficult and dangerous work, God seems to have re-cast them in a more heroic mould. To many a wayward and faint-hearted Simon among them the Lord spake, saying, "Thou art Peter, and upon this rock I will build My Church; and the gates of Hades shall not prevail against it." And as solid rock-like hearts, upon the Rock Eternal—the Rock of Ages—the great Artificer

built them. Thus set in their place, the waves of the world were powerless to move them. Having endured all things, they stood fast.

Honoured of God, let us also honour them. To this day, they are marked men in the Divine economy. Their honourable standing in the Master's sight is seen in the hallowed influence they diffuse in our churches when they associate with us during their brief periods of furlough, and become unconsciously our guides and exemplars in the higher things of the Kingdom. When back they come after their voluntary expatriation, let them know it is their home indeed, by the warmth of our greeting. Remembering their sacrificing service, we "ought to welcome such, that we may be fellow-workers with the truth." And when once again they return to their distant sphere of labour, let it be our grateful care to "set [them] forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles."[1]

[1] 3 John 6-8.

V.

WOMEN AS MISSIONARIES.

"Not she with traitorous kiss the Saviour stung,
Not she denied Him with unholy tongue;
She, while apostles shrank, could dangers brave,
Last at His cross, and earliest at His grave."

EATON S. BARRETT.

"She hath done what she could. . . . And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."—MARK xiv. 8, 9.

V.

WOMEN AS MISSIONARIES.

IN an age when the position of woman in the social organism, her political status, her domestic relations, her work, her dress, and all things belonging to her, are the subject of incessant discussion; when a claim to place, rank, independence, and liberty is made on her behalf and by her, sometimes, let it be confessed, in almost strident tones of defiance; it might be natural to say that the appearance of woman as an active agent in the field of Foreign Missions was a sign of the times. But, deeply considered, it is even more a characteristic and sign of our faith. Our sisters and daughters, and even our patient wives, have indulged—as we have been smartly reminded by Dr. R. F. Horton, in another connection, they sometimes unconsciously do indulge—in a "higher criticism" of their own. They have openly disputed the dictum of Paul as to the place of women in the public work and assemblies of the Church. Yet it was Paul who said, dealing with one of the most essential principles of the Christian faith, that in the new community, that Body whose Head is

Christ, there "can be no male and female."[1] And this great sweeping away of all mundane distinctions has, in its slow—apparently—yet irresistible influence on life and thought, given to Christian women their proper place in the activities of the Church. The expediencies which, during the confusions of the warring centuries, had petrified into settled custom and stubborn prejudice, have proved too weak to resist the advance of vital principles. In that Body which can recognise, in the sight of God, no fundamental distinction, no filial distinction, between "male and female," the ministry of women could not be permanently restricted or limited. If they have gifts, they have responsibilities. If they have responsibilities, they must have freedom for the exercise of their gifts. Catherine Booth, the Mother of the Salvation Army, is but the most conspicuous instance in our own generation of the change wrought in the thought and practice of the Church by the doctrine of human equality taught by Paul. For it is he, by his teaching, who has made it impossible for us to believe to-day that it is in any way "shameful for a woman to speak in the church."[2] In every department of Christian work, in their homes, in the Church, in society, and in more perilous situations abroad, consecrated women are taking the place for which their gifts fit them.

Nowhere is the service of woman more valuable

[1] Gal. iii. 28. [2] 1 Cor. xiv. 35.

than in the field of Foreign Missions. Our instinctive feelings would say that this was the field for which they were least fitted. Is it not like sending a finely-built, delicately-modelled, yacht into a naval engagement? Yet by their endurance, their pertinacity, their cheerfulness, their resourcefulness amidst difficulties and privations, our sisters have shown that in available gifts for arduous and even heroic service, there is no distinction of male and female. Speaking under a confessed restraint, Livingstone says of Mary Moffat his wife: "When, in order to save time, I took her with me on two occasions to Lake Ngami, and far beyond, she actually went farther and endured more, than some who have written large books of travel."[1] In no path of danger or duty where men have dared to tread have women been afraid to follow. In Africa, even in Darkest Africa, in cannibal New Guinea, in all the enervating tropical lands of the East, remote from the comforts of civilisation, bereft of the cheer and companionship of their own country-women, torn from the loving society of their children through the exigencies of their high calling, there are they to be found, doing a work for Christ which no man is fitted to do.

If wise men had been asked what a calm and earnest consideration of the gospel of Christ would lead them to prophesy its first great influence upon

[1] *Missionary Travels in South Africa*, p. 8.

the life of nations would be, many would have said, The speedy abolition of war. It would stay the inhuman rage of strong men, bent on slaughtering one another. Yet, as a matter of fact, its results are seen in its amazing influence upon the lot of the weakest, the lowliest. The trained gladiators, full-fed and desperately armed, will for some years longer engage in their bloody and insensate warfare. But Christianity has abolished slavery; it has built hospitals and lazarettos, asylums and refuges for the distressed, the hapless, and the demented; and it has, in the same spirit, been the friend and protector of helpless women, and has exalted their lot, ennobling and blessing them. Their weakness, their lack of civil and legal rights, the traditional disparagement from which they suffered in all lands where the influence of the East has been paramount, made them the special objects of the tender compassion of Christianity.

In this work of elevating and blessing the lot of women, it is but the operation of the common law that women should themselves be the chief agents; in a large measure, we have to recognise them as the only possible agents. Social custom in the East would alone prevent men from evangelising the women throughout that wide region. The women of India must wait the advent of their Christian sisters, in order to learn the blessedness of the new life in Christ. Immersed in their domestic prison-houses, shut out from the bright and joyous activities of

social and communal life; feeling none of the stirring forces which are moulding and fashioning, destroying and reconstructing, the life of the nations; ignorant, childish, and often degraded, by the very conditions of their existence; they are awaiting, sad and uncomplaining, the Christian woman to enter their jealous precincts, and tell them of the higher and nobler life which is the free gift of God to all, in Christ Jesus. And what mission could be worthier of our sisters in Christ? They that themselves owe most to the tenderness and solicitude of the gospel may well be forward in this compassionate ministry, as history tells us they ever have been. The nineteenth century in its latter half has only witnessed the enlargement of this sphere of philanthropy. Wherever and whenever service and suffering were demanded in the cause of Christ, women have always eagerly taken their share. They faced the lions undismayed in the early persecutions. Fabiola, the Roman patrician maiden, sold all her possessions to establish an hospital, and herself dressed the wounds of the sick and injured, caring for discarded slaves, carrying the epileptic on her brave shoulders, counting nothing, for Christ's sake, too loathsome or too menial a task. From Fabiola to Florence Nightingale and Sister Dora, the Christly succession has never failed. And now that the age of universal Christian missions has come, the devotion of saintly women has not been found wanting. We can make no invidious distinction between the equal heroism of

Robert and Mary Moffat, and of David and Mary Livingstone.

The conspicuous advantage of woman's work in Foreign Missions may, with profit, be a little further considered. Its gentle and sweetening influence easily suggests itself. In that respect nothing could be liker the tone and spirit of the gospel. The evangel of God comes harmoniously from the lips of a woman. Who better could tell the story of Him who was "meek and lowly of heart," the Lamb who opened not His mouth when led to the slaughter? If tenderness of heart and gentleness of accent be needful to set forth the revelation of God's love to men, to tell the story of the sacrifice of Jesus, who could or would debar women from being the vehicle of its communication?

Nor must we, on the other hand, forget the practical helpfulness of woman's co-operation. There is at least as much practical knowledge and skill required in ordering a household as in providing substantially for it. By traditional training, by the daily need of shrewdly adapting means to an end, by the perpetual problems which arise in household economy, and are by them efficiently and deftly solved, women are competent to render the greatest help in the tactful managements of the varied interests which gather around a mission station. In solace and comfort, in all helpful companionship, what very many of our married missionaries owe to their faithful wives is more easily understood than expressed.

In every land, the home is the central citadel of national life, secular and religious. And there the Christian woman finds her peculiar mission. In the East she can enter when a Christian man cannot. But under the freest social order she can enter as an expert in the transaction of its affairs. She can speak to the heart of her dark sister. She can initiate those sweet social ministries, and acts of domestic piety, whose influence strikes so deep into the life of a people, and has such immediate results on its coming generation.

"Women," says Dr. G. E. Post of Beyrout, "determine the social condition of any country and any race. No race has ever risen above the condition of its women, nor can it ever be so in the history of the world. The boy is father of the man, but the woman is mother of the boy, and she determines the whole social state, not only of her own generation, but of the generations that are to follow."[1] How great, then, is the work among the teeming populations of the East which is awaiting our sisters, and which they alone can do! To uplift India we must reach its homes; the mothers of the children must be won. And none can pass through their prison doors to tell them of the Son of Mary but our Christian sisters. Even though their fathers remain stubbornly attached to ancient superstitions, many a youthful and gifted Timothy may arise in India, who shall trace his

[1] Report of Missionary Conference (London 1888), vol i., p. 23.

spiritual descent, not through the male line, but through his mother and his mother's mother.

We do not doubt that our sisters in Christ will respond to the call. "Last at His cross, and earliest at His grave," they will not shrink from this high and consecrated service. Capable as they are of more ready sacrifice, and more swiftly touched with the spirit of religion, than are men, they who, in the days of our Lord, were among His most faithful friends, and in the early apostolic days were ever ready with devoted service, will again gather around the Cross of Christ and march with it to the front. We cannot do without them. For the service which they can and do render, men are variously incompetent. While others are discussing the supreme question of an emancipated skirt, or faddling over the ethics of latch-keys, let these our nobler and saintlier sisters understand how great is the service, nor less great the honour, to which they are called: to carry the sunshine of the gospel into the dark places of the earth, and thus to hasten the day of the Lord.

VI.

THE BECKONING VISION.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn."

WORDSWORTH.

"Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of a high Hill called *Clear*, and gave them their Glass to look. Then they essayed to look, but the remembrance of the last thing that the Shepherd had shewed them, made their hands shake, by means of which impediment, they could not look steadily through the Glass; yet they thought they saw something like the Gate, and also some Glory of the place."

JOHN BUNYAN.

VI.

THE BECKONING VISION.

"While we look not at the things which are seen, but at the things which are not seen."—2 COR. iv. 18.

I.

THE religion of Jesus Christ makes great demands upon our imagination. It cultivates the faculty of vision. Faith is a kind of "perspective glass," whereby the pilgrims of the Kingdom, as they journey forward, may see the City which is the goal of all their wanderings. Indeed, they may be said to live, in the higher moments of their religious experience, upon a mount of vision. "Things which are seen" are not disregarded by the law of Christ; but these do not form the prize of the Christian life; their possession does not supply the strength and inspiration needed by the Lord's follower. He knows that those things that seem most real, most palpable, that impress themselves so vividly upon the tingling senses, are the most transitory. The things which are eternal are unseen; and to them the visible scheme of this present world is held subordinate. The great motives for high endeavour, the great

sources of strength for life's strenuous conflicts, lie beyond the verge of the phenomenal world.

Religion deals with ideals. And ideals are of the mind, and of the spirit. They are among "the things which are not seen"; things nevertheless which the eyes of the redeemed—blind eyes, opened by the Son of David—look upon. They who, in the dialect of our religion, are accounted *worldlings*, are materialists. The kingdoms of this world and their glory measure their utmost conception of human satisfaction and joy. To gain even a fractional part of such palpable riches, no price is esteemed too great. But the follower of Jesus is confessedly an idealist. The contents of his faith show him to be a transcendentalist. The great discipline of his life is so to attemper his soul by conflict with the seductive influence of things seen, that in a Divine liberty he may be led heavenwards by a vision.

Is it not a familiar truth that all great achievements are the fruit of imagination? The callings of men may be graduated in an ascending scale of nobility, according as they demand the exercise of this high faculty. Those arts which, with most propriety, are called creative, and hence are of highest rank, are those same which make the largest demand upon vision and imagination. This is the power which conceives the end before the beginning. It is the power which enables its gifted possessor to leave the type and the convention, and by "sweet, creative pain" to give to the world a new joy in the con-

templation of a fresh form or expression of beauty. The painter, the sculptor, the poet, must each pass through the gates of the imagination into the mount where the pattern of their art-work is set them. The craft of each is to give embodiment to his dreams. The sculptor must hew out of the block the form of the angel which has appeared to him. The painter must catch the "effect" which only eyes washed in the collyrium of phantasy can see, and they only for transfigured moments. Then the singer—he too must behold—

> "The light that never was on sea or land,
> The consecration, and the Poet's dream."

Not otherwise can he hope to touch the hearts of men. And these are but the shining laureates among those who work in the light of their imagination. The social reformer must have his alluring vision. Even the scientific inquirer is led by his imagination. In no department of human activity can any great work be done without the exercise of this fine gift.

Religion is, however, the pre-eminent domain where the spiritual eye is exercised. It is the men of faith who fight as seeing the invisible. They have ever been glorious dreamers. Isaiah could never have endured the miseries and apostacies of his age, had he not been sustained by the vision of "the wilderness, and the solitary place" being made glad, and the desert blossoming "as the rose." Jeremiah might have sunk in his manifold afflictions had he not beheld in his Divine dream the people of God

"come and sing in the height of Zion, and flow together to the goodness of the Lord"; the day "when their soul should be as a watered garden, and they should not sorrow any more at all." Amidst many trials and difficulties these, and all their co-workers under the ancient order "endured as seeing Him who is invisible."

When we come to the era of Christ we are not less dependent upon this faculty; we are more. The visible temple has gone. The material altar and sacrifice have passed away. No longer can we set our eyes upon an earthly Jerusalem, and find the weakness of our faith resting upon its visible glories. The anchor of our faith lies "within the veil." We cannot even find the dead body of our Lord upon the earth. The only shrine men can attach to His name is the shrine of an empty sepulchre. Vain goal for an earthly pilgrimage, were we even certain of the identity of the emptiness. "He is not here," says the angel; "He is risen." And thither travels our faith, finding the object of its trust and worship in its inspired vision; "looking not at the things which are seen, but at things which are not seen."

II.

And now we propose to give a special direction to this truth. The words taken for our text were spoken by the great missionary-apostle. They were the ground of his confidence, and the source of his strength, in his missionary labours. And it is easy

to see that more even than most workers in the broad gospel field, the foreign missionary needs, to sustain him, to turn away his eyes from things seen and to fix them steadfastly upon "things that are not seen."

1. Certainly those who were the founders of Modern Missions had no encouragement of a visible and material kind. A century ago nearly the whole heathen world was closed against the gospel. It was true that in Hindustan the English East India Company had established itself. But "John Company" looked with extreme disfavour upon the missionary. No one could even sail from England to India without special permit from Leadenhall Street. When Carey attempted to go to that country the Company refused him permission. He and his companions, as well as the earliest missionaries of the L. M. S., had to make the voyage under a foreign flag. When eventually he reached there, he had to settle in a small territory under Danish rule. The proposal to give the natives the gospel was considered perilous. Upon the most favourable view, it was, at least, very impolitic. A more humiliating confession still must be made. A century ago Calcutta was one of the most wicked cities under the sun. We have the frank statement of a certain baronet that India—meaning the cities where Europeans had settled—was a place where a man might easily make ten thousand pounds a year, provided he were not troubled too much with a conscience. But if you wish to have a quiet conscience while pursuing

a course of villainy, it is not wise to get into the near neighbourhood of a missionary. The simple sight of him might give your conscience an ugly twist. Besides, it must be allowed that these pioneer missionaries were not very accommodating in their doctrine. Extremely unlike, were they, the Episcopalian clergy of the same period in Jamaica, who refused Christian baptism to the negroes, thus hindering them, as they conceived, from becoming Christians. And if they were not Christians, the planters might with impunity enslave them. Not so the Indian missionaries sent out by the Baptist and other societies. They were men of austere morality. They called things by their right names. Nevertheless, all this added to their early difficulties, and, along with the enmity and antagonism of the natives in many lands, made the missionary enterprise almost a hopeless undertaking in the eyes of the world. Even where there was little to fear from physical opposition, the degraded condition of the aborigines made the task of evangelising them appear quixotic. It was hopeless. The greatest natural observer of our century, if not of all the centuries, was so surprised at the Christianisation of the cannibals of the South Seas and of the degraded, and apparently intractable, inhabitants of Terra de Fuego, that, with the frank truthfulness which characterised him, he has drawn special attention to the fact in his Journals.[1]

[1] See Darwin's *Journal of Researches*, Second Edition, pp. 414, 425, 428, 505.

2. If we turn from the general conviction that the condition of the heathen world, both in its savage antagonism to foreigners and in the low and almost animal condition of its moral life, showed those who proposed its regeneration through the gospel to be visionaries—a happy description of the men, in the finer use of the word—what shall we say when we consider the men chosen to commence this gigantic enterprise? Would the prudent and the wise; the men who know no gospel save that of the multiplication table; whose supremest wisdom is illustrated in the formal logic of the schools; who look upon "things that are seen"; large-waistcoated men, solid, substantial, sapient; who, when you write the word Book, written with a capital, always presume a ledger;—would these men see any returns from an investment in Foreign Missions after interviewing the agents selected to carry out the daring idea? Sleek Sydney Smith, enjoying the honour and the emolument of a canonry in the cathedral church of St. Paul's, was greatly disturbed by the audacity of these commonplace wearers of fustian entering upon such a high enterprise. He, too, looked at "things that are seen," and therefore could permit himself to speak of "routing out this nest of consecrated cobblers." The offensive word, no doubt, showed the accuracy of his information.

When dining at the Governor-General's table, an officer asked an aide-de-camp if Dr. Carey was not originally a shoemaker. Carey overheard the remark—

it was probably intended that he should—and turning upon the questioner instantly replied, "No, sir; only a cobbler." And what were the others associated with the Serampore Mission,—what were the earliest contingent of missionaries sent out by the L. M. S. to the South Seas, to China, India, and Africa, but men, in the eyes of the world, of no reputation? To call them "low-bred mechanics" in the pages of the *Edinburgh Review* was indeed to sin against the first principle of the gospel of charity; but the disgraceful epithet had in it one modicum of truth, which those eminent servants of Christ against whom it was cast would be the last to deny. They had no diplomas, no social distinctions, nothing which would serve to commend them to the materialised members of society who so glibly criticised their consecrated purpose. But they who were responsible for the selection of these missionary pioneers weighed them in balances of which the world is ignorant. They placed little reliance upon many ostentatious qualifications which society sets down at a high figure. They did not despise learning. They took in pure scholarship what the exigencies of their limited means and academical proscription permitted them. And, truly, it was not much. Yet how wonderfully, on the whole, was their choice of men justified. That Vanderkemp and Moffat in Africa—and Vanderkemp was a man of considerable scientific acquirements—Nutt and Williams in the South Seas, should have been so successful does not so greatly surprise

us, even when estimating their great work in the light of the exact scholarship to which they might lay claim. For their own particular work they were Divinely endowed; and with that their friends might well be more than satisfied. But let us turn from these primitive fields to China. Is it likely that any university could have supplied the L. M. S., in the year 1807, with an agent who would have achieved greater things in China than did Robert Morrison, or even things as great? Concerning the work of Carey and his colleagues in India, Southey wrote in the *Quarterly*, replying to Sydney Smith's scandalous attack in the *Edinburgh*:

"The anti-missionaries cull out from their journals and letters all that is ridiculous and sectarian and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of men and zeal for God, and their self-devotedness, their indefatigable industry, their unequalled learning. These 'low-born and low-bred mechanics' have translated the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, Orissa, the Mahratta, the Hindoostanee, the Guzerattee, and translating it into Persic, Telinga, Carnata, Chinese, the language of the Sikhs, and the Burmese. Extraordinary as this is, it will appear still more so when it is remembered that of these men one was originally a shoemaker [cobbler, *varia lectio*], another a printer at Hull, and the third the master of a Charity School

at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time these missionaries have acquired this gift of tongues. In fourteen years, these low-born, low-bred mechanics have done more to spread the knowledge of the Scripture among the heathen than has been accomplished, or even attempted, by all the world beside."[1] Such is the fine vindication strangely appearing in pages little given to the defence of dissent, of those who, in the anxious and responsible duty of choosing Christian missionaries for India, looked "at the things that are not seen."

3. In the above paragraphs we have already discussed the equipment of the missionaries in one important particular. The whole plan of the attack upon the heathen world may, however, be considered for a brief moment. It was simplicity itself. Their defence was trust in God, their weapon of attack the plain word of the gospel. Accessories they had none. No trumpet-flourish, no brazen sennet, sounded before them, as they entered upon the stage of affairs. The only key to open the doors of darkened minds and corrupted hearts they possessed was the story of Jesus Christ and Him crucified. Trials many and bitter they had, and a weary time of waiting for the first-fruits of their heart's travail; but they "endured, as seeing Him who is invisible." Before them they saw Him who sits on the white

[1] *Carey, Marshman, and Ward*, pp. 160-61.

horse and who goes forth "conquering and to conquer." They faced the brutal violence of men of blood, having no weapon of offence other than "the sword of the Spirit." So Livingstone travelled through Africa. So within our own present generation our missionaries have faced the reckless cannibals of New Guinea. For their headstrong folly in landing unarmed among the Papuans, they were publicly rebuked in the pages of his published journal by the naval commander who surveyed the coast-line for the British government. But when, later, this officer went to proclaim the protectorate of Great Britain over the south-eastern portion of the island, these same missionaries were the interpreters and mediators, who, by their influence over the natives, and the good-will and confidence they had awakened in their hearts, made it possible to make the proclamation under happy and peaceful conditions.

4. How essential to the early workers was the comfort and cheer they derived from their vision of the future, whose advent they never doubted. In the hard, stony field given them to till by the exercise of the happy faculty of vision they could see the corn high-grown, yea "white unto harvest."

But, it will be said by some, Why all this pudder and fret, tormenting argument and advocacy to show cause why Christians should go into all the world and preach the gospel, when argument is in nowise necessary? We have received our "marching orders." As for our brethren in the foreign field,

they need not these weak stimulants to faith and duty;—

> "Theirs not to make reply,
> Theirs not to reason why,
> Theirs but to do and die."

A word with you who employ this austere argument. How is it that you yourself so long have procrastinated in your obedience? An early grave was waiting you by the banks of the Hooghly, or by Lake Tanganyika. In the light of your more than Roman logic, you have been curiously slow in putting yourself in a position to occupy that little freehold. You have now given "hostages to fortune," you say, and a hoar-frost is touching white the early winter of your days. You are exempt from this Christian conscription. Now the *consistency* of employing such an argument may be left as it stands; the substance of it is, however, out of agreement with the methods of Christ, and with the characteristics of human nature. We are not such agents of Christ as are soldiers agents of an earthly king, or a temporal state. "No longer do I call you bond-servants; for the bond-servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known to you."[1] Our service is made intelligible, illuminated by reason, hallowed and sanctified by the affections, and by filial piety. The command is clear and definite.

[1] John xv. 15.

But they only hear "Him that speaketh" who dwell on the borders of the land from whence the Voice cometh.

Great spirits are only commanded through their imaginations. They are taken into the Lord's counsel. They are given to see the King in His beauty and the land that melts away into the pearly distances of eternity. They are led by their dreams. It is no peremptory command from behind that thrusts them forward. It is the vision that gleams before them of "a new heaven and a new earth wherein dwelleth righteousness" that beckons them onwards. God has made distances beautiful, to allure the pilgrim on his weary way.

In his frequent loneliness, amidst sordid and degraded surroundings, saddened by the greatness of the work and the limited measure of his strength and power, the missionary of Christ is sustained by his fair dream of what is surely to be. For God has not simply told him to go hence far away unto the unevangelised; He has also unveiled to his inward eye the glory of the New Jerusalem that cometh down "like a bride out of heaven." The issue of his labours is to see the weary nations pass through the gates into the city. In the solitary wilds of Africa, fairer than the dewy coolness and tender tints of morning, more bright than the throbbing noon, deeper and more mysteriously beautiful than the full firmament of stars, he sees the City; and among the redeemed of the Lord that return from bondage to

its wide, welcome, portals, adding their note of pathos to the song they sing, are a vast throng of Africa's dusky children. Can we not easily understand that without this prophetic vision he would soon sicken of an inward hurt, and, ere half his work were accomplished, untimely die?

"We are sure to take the fortress, if we can persuade ourselves to sit down long enough before it. And then, very dear brethren, when it shall be said of the scene of our labours: The infamous swinging-post is no longer erected—the widow burns no more on the funeral pile—the obscene songs and dances are heard and seen no more—the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land—the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and for uncleanness—the temples are forsaken, and the crowd say, 'Let us go up to the house of the Lord, and He shall teach us of His ways, and we will walk in His statutes'—the anxious Hindoos no more consume their property, their strength, and their lives in vain pilgrimages, but come at once to Him who can save to the uttermost—the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into His faithful hands—the children, no more sacrificed to idols, are become the 'seed of the Lord'—the public morals are improved—the language of Canaan is learned—benevolent societies are formed—civilisation

and salvation walk arm in arm together—the desert blossoms—the earth yields her increase, and redeemed souls from the different towns and villages and cities of this immense country, constantly add to the number and swell the chorus of the redeemed—'Unto Him that washed us from our sins in His own blood, unto Him be the glory';—when this grand result of the labours of God's servants in India shall be realised, shall we then think that we have laboured in vain, and spent our strength for naught?"[1]

It is now over fourscore years since this dream was set down by God's servants in India. Then it was regarded by the unbelieving as an idle reverie, a vain rhapsody. To-day we honour these men for the clearness of their vision, and find pleasure in carefully noting how much of it has become true; how the unfulfilled remainder is labouring towards realisation. But in those days of difficulty, surrounded by bitter and relentless enemies, their chief foes being those of their own nation, with so little, comparatively, of their great purpose achieved, was not the secret of their persevering strength that they looked "not at the things that are seen, but at the things that are not seen"?

Thus are they dreaming to-day in many lands, far from us, their lovers and friends; far from home and from their kindred. And because they are seeing

[1] *Carey, Marshman and Ward*, pp 244-45.

these fair visions, we are confident of their final victory. The only irreparable loss, the only failure irredeemable, would be for them to open their eyes in dull unbelief and think the world in which Christ lived and for which he died, a common, and on the whole an unclean thing.

VII.

THE PLACE OF EDUCATION AS A MISSIONARY AGENCY.

"The business of a true missionary is to seek to lead, as directly as he possibly can, these ignorant, sinful, and wretched people to that Christ who can reconcile them to the Father, and regenerate them by the power of the Holy Ghost. This once done, they will clothe, and house, and educate themselves."—GENERAL BOOTH (*Salvation Army*).

"It may be a question whether High Schools, and Colleges, excellent in themselves, are proper Apostolic Methods, and proper objects for money collected to preach the gospel. If the schools are intended to train evangelising Agents, or to educate the children of Christian converts *up to the level of reading the Bible, and no further*, call them so. . . . The fear is lest, in the midst of all the Educational tendencies, the direct preaching of the gospel should fall out of fashion. All other matters are ancillary. In British India the missionary might leave Education to the State, and care for the Education of his converts, and training colleges, and schools. What has the ordinary missionary to do with Higher Education? Is he qualified, any more than an ordinary minister in Great Britain, to superintend an Educational establishment higher than a Sunday School?"—R. N. CUST, LL.D.

VII.

THE PLACE OF EDUCATION AS A MISSIONARY AGENCY.

THE place in our missionary propaganda which educational agencies should occupy needs careful consideration. The general tendency among the missionaries themselves has undoubtedly been in favour of employing advanced teaching as a means of reaching the higher classes in India—and the problem mainly relates to India—as witnessed by their resolution at Bangalore some twenty years ago, affirming this conviction of the value of higher education in this respect. In the preceding pages we have already briefly referred to this subject.

In taking it up again we do not propose more than to indicate the general lines of argument which should be traversed in any thorough and conclusive investigation of the question. The materials at our disposal at this present time are not sufficient to enable us to complete such an investigation ; but, pending this necessary and interesting inquiry, our feeling remains that our expenditure of missionary funds on education should be kept at a minimum figure.

1. We cannot yet be said to have in India a national system of education. But no wise ruler or administrator of affairs in our great Dependency, entertaining generous views of its future, can contemplate anything less than the establishment of state provision for the primary, secondary, and higher education for the whole population; and there is as much reason why it should be free, compulsory (in its primary stage) and unsectarian, in India, as that it should be so in England. If the education we impart be of necessity Christian—our civilisation, our speech, our very modes of thought, are all essentially Christian, and contradictory of Hinduism—yet there is no justification for taxing the people of India to support the teaching of the sacerdotal tenets of the Episcopal Church, for instance. The educational system is no doubt gradually assuming national proportions. At present it may be said to provide for about half a million of scholars, while the various missionary agencies have something less than a twentieth part of that number in their schools. From the point of view of the societies and their supporters, the educational efforts of the missionaries are very generous and noble. In the light of a wide-embracing scheme, applicable to all our British dominions in the East, we cannot be said to do more than peddle with a great state question. And it is becoming each decade a more pressing and momentous question. As our power in India becomes more deeply established and our administrative system more effectively

organised, as English influence advances, as Christian principles and ideas permeate the social and communal life of the people, we shall feel it one of the first duties of good government to see that every child in India obtains at least the elements of a sound practical education, with provision for those who are fit, and who so desire, to proceed to the higher grades. Nor can we give any education, even the secular education of the state schools, which is not, often explicitly, and always in spirit, contradictory and antagonistic to Hinduism.

But education we must give. We must impart to the Hindus those stores of knowledge which have contributed to our own greatness. We must teach them the lessons of our own history; our struggles for freedom, and for a nobler national life. Our conquest of India must be regarded as having that providential end. We represent there the sacred cause of Christian civilisation—enlightenment, truth, and liberty. We are pledged to the cause of progress. Though it be true that to educate the children of India is to add to our high responsibilities, as well as to the difficulties of governing that great country, we cannot, on that account, retreat from our grave obligations, or withhold the gifts of civilisation from the people. Least of all can the representatives of Protestant Evangelical Missions sympathise with any policy which permits the people to remain buried in ignorance. Christianity is an awakening of all the faculties, and has ever been the genial foster-mother

of education. The unstirred ignorance in which the Roman Catholic converts in India have remained, generation after generation, is proof enough that the life of the gospel is absent from them. We are obliged, in the first instance, to teach the people to read, that they may become acquainted with the teaching of Christ. We have no more potent power at our command than the distribution of the New Testament among the heathen people; we cannot, therefore, permit them to remain illiterate a day longer than is necessary. While, beyond this, our sympathies are ever instinctively on the side of progress and learning.

2. Now, in regard to the sacred cause of education —for all Christian men will so regard it—what is the duty of the missionary?

In the case of "nature-peoples," his duty is clear. He is required, where necessary, to reduce the language to writing, to translate into it the Christian scriptures, and to teach the people, young and old, to read and write. Where there is no government that can, or will, undertake the duty, the missionary must be willing to become a schoolmaster to lead the people to Christ. And the lower castes in India, though in so many respects differing from the uncivilised savage, in the absence of state provision for education, may have an equally valid claim upon the services of the missionary. The difficulties of the caste system make a special provision for the education of Christian girls to be quite imperative.

It is agreed on every hand that education—the teaching of the elements of secular knowledge—can only be undertaken by the missionary as means to an end. With everything making for progress, the servant of Christ will naturally sympathise. Yet his own special work is not to impart education for education's sake ; on that point there is no difference of opinion. The missionary is a man with a specialised function. His one work is to evangelise. That work may be continued by him beyond the first stage of conversion. Provision may be demanded from him for the permanent establishment of the Christian faith. The people may imperatively need his care while they are being organised into churches, and so far trained in habits of self-reliance and self-government that they may be safely left to themselves, and to native teachers and leaders. At the same time, "the missionary work does not attempt everything which it is desirable should be done ; it does not seek to carry everything through to perfection. Its aim is accomplished when the moral atmosphere of a people is changed, when the spiritual forces of a nation are revolutionised by the gospel, and the Christian life has become so firmly seated, and so well in possession of its appropriate agencies, as to be capable of self-propagation and enlarging influence."[1] How far, therefore, educational work may need to be imparted through missionary agencies

[1] Dr. Judson Smith. Report of Missionary Conference, London, 1888, vol. i., p. 188.

may be a moot point. But two things are clear. Education must be strictly limited to a means of attaining the greater end—the evangelisation of the people. The higher Christian training of converts is beyond the true sphere of missionary work, except so far as may be necessary to provide for a supply of native teachers and pastors, able to accomplish the stage of Christian progress referred to in the remarks of Dr. Judson Smith, just quoted.

Within these limits the need of educational agencies may be freely recognised. The people, young and old, must be able to read the Christian scriptures. Their minds also need to be awakened, that they may grow intellectually and morally. Education naturally leads to an amelioration of the lot of the people; to a material improvement in the external conditions of their life. Christianity warmly sympathises with these results, and with the educational work which produces them. It also may be freely conceded, in the case of degraded or downtrodden people, that some measure of mental discipline is a necessary condition of any tolerable Christian life.

3. In the case of India, much more, however, is claimed for education as a missionary agency. It is claimed to be a forerunner. Education, it is alleged, must in a much larger and more important sense than is allowed above, prepare the way for the preaching of the gospel. Education, we are told by an authority of great experience, is changing India

from a nation of pantheists into a nation of deists.[1] And in the case of the high Brahminical caste of Hindus, this, it is presumed, can only be accomplished, in any extensive measure, by the slowly undermining influence of Christian education. The same very competent authority tells us the reason why this is so. The pantheistic creed of the Hindu has fatally corrupted his moral instincts. Sin, like everything else, is a product of the one primitive and all-generating substance. Indeed, it is a part of the symmetry of creation, which consists of complementary contrasts—night and day, pain and pleasure, sin and goodness. Therefore, man is by no means responsible for sin. In the utter moral confusion thus produced, the Hindu pantheist has transferred the higher obligations of religion from the moral sphere to the prescribed ritual of his cult. To speak falsehood is a very venial affair; nay, if cleverly done, it is a cause for boasting. But to break the prescriptions of caste is a most grievous and sinful matter. Hence the immense difficulty of making an impression on the higher classes of Hindus with a gospel whose appeal is to the conscience, and which imposes on all its converts absolute and sincere conformity

[1] Speech at the Centenary Celebrations, at the Mansion House, London, 1895, by the Rev. Edward P. Rice, B.A., of Chikka Ballapura (formerly of Bangalore). It must be further remembered that Mr. Rice is himself not an educationalist, but an itinerating evangelist. Though, on the other hand, it would be like the chivalry of our esteemed friend to ascribe greater value to the labours of others than to his own.

to the behests of the Eternal law of righteousness. To speak to these people of moral duty, of obedience to the voice of conscience, of sin, and of its atonement, is largely to speak to them in an unknown dialect. It is therefore concluded that the only great hope of India lies in undermining this vicious and soul-deadening pantheism by indoctrinating the young, giving them an education thoroughly saturated with Christian and ethical ideas.

In addition to this, another ponderous obstacle to the conversion of the Hindus exists in their social order. Their family life is after the patriarchal type, and within each patriarchal group, separate individual action is rigidly suppressed. Hence it is easy to see how pantheism, by corrupting the sense of moral responsibility, has contributed to the feebleness of individual action. On this account it is again concluded that the appeal to the individual Hindu to accept Christ, even when he recognises the falsity of his superstition, and the truth of the Lord's teaching, must be largely ineffective. The truth must permeate the general mass through the schools; and the day may be expected when the natives will come over to Christianity, not as solitary individuals, but in communities. Such, then, are the main reasons which lead some men, of careful observation and of much experience, to look to educational methods, rather than to the preaching of the gospel, pure and simple, for the conversion of India. Moreover, many of the higher-caste Hindus, they tell us, can only be reached

in this way. They will do anything for the sake of education after the Western pattern. It is the door to all manner of promotion, especially into that Paradise of Hindu aspiration, Government employment. If you preach in their cities, the Babûs pass by on the other side, or attend only to scoff and disturb the meeting. But education for their young men they must have, at any cost. We control the supply, and resolve only to give it out under Christian auspices, in a Christian atmosphere, and along with a modicum of definite religious teaching.

4. We have tried to set forth in brief form the strength of the argument of the educationalists, and have only to add that we remain unconvinced. In the absence of definite evidence that secular teaching attains the end of all missionary effort, and that in a degree proportionate to the expenditure of labour and money it involves, the argument makes too large a demand upon us. Already, in an earlier discourse, we have given some general reasons for hesitating to admit all that is claimed for educational agencies. Here we can only add one or two points for further consideration.

(*a*) It is a fact that there are missionaries of experience who are of a contrary mind—while appreciating the necessity of education in the more limited degree which already has been recognised as necessary. Here, for instance, is an important and explicit testimony from an experienced Indian missionary. After asserting that the Hindu does indeed "hold

some great principles of truth, but that they were folded up within the mind, rather than laid open to its actual apprehension"; and "that the moral sense existed, but had become so corrupted and perverted as to have no single faculty in healthful exercise"; he then proceeds:

"Now, the power of the evangelist is in drawing out these principles from their recesses, and in stimulating these faculties to exercise. He is requested to work miracles, but confesses he has no power to do so. He is asked to give some sign from heaven, to testify to his religion, but says he cannot do it. He has no political power, nor does he seek it. Truth forbids him to yield in his own person and habits to their corrupt ideas, so as to attach to himself superstitious fear and reverence. There the missionary stands, in his own naked character, divested of everything that could attract; whilst the religion of which he is the ambassador is still more repulsive than himself. Where, then, is his power? *In the application of the truth to the consciences of his hearers.* The doctrines of the unity of God, the corruption of human nature, and the atonement of Christ, may be so illustrated and enforced as to carry conviction to their hearts and understandings. Their own latent sentiments may be brought out in array before them. Principles, so hidden and obscured as to have ceased to act on their moral nature, may be made obvious to them; moral faculties, so long disused to exercise, may be brought into play. The aspirations of

humanity within them may be shown to corroborate the truth. The moral necessities—under a sense of which they, in common with the whole creation, 'groan and travail together in pain until now'—may be shown to be fully met and obviated by its blessed provisions. Herein is a missionary's strength. His hope of success is not so much in logical argument, and historic evidence, as in the presentation of the truth in such a way as to commend itself to the consciences of those who hear. It is well known that the labours of the missionary Swartz were eminently successful in the south of India. This is accounted for chiefly by his happy mode of presenting the simple truths of the gospel. He expounded the parable of the Prodigal Son from village to village, and, by his lucid illustrations and faithful application, commended the truths which it embodies, alike to the Brahman and the Outcast.

"We would vindicate," he continues, "in the most absolute sense, the entire comprehensibility of the gospel by the most untutored Indian. The gospel is adapted to the Hindu, not as he is to be, or might be, but as HE IS. We would disclaim every demand for a preparatory process, as *necessary* to the comprehension of the gospel. We say, with emphasis, that the gospel, in the hands of the evangelist, 'apt to teach,' ready to explain it by suitable illustration, and consequently able to touch the springs of conscience, is *alone* effectual to the end of conversion. We ask for education, but not to prepare a way for

the gospel;—we believe that the gospel *makes* a way for itself. We say, with confidence, that the aboriginal of India's mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the gospel. If the evangelist will assume didactic forms of instruction, or clothe the gospel in the rigidities of theological systems, he will find among the Hindus no intelligent audiences, nor be rewarded by seeing converted souls. If he will use their own imagery—borrow their own illustrations—think, as far as may be, *their* thoughts, and speak *their* words, and make them all the vehicle of communication of those simple truths in the belief of which is 'eternal life,'—he will find that the gospel is indeed 'the power of God,' both to convince the understanding, and impress the heart. As Christ, in the fulfilment of His great mission, took on Himself humanity, without sin, so must the missionary take on himself, as far as possible, that form of humanity which the Hindu assumes, divested only of all that is tortuous and sinful. If he do so, he will find that the Hindus can understand his message; and if they do not believe it, it is because they *will* not."[1]

We have given this liberal quotation of Mr. Clarkson's views, because it so completely recognises the claims made by the educationalists, and confutes them by an experience directly the opposite of theirs. Similar evidence from other quarters might be adduced.

[1] Rev. W. Clarkson, *India and the Gospel*, pp. 183, *sqq.*

(β) There *ought to be* a reluctance to accept the views of the educationalists, except upon the compulsion of facts of undeniable weight and pertinence, which for the present have not been supplied us; because these views detract from the universal efficiency of the gospel. The world-wide triumphs of the preaching of salvation in the name of Jesus are part of our Saviour's glory, and in themselves constitute a strong chapter of Christian evidences. Christ has met the needs of the most degraded; He has equally triumphed over the prejudices of the most cultured. We cannot help resisting the omission of the Hindus, or any class among the Hindus, from the otherwise universal susceptibility of the human heart to the word and power of the Cross. Nor do the available facts show that the adults of a certain section of the population are beyond all direct appeal; that all that can be done is to administer the message to the young in the semi-disguised form of an educational bolus.

(γ) By far too much stress, it would appear, is laid upon the conversion of the higher class of the Hindus. The method of the gospel is that it first finds its home among the humbler classes and works its way upwards. It was so in the beginning. It is so still, as India itself can witness. It would indeed be a great thing for the country if its higher social classes were to embrace the gospel of Christ. But the importance of such an eventuality may be easily exaggerated. In India, as elsewhere, the gospel of

Christ can conquer in spite of rulers, even great rulers. It lays its foundations deep in the affections and moral sentiments of the common people.

(δ) The duty of the English missionary in India, and in other foreign lands, supported by English voluntary contributions, is not identical with the duty of the natives to their own nation. It is not possible, it is still less desirable, that a sufficient number of men should be sent from Great Britain to completely evangelise the unnumbered millions of the East. In India, as elsewhere, we are to lay down the substructure of the gospel; but our next, and even greater duty, is to enlist the sons and daughters of India to evangelise their fellow-countrymen. The ensuing Christian culture of the people is certainly not our care, except as English citizens through our political relation to India, we may, by just and politic legislation, facilitate the founding of civilised institutions amongst them. The promotion of higher education in India, even assisting ambitious Babûs to get their B.A., may have an elevating and humanising influence upon Hindu society. But such civilising efforts are quite without the sphere of our foreign missionary efforts. As an aggressive religious society, our duty, doubly incumbent in the case of our great Dependency, is to carry the truth to its inhabitants, and to call forth the zeal and patriotism of the converted natives to win their own country for Christ. Our Christian duty to India may keep us there for long generations. Nevertheless, it must be

contemplated as strictly limited. In regard to its end, it must be limited to bringing the Hindus into the knowledge of the love of God in Christ. In regard to its duration—to the earliest day when the followers of Christ in India are equal to the task of undertaking the evangelisation of their own countrymen.

We cannot, therefore, but deeply feel that our duty is, clearly, in the light of present knowledge, to maintain at their minimum limits our educational agencies and machinery. Vague generalities, though in their undefined measure true, are not sufficiently reliable criteria upon which to found and maintain a policy. That the mind of the Hindus is slowly moving, and moving as a whole, out of the night of centuries into the light of God's day, is true. That education has contributed to that end is also true. But to the destruction of their old superstitions, the whole advancing wave of secular civilisation in India has contributed. Every extension of British influence, British administration of civil government and of law, all native intercourse with Europeans in commerce —in fine, the whole vast impact of Western ideas, touching Hinduism at ten thousand points, percolating into the recesses of their homes and their hearts through countless myriads of capillary ducts, have alike co-operated, and in proportions which no one can determine. Christianity itself, as positive truth, has also, beyond doubt, mightily contributed. What the schools maintained by Christians have done cannot

be ascertained, and may easily be exaggerated. While over against the claims made on their behalf are the assertions of others in the mission field that they do nothing at all to be compared with the work of the preaching missionary in Christianising the people.

VIII.

THE RELATION OF THE CHURCHES TO THE WORK OF FOREIGN MISSIONS.

"Now there were at Antioch, in the CHURCH that was there, prophets and teachers. . . . And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—ACTS xiii. 1, 2.

"In the region of practical manifestation of the Christian life the test of a standing or a falling Church is its missionary ardour, for that ardour will accurately correspond to the firmness of its grasp of these great central truths of which I now venture to speak. Wherever they are held slackly, missionary enterprise, of necessity, is stricken with paralysis, for there is nothing to say to the world; and no man will ever be impelled to go forth as the messengers of the Cross have gone forth, with a gospel of hesitation, or with anything short of the full-toned proclamation that Christ has died the world's Redeemer."—REV. A. MACLAREN, D.D., Address at Missionary Convention of Young Men, London, Oct. 1889.

VIII.

THE RELATION OF THE CHURCHES TO THE WORK OF FOREIGN MISSIONS.

IN comparing the work done for Foreign Missions by ourselves with that done by our "kith and kin" beyond the sea, in the United States of America, men who rejoice in the same free Congregational order of Church government as ourselves, we have two very explicit testimonies before us. They are as remarkable as they are explicit. Their significance to the members of our Congregational churches and the supporters of our London Missionary Society, is obvious; all the more so, as neither writer had any wish or intention to criticise the precise relationship existing between our churches and the L. M. S.

The first is from the pen of the late Dr. Philip Schaff, and is taken from some lectures he delivered in Germany on the religious and social life of the people of the United States. He says:

"Missions are carried on in America by the Churches themselves as a regular Church work, instead of being left to voluntary societies, as in the

National Churches of Europe. Each pastor and each congregation are supposed to be interested in the spread of the gospel at home and abroad, and to contribute towards it according to their ability."[1]

But a witness nearer home has undesignedly touched on the subject, by making a similar comparison. In his work upon *The Philosophy of Missions* (p. 2), Mr. T. E. Slater of the London Mission, Bangalore, makes this undoubtedly true observation :

"The societies are overwhelmed with the magnitude of the work in hand ; but there is not that sympathetic and generous co-operation on the part of the churches which they feel they have a right to look for. The missionary enterprise, instead of being an integral part of all Church life, is looked upon as something outside the ordinary organisation of the Church."

On the same page we have this note :

"In America it would seem as though the position of missions in the work of the Church has been better understood, since they are carried on to a large extent by the churches themselves, as a regular Church work, instead of being left, as here in Europe, to separate voluntary societies."

An interesting and important problem is thus set before us. It is a matter of common observation and report that the attitude of our churches to the great

[1] Quoted by Dr. Christlieb, *The Foreign Missions of Protestantism*, p. 55. The quotation could not be traced in the English translation of Dr Schaff's lectures published in America.

work of the L. M. S. is correctly stated in the above lines. The churches have not yet realised that the work of the "Society" is *their* work; as much their own as the activities carried on within their own home fold and field. And the reason for the slackness and apathy is also forced upon our attention. Our Foreign Mission work is only done *indirectly* by our churches. There is a break in the circuit of interest and sympathy. Our L. M. S., while it claims as close a relationship with us as it reasonably can, in order to retain our financial support, if for no other reason, is still a separate Society, and openly boasts that it is undenominational. It is presumed that there is something nobler, more exaltedly Christian, in its undenominational character than if it were frankly and organically a Congregational Society.

When we turn to the origin of our Society we cannot help feeling the sort of millenial glow which filled the hearts of those saintly men, representing various sections of the Christian Church, who found it possible to set aside their denominational prejudices, and, what is more, their denominational convictions, and to plan together a great evangelistic effort that should embrace the whole un-Christianised world, outside our own country. Like Paul the Apostle, they did not determine to know anything amongst men save Jesus Christ and Him crucified. Any un-Christian acerbity of sectarianism that may lurk in our hearts, is shamed away before such catholicity of sentiment.

Alas! the millenial foretaste of the time when sects and shibboleths shall be no more, was the dream of a day. From the beginning it was impossible, except upon the condition of forming another sect, a "broad, undenominational sect," free from inconvenient convictions on the question of how, after what order, in what spirit, the people of Christ should organise themselves for mutual edification, and for co-operate and organised Christian effort. During the century a great attempt has been made at forming such an unsectarian sect; but its narrowness and bigotry, its internal divisions and mutual excommunications, may serve Christendom as a sufficient warning until the true Millenium shall have dawned on this errant and eccentric world.

The story of the L. M. S. has been that of the gradual withdrawal of all save the Congregationalists and an honoured but inconsiderable remnant of Presbyterians. How could it be otherwise? The great Scotchmen whom the Society drew into its service as missionaries may account for the retention of the fragment of Presbyterian support. But it is a gradually decreasing sum; the tendency inevitably, and, for the matter of that, properly and naturally, is for Presbyterians to support the missions which are carried on by their own churches.[1] The Episcopalians have adopted

[1] "As a Presbyterian, I believe in churches carrying on Church work," said Miss Rainy, at the Conference of Missions (1888). No Congregationalist could utter a sentiment which more completely commands our assent. That Presbyterians

that course long ago. The Wesleyans have always taken the world for their parish and have regarded Foreign Missions as a normal part of their connexional work. The Baptists, with whom, ecclesiastically, our sympathies would naturally be most close, have had their own organisation, the honoured pioneer among such enterprises, from the beginning. While we, with that left-handedness which has marked our denominational polity, have kept up the convention of unsectarianism in the constitution of our Missionary Society, while the *reality* of undenominational co-operation has long since vanished before the practical and economic necessities of missionary work. It would be as reasonable for an individual—from whom his fellows had gradually withdrawn till he alone was left—to style himself a community or a society, as for an organisation composed practically of one denomination to call itself undenominational. The grace and reality of undenominationalism is the actual co-operation of men, having community of convictions on great doctrinal issues, yet willing to sink their differences on the questions of Church order and organisation. When, all save ourselves, and a diminishing remnant of our Presbyterian brethren, having left our Society, we still proclaim abroad our undenominationalism, we may truly be said to be beating a big drum, and to be calling that,

should choose loyally to carry on their Foreign Mission work through their Church is proof of their practical wisdom and of their enlightened view of the nature and function of the Church.

together with an occasional "skirl" upon the bagpipes, an orchestral performance. We have helped to destroy the gods of other peoples and lands, but we retain, with unheroic superstition, a few fetishes of our own, and this mummy-case of undenominationalism is one of them.

It may be replied to all this that very many useful English institutions are not consistent in their constitution when judged by a merely mechanical logic. The logic, of its hair-splitting kind, may be immaculate, to say the best conceivable of it. Nevertheless, the institution which is frankly based upon a *compromise*—that great institutional discovery of the Anglo-Saxon race—goes on its way, happily and usefully. Such ground, however, cannot be taken in regard to the L. M. S. It has only maintained its existence by drawing nearer and nearer to the Congregational churches. It openly confesses that it looks to them for its support. From their ranks it draws its agents. Its secretaries are Congregational ministers, and so are an overwhelming proportion of its missionaries. With scarcely an exception, sermons on behalf of the Society are only preached in Congregational churches. When its funds are lacking, the Society complains (rightly enough) of the lack of loyalty and liberality on the part of "our churches"—yes, "*our* churches"; our name is not even given as though the Society and Congregationalism were convertible terms. To call the constitution a *compromise* is to distort and

misuse language. It is a contradiction, if you will, and an inconsistency. And in its practical working out, as a policy, it yields the maximum of disadvantage for the veriest minimum of gain.

It is necessary, written as these pages are in the interest of the L. M. S., and in the interest of Congregationalism, to consider passingly the contention that what is commonly called undenominationalism is a nobler altitude of activity, a finer quality of temper, than denominationalism. Let each denominationalist answer for himself. We are only prepared to answer on behalf of one body. With regard to Congregationalism as a practical form of Church life, we most emphatically say, it is superior, tried by every test, to undenominationalism. Our judgment is, of course, an inevitable one; for this reason. We are Congregationalists by deep and immovable conviction. Our free and freedom-loving order delivers us from any temptation to unchurch those who love the Lord, yet cannot agree with us in our polity. Where Christian co-operation is possible we are less than, perhaps, any other sect, hampered by our denominational convictions and methods. Nevertheless, to us the Congregational order is a part of the perfection and beauty of organised and socialised Christianity, as Christianity is disclosed to us in the New Testament Scriptures.

Moreover—and this, perhaps, is a matter of common observation—undenominationalism rapidly tends to become only another sect. Considered absolutely,

it is nothing more than an attenuated sentiment. It is a morning glory of radiant mist whose characteristic it is, to fade away; beautiful as the chromatic tints on a soap-bubble, which fascinate children. It cannot properly be more. Instantly you advance beyond the primary stages of pioneering, when success follows your efforts, then, method and polity are inevitable. Here are words of sound sense on the point:

"Let those missions that are already denominational in substance become such also in name and honest avowal. . . . The one point on which we insist is that success renders denominational boundaries absolutely necessary. Just so soon as the missionary is able to lead men to the Saviour, then immediately the question of organisation and education come up, and cannot be set aside, unless there be such vigour and nerve in the leader as to make of his work, practically, a new denomination."[1]

Why should we give to our converts anything short of the best, the freest, the noblest system of Church life and order?

But, it will be said, Let the natives choose for themselves that order of Church government which best suits their feelings and needs. The statement has the sound of liberality and catholicity. Nevertheless, it cannot stand examination. In the first place, where a missionary has strong and clear con-

[1] *Missionary Review of the World*, October 1890. Article on "Undenominational Mission Work," by J. F. Riggs.

victions, his converts will inevitably tend to imbibe them. His advice will be sought; he cannot avoid giving it. He must tell them what he deeply believes. Hence, where missionaries of the Presbyterian persuasion have laboured, the churches have adopted that polity. Where Congregationalists have laboured, there we find Congregational churches; and, as in Madagascar, Amoy, and elsewhere, a Congregational Union of churches. The theory of allowing the natives, when converted, to choose for themselves a form of ecclesiastical government, dates from an age when the conception of the Church of Christ, even among Congregationalists, was a poor and imperfect one. Moreover, when we consider the actual and the inevitable practice, we shall see that it is but another of the conventions which gather around the undenominational idea.

But let us imagine that on this point the convictions of the missionary, the father in the faith to these children newly gathered from heathenism, could be so completely suppressed as to leave the native mind perfectly free and unbiassed; is it at all desirable that it should be so left? We do not impose a *creed* upon our converts; nevertheless, we teach them positive Christian doctrine, as they are able to receive it. Why should we not teach the principles of our Church order and life? With us, Congregationalism is a *moral conviction*, or it is nothing at all. Its corner-stone is the belief in the controlling presence and power of Christ in the very midst of His people,

when they meet in His name. That is the great truth which makes a Congregational Church possible. It implies the spirituality of the organisation. Only those who are united by faith in Christ can truly belong to it. It implies that there can be no form of prelacy in the Church; no one, not even an apostle, can be allowed to lord it over God's heritage. It implies the completeness of the simple and individual Church, composed of faithful and devoted followers of Christ, and having His spirit to guide and direct. Men who hold these Church principles could not hold them as mere opinions. Nor could such principles be to them a matter of unregulated and irresponsible choice. We repeat, they are moral convictions. It is part of the glory of the revelation, which has come to the world through the Incarnation, the Crucifixion and the Resurrection of our Lord, that men, without distinction and without exception, can sustain the relation to Christ, as members of His Church, which the theory of Congregationalism implies. Why should we hesitate to tell the converted heathen, we who believe it true, that whatever rank or station he has hitherto held in the world, within the Church he is the Lord's freeman, having privileges and responsibilities of the most honourable kind? Taken from the serfdom of his old superstition, wherein he was trained to obsequious and unquestioning homage to its priests and rites, the glory of the Christian religion is surely enough to fill his poor heart to overflowing, when he is told that

within the "household of the faith" he has the full rights of a son; that he is a co-heir with Christ; that he is to bear the honourable burden of sharing the labours and activities of his Church. Why, we ask again, should we not tell him so? To us these truths are part of the excellence and glory of the Christian revelation. To sink our deep convictions on these points for the sake of a pseudo-undenominationalism, and then to boast over the procedure, is surely the very genius of ineptitude.

Just now it is specially demanded that, with as little delay as possible, native churches should be trained in habits of self-reliance. The reasons for steadfastly pursuing this policy are many, some of them of pressing importance. The resources of our churches are limited; the resources of our Society still more so. For the work urgently needing to be done, the funds will always probably be inadequate. Why should we spend our comparatively narrow means in cosseting and coddling the native churches, when a more apostolic policy would advise setting them free from our tutelage, and casting them upon their own resources? Will it be answered that there is some peril attached to this policy? We confess to having but a small and diminishing stock of patience with this observation. Peril? Of course there is peril. There is peril in sending our boys to public schools, to mingle in the noisy confusion of a foot-ball scrimmage, to "bark" their shins at hockey, or run the risk of being badly hit by a cricket-ball.

But the mothers of the boys of Congregationalism believe 'tis the very way to make men of them. Of the fathers we say nothing; some of them bear honourable wounds, gained in these fields of conflict. There is much to gain every way from thrusting these timid and inexperienced churches early on their own resources, that they may learn, even by many tearful mistakes, the salutary lessons of self-government and self-support.

Now, it needs no argument on our part to show that no system of Church government so naturally favours the idea of self-rule, and, as a consequence, self-support, as Congregationalism. Its principle is the sufficiency of the true Church, in virtue of the spiritual rights of each of its members, and the continuing and efficient presence of the Lord in its assemblies, to manage its own affairs, to transact its most responsible duties. Yet here again Congregationalism has not brought forth fruit after its kind, has not set the model to other churches and denominations; because our Society, forsooth, is undenominational; because our missionaries have not always been Congregationalists; because, even where they have been so by conviction, the very tradition of the Society has deprecated the idea of teaching Congregationalism to the converts, counting it a virtue to be without convictions on questions of such vast importance, and such practical consequence, as the order of Church government; resting in the idea that the natives should not only exercise a pre-

ference in such matters, but discover and construct for themselves an order and a polity.[1]

Mr. R. N. Cust, whose knowledge of missionary operations is almost universal, has lately published an essay on the various methods employed in the mission field. It is marked by his strong individuality of opinions; at the same time it contains a large and useful collection of illustrative facts and views, and, it must be admitted, much sound common-sense. We regret the volume only reached our hands as we were closing these pages. In this essay, Mr. Cust says:—

"Every Native Community, even before a Church

[1] The case of the churches of Jamaica founded by the L. M. S., and supported by it until they ceased last year to be under its oversight, goes sufficiently far back as to cast no invidious reflection upon the present officials and directors of the Society. Instead of leading the way in becoming self-supporting and self-governing, those churches actually lag behind all the other evangelical and nonconformist communities in the island. The Baptist churches of Jamaica being Congregational, naturally lead, by contributing an honourable annual sum towards the funds of the Baptist Missionary Society. The Wesleyan churches have been entirely self-supporting for the past seven or eight years; if they have the luxury of an English pastor, they pay his salary themselves. Even the Presbyterians are restricted to a bonus added by the home churches to the salary of English pastors, the native members under such pastors first of all raising their salaries up to the standard agreed upon. Last of all come the L. M. S. churches, nominally Congregational, but surely lacking its spirit, clamouring still to be pensionaries of the home churches, and so shocked at a hint of refusal that they threaten to unite themselves to another denomination. So much for their Congregationalism. So much also for ours. What else could we have expected from the undenominationalism of our Society?

has come into existence, should be taught and compelled to be self-supporting, providing for the modest stipend of its own Pastor, the Church-expenses, and the education of the children."

And a few lines later, after supporting his statement by some striking words from an Indian missionary, he gives the following incident:

"Mr. Venn said to an African [coloured] merchant, who visited him in London: 'You are spending your money in travelling for your own pleasure; why do you not contribute to the support of your own clergy?' The answer was: 'Treat us as men, and we will behave like men; but so long as you treat us as children, we shall behave like children. Let us manage our own Church-affairs, and we shall then pay our own clergy.' This conversation led to the partial—only partial—emancipation of the Church of Sierra Leone: it is still under a white Bishop, paid from the taxation of the colony. Mr. Venn was a statesman, and took the hint; he went as far as at that date he could venture. . . . . Narrow-minded views have now prevailed, and the Committee has decided that a negro, however educated and godly, is not fit to be an independent bishop. The negro would turn out all the white men, if he had a chance, as some day he will have."[1]

It is interesting, no doubt, to hear a voice from the

[1] *Essay on Missionary Methods*, by R. N. Cust, LL.D. p. 188. See also, Note E.

Church Missionary Society speaking on behalf of self-government. The principal difference in the economy of Episcopalian and Congregational churches at home is that in one there is practically no self-government, while in the other the government is purely democratic. The pity is that we Congregationalists have not systematically carried our convictions regarding the independence of the Church of Christ, into the mission field. It seems impossible to doubt that it would have afforded the greatest stimulus and encouragement to the native churches to be self-reliant and self-supporting. Thus should we have added to the blessing brought to them by Christianity, and have set free much of our resources to take up new and necessary work. There is nothing in Congregationalism that would restrict for a limited period the broad oversight of a European missionary, having a wide circuit of churches in his charge, visiting only occasionally and as the special need should demand; yet no more interfering with the real integrity and independence of the Church than, say, Paul interfered with the integrity and independence of the Church at Corinth.

But let us now retrace our steps. It has been felt all along that the one plausible contention in defence of the "undenominational" character of the L. M. S. has been that it was a more liberal; indeed, a more sanctified, method of working among the heathen, than a frankly Congregational policy, even when the workers and supporters were themselves

Congregationalists. To controvert that most unwarrantable position the preceding pages are offered for the earnest consideration of all Congregationalists. But it must be borne in mind that the imperfection, pointed out in the beginning, in the relation between the churches of the Congregational order at home and the organisation through which we carry out our share in the great work of extending the dominion of Christ throughout the world, is urging upon us the reform we are advocating. Step by step, stern necessity, or prudent and statesmanlike foresight, has resulted in the closer approximation of the L. M. S. to the churches. Missionary societies must rest upon organised Christian life at home, or they have no permanent source of strength behind them. But why should we hesitate to complete the process in the case of our own Society? On what ground of policy or of principle? It is clear that everything is to be gained by frankly making it a purely Congregational agency. There are few but ourselves to be considered in the matter. Gradually we should grow to feel that we were, as a denomination, ourselves doing, through our own brethren and sisters, our own work, in our own chosen way. The necessity of supporting such a work would appeal to us more directly, and the sense of rivalry between home and foreign missions would happily cease for ever. In administrative work abroad we think the change we so earnestly desire would also all be for good. There would not be the present confusion as districts merge

into each other, one organised on the Congregational plan, one after the Presbyterian plan, another after a semi-Episcopalian system, yet all evangelised by one Society, and supported by the contributions of one English denomination. Under the present *régime* this is an aspect of the question which every year will present more thorny and difficult problems for our solution. While there is, moreover, as much need and as much justification for teaching the principles of Congregationalism in India and China and Madagascar, as in England.

A very pathetic instance is before our mind of how our ideas of the freedom of the Church of Christ are eagerly seized by oriental minds. It occurs in the story of the late Joseph Hardy Neesima, the founder of the Doshisha Christian University in Japan. The story how the young Japanese, without resources, without friends, left home, ignorant of any language save his own and a little Chinese, fired only by the one passion—the passion to gain the knowledge which gave the Western nations their power and pre-eminence—may well be read for the sake of its romantic interest alone. For it is a marvellous story. As many know, he found his way to the United States and was there generously supported and educated under Congregational auspices. Then he returned, his heart one white flame of zeal, to evangelise his native land, to Christianise its ancient culture, and establish among his fellow-countrymen various educational institutions, based upon Christian

ideas. In due course he founded the Doshisha College and subsequent University, training there along with others a band of theological students, and planning the systematic evangelisation of the whole country. Then came the touching story of his heart-disease, and his most heroic effort to accomplish as much of his darling desire as was possible ere he departed. As throwing a strong side-light on the true nobility of his character, we are told how ready he ever was to yield his own preferences when they collided with the views of the English teachers, or with those of his own countrymen ; how his modesty led him, though the president of the great institution he founded, to place any one save himself in the chair on public occasions. He consulted every one's wish and gave weight to every one's judgment, in nothing forcing his own judgment upon his co-workers against their will. During his last fatal illness, while still heroically struggling against his painful weakness, a plan of union between the Congregational and Presbyterian churches in Japan was proposed. He was not consulted beforehand in regard to this proposal, because of his extreme weakness. When, however, a copy of the proposed basis of union came into his hands, we are told that he was greatly troubled ; more excited and troubled than he had been known to be for years. His biographer says :

"Mr. Neesima had become greatly impressed during his residence in America with the value of freedom ; he felt that Japan needed freedom, and

that it could come most safely only gradually and among those institutions which, like the Christian churches, were under the leavening influence of men of strong moral convictions. He wanted to retain the leavening influence of the Congregational system. Differing with the experienced pastors, his former pupils, who had assisted in preparing the basis of union, he felt that the plan proposed by the committee sacrificed that principle of freedom too much, and hence he said that he must oppose it; he feared the effect of his opposition upon the Doshisha, but he said he could not yield this principle, even at the risk of severing his connection with the Doshisha and with the Kum-ai churches. He even suggested that if the union were perfected on the basis first proposed, he might leave this part of the country and go to the Hokkaido, and work alone."[1]

It is not possible for us to whom also these principles are precious beyond words, to read unmoved the incalculable sacrifice Dr. Neesima was willing to make, rather than yield convictions so sacred, so deeply related to the highest prosperity of his native land, as he conceived it. Yes, it is freedom that Japan needs, that China needs, that India needs. It is freedom that we possess. Yet, for the sake of an illusive and inferior undenominationalism, it is this freedom that we are depreciating, and hesitating to teach through all our agents in every land.

[1] *Joseph Hardy Neesima*, by J. D. Davis, D.D. (London, H. R. Allenson, 30, Paternoster Row).

There still remains to be considered, of necessity with the utmost brevity on this occasion, that which with profit might well be discussed at greater length and with wider outlook when a suitable opportunity is offered. It is the influence which the boasted and emphasised undenominationalism of the L. M. S. has had in weakening the denominationalism sentiment of Congregationalism. The lack of that sentiment is not to be disputed. It is a lack which every true Congregationalist ought to deplore deeply. Public evidence is not wanting that the leaders of our order have for long years lamented this weakness. We can all compare for ourselves the slender tie which binds multitudes of nominal Congregationalists to their Church and their denomination, with the strong affection almost universally manifested by Episcopalians for their church. That loyal sentiment is a mighty power in the Episcopalian body. The only question to be raised is, From what defect of teaching and practice has this unfortunate condition of things arisen amongst us?

In an earlier discourse the immense reaction of Foreign Missions on the life and thought of the churches at home has been treated at length. The bestowal of some careful thought upon that interesting reflex movement resulted in enlarging our conception of its force and extent. Foreign Missions must be credited with a more potent and a more widely-distributed retroactive influence upon the beliefs and activities of the churches supporting and sympathising

with them, than we have hitherto been prepared to allow. So that it would be impossible henceforth to conceive of the relation of the L. M. S.—the totality of its operations and influence being now taken into account—to the Congregational churches, except as profoundly modifying for good or evil the interior life of these churches.

What is the decisive fact in this inquiry? Simply this: in one of the noblest forms of Christian activity in which Congregationalists have been engaged for the past century, Congregationalism is a prohibited word. It is *tabu*. One ground prominently set forth for supporting the Centenary Celebrations of the Society is that it is "catholic." At the central celebrations of this notable event held at the London Guildhall, no one could have guessed from the programme that the Congregationalists were more interested in the proceedings than were the members of any other evangelical church. And such has been the spirit consistently pursued by the Society in all its public declarations of policy. It has claimed to be animated by a spirit, broader, nobler, more Divinely attuned to the central spirit on our faith, than if it had been a society of Congregationalists, working along the lines of Congregationalism. What wonder, then, if denominational sentiment be weak within our churches?

Of all churches ours should be the churches of the people; and would be, but for our perversity. No denomination is richer in sacred traditions. None stands so closely associated with the glorious struggle

for civil and religious liberty in England during the past three centuries. No patriot heart, proud of the estate of liberty into which as an Englishman he has been born, will withhold from the Separatist-Puritans, the Commonwealth-Independents, and the Congregationalists, their lineal descendants, the proud pre-eminence in the long struggle for liberty which their labour and sacrifices entitle them to claim. And these eminent services to our country are the natural results of our faith in Congregational principles. In an age in which democratic ideas are advancing by leaps and bounds, there is everything in the simple, fraternal, and Apostolic order of Congregationalism to capture the hearts and imaginations of the people. But we are stricken with paralysis. By the most overt action we have proclaimed to the world we know something better. It is undenominationalism. That is the livery we wear on parade on festival occasions. And what is our profit for this self-effacement? Nothing; absolutely nothing—unless the empty boast of our catholicity be regarded, when our accounts are balanced, as a negotiable asset.

Congregationalism and the London Missionary Society stand or fall together. Anything which impairs the vital energies of the Society will inevitably react harmfully upon the churches. Anything which weakens the vigour, the unity, the aggressive force of Congregationalism will surely and without delay injuriously affect the organisation through which its Foreign Mission work is carried on. For this reason

there is an imperative demand that the L. M. S. should become a branch of organised Congregationalism, and so destroy for ever the deadening arrangement by which the most sacred duty of evangelising the heathen is transferred from the churches to a society. And the spirit of Congregationalism would revive by giving it its due pre-eminence. It is, to us who believe in it, worthy to be proclaimed in every land, to every people, as the institutional correlative to the redeeming message of Christ to men.

IX.

FOREIGN MISSIONS AND CHRISTIAN LIFE AND THOUGHT.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."—LUKE vi. 38.

"If it were possible by any concentration of energy upon our own land to make it altogether such a people as the Lord God could dwell in and walk in, it might be wise to contemplate such a course. But it is not thus that men or nations make advance in the Divine life; and the effect upon England itself of any such self-concentration would inevitably be disastrous. It was far otherwise that Christ trained His Church in its infancy. Two and two did He send forth His disciples into aggressive work, whilst yet they were spelling over the very alphabet of truth, and were disputing one with another which of them should be the greatest. And if this argument against missions had been admitted by the Church, it would have prevented aggressive work in every century."—E. ARMITAGE, M.A., *Faith and Practice.*

IX.

FOREIGN MISSIONS AND CHRISTIAN LIFE AND THOUGHT.

I.

IF we look back to the last decade of the eighteenth century, to the origin of modern missionary enterprise, trying to realise what, to those who inaugurated it, this enterprise meant, we shall see that it meant the conjunction of Christianity and Romance; surely the happiest and most natural of unions.

The brisk sea air which breathes its tonic virtue around our island shores, blows far inland. In the remote towns and villages of the shires, the salt "tang" flavours the sea-borne breeze, and quickens the blood. It even affects the imagination. No Englishman within the confines of his native land can get away from the sea and its restless pulse. Even in the old pre-locomotive days, it needed only the slightest suggestion, and the dweller in sequestered dale and thorpe felt falling on his ear the "immeasurable music" of the ocean. How else can you explain William Carey, the Northamptonshire shoemaker, schoolmaster, and evangelist, being enthralled by

the glamour of the *Journal of the Voyages of Captain James Cook*?—as fairly captivated by it as any fourth-form boy of our own day by the breezy stories of Captain Marryat. And those same *Journals* exercised a wonderful sway over the founders of the L. M. S. They determined the destination of the first contingent of their missionaries. If we look at the map of the world and consider the vast, populous, and unevangelised spaces which offered themselves to the virgin attempts of our society, there is something highly eccentric in the idea of sending their vessel around Cape Horn to those remote islands of the Pacific, lost hitherto in the unvoyaged expanses of that immense ocean. There were many reasons which to-day would seem to condemn their choice—the distance, the comparatively limited territory and population, the very scanty information which they possessed concerning the islands. But no; the *Journals* held the imaginations of the saints fast by the heels. They must go seek the people who dwell in these Fortunate Isles; go where were the Gardens of Hesperides; where the fronded palms rose like an Arabian dream out of the sea—a purple sea, breaking on a coral strand.

The spirit of maritime adventure and discovery naturally results in an awakening of the missionary spirit in the Church. The discovery of America shows us both advancing together. Columbus, in the stately and formal prologue to his sea-log on his immortal voyage in 1492, credits their Catholic

majesties, Ferdinand and Isabella, in equipping the expedition, with a primary desire to carry the gospel to the perishing subjects of the Grand Khan; and his own first commission was to discover "the way that should be taken to convert them to our holy faith."[1] And here, following the discoveries of Cook in the year 1768, and during the next decade, we have the impulse which led to the founding of foreign missionary societies. Great was the excitement which this union of adventure with gospel extension awakened. At the first anniversary of the L. M. S. the four largest buildings in London had to be secured for the gatherings of the people, and the records of the work done during the first few years —the Journals of Mr. Jefferson in the South Seas, Ringeltaube in India, and others, issued in four volumes, easily went into a second edition.

Now, it would be inconceivable that all this rousing interest and excitement in sending forth representatives to the newly-discovered Pacific Isles, to strange and unknown Africa, and to the storied East, should have failed to affect the spirit and life of the churches themselves. Hitherto these churches had not been distinguished for their aggressive spirit. They had not yet outgrown the condition of thankfulness for permission to exist—we are referring of course to the dissenting churches; and our interest is especially in those of the Congregational order. It was not so

[1] Help's *Spanish Conquest*, vol. i., p. 111.

long before that they had had to fight for simple liberty to worship God according to their conscience; and it was to them a memorable day when there was tolerance in the state for their nonconformity—to be permitted to gratify their convictions without interfering with their neighbours, on the happy terms that their neighbours should no longer interfere with them. They grew by the natural multiplication of their families, with here and there the providential accession of an individual from the world, or from the ranks of the Establishment. True enough, at this time "the people called Methodists" were labouring in genuine apostolic spirit; but it was only slowly that our Congregational forefathers came to look with approval upon the novel evangelistic methods of the followers of Wesley and Whitefield, with their disregard of the old-fashioned proprieties in their zeal to rescue the unconverted.

Now, however, it is easy to see there is a new ferment working in the churches. Just as the Wesleys had first given themselves to missionary work among the negroes in Georgia, before finding their vocation as the great evangelisers of their own country, so also did these Congregationalists, a century ago, first find their spiritual sympathies go forth to the outer heathen. Then came a clearer perception of the duty they owed to their own countrymen, multitudes of whom at this time were bereft of all evangelical ministrations; many being steeped in a spiritual ignorance more pitiful than that of the

pagans and savages, to whom missionaries had been sent. The spirit of adventure which had co-operated in buying and fitting out a vessel, and sending it with the gospel messengers to Tahiti, soon conceived the possibility, even the desirability, of sending the word of truth to the villages of the Home Counties and the Midlands, and even to extend their Christian sympathies as far as Somerset and Devon. The truth was, a new life of enterprise had entered into our churches. They had discovered the joy of going out of themselves. They came forth from the quiet alleys and side-streets of our towns and cities, where the old spirit of persecution had driven them, and where too long they had afterwards remained, enjoying their spiritual privileges, and looked abroad upon the land of their birth ; very gradually realising that it had been given them to be possessed in the name of the Lord.

II.

We have been timid in ascribing to the mighty spiritual awakening which visited the churches of England a century ago, when they consecrated themselves to the work of evangelising the heathen, many great influences that have given character to our century ; influences which reflection shows clearly to be rightly referred to that source. If for the moment we may be permitted, let us divert our attention from those moral and spiritual considerations which are the immediate concern of this discourse. The present

century has witnessed the vast colonial expansion of England. Yet, in reckoning up our indebtedness to Foreign Missions, we do not commonly set down, as one of the items, our world-wide colonial empire. German thinkers, however, do not hesitate to do so. "The question," says the late Professor Christlieb, "is often put, Why has Germany as yet no colonies? One providential reason, doubtless, is this, that in influential circles great prejudices still exist against missions, and that the Germans have so few Christian officials for the administration of colonies."[1]

But let us turn to the abolition of slavery throughout the British dominions, which a distinguished historian has characterised as one of the few great and absolutely unselfish acts recorded in history. The effort to abolish the traffic in slaves began in Parliament as early as 1776, but was not successful until 1806. In the meantime, however, the compassion of the English churches had been aroused by the movement to bring the negroes of Africa, and all other heathen races, to a knowledge of the gospel. The glaring inconsistency of sending the gospel to them with one hand and with the other exporting them from their native land as chattels to be bought and sold, could not long be endured. And it was the same missionary spirit which accomplished the final emancipation of the slaves in 1834.

But this great moral and political act had an

[1] *The Foreign Missions of Protestantism*, p. 47, *note*. This was written in 1880.

immense influence upon the life and thought of the English people. The long conflict in which the abolitionists advocated freedom for all men, irrespective of nationality or colour, since all were children of one Father; the appeal to the compassion of Englishmen for dark-skinned slaves, because they were men; did not merely result in the Act of Emancipation. It contributed, perhaps more powerfully than any of us have yet realised, to that altruistic feeling, the growth of which is the outstanding moral feature of our century. The passionate pleading for the poor down-trodden slave, against the wealthy merchants and planters who profited by his toil, how could it fail to emphasise the rights of the unenfranchised and uneducated, the hard-worked and poorly-fed Englishman at home? And this sentiment has been sustained throughout the century by the most unselfish of all forms of Christian consecration—the evangelisation of the heathen abroad by our own countrymen and countrywomen, and at our own charges.

III.

Too much importance cannot be ascribed to the direct influence of Foreign Missions upon our home evangelistic work. This influence has been of a twofold character. It has given us the most complete and most encouraging illustration of the power of Christ "to save to the uttermost." It has also revealed afresh what it is, in the ministry of the gospel, that is used of the Spirit thus to save.

There are multitudes of members of Christian churches who have an utterly inadequate conception of the great work which our Lord has given us to do in our own country. They imagine it is to maintain their respective churches and associated institutions. They have not realised that the pressing, urgent, peremptory duty is to attack the unconverted masses of our countrymen and win them, all of them, by the grace of Christ, to a new and a Divine life. This is the duty which is to be undertaken *now*. Every day clamours for its accomplishment.

But—is it possible? There are those who have looked at the problem face to face, and their faith has quailed before the test it imposes. They have gone outside the limits of that respectability which bounds the vision and experience of so many of those who profess to follow Christ. They have made themselves acquainted with the scornful unbelief of those classes who never darken the portals of our commodious churches; with those in whose souls there is the absence of all thought of God; the completely materialised and degraded lives of those who are sunk in vice, in whom conscience seems for the time to be utterly dead. How great is the evil of the world! Can the gospel effectively touch this vast kingdom of sin? Can it pretend to cleanse the purlieus of our great cities?

Portentous and appalling as the problem appears to the awakened apprehension of the worker at home, it yet pales before the more heart-breaking duty

which the foreign missionary sets out to perform. No denizen in these islands, the most worthless and abandoned instances not being excepted, can be placed on the same plane of degradation as the savages to whom *he* is sent. The bully, the house-breaker, the gin-sodden slut, the reprobate and abandoned of all types and degrees, have more light, more moral intelligence, than those poor savages who, through countless ages of wickedness, of cruelty, and all nameless sins, have been brought to the very confines of animalism. Look at their low, brutalised countenances. Even the light of common intelligence has well-nigh faded in some cases. The ravening beast in his lair can almost claim to be their fellow. Have you ever fully realised the magnitude of the task which he undertakes who sets out to evangelise such depraved creatures? If Christ's gospel can save these, dare any one set a limit to its reach and power?

Well, the gospel of the Crucified Saviour has saved even such as these. They have been washed and made clean. Their dark and clouded intellects have been illumined, their darker hearts have been purified. In meekness and lowliness they have turned from their evil ways and steadfastly followed Christ. Not far removed from the stage of childhood, they have, within their narrow limitations of life, shown themselves humane and trustworthy, while from among them elect souls have arisen whose lives were marked by moral greatness; some, in the

unhesitating simplicity of their faith, cheerfully giving life itself for His sake, Who had redeemed them.

Thus has the measureless grace of our Lord been illustrated by the faith and labour of our missionaries. And these things being known and duly considered, reproach our feeble faith. They tell us how true it is that none are beyond the medicament of this wondrous redemption. With large utterance and commanding emphasis they proclaim throughout our faithless and unexpecting churches that Christ *can* save, even "to the uttermost."

And what is it that hath wrought these wondrous, all but incredible, changes in the low types of humanity we have described? Surely the whole field of Foreign Missions is one vast proof of the authority and truth of the essential elements of the evangelical faith. We have often wondered what explanation of the lives of the great and immortal missionaries of English Nonconformity the narrow ecclesiastic mind of Romanism and Anglicanism can adduce. Of what value is that particular grace which comes through the channel of apostolic succession when, altogether bereft of its advantages, Carey, Morrison, John Williams, Moffat, Livingstone, and their illustrious contemporaries and successors, received such Divine seals to their labours? But equally, may we ask, of what value are those ministrations which are peculiar to sacerdotalism, when, by the simple preaching of the "Word of the Cross," by loving, patient helpfulness in the opportunities of

social life, such wondrous conversions have been achieved? There is not a vital article in our common evangelical and Protestant faith that has not been afresh proclaimed to the world as true, by the triumphant labours of our missionaries. And as a defence of the faith in these great respects, as an invincible reassertion of the character and power of Christ's gospel, missions to the heathen abroad are worth to the churches at home all they have cost in men and in money.

IV.

In the ages succeeding the Reformation, down to our own century, a grave theological inquiry has exercised the minds of thoughtful men. It has been presented to us as an inquiry into The Extent of Christ's Atonement. In modern times a celebrated Welsh poet, writing at the impulse of his Christian intuitions, has said that if we could but measure the Godhead, then should we also know the measure of the Atonement.[1] But our old theologians—intellectual giants some of them were—by no means approached this primary inquiry through their intuitions. They were engaged in classifying and co-ordinating all Christian truth into one vast consistent, symmetrical, system, imperishable because

[1] Robert ab Gwilym Ddu. I am afraid it would serve little purpose to quote his exquisite lines in Welsh; while to give a literal English prose rendering would be like minting a piece of antique silver into current half-crowns.

of its logical invincibility and of its Divine foundation of revealed truth. That some of its implications were terrible to contemplate, they would be the first to admit. Yet their business was to formulate the truth, and they conceived they had no more right to contract or bias that truth, for reasons of sentiment, than the hosts which followed Joshua might hesitate to put the Canaanites to the sword, when, as the elect of God, they were commanded to conquer and possess the land.

The extent of Christ's atonement is again agitating the churches of Christ. The form which the anxious inquiry has now taken is characteristic of our age. This time it is not the craving of the intellect to give scientific completeness to a system of theology. It is the inquiry of a generation sensitive to the appeal of pity beyond all the generations known to history. Does the Atonement cover the case of those who, through defect of mind or heart, have failed to see its grace and possess themselves of its redeeming power? Is there such essential disparity between repentance this side the grave and beyond it, that the prodigal who comes to himself, discovering his sin and suffering remorse on its account only as he passes through the dark portals of death, rather than a day, or a month, or a year, in secular time, earlier, must long and purpose for ever in vain, to return to his Father's house? Have the inconceivable hosts of the unevangelised heathen, the pre-Christian myriads of human kind, been born only to an eternity of perdition?

Here, as elsewhere, the movement of theological thought receives its first impulse as a reaction from the work of Missions abroad. There the impossibility of the older creed, which probably most of our earlier missionaries held theoretically, becomes most apparent. When the missionary bishop Wolfran was about to baptise the pagan chief of the Frisians, Radbod, one of whose royal legs, we are told, was already in the baptismal font, the candidate paused. A thought suddenly struck him. He turned upon the bishop abruptly: "Where are my dead forefathers at present?" The answer—"imprudent," says the historian; but that epithet has grown too feeble—was, "In hell, with all other unbelievers." "Mighty well," said the chief, withdrawing his leg. "Then will I rather feast with my ancestors in the halls of Woden, than dwell with your little starveling band of Christians in heaven."[1] There would be no difficulty in finding abundant sympathy for the view of Radbod, the Frisian, among Christian thinkers of to-day. The Word of the Cross becomes incredible when yoked to such an impossible doctrine as that which Wolfran taught. But it is to be noted that it is in connection with the problem of the heathen that the question arises in its acute form. At the close of the last century, before the establishment, indeed, of the Baptist and the London Societies, but when the question of evangelising the heathen was simmering in the

[1] Motley's *Dutch Republic*, vol. i., Introduction.

churches, that quaintly-gifted son of the Evangelical Revival, the poet Cowper, wrote :

> "Ten thousand sages lost in endless woe,
> For ignorance of what they could not know?
> That speech betrays at once a bigot's tongue;
> Charge not a God with such outrageous wrong."[1]

Had there been no question of the destiny of the "ten thousand sages" of paganism, the heartless severity of the old orthodox Calvinistic creed might have ruled longer, undisturbed by moral criticism, in the churches at home.[2] But the destiny it ascribed to the unevangelised nations could not be endured. The anguish that view created made a review of the dogmatic position imperative. To retain the old dogma—*belief* it would be incorrect to call it—it is not too much to say, imperilled the central faith of multitudes in the goodness and mercy of God.

Most men whose views have been modified on the

[1] Cowper's "Truth."

[2] Most persons will probably find increasing satisfaction in a rational and grammatical rendering of 1 Pet. iii. 18-20, iv. 6. The doctrine there plainly taught is far more harmonious with the essence of evangelical truth than the refuge which many professedly orthodox writers have found in believing that men shall be judged "according to their light." This means, it would seem, that men, on grounds of moral equity, can be saved without Christ. The passages in 1 Peter imply that they cannot, but they teach that all men are to be offered the "good news of God," here or hereafter. For all men there is only one way of salvation—faith in Christ crucified. They are all to be judged by the one standard ; the living who have heard the glad tidings, and the dead who in their life were ignorant of it. And "unto this end was the gospel preached, even to the dead."

problems of Christian eschatology would probably confess that they have been primarily influenced by a consideration of the case of the heathen world. In very truth, it is Radbod, and not Wolfran, that is modifying Christian thought. But having granted this relief to the theology of missions, it would be puerile to expect that no consequent modification of belief would gradually make its way into the current theology which ruled the work of Christians at home. "Truth is not ethnic, but catholic." How great the progress of Christian thought has been upon this question is patent to all. The inquiry has created a vast literature of its own. Some of the works which have led the revolt from the old orthodox position have been among the most widely read religious publications of this latter half of the century. Multitudes have openly embraced one or other of the various theories which have offered an escape from the old orthodoxy, while there are probably no thinkers of any school—the most narrow and most conservative school not excluded—that have not been powerfully influenced by the discussions of the last half-century and by the manifest trend of Christian thought. So far as it has been a clear progression towards the essence of the teaching of Christ, the belief that "God sent not His Son into the world, to condemn the world, but that the world through Him might be saved,"[1] every devout heart should rejoice unfeignedly.

[1] John iii. 17. Bishop Westcott warns us against overlooking the significance of the repetition of the word "world."

But the blessing has come to us as a reward for our concern in Foreign Missions.

We have already shown in these pages the relation between our missionary operations and the great conceptions of Christ's Kingship, and the Solidarity of the Human Race. But the distinct and several ways in which the evangelisation of the heathen has reacted upon our Christian life and thought, have by no means been exhausted. Enough, however, has been written to show the unity of all Christian work. It is only by embracing the whole world in our scheme of work that we are led to the grandest conceptions of the future of the Church of Christ. And though in moral apprehension, in intellectual powers, or even in the arts and sciences of civilisation, the heathen are but as the little ones of Christ, yet how true it is that the nation, or the denomination, which cares for these little ones, fails not of its reward. How much have we not gained in inspiration for high service, and in the enrichment of Christian thought, by giving to others the gospel of God.

X.

PHYSICIAN AND EVANGELIST.

"Luke the physician, the beloved."—COL. iv. 14.

"Thine arm, O Lord, in days of old
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave:
To Thee they went, the blind, the dumb,
The palsied, and the lame,
The leper with his tainted life,
The sick with fevered frame.

"And, lo! Thy touch brought life and health,
Gave speech and strength and sight;
And youth renewed and frenzy calmed
Owned Thee the Lord of Light.
And now, O Lord, be near to bless,
Almighty as of yore,
In crowded street, by restless couch,
As by Gennesareth's shore."

DEAN PLUMPTRE.

X.

PHYSICIAN AND EVANGELIST.

CURIOUS minds have set themselves this inquiry: What, to a visitor from an other sphere, would be the most characteristically human thing the earth could show? And as an answer—whether it be more cynical than serious, let each one for himself determine—there has been proposed the spectacle of a gallows on the morning of an execution. Perhaps there might be found something to be said in favour of the suggestion: it points to the tragedy which lies deep in the story of man's inhumanity to man—to social combination for mutual protection—to the solemn sanction of law and the sacredness of life. So that man is no longer to be weakly differentiated from the anthropoids as the animal that lights a fire, and cooks his food, and laughs, and speaks, and, in some cases, smokes tobacco. Doubtless we ascend a higher level when we say man is an animal that associates crime with penalty, and commits judicial homicide.

But there is a characteristic of one great section of humanity which removes man still farther, and more

significantly, from the lower creation. It is drawn, not from his failures or his vices, but from his virtues. Man is the founder of Hospitals. His regard for the sacredness of the body is far more profoundly shown in public institutions for the healing of diseases than in the hangman who cures a vicious and destructive life by ending it. But this high characteristic is only true of a section of our race, for prior to the advent of Christianity it can scarcely be said that there existed a hospital for the eleemosynary treatment of the sick; the rudimentary institution of the early Buddhists, which appears to have been principally concerned in meeting the needs of the priesthood, can scarcely be reckoned in the same category with the hospitals which have arisen wherever the doctrines of Christ have prevailed.

The Christian physician is justified in his proud claim that Christ was the first and greatest Medical Missionary. The gospel records show plainly enough how considerable a proportion of the Lord's public ministry was devoted to healing the sick. Among the common folk He was perhaps more notable as a Physician than as a Prophet. And that the treatment of sickness was an integral part of the propaganda of the Kingdom, is clear from the commission the Lord gave to the Apostles, when He sent them forth with authority "to heal all manner of disease and all manner of sickness."[1] Equally cha-

[1] Matt. x. 1.

racteristic is it to find among the earliest evangelists "Luke the physician, the beloved," who not only became one of the great historians of the gospel, but also added to the success of the missionary journeys of Paul, through the exercise of his medical knowledge.[1]

It must therefore be regarded as but the normal outworking of the spirit of Christianity that very early in its history it should have founded a hospital for the treatment of the sick poor. Very beautiful is the story which tells us how Fabiola, the daughter of one of the proudest patrician families of Rome, devoted all her personal wealth to founding a Christian institution for the reception of the destitute sick, herself dressing the wounds of the maimed, nursing discarded slaves, bearing the epileptic on her brave shoulders, becoming for Christ's sake "the serving-maid of misfortune."[2]

There are two reasons why Christianity should have given birth to hospitals, and, in connection with missions to the heathen, should have led to the appointment of medical missionaries; both reasons amply illustrated in the perfect example of our Lord. The first is that Christianity is pre-eminently the

[1] See the late Dean Plumptre's *St. Paul in Asia Minor*, pp. 25 ff., for an interesting discussion of the association of Paul and Luke, though Luke must probably be credited with a European origin.

[2] See Storr's *Divine Origin of Christianity*, p. 590 (English edition) and authorities there quoted.

religion of compassion ; and nothing so quickly moves our pity as the sight of a sick and suffering fellow-being. The second is that it teaches us to regard the body with special sacredness. Of the first of these two reasons little need be said in this particular place. It is an element which enters into all Christian activities, but conspicuously into the work of medical missions ; few things could more forcibly and directly proclaim the love and pity which lie at the core of our faith than the free and compassionate ministry of healing. It is a form of service, when offered gratuitously, which is free from some of the perils attending other charitable agencies. To give material gifts, whether in cash or in kind, to the poor, is not always to enrich them. Oftentimes it means to impoverish them. It destroys their spirit of self-reliance and self-respect. It does not always even secure the sincere gratitude of the recipient towards his benefactor. But to minister in sickness is a form of practical Christianity which touches human nature to the very quick. It disarms prejudice and captures the affection in a marked and peculiar degree.

The second reason lies deep in the thought which forms the basis of our faith. It springs from the fundamental truth of the Incarnation. In some deep, mystical sense it is the reason which accounts for the first of our reasons. No one can read the New Testament without being impressed with the peculiar sanctity it attaches to the human body—

the body which Christ assumed when He became man, and the body which becomes, on its sanctification, the temple of the Holy Ghost. This body is to suffer a great change as the result of Christ's redemption, and eventually is to be freed from the bondage of its corruption. It was highly characteristic of the ministry of Christ, and a witness to its Divine authority, that through it the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, and the dead were raised up.[1] The Lord clearly regarded these healings of human diseases as part of the credentials of His ministry.

That Christianity has become the Good Samaritan to the nations on the earth is therefore nothing more than a normal result. Without the hospital and the medical missionary the religion that claims Christ for its pattern would fall short of its perfect expression. The time is coming when in our home work a medical-evangelist will be considered an indispensable adjunct to every strong church. Abroad, where medical treatment is infinitely more difficult to be obtained by the poor, the power of the Christian physician is proportionately great. It is a form of goodness which the narrowest type of prejudice finds difficult to oppose or depreciate. Where Paul would be derided or scorned, if not bitterly persecuted, Luke, the Christian physician, can find an easy entry. In many parts of the world it has been convincingly

[1] Matt. xi. 5.

shown that the medical missionary has an advantage possessed by no other Christian agent, in rapidly winning the confidence and the affection of the natives.

It is therefore a question worthy of our best consideration whether our staff of medical missionaries should not be greatly increased, even at the cost of retrenchment in other departments of work. In remote uncivilised lands it is almost a necessity that every missionary should have some knowledge of medicine, as much for the sake of himself and his family as for the sake of the poor suffering natives amongst whom he lives. Among the ancient Oriental civilisations the qualified Christian medical man overcomes the religious bigotry and, where it exists, the caste hostility, which are so obdurately opposed to the ordinary preacher of the gospel. But to adopt this policy means that we should take steps to train suitable young men (and women) in surgery and medicine; which, together with the maintenance of the hospitals and dispensaries abroad, would involve a very serious addition to the expenditure of our societies. Hitherto we have found a sufficient number of candidates among those who had already completed their medical training at their own expense, and were offering their services to the Society. This has considerably relieved the Society's purse, and also obviated the possibility of spending money upon the medical training of those who, for some reason or other, could not be sent

into the foreign field when they had gained their diploma.

All these difficulties need to be thoroughly appreciated; and yet the power and efficiency of the Christian physician as a missionary is so great that every effort should be made to increase this branch of our work. Perhaps without compromising the free and charitable aspect of the service rendered, a larger opportunity might be afforded for those who have benefited by the treatment to contribute to the support of the work. And we know that in many instances wealthy men among the heathen have given liberal sums towards the medical work done by Christian missions, although fully aware that it was used as a means of propagating the Christian faith.

Into the various means of conducting the work of Medical Missions abroad—the itinerating doctor and preacher, the dispensary, and the regular hospital—we cannot enter. The work is new and to some extent must be left to the good sense and experience of the missionary. Our task has been to show the eminently Christian character of Medical Missions, and their peculiar efficiency in many difficult spheres of labour. We only hope that care will be taken that those who are so competent as medical men, so zealous and devoted as Christian workers, may not fail in rendering the highest service to the cause of Christ from lack of Biblical and theological knowledge. It is no doubt true that the teaching mostly needed by the

heathen who flock to our Christian medical stations is of a very elementary kind, such as any educated Christian man is fully able to give out of his own knowledge and experience. And with the heathen, as with those at home, the battle is half won when we secure their confidence and affection.

XI.

FORWARD!

"Upon the glorious ascension of their Lord, 'they [the disciples] worshipped Him,' says the text, 'and returned to Jerusalem with *great joy*, and were continually in the temple, blessing God.' Now, how was it that, when Nature would have wept, the apostles rejoiced? There was no sorrow in the apostles, in spite of their loss, in spite of the prospect before them, but 'great joy' and 'continued praise and blessing.' May we venture to surmise that this rejoicing was the high temper of the brave and the noble-minded, who have faced danger in idea, and are prepared for it? Christ in forty days trains His apostles to be bold and patient, instead of cowards. . . .

"Christ has given us an example, that we may follow His steps. He went through far more, infinitely more, than we can be called to suffer. Our brethren have gone through much more, and they seem to encourage us by their success, and to sympathise in our essay. Now it is our turn, and all ministering spirits keep silence and look on. Oh, let not your foot slip, or your eye be false, or your ear dull, or your attention flagging! Be not dispirited; be not afraid; keep a good heart; be bold; draw not back; you will be carried through."—J. H. NEWMAN, *Miscellanies*—"Warfare the Condition of Victory"—p. 259.

XI.

FORWARD!

THE difficulties in the path of progress are not casualties. They are not accidents. On the contrary, they are part of the programme. In a world constituted as is ours—the actual world ordained for our dwelling-place—they are an inseparable condition of every noble work. "In the world ye have tribulation," said Jesus to His disciples. Those that obey Christ, those that put His doctrine into practice, find it so. As soon as the command to advance is responded to, difficulties begin to show themselves—obstacles, enmities, disappointments, and many trials of faith and patience. You may hold the Christian creed as a pious opinion without any discomfort. But you cannot make living progress in it, you cannot "enter the Kingdom," except through much tribulation.

The cure for any despondency in connection with our "Forward Movement" consists first in appreciating this great fact. "Progress by antagonism" has been and still remains the law of the Christian advance. In this antagonism there is a tonic quality.

It braces our faith. The strain it induces toughens our muscle. The sudden difficulty awakens all our resources of thought and action; it brings into operation our dormant faculties, revealing hidden capacities for service. It is the storm that makes the sailor. It is the calamity that makes the leader. Oppression makes the patriot, and danger the hero. Even so the Cross makes the Christian. Why, then, should we complain, or look with dismay and pained disappointment at the difficulties that have beset our "Forward Movement" in connection with Foreign Missions? How could so grave and momentous an enterprise be launched upon the world unattended by these birth-pains?

We seem less able than were our great predecessors a century ago, to bear the brunt of opposition, and to maintain a resolute faith in spite of a slow and unresponsive constituency. The texture of our life is becoming softer, because of our luxuries. The over-swathed body is the prey of the chill wind. "The hand of little employment hath the daintier sense." How else can we explain the notable contrast between ourselves and the founders of modern missions? As a new departure from the previous practice of the Church, how much more emphatically was theirs a "forward movement" than that which, during the past few years, we have endeavoured to organise and sustain. When all due allowances for the present varied and enlarged activities of the churches are made, how much

greater, more massive, was the mountain of difficulty which their faith was called upon to remove.

William Carey was four years persuading his brethren to adopt his resolution. Amidst many depressing circumstances, he kept the fire steadily burning in his heart. No grave shaking of the head, no incredulous smile, did him dismay. His desire was too great to yield to doubt. And if we speak of financial straits, let us but turn to the first efforts of Mr. Fuller to procure the means of carrying out Carey's scheme of sending out two missionaries to India. He came to London "to canvass the opulent members of the denomination, from door to door; but from the majority of them he met a cold reception and no encouragement, and he frequently retired from the more public streets to the back lanes, that he might not be seen to weep over his disappointment. By dint of begging and borrowing, the sum requisite was at length raised."[1] We have not yet reached that extremity of desperation. We have not suffered unto blood—or even tears; though for our own soul's health we may yet be brought to that pass.

By the time the L. M. S. was founded the sentiment in favour of Foreign Missions had greatly increased. Carey's noble appeal, and still nobler self-consecration, was producing "fruit after its kind" outside his own denomination. It was amidst a memorable scene of enthusiasm that the fathers and

[1] "*Carey, Marshman, and Ward*," p. 25.

founders of the L. M. S. saw their scheme finally launched, and the material response from the churches they represented throughout the country would have gladdened the heart of the Baptist friends beyond all measure, in their first attempt to raise funds for their work. Nevertheless, difficulties were soon to confront our Society. Men do not like to support a failure. It is pouring money, like water, into a sieve. When the sacrifice is made, nothing remains to show for it all. In 1796 the *Duff* sailed from London with thirty missionaries on board, the pioneers of our great line of apostles set apart for the foreign field. They were landed, after six or seven months' voyaging, on various islands in the South Pacific; the majority of them at Tahiti—others twelve hundred miles away at Tonga, and one at Santa Christina, in the Marquesas. But what a heart-breaking story is that of their efforts during the next few years. Several of the members of the mission were violently murdered, and the others were cruelly handled. The reinforcements from England met with wearying misfortunes on the way. It was only by dint of the most heroic resolves that a little remnant of the brave band kept to their post, to wage the apparently unequal battle against the treachery, bloodthirstiness, superstition, and lust, manifested by the natives, and, in some of the islands, by their equally depraved white associates. This is how Mr. Horne sums up the sad period of disappointed effort:

"Twelve years of patient suffering and heroic constancy had apparently ended in blank defeat and absolute failure. Nothing whatever remained to show for the labours of these weary years. A host of infuriated idolaters were holding a horrible carnival of blood and lust on the very site of the mission house, and turning the possessions of the missionaries into murderous implements of cruelty. Every Christian worker had been driven away, and, so far as was known, no single native heart was even favourably disposed towards the Christian message. At home the directors were seriously debating the abandonment of the mission."

It requires little effort to imagine the extremity to which the young Society was brought, and the chorus of self-satisfied prophets of evil—"Did we not tell you so?" With accumulating difficulties at home, it seemed, doubtless, to many an improvident madness to continue this somewhat sublimated form of philanthropy, which only issued in such tragic failure. Here was a "forward movement" which the very wise would bring to a speedy termination. But let us quote a few lines further from Mr. Horne:

"Blood and treasure seemed to have been expended in vain. Prayer and labour alike had failed to produce any impression. And yet it was the darkest hour of the night; and it was just before the dawn. When the decision to renew the mission had been made, and Dr. Haweis and a few faithful ones had gallantly supported the decision with generous gifts,

a prayer-meeting was held to pray for the conversion of King Pomare and the triumph of Christianity. At the very time when this was taking place in England, Pomare came to the missionaries at Eimeo and asked for Christian baptism, declaring his purpose to forsake idolatry and all its practices, and become a follower of Jesus Christ."[1]

So was this difficulty solved. Prayer and courage triumphed and the "forward movement" went forward, until the islands of that far sea became the homes of peace and purity. And the children of those who murdered the missionaries have themselves become the martyr-evangelists of New Guinea.

The truth is that our difficulties at home to-day are but small compared with the difficulties of the pioneers we sent out to the foreign field. If there are great and solid obstacles in the way of our present effort at enlarging our borders, what is the long and illustrious story of the L. M. S. but an example of the overcoming of such obstacles in the name, for the sake of Christ? If we could but hear the voice of Robert Morrison from his solitary garret in Canton, on our present situation, would it be to advise a policy of *status quo ante*? If we could submit our troubles to Vanderkemp or Ringeltaube, to Moffat, or to those heroes who returned, after the horrors and massacres, to their savage island home in the South Seas, to preach the gospel at any risk, what course

[1] *Story of the L. M. S.*, p. 35.

would these advocate, in view of our present difficulties? It may be said that our difficulties are not theirs—are perhaps not worthy even to be compared with theirs—are difficulties, in fact, of a purely material kind, to be determined by purely business considerations. Whether that is entirely so is a question to be separately considered; what admits of little doubt is that a tithe of the same resolution, the same faith, the same self-denial, which enabled them to overcome difficulties which at first seemed insuperable, would enable us to-day to sweep all obstacles out of our path and to go forward triumphantly.[1]

We are not asking our directors to be rash; we are asking them to be courageous. In religious matters, at least, between the one and the other there is a nice distinction. To the undiscriminating eye, the great acts of faith seem essentially rash. But it is not so. Faith must be as bold as a lion, and at the inspired moment must step upon the unseen, nothing doubting, to find the rock underneath. Yet, let no one miscall this rashness.

True courage, the courage which at this hour we

[1] Discussing the desirability of relinquishing the mission upon receiving tidings of the capture of the missionary ship with reinforcements for the South Seas, Matthew Wilks exclaimed, "Give it up! I would rather sell my coat from my back than give the mission up!" (*Story of the South Seas*, Rev. G. Cousins, p. 71). We should like to see the Treasurer of the L. M. S., touched to a little desperation, going round the Congregational churches and threatening the like procedure. The result might be edifying beyond our expectations.

need in the prosecution of our great world-wide scheme of evangelisation, contrasts with rashness in many essential respects. It does not contemn forethought ; it counts well the cost of its venture beforehand. It never under-estimates an opponent, or a material difficulty. It never despises the manifest gravity of a situation. Nor, again, does it ever fail to consider everything that may contribute to success, or leave a stone unturned, if turning the stone may ensure it. Making all possible provision, trying to foresee and to prepare for every eventuality, counting well the cost, knowing well the difficulty and the danger,—then, at the call of God, and for the sake of truth and humanity, courage counts not its life dear unto itself, but leaps, fearless, into the fray.

This matter is of such immediate practical importance that it may be well to consider it still further. Let it be freely conceded that Christianity has suffered well-nigh as much from rashness as from cowardice. We are ever afflicted with these harum-scarum brethren who enter upon gravest enterprises without forethought, or any serious inquiry into the merits of the case. In our home work they will build a church "upon the slightest provocation," and count themselves affluent financiers in virtue of the large debt with which they saddle it. But the church is destined to failure ; in their headstrong unwisdom it is planted where it is not needed, out of the stream of the population, or, in its dimensions, is out of proportion to the resources of the neighbourhood. When difficulties

arise, the rash projectors move off the scene. Then comes the story of heroism—Christian men and women, for the sake of the Master, trying to do impossible things; carrying burdens which threaten to crush them. But the unthinking rashness which is responsible for such proceedings must not be confounded with the starry virtue of Christian courage.

Sad experience compels the admission that there are brethren who will vote for anything, provided it be not explained to them. They will start a new mission anywhere, at home or abroad, provided no embarrassing particulars be given. Details cause them to reflect, and reflection destroys their nerve. They are the same men who enter upon private business enterprises which invite disaster, investing their money, and sometimes other people's money, in crazy concerns, without any pretence at inquiry into their soundness. Such people are a danger to any community.

All this being handsomely admitted, let it be as freely conceded that our faith has suffered also from cowardice. Craven spirits have not followed the leading of God's Spirit. When the call to eminent service came, "with one consent they began to make excuse," and so the opportunity of price has been lost. The rotting hulks left high and dry on the strands of time proclaim the cowardice of the recreant ages. Oh how much nobler to be battling with difficulties on the heaving deep, taking the risks as they come, bracing every nerve to the conflict, and trusting something to

Him who hears us, when out of the deep we cry unto Him!

Such is the courage which to-day we require. It is prudent and wise and thoughtful; but it is more. It is compact of a faith which comes of beholding the invisible. With due and serious consideration of our resources as a denomination, endeavouring to realise the needs of the hour, with a living faith in God, could we not this centenary year, somewhat daring, go forward? Is it rash to continue the advance, or is it cowardice to decline? If our hearts were as fully charged with the love and enthusiasm of this work as were the hearts of our brave forefathers, it is scarcely credible that we should be dismayed by the difficulties of our Forward Movement, or suppose that movement beyond the capabilities of our churches. Why should we be terrified by the exigencies of our success in the foreign field? For it is this cause, even more than an enlarged conception of our duty, that has created the present demand for an extension and a strengthening of our spheres of operation.

There are those who wisely say that our real need is not of a special effort, even of a series of special efforts; we need a permanent enlargement of our normal income. The growth of our churches, the corresponding growth of our Foreign Mission work, alike point to the reasonableness of demanding a material increase in the regular income of our Society. The policy of laying stress upon this demand is sound; its justice is incontrovertible. But let us proceed a

step farther. When you have obtained this desirable end, and the permanent sources of income are generally enlarged, what then? Then, replies the voice of careful prudence and of cautious wisdom, looking up from the Society's ledgers, we shall not have these periodical troubles and crises. Then, the work of evangelising the heathen will proceed with smiling regularity. The furrow of care will then vanish from the faces of secretaries and directors, and in the intervals between the meetings of board and of sectional committees, there will be found quiet moments for speculation on the coming of the Millenium. Alas! it is a dream of weakness and of much misunderstanding. It is not so that God's work is to be achieved in a world where the inducements to selfishness are ever present, and where the enmity of a wicked and unbelieving generation is an abiding obstacle. The crisis will come again—if the work makes true progress. Once more difficulties will gather, and faith will be cast into the refiner's fire. Gloom will invade the Board Room, and again God will enter upon a great controversy with His servants. That is the price we have to pay for progress in this Divine enterprise.

But who can be so blind as not to see, flowing from our recent difficulties and anxieties, many and great advantages? Have they not brought another generation into sympathetic touch with the work of our Society? Have they not awakened a new interest in numberless churches and Christian homes in its

operations? Have they not forced upon many careless and indifferent ears the need of the poor unevangelised millions? Difficulties!—have they not awakened a new spirit of intercession in our churches, and given us the sure promise of increased resources, material and spiritual? Even judged in the most prudent and practical way, the late difficulties attendant upon our resolution to go forward have given our Society a magnificent and certainly a most needed advertisement. All hearts crowd to the thundering shore to see the ship in peril and show help and sympathy with its crew in their distress. It is owing to its misfortune that its name becomes a household word.

To relinquish our work, to contract our plans, to refuse the open doors of opportunity because progress is difficult, because it drives us to our knees in utter perplexity, because it tests our faith, and that severely, is to be ignorant of God's providential method of advancing the cause of truth and good-will in the earth. It is through the pressing and even painful needs of our Society that we are to learn again the clamant needs of the heathen. The moaning cry of the poor benighted pagans, asking that some one should come to tell them of Jesus the Saviour, fails to reach our ears. It must, under our present dispensation, reach us by way of Blomfield Street. It must pass through the hearts of our brethren there; they must repeat it with urgency and in a voice which will reach all our churches, even the most selfish and uncaring.

"One of the saddest signs," says Mazzini, "of the all-pervading and deep-rooted egotism of the present day is the fact that men will argue and discuss about a franc; and they who willingly throw away large sums to procure comforts or enjoyments—for the most part rather imaginary than real—the very men who should be ready to coin their very blood to create a country, or found true liberty, will bewail the impossibility of frequent sacrifice; and peril life, honour, the dignity of their souls and the souls of their brother-men, rather than unloose their purse-strings.

"The early Christians frequently cast their whole riches at the feet of their priests for the benefit of their poorer brethren, merely reserving for themselves the bare necessity of existence. Amongst us it is a gigantic, a Utopian enterprise to find among twenty-five millions of men, who all prate of liberty, one million ready to bestow a single franc each for the emancipation of Venetia. The first had *faith*; we have only opinions."[1]

For Venetia read the world; for a country read the Kingdom of God; for liberty read salvation. Then the indictment will fit the exigencies of our own time. There is really no danger of our having to "sell the coat from off our back." It is unlikely, let us go forward as we may, that there ever will be. With faith, courage, and self-sacrifice, the difficulties

[1] *Works*, i. 17.

of the Forward Movement would vanish in a day. And when our difficulties are great enough, when they burn and blister like a sirocco, when they overwhelm us with a sense of our weakness, and subdue us to a sense of shame, we shall attain to these saving virtues. Therefore let us thank God even for our difficulties and—"Go Forward."

"Let God inspire!—then weak are strong,
And cowards chant the battle-song;
He, whose approach the darkness hides,
Stands fast when all the world derides;
'Mid fiercest fires the generous youth
Is valiant for the living truth;
And, martyred for the Saviour's sake,
Heroic woman clasps the stake."[1]

[1] *Sabbath Chimes*, by W. M. Punshon, D.D.

APPENDIX.

APPENDIX.

NOTE A.

Dr. Alexander Duff's appeal for Consecrated Loyalty to the Lord Jesus.

"In days of old, though unable to sing myself, I was wont to listen to the poems of Ossian, and to many of those melodies which were called Jacobite songs. I may now, without any fear of being suspected of high treason or rebellion, refer to the latter; for there never was a sovereign more richly and deservedly beloved by her subjects than is she who now sits on the throne of Great Britain; and there are not among her subjects any men whose hearts beat more vigorously with the pulse of loyalty than the descendants of those chieftains and clansmen who, a century ago, shook the Hanoverian throne to its foundation. While listening to these airs of the olden times, some stanzas and sentiments made an indelible impression on my mind. Roving in the days of youth over the heathery heights, or climbing the craggy steeps of my native land, I was wont to admire the heroic spirit which they breathed; and they became so stamped in my memory that I have carried them with me over more than half the world. One of these seemed to me to embody the quintessence of loyalty of an earthly kind. It is the stanza in which it is said by the father [or mother], 'I hae but ae son, the braw

young Donald'; and then the gush of emotion turns his heart, as it were, inside out, and he exclaims, 'But if I had ten, they should follow Prince Charlie.' Are these the visions of romance, the dreams of poetry and song? Let that rush of youthful warriors, from 'bracken, bush, and glen,' that rallied round the standards of Glenfennan; let the gory beds and cold, cold grassy winding-sheets of bleak Culloden Moor; bear testimony to the reality, the intensity of the loyalty to an earthly prince. And shall a Highland father and mother give up all their children as an homage to earthly loyalty, and shall I be told that in the Churches of Christ, in the Free Church of Scotland, fathers and mothers will begrudge their children to Him who is the King of kings and Lord of lords? Will they testify their loyalty to an earthly prince, to whom they lie under very little obligation, by giving up to him all their sons, while they refuse, when it comes to the point of critical decision, even one son for the army of Immanuel, to whom they owe their life, their salvation, their all? Surely, if this state of things be continued, we may well conclude that we are in an age of little men, and that with all our loud talkings we have not risen beyond the stature of pigmies in soundness, or loyalty, or devotedness to our heavenly King. Oh, then, let this matter weigh heavily on our minds. I have been affected beyond measure during the last twelve months at finding, from one end of India to the other, monuments of British dead. In a solitary place at Ramnad, on the shore of the strait that runs between India and Ceylon, I was deeply affected to find a tombstone erected to the memory of a young officer, brought up on the braes of Athol, in a parish adjacent to my own. I thought the father and mother of this young man did not object to send out their son here in search of military renown, only to find his grave, but probably they would have refused him to the service of Christ, as a humble missionary of the Cross.

From one end of India to the other, the soil is strewn with British slain, or British dead. There is not a valley, nor dell, nor burning waste, from one end of India to the other, that is not enriched with the bones, and not a rivulet or stream that has not been dyed with the blood, of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble fame, this bubble wealth, this bubble honour and perishable renown; and will you prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realms of everlasting day? Oh, do not refuse their services—their lives if necessary—or the blood of the souls of perishing millions may be required at your hands."—*Speech before the Assembly of the Free Church of Scotland*, 1850. *Quoted in Dr. Thomas Smith's "Life of Dr. Duff," pp.* 119, 120.

NOTE B.

The Qualifications Necessary for the Office of a Missionary.

"A special gift is necessary for exercising and carrying out missionary work—'a faith which can remove mountains' (Matt. xvii. 20, xxi. 21), which, in its zeal for Christ's glory, and in heartfelt love for those who sit in darkness and in the shadow of death, can, by preaching, acting, and suffering, by heroic courage and untiring patience, conquer obstacles often immense and to human eyes insuperable. The apostles, who, by the power of the word alone, removed the mountains of the heathen world, are in this respect our examples, as, *e.g.*, St. Paul, when he says, 'In journeyings often, in perils of rivers, in perils of robbers, in perils of

my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness' (2 Cor. xi. 26, *sq.*); or when he says, 'To the weak I became weak, that I might gain the weak' (1 Cor. ix. 22). Not without reason has it been remarked that among the natural qualifications which are generally perceived in one going out as a missionary, are included an inclination for travelling in foreign and unknown lands, a taste for adventure, and a love of the marvellous. These, however, are natural dispositions, which must be sanctified by being entirely subjected to the obedience of Christ. An interest in the wonders of nature and in the phenomena of heathen civilisation—an interest for which many of the Jesuit missionaries have (as Peruvian or Jesuit's bark, among other matters, reminds us) been distinguished—must be entirely subordinated to an interest in the gospel. And if any one should, by God's grace, even make the experience that his faith can remove mountains, he must still say to himself, with the apostle: 'Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.'"—MARTENSEN'S *Christian Ethics* (*Social*), vol. iii. § 148. Clarke's Edition, p. 335.

NOTE C.

COMMERCE AND CHRISTIANITY.

I. THE PLACE OF COMMERCE IN THE DIVINE ECONOMY.

"IN business, trade, or commerce, there is a Divine idea, which is, to meet men's natural wants, or other wants which it is right to develop; and, that we [should] do this, by

transporting what grows or may be found in nature, or by manufacturing or adapting what needs some process of transformation, and then exchanging it to suit the wants of others. This is the elementary idea of commerce, or business, and it is evidently a Divine idea—as much a Divine idea as human society itself, which can hardly exist without it. This gives birth to the great system of buyers and sellers, with prices and profits, with employers and labourers, with shops and warehouses, with ships and markets, and with governments to protect industry and traffic. Those alone who fall in with this idea, and wish to meet it according to God's will by supplying the wants of their fellow-creatures, can be said to do what they here do as unto the Lord, or in the name of Christ. . . . If there be no respect to the Divine idea of exchange and distribution in the meeting of real wants—wants Divinely intended to be awakened and to be met—commerce is out of its place, and the Christian life so called, that is devoid of this consciousness, is low and unsatisfactory.

"But when we come to so-called wants that were never meant to be Divinely gratified, but are rather appetites that are to be repressed, indulgencies that involve cruelty and death, rather than enrichment and blessing—such wants as were professedly ministered to by the slave trade, or are provided for still by the use of opium, or by the exportation of intoxicating liquor—we come into a region where the Divine idea of commerce is thwarted and trampled down, and we see that, whatever may be the case in human law, the whole legitimate basis of commerce is subverted and destroyed. . . .

"When we come to speak of the means which commerce employs, there comes to light what is, perhaps, its characteristic virtue, viz., *truth*, or truth in alliance with *righteousness*. . . . Commerce must be *righteous*, as supplying a confessed want, on fair and equal terms. This is the

dominant idea of commerce, when we think of its means. It is equivalence; it is not donation. It is working for hire, and not in the field of charity. It is making and carrying out a bargain; and here, evidently, the prevailing virtue must be righteousness. Here comes in the realistic image of the Bible—the just weight and balance; the actual weighing of the four hundred shekels by the father of the faithful in the first bargain recorded in Scripture and the awful doom on the guilty monarch, 'Thou art weighed in the balances and found wanting.' . . .

"There has been a Christian commerce, both of the races that have brought salvation, and of the tribes that have received it and a happy derived commerce with it. Then the fruits of Christian labour have twined around the sanctuaries that have superseded the temples of idolatry and the graves of infanticide. Returns of arrowroot and palm-oil have been the price of Bibles, and the mission ship, leading the stately sea-going vessel in its train, has ridden peacefully into the harbour where before it would have met with cursing and with death. Nothing is so easy to appreciate as true Christian commerce. It is a speaking argument, even to the lowest savage, for a gospel of truth and love, and yet more to the races sophisticated by a false civilisation, that have no faith in integrity and kindness."
—Rev. Principal Cairns, D.D., *Report of the Missionary Conference*, London, 1888, vol. i., pp. 114-118.

II. THE MUTUAL RELATION OF COMMERCE AND MISSIONS.

"We do not forget that legitimate commerce has been a great factor in the development of civilisation, and even in the progress of the gospel. The growth of the early Church followed the lines of trade across the Mediterranean, and on the Continent of Europe Latin Christianity penetrated the forest homes of stalwart races where Roman arms and merchandise had opened the way. Secular

enterprise has built the great Christian cities of the Western Hemisphere, and opened mission fields everywhere in the chief islands of the sea. The California of to-day could not have been created by missionary effort alone, and the magnificent spectacle of a British Empire in Southern Asia, with its Bibles, its schools and colleges, its law and order, its manifold enlightenment and moral elevation, could not have existed but for the long and sometimes questionable career of the East India Company.

"But there is no universal law in the case. Civilisation, even in its ruder forms, has not always preceded the missionary movement. Often it has proved a hindrance. Throughout British America, mission stations have followed the factories of the fur trader; but in Hawaii, Samoa, Fiji, and Madagascar, missionary labour has led the way. . . .

"It is impossible to exaggerate the hindrances which have been thrown in the way of the gospel by [lawless commerce]. And the distinctions which are made in our own lands between the Christian name and the wrongs and vices that prevail in the general community, cannot be appreciated by those who see us at a distance, and mainly on our worst side. Judging from the wholesale classifications of their own religious systems, they naturally identify the name European or American with the generic name of Christian. Moreover, while here at home most men are under conventional restraints, adventurers on the distant marts, removed from the influences of home, too often give loose rein to their lowest instincts, throw off allegiance to Christian influences, and become hostile to missionaries and missionary efforts. They are hostile because they see in the high principles and clean lives of missionaries an implied condemnation of their own shameless vices."—Dr. F. F. ELLINWOOD, *Ibid.*, pp. 118-120.

NOTE D.

Christlieb on the Universal Influence of the Gospel.

"It might have been doubted, thirty years ago, whether the gospel could save the most sunken races, and be to them a savour of life unto life. But to-day the Portuguese will no longer call the Hottentots a race of apes, altogether incapable of being Christianised. To-day there is no more to be seen on many a church door in Cape Colony, 'Dogs and Hottentots not admitted,' as was the case when Dr. Vanderkemp pleaded for the human rights of this oppressed people. To-day no one will agree with the French governor of the Island of Bourbon, who exclaimed to the first Protestant missionaries for Madagascar, 'You will make the Malagasy Christians? Impossible! They are mere brutes, and have no more sense than irrational cattle.' In that island there are hundreds of Protestant churches, the London Missionary Society having there in its service alone, 1048 native ordained pastors, 5917 native evangelists, native lay assistant preachers and Bible-readers.[1] About twenty years ago some Englishmen, who had circumnavigated the globe, stated in my hearing that the aborigines of Australia were quite beyond the reach of the gospel, and that before they could even understand it, they must first go through a preliminary course of general instruction. That theory has now been refuted, *e.g.*, by two Moravian missionary communities in Gippsland, with their pretty churches, cleanly houses, and then a hundred and twenty-five baptised converts. Yes, to-day we have, as was shown at the last Alliance meeting in New York (1873), the joy, precious, and infinitely strengthening to faith, of seeing it proved by figures, which cannot be called

[1] The statistics are brought up to date (1895).

in question, that *the most degraded of heathen nations*, simply because they are human beings, may, at the sound of the gospel, *be brought to listen and learn to believe*. We thus have the comforting assurance that no race is spiritually so dead that by the good news it cannot rise to newness of life, no tongue so barbarian that it will not admit of a translation of the Bible, no heathen soul so sunk that he cannot become a new creature in Christ Jesus; and that therefore our Lord and Master, coming to us as the Way, the Truth, and the Life, in the widest acceptation of the words, issued no impossible command when, embracing without any exception all and every human misery, He said, 'Go ye into *all* the world, and preach the gospel to *every* creature.' Evangelical Christendom had long been accustomed simply to *believe* its possibility. To-day we have living proofs of its actual accomplishment in thousands of converted South Sea cannibals, of Esquimaux and American Indians, of Bush Negroes and Pesherehs of Tierra del Fuego, yes—even of Papuans in Australia and New Guinea! Truly we must, in looking at this field of Protestant missionary labour, which in extent and influence has assumed such immense proportion, be constrained more than ever to say, with that champion of missions in South Germany, Dr. Barth, and in humble thankfulness to the Lord of the Church:

> 'Where we scarce had hoped before
> See now many an open door;
> Onward still, though faint, we speed,
> Following Thy victorious lead.'"

—*The Foreign Missions of Protestantism*, pp. 22-24.

NOTE E.

The Independence of Native Christian Communities and Status of Native Pastors in India.

The progress of thought and feeling in India, on the above topics, may be gathered from the following extracts from recent numbers of the *Madras Christian Patriot*, in the pages of which the question has been agitated for some time past. In the issue for February 28th last, under the heading, "Give the Native Ministry a Chance," the *Christian Patriot* says: "We have been persisting in our demand for an improved Native ministry, and for their better status and position, and already some of the missions are beginning to see the reasonableness of our demand." It then refers to the fact that the *Indian Witness* had come to its way of thinking, and had written, under the title of its own article, strongly in favour of elevating the status of the Native brethren. The following extracts are from the article as quoted in the *Christian Witness*.

"The great majority of Native ministers in the missions of India are still in a state of pupilage. This undeniable fact sustains such important relations to the success of the Christian propaganda in this country, that it would be criminal to be indifferent to it, or ignorant of its bearing on the success or failure of mission work. Our Native brethren well know that they occupy this subordinate position. . . . The missionaries do not deny that the Native ministry are, as a class, kept in a state of pupilage; and, much as they desire to see a change, they are not able to introduce it. There is probably not one foreign missionary in India who does not declare his readiness to place the Native ministry in positions of responsibility as soon as they show themselves fit for it.

"The missionaries are honest in this expression of their

desires respecting the Native brethren, but they are illogical. The woman who told her son he must not go near the water until he had learned to swim, is in the same logical dilemma as the missionaries who require Native ministers to fit themselves for responsible places while yet in this state of pupilage. Men learn to do things by doing them; there is no other way of learning any sort of work whatever. . . .

"[The Native ministry] must be thrust out of the nest, or they will never learn to fly. Responsibility must be laid upon their shoulders. Important financial, educational, spiritual, and administrative interests must be committed to their charge. If they are ever to become men, fully equipped for men's work, we must be willing to risk important interests in their hands. . . . Let us look about us and see what Native men, and women too, are doing outside of mission circles. We find them in responsible positions in all professions and occupations. . . . With all these examples of Native capacity, which prove what Indians can do, we have good reason for assuming that our Native ministry, with a fair education, with intellect quickened and enlarged by Christian truth and the baptism of the Holy Ghost, will surpass their non-Christian countrymen in their ability to do a man's work and carry a man's burden, whether in the Church or anywhere else. . . .

"The work of evangelisation must be done by the people themselves, not only because they are more numerous, but because they can do the work better than foreigners can. This, too, has been proved. The most effective evangelists in North India Methodism are Native ministers. All of them are not, but some of them are; and these few have shown us, what we never fully believed and comprehended before, that it is possible for Native ministers to plan and to execute and conserve successful work, without the direction or interference of foreigners."

In the *Christian Patriot* of March 21st last, a striking article appeared entitled, "Why has not the Indian Church produced Apostolic workers?" From it we make the following extracts :—

"We would inquire why the Indian Church has not produced a great teacher or preacher of the Apostolic character of Babu Keshab Chandra Sen or Dayananda Saraswati—men who have made their mark upon the generation in which they lived, by originating great movements? We have had amongst us writers and speakers of a high order, but not one such an energetic and influential worker. Even Pundita Ramabai was a more active worker before her conversion, and did more to spread light and knowledge among the people at large. The reason is plain. The Christian Church of India is too much dominated by foreign influence. The controlling and intimidating authority of the European restrains and damps the energy of the Indian.

"To subject the Indian, no matter what be his character, abilities, or age, to the authority of the European, simply because of the difference of race existing between them, is suicidal. The Native must be given the freedom of action which is given to his white associate, to develop his work on the lines which commend themselves to his judgment. We shall then have in the Christian Church Chandra Sens and Dayanand Swamies, carrying the Cross of Christ into the heart of the numerous Native communities of the country. The subordinates of foreigners can never get rid of the spirit of dependents and hirelings; they can achieve something only when they can feel their manhood, and act as independent workers, responsible only to their consciences and their God."

The article concludes with the words of an eminent civil servant of thirty-two years' experience, Mr. D. F. Macleod, Financial Commissioner in the Punjab. He says: "If the

people of [India] were left to themselves, we should find them exhibiting more or less of the vigour of apostolic times. . . . Let us, therefore, consider more on this subject, and agree, if possible, upon some mode of throwing the Natives more upon themselves, not hesitating to allow for imperfections. They might at first, perhaps, abuse this authority; but its exercise would create the cure and remedy for such abuse in a thousand ways."

It has been shown, in the discourse to which the present note refers, that the postulates of Congregationalism are entirely favourable to the contention of the Indian journals quoted above. The missionaries supported by Congregationalists *ought* to be among the very foremost in initiating this great and pregnant reform.

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