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TASK WORTH WHILE

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H.C. Mabie



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# THE TASK WORTH WHILE

OR

THE DIVINE PHILOSOPHY OF MISSIONS

**Seminary Lectures**

(1909-1910)



*By*

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"THE DIVINE RIGHT OF MISSIONS," etc.

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## PREFACE

THE lectures which follow, except the last one, were given in full or in part by special invitation of the Theological Faculty's Union, in 1909-1910, before the following named institutions: Rochester Theological Seminary; University of Chicago Divinity School; Colgate Seminary, Hamilton, N. Y.; MacMaster Seminary, Toronto, Canada; Kansas City Seminary, Kan.; Southwestern Seminary, Waco, Tex.; Southern Baptist Theological Seminary, Louisville, Ky.; Crozer Theological Seminary, Upland, Pa.; and Newton Theological Institution, Newton, Mass. Lectures III and VII were repeated before the Reformed Church Seminary, New Brunswick, N. J.

The title and topics as named at the several institutions varied somewhat in form, although substantially the same material was used. For purposes of publication, however, it is thought the general title chosen is on the whole the fittest.

The origin of the lectures themselves is com-

posite. They are based on long and careful first-hand study of the Holy Scriptures—the Divine Oracles themselves—rather than the thoughts of others about them. This study, moreover, was engendered and stimulated by a fresh insight into the divine word, begotten of a deep religious crisis in the author's own spiritual life resulting from a breakdown in health—a crisis which only those who have had similar experiences could be expected fully to appreciate.

This was followed, not long after, by a call to the secretaryship of the American Baptist Foreign Mission Society, and a visit to the mission fields of Asia. All this brought with it a deeper conception of the missionary enterprise as something organic to Christianity, of the essential unity of all mankind before God, and of the depth of the divine love for them, of all heathendom as well as Christendom, as existing under the ægis of a redemptive economy, which however awaits the co-operation of the church for its realization.

First-hand contact with veteran missionaries and not a few sincere adherents of the ethnic faiths, led to a more reflective examination of certain Scriptures, and to a larger appreciation



of the subjective element in all religion. Moreover, there resulted a deeper view of the whole movement to Christianize the world in a scriptural and worthy sense. Its depth and difficulty, and yet its vast promise, took on fuller meanings. This enterprise is no mere crusade. Missions are a cosmic undertaking—something eterno-temporal—in which “times and seasons,” as men reckon them, are beside the mark as compared with divine estimates. The timeless God and the intrinsic power of his truth are more to be reckoned on. In terms of time, the prelude to a timeless consummation may be long and yet logically short, however perplexing to us.

Starting out from the threefold point of view indicated—a point of view matured on the world’s great mission fields—the author returned home and began an active advocacy of the cause for a score of years before the home churches, and in numerous prayer conferences, from Maine to California. The principles thus tested in practical ways, resulted with the divine blessing in quickened motive and response which it is hoped has contributed some part to the enlarged missionary enthusiasm of the present time.

These lectures are the epitome of the presenta-

tions so widely made before the churches. The discussion is intended to cover "things new and old," in the task worth while for God and man in the ongoing of the kingdom, as Isaiah presents it (49 : 6), but with fundamental reference to the timeless and cosmic factors which operate. By "cosmic," I mean the whole issue of two worlds—the issue embraced in the union of the eternal and the temporal, the divine and the human. Missions are but the extension in various forms of elemental Christianity, yet they have to deal with world-wide conditions in all forms of life, and in all times.

As a rule, missions are presented in their temporal and phenomenal aspects, often narrowly, and in outworn phraseology. In such case, views respecting God and the general moral order, remain ill defined, or only half true, while uncertainty of aim in practical effort follows. For these reasons, among others, missions demand a restatement in modern terms, indeed, yet in these terms as controlled by certain eternal and thoroughly evangelical factors.

In these lectures the author had to commend the cause to students—the prospective new leaders and missionaries of the churches, and of course

with reference to modern conditions. Both clearness and practical wisdom were requisite. The theological ground-work assumed, while having regard to a true modernism, must still be consistent with that modernism which is theologically sound.

We must settle a few first things as fundamental in the missionary God, and true to the moral order under which he has placed us, before we can go on and rightly think of missions, or wisely conduct them. To do otherwise is most superficial. Every kind of talk on the subject, in any case, presupposes one kind of theology or another. We need thoroughly to clarify and ethicise our thought if we are to engender or deepen missionary motive. If, therefore, in the reading of these chapters, any should feel that they are disproportionately apologetic, it may be well for such to consider that the thought of our time requires a more discriminating rationale of missions, as of all other things, than has previously prevailed.

While the author's mind in the discussion has been dominated doctrinally by biblical principles evangelically conceived, yet these principles in part have been newly interpreted, and in the

numerous concrete illustrations employed, he speaks as a first-hand observer of the actual mission work of our time, which attests as well as illustrates the principles.

That those who have the training of our future ministers and missionaries, in representative theological seminaries of the United States and Canada, united to secure a hearing of these messages, for their students, was gratifying to the author. His thanks also are cordially due to an elect number of special friends of missions and of the schools, who by their generosity made this service possible.

The lectures are published by request of the students and others who heard them. May the divine blessing rest upon them as they go forth in this form to the world.

H. C. M.

BOSTON, September, 1920.

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LECTURE I

MISSIONS GROUNDED IN A TIMELESS  
REDEMPTION





## LECTURE I

SOME there are who as they start in theology with the facts and concomitants of the human fall, also logically level down their basis for the practical outworking of missions to an economic or time-process.

As for myself, I cannot ground a satisfactory philosophy of missions on anything short of that dateless prehistorical purpose which, to use Paul's phraseology, "for ages hath been hid in God, who created all things, to the intent that now unto the principalities and the powers in heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3 : 9-11). Missions are organic to Christianity.

Missions are not a mere finite enterprise devised by man, to be humanly exploited according to temporal standards. They rather have an infinite, divine Author; nay, they grow out of something structural in him. They are incidental to

a self-manifestation of God to his sentient universe. This self-manifestation embraces in its scope as a proximate end the purpose to recreate man into Christlike sonship to himself. Yet this Christ, the norm of the new creation, was not only the historic, but also the super-historical, even the cosmic Christ, whom Paul in Colossians calls "the firstborn of every creature," who "is before all things," and "in whom all things consist."

Moreover, there was in that eternal divine cosmic "Word" the timeless sacrificial principle which came into operation, in the purpose to create the world. For the creation of a world certain to fall into sin was not only a form of self-limitation but also of suffering on the part of God—a suffering which came to its historical completion as well as concrete exhibition in the finished atonement of Calvary. This sacrificial principle in God corresponds to "the Lamb fore-known—as slain—from the foundation of the world." This, in the Scriptures, is central to everything, both in theology and theodicy. This Lamb, eternally slain, itself creates the mission enterprise. "By the blood of the cross," says Paul, "all things were reconciled, whether things

upon the earth, or things in the heavens." Among the things in the heavens requiring reconciliation was that antinomy in God's own being, as between his holiness and love, occasioned by the coming into the world of sin. The atonement at bottom was a cosmic matter, satisfying to God's own self, antedating everything which has occurred or can occur in time. Christian missions, then, are truly grounded in the cross; not the cross conceived as an afterthought, or even in history alone, but in that cross which was set up in the Lamb as eternally slain, albeit historicized and visualized on the tree of Calvary.

Of course, human agencies or temporal factors are legitimate and even necessary in co-operation with God in this work, and they have special pertinence in particular times. My first contention, however, is that in their essential nature missions are timelessly grounded in the divine nature itself, and these dateless factors govern the temporal ones.

In this view, therefore, it will be seen from the start that we conceive of the universe like its divine Creator as *redempto-centric* in nature. The reason for this term will presently appear. About a generation ago it was strongly urged

by the Andover Divinity School that all theology needed to be made "Christo-centric" rather than longer remain "Theo-centric." By this was meant that to conceive of Christ as the center in theology was essentially better than to locate it in God the Father. This was intended as an improvement upon that severe idea of the sovereign God which characterized the rigid Calvinism of the past. Nor can it be denied that evangelical theology has sometimes allowed itself to think of God the Father as one kind of Deity, viz., the judicial damning type, and Christ the Son as an opposite kind of God, for purposes of rescuing us or letting us off from divine judgment.

But this conception entirely falsifies the situation. And there is need of some term to represent more truly the nature of the whole God-in-Christ. We have but to remember that all that ever was in Christ was also in the Father, and that Christ is but the manifestation of the Father, and the false Andover antithesis disappears. "God was in Christ reconciling the world unto himself"; but the Father did not abdicate to the Son. The atonement is the outflow of God's love and not its procuring cause, as if God needed to be made willing to save. God is as essentially

in spirit and aim an atoning Being as is Christ the Son. And he is all this in a more balanced way than the Andover thought implied. There is a complete solidarity as between the Father and the Son. The antithesis, or antinomy occasioned by sin, is not between two beings—not between the first and second persons of the Trinity—but it is between two relations or *rappports* in one and the same triune Being. It is between the necessities of God's righteousness which impels him to punish sin when it arises, on the one hand, and the moral necessities of his love, which yearns to save the sinful race on the other. The scripturally revealed way for preserving both these necessities is through the voluntary suffering of the whole Deity. Thus only what otherwise would have been a schism in the divine nature itself, and a scandal in the moral universe, was averted. God could now "be just and the justifier of him that believeth in Jesus." It was not the propitiation of one person of the Trinity by the other. The propitiation was a *self-propitiation*, although made historical and visual in the work which culminated on Golgotha. Thus grace—a term which has largely lost its meaning in the confusion of some modern thought—is the synthesis of God's

holiness and love, effected through the measureless passion of the Infinite, historicized in the Word which became flesh and voluntarily laid down his life for the world.

When, therefore, we say that God's universe is redempto-centric, we imply for the whole essential Deity all that the Andover school claimed for its Christological idea, but we do it in a different way and on a truer principle. We carry the redeeming suffering back through the Son into the Father also. In so doing we conserve all that is of value in the Christo-centric claim, and we avoid the havoc wrought to theology in the implication that God the Father was no Redeemer but only a severe and implacable judge; and that in Christ's being there was nothing severe, and in his death nothing judicial and penal, and we avoid tritheism. In the Andover view, and especially as construed by some of its more recent followers, no recognition whatever is made of the judicial element in the atonement, a view which ignores divine government altogether, which logically legitimizes sin, and reduces God himself to an infinite anarchist. The truth is, the Father as well as the Son, in spirit, was both Judge and Redeemer, and the one as really as the other; just

as in the juvenile court the judicial authority also becomes the saviour of the incipient criminal.

While, indeed, it is true from one standpoint, considering the estrangement of the sinner from God, that the reconciling relation is mediated by Christ, who as a divine-human Daysman lays his hand upon both God and man, yet from another point of view the case is self-mediated by the whole Deity, full justice being done both to the judicial and to the clement sides of his being.

This redemption in Christ, moreover, is more than a cure for the sin-malady brought on by the fall. It is all this plus the new higher health and tone realized through the soul's new union with Christ, the "Second Adam." And when this result shall have been consummated in glory, the redeemed will be immune from the peril of another fall, because of the strength of the new and higher spontaneous righteousness derived from Christ.

The soul then will have been tested and toughened by experience, and it will have been "clothed upon" with its "house which is from heaven," have its resurrection body with the immense release from tendencies to sin derived from the old Adamic body. There is involved in all this also

a potential new heredity in Christ, our new race-Head. Even now the potentiality of this thing constitutes in the divine thought, the gracious evangelical ægis under which all souls everywhere have their very being and moral discipline, even though millions of the race are still ignorant of it, or having known it despise it. The truth is, every human descendant of Adam owes his very existence in this world to the atonement which was proleptic in the eternally slain Lamb. In this light it will be seen that we use the term redemption in a larger, fuller sense than of mere restoration to the unfallen state of the rudimental man of Eden. And the Scriptures so regard it.

Viewing then, as we do, the whole order of things under which we live as redempto-centric in nature, other things, all timeless, follow as logically belonging to such a scheme of the universe, things which are at the basis of the idea of missions presupposed in these lectures.

1. Revelation in its very idea of something supra-mundane is a declaration of something originating outside the temporal order. As such, it comes to us as a grace from the eternal God. This grace has broken in upon us from another world. Moreover, this grace as a value to be



passed on to others, argues for its eternal depth. It is the knowledge of God as a Saviour, or new Creator, which we are to declare to our world. This is the outflow of a timeless purpose.

2. As forming a part of the content of this revelation, another timeless energy working for missions is that foreordained moral order of the universe which we call providence.

Providence is possible only as it is a predestined order—part and parcel therefore of the redemptive purpose of the Lamb eternally slain. “For we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

So all trial and affliction, however imposed, is made to inure to the welfare of the children of God. What God foreordains is not always the events themselves, especially when in themselves evil, but the moral bearing of affliction upon our spiritual state.

3. This timeless principle of a foreordained providence has a very signal and cosmic application in the great matter to which Paul adverted in his sermon on Mars Hill, when he said that the same God who had made of one all nations of mankind, had also “determined the bounds of

their habitation that they all should seek God if haply they might feel after and find him." Here is the bedrock for all philosophy of history that is real. The matter of ethnic creation, differentiation, and habitat, is a matter mainly of sovereign and hence timeless predetermination.

In the early idolatrous venture at Babel, the sons of Noah bethought them to ignore the purposes of the Most High as to peopling the earth in diversity and variety. And God broke up their profane plans, confused their speech, and sent them whither they would not, to work out his purposes on the earth. The very opposite of all they had planned came to pass.

How mysterious and wholly sovereign also was the provisional isolation of Israel from all other peoples, and God's distinctive dealings with them!

How humanly unaccountable was the sweep of the hordes of barbaric North Europe down upon the doomed Roman Empire, when she had served her purpose in the program of the Infinite! Hugo says of the battle of Waterloo, "Waterloo was not a battle; it was a change of front on the part of the universe; the moment had arrived for the incorruptible and supreme Equity to alter

its plan." "Napoleon had been denounced in infinitude, and his fall had been decided on." The marvelous genesis of the British people from barbaric tribes like the Druids, the Picts, the Scots, the Celts, and invaders like the Angles, the Danes, the Saxons, and Normans, with the amazing composite outcome for Christianity, is a chapter quite inexplicable apart from a cosmic plan for our world.

The discovery of North America and its exploitation, in ways that Columbus did not dream of when he sailed as he supposed for India, were hidden for ages in the divine counsels.

Our late war with Spain and our unforeseen occupancy of the Philippines, with the new world-relations into which it brought us, was a result that no human statecraft had contemplated.

The closing of the Chinese Empire against the outer world for millenniums can be explained only on the basis of some great cosmic design yet to be worked out for the glory of Christ. Up to the present, however, the whole problem has been as insoluble as the Sphinx.

4. The fixing of the "times and seasons" also, sometimes long-drawn out, and again ripening in a brief day, is a matter explained only by eternal

design. When the curious disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" he answered in a way that entirely disappointed every form of the inquiry in their minds, "It is not for you to know times and seasons which the Father hath set in his own authority." He however assured them that they should receive the power of the Holy Spirit to accredit them as witnesses to the ends of the earth. Through this means they would be able logically to hasten the return of the Lord Jesus, yet they could not force an issue, nor mark off the measures of a time program.

5. The second advent of Christ to earth is also a matter of cosmic rather than temporal order, and so beyond our power of exact determination. In the New Testament there are at least three clearly defined forms of the divine advent (or "parousias," "presences") of our Lord Jesus Christ, all forbidding the fixing of times and seasons—the *dynamic* presence, as in conversion or the coming of the Holy Spirit at Pentecost, the *historic cataclysmic*, as in the fall of Jerusalem, which issued in a new beginning for history, and the *cosmic*, when Christ shall come in the clouds of heaven, and the time order will cease.

And besides these, the transfiguration of our Lord before his three disciples on the mount is called by Peter in his first Epistle a parousia, or coming of the Lord. It stands in antithesis to, or perhaps I should say in correlation with, his "exodus" or dying. These forms of the parousia, these returns of Christ, or comings of the King, are in their very nature all attended by an element of surprise to the natural understanding. The question has been much discussed whether the second advent of Christ—as if that advent were always covered by a single definite form of return, and that spatial—is a coming that is imminent. Now in their logical sense all forms of the parousia are imminent, and yet in terms of time each may be conceived as tarrying long. One thing is perfectly clear: our *personal logical attitude* to them is to be imminent. Hence the scripture injunction, "Watch ye."

In fact, it is ours to understand not the program of the kingdom but its genius. Both schools of interpretation, the premillennial and the post-millennial, so called, fall into mistake when they treat the discourse of Christ on last things recorded by Matthew, Mark, and Luke as if he intended to state a program of the coming king-

dom. Doubtless they contain a program, but apprehensible only to the Father's mind.

A recent writer in concluding an important published paper, mentions among questions looming large on the horizon of every biblical student to-day, this one: "How far does the apparent expectation of Jesus and all his apostles that the world would speedily come to an end affect the attitude of Bible students toward the State, toward art, civilization, and all the tasks of modern life?" The writer then expresses a strong conviction that even though there was in Jesus himself "a mistaken estimate of the duration of the cosmos, yet in the message and character of Jesus there remains an eternal gospel independent of such an error, and that the spiritual Lordship of Christ even on such a basis is more clearly assured than ever before." But this same writer is careful to avoid any committal of himself respecting that which is more important than the message and character of Jesus, viz., his person. It was this person, even the deity of the Lord Jesus, which alone can explain the message and character of Jesus, and which alone could enable him to present a scheme of last things in such profound terms and vast perspective as Matthew

in the twenty-fourth chapter of his Gospel and the other synoptic writers afford. The fact is, Christ did not talk about "the end of the world," but the *consummation of an age*. This eschatological discourse of Jesus embraces two forms of literary expression, the one historical and prosaic, the other apocalyptic and enigmatic.

The result is a literary product impossible of interpretation in terms of time. This product is purposely composite to prevent dogmatic speculation respecting things wisely hidden, and to lead devout disciples to discern that which is so much deeper than a program, viz., the importance of spiritual adjustment in conduct to the realities involved, and so as not practically to be misled by mere appearances.

When New Testament critics dogmatically assert or even imply that the inspiration inditing New Testament writings was "mistaken," that the apostles, including Jesus himself, were so obsessed by the narrow expectation of the times as to afford predictions which were in absolute error, they wholly misconceive the real nature of apocalyptic writings, or they have fallen into radical errors of a deeper sort.

Granting that the disciples, prior to Pentecost,

did share in narrow and material Jewish views, yet when decades afterward they came to write, as did Paul to the Thessalonians, or to record Christ's utterances, that as divinely chosen writers they were "mistaken" or misrepresented our Lord himself, in the forecast of the future, we do not for a moment believe. The apocalyptic language simply requires a deeper insight, a more Christian and divinely rational interpretation. A true interpretation must always keep in mind the composite sense in which the New Testament term *parousia*, as embracing more than a calendar program, is used.

In this light, what becomes of some of the oracular dicta in recent literature assuming to be critical?

6. Another timeless factor in this divine enterprise of saving men, is the outworking of the whole drama as a demonstration to the universe of the folly and wickedness of the satanic or world philosophy. This philosophy was intended to destroy man, doubtless in resentment for Satan's expulsion from heaven, on which, however, through the grace of Christ, the tables at last will be turned. Scripture data for this is not extended or dogmatic in form. But what there is



is very significant. In the Bible account such things as the following are presupposed or taken for granted, although without particular explanation: a premundane order out of which temptation to man emerged; a war in heaven before time was, led by an angelic prince who lost his first estate and was cast down from heaven; an age-long enemy of the seed of the woman, the heel of whom Satan would severely bruise, while in turn his own head would be crushed. This adversary of our race, while serpentine, subtle, and degraded, like one crawling in the dust, was nevertheless, according to the vivid picture in Ezekiel's vision, able to transform himself, as doubtless he did to our first parents, into a glittering, fascinating seraph—to appearance a very "angel of light"; and so was the more able to seduce "the very elect of God." This adversary, when Christ appeared and the juncture became so critical, especially asserted himself in mankind, possessing the diseased and the epileptic, in manifold ways. The two contestants always knew each other at sight as age-long opponents. The central issue on which Satan chiefly confronted Christ was the redemptive principle as that which was basic in God's relation to man. The death of Christ

was that which on its tragic side Satan ever intended to compass, but which on its voluntary atonement side, with the correlative resurrection, despoiled him of his victory and confounded his philosophy. The final victory over this enemy was in that glorification which Christ assumed at his ascension, when he "led captivity captive," and despite all satanic machinations bore our glorified human nature home with him to the right hand of the Father. This was the "death of death and hell's destruction." The Twenty-fourth psalm is its appropriate apotheosis.

The fundamental issue on which our spiritual probation in this life turns, is whether we will be ruled by this satanic philosophy, by self, by the world-principle, or by the principle on which Christ went to his cross near the end of his earthly probation: "The prince of this world cometh and hath nothing in me, but that the world may know that I love the Father," a demonstration the opposite of the one Satan sought. The probable object in permitting Satan to live is to secure in the sight of all spiritual intelligences, good and bad, a reduction to absurdity of that satanic philosophy, which is the opposite of Christ's. This is the judgment of many great

missionaries also, like Ashmore and Nevius, respecting the persistence of heathen religions. These missionaries believed that all the historic pagan systems of thought or philosophy are permitted to run their long course, that the final demonstration of their inadequacy may be so self-evident and on such a scale that the God of the whole universe will stand self-vindicated beyond a murmur in the end.

Over against this *reductio ad absurdum* will stand the peerless religion of God's Son, with its glorious redeemed fruits gathered out of all the nations; and the whole universe will hail Christianity as supreme over all rivals.

Christ once proleptically said, as he looked straight into his coming cross: "Now is the judgment of this world. Now shall the prince of this world be cast out; and I if I be uplifted out of the world"—*i. e.*, on to resurrection ground—"will draw all unto me."

7. Finally, the eternal Holy Spirit of God, as the efficient agent and executive of all divine power, is the supreme timeless factor in the missionary enterprise. The atonement itself, on which everything in the evangelical system depends, was wrought as we read in Hebrews

“through an eternal Spirit.” Thus the reconciliation historical in the Lamb of Calvary is thrown back for its energy on the counsels and sacrificial outgoings of the same Spirit that brooded over primeval chaos.

The spiritual life, *per se*, is the mystical realization of the eternal under the conditions of time. This life is in its quality, its finality of value, and not merely in duration as we measure that term.

It is by this same Spirit that any marked spiritual achievement is wrought. “It is not by might nor by an army, but by my Spirit,” saith the Lord of hosts. “Having done all, we are but unprofitable servants.”

And the preaching of the everlasting gospel is efficient only as under the inditing influence of the divine Spirit, “the powers of the age to come”—powers linked with eternity past also, take hold of men.

Now the moment we have seen these things potential in a timeless realm, the whole missionary conception is carried up to a plane more than temporal or economic. We have a basis on which to form a proper ideal of its true aim, on which modestly to estimate our own instrumentality, and from which to gather the highest inspirations

for our task. We have not to originate, but to co-operate. Ours is to *seek to actualize* that which is *potential*. We are to labor with God and not by our own main strength strive to accomplish that to which God only is equal.

As the atonement in him was no afterthought, so our going out after men is not simply to recover the lost. Instead of being that only, from another point of view, it is the going after the *potentially saved* also, and herein is the positive inspiration of our task. We thus but seek the proleptic goal of all history, human and divine. As it is God's greatest task, so it is ours, the task really worth while.<sup>1</sup> And for its realization, the very "stars in their courses," and all other forces of the universe as well, fight for us, to the praise of Him who hath called us out of darkness into his own marvelous light.

<sup>1</sup> Isa. 49 : 6 (Standard revision).



LECTURE II

THE PROVIDENTIAL FACTORS IN  
MODERN MISSIONS





## LECTURE II

**I**N our last lecture we recognized the providential moral order as one of the factors timeless in origin, in the divine enterprise of missions.

In this lecture we shall more particularly note the manner in which the providential factor historically works out, prepares the way for, and co-operates with, specific mission enterprise. It may be well to remind ourselves again of what we referred to in our last lecture, namely, of the two ways in which the kingdom advances: the first by a process of development, and the second through the principle of crisis, or cataclysm.

According to the first method of the kingdom's advance, things move along evenly in an apparently natural way.

According to the second or cataclysmic method, all at once things come to a head like a gathering tempest, and then the storm suddenly breaks, with destructiveness and disaster. But even the cataclysm is in order to better things. Such a

cataclysm was the destruction of Jerusalem under Titus, and our Civil War, resulting in the emancipation of the slaves of the South. This latter factor must be embraced as one of the forms under which the kingdom comes, because our world has its existence under the ægis of a redemptive or grace system.

And every outworking of grace has in it the element of something at once expected, and yet of surprise when it actually comes. Although occurring in time, it is above time, for it partakes in nature of the supramundane. Logically speaking, successions may be near and yet far apart in time. In all the teachings of Christ, the truth he gave was in the expectation that it would be lived upon, become experienced, and hence it was that in Christ's eschatological discourse, particularly, he disclosed nothing for the mere sake of gratifying curiosity, even religious curiosity. His object in this discourse was to save his disciples from being misled and harried by wolves, when the times of distress and cataclysm should arise; and he knew they would arise, not once nor twice, but many times. He therefore reveals only so much of the facts and principles affecting the future, as would consist with the true living of the

disciples, and the rest, not being pertinent to his aim, he left unsaid. There is therefore no data left in Christ's discourse on last things for mere speculation, and when people engage in it, in whatever "school of thought," they always go astray.

The very fact that our world exists under the ægis of a redemptive system involves methods and energies beyond our power accurately to interpret. But this, though involving an element of mystery, is a very different conception of the world from that which is entertained by the rationalistic modern mind. The cosmos is supposed by this mind to be a naturalistic entity, something existing in its own right, disconnected from religious uses, if not from design in God himself.

But nature, whether moving on in the even tenor of its way or through apparently violent breaks, is under the Divine control. Our world is not a naturalistic product; it is a created world, and created with a view to new creation. What we call nature is not something existing in isolation from God, all by itself, with autonomous power to originate, perpetuate, or control itself. Nature is something created and upheld by God-in-Christ. That which makes it a cosmos as op-

posed to a chaos, is that God dwells in it by his immanence, and above it by his transcendence which interacts with it. Our world is a creation in grace; it is set to the key of grace, and is working to the ends of grace. When that purpose is all worked out, it will cease to be even the cosmos that it now is, for the cosmos itself will "be delivered into the liberty of the glory of the sons of God."

Our economy is sometimes spoken of as a manifestation of providence and grace, as if they were two different things, instead of two manifestations of the same thing in different realms. Really, what we call providence is itself but a form of grace's working in the order and history of events in co-operation with the work of the divine Spirit. God often speaks in an event, if we but had the ear to hear, as really as he does in his written word.

The doctrine of providence is simply this: the disposition and ability of the God of grace to sanctify life's values to us, whatever be the outward and material conditions of our life. The doctrine is possible from the fact that the soul has but one final and absolute need, namely God. "Whom have I in heaven but thee, and there is

none upon the earth that I desire beside thee.”  
 “For we know that all things work together for good to them that love God.”

This is a doctrine that cannot be abstractly proved, *i. e.*, proved to the satisfaction of the mere intellect. Very few Christian truths can be so proved, for the reason that the proof is found in the life rather than in a mere department or fragment of that life, the intellect. When, however, the Scripture promises are tentatively but heartily accepted as true, and the soul then proceeds to risk itself upon their reality, ever-increasing tranquillity will come to the one who thus lives, and the evidence of the blessedness of thus living will more and more grow until at length no event, however distressing, can shake the soul's confidence that “underneath are the everlasting arms.” One will say with Job: “Behold he will slay me, I have no hope. Nevertheless I will maintain my ways before him.” Or with Paul, “For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen.”

Nor does providence imply any violent inter-

ruption of the orderly ongoing of the world. A miracle even is no violation of the divine pre-science, much less of the divine power. It is rather the transcendence of a lower realm of law by a higher realm, or by the Author of that law. The universe has been fitted up for the sort of thing which to us, from our finite point of view, is superhuman and miraculous, but never a violation of real sanctities. No one can think of the derangements of moral order from sin in the universe, and contemplate the proposed remedy for them, and not be sure that miracle is requisite to the undoing of what Bushnell calls "unnature."

On this basis we can pray. We need not fear that if our prayer is answered we shall introduce chaos into the universe. When the conductor of an electric car places his trolley on the overhead wire, he does not derange the power house miles away, nor the system which is wired for his use.

God's universe is wired for the use of his children. Nay, the illustration is too mechanical. As the electric ether that envelops our earth has been awaiting for ages the coming of the discoverer that could make use of the viewless energy for flashing his messages across the seas, so in the

divine providence myriads of potencies are waiting to serve us when we become adjusted to them, and violence is done to nothing. Nay, even this is inadequate. As the air is ever pressing—fifteen pounds to the square inch—to enter every vacuum, so our God, while yet personal, is eagerly yearning for the opening of our hearts and lives that he may come in and bless us.

The personality of man, even, because it is personal, and can purpose and design, can make use of the very fixities of lawlike gravitation to produce levitation, as all aviators now do to effect results which mere law alone can never produce. Burbank, the wizard, in floral and vegetable modification, by personality can do the miraculous. Let that personality, however, be withdrawn, and all the exquisite products of the strange skill will go back to the wild. If then man, without violence, by the introduction of free agency, can effect such results, shall not God be able to do vastly more on the same principle?

A very beautiful account of the reality of this great principle of providence I give from the pen of the late Baroness Bunsen, one of the most brilliant and cultivated women of the last century. She was the wife of the distinguished Chevalier

Bunsen, lived her long married life in the court circles of Europe, more than twenty years of that time at the papal court of Rome, where her hospitable home was frequented by statesmen, diplomats, historians, poets, musicians like Mendelssohn, and secretaries like Abeken, for many years the private secretary of Bismarck. This woman, even early in life, once wrote to her English mother in these terms: "I have begun the new year with a degree of cheerfulness of spirit which I would not by any consideration contrive to lessen, wherefore I have allowed myself to enjoy unrestrained a feeling which I am thankful to say grows upon me every year, of confidence not in the prosperity of life, but in the power of going through with God's assistance whatever life may bring; going through, not as a beast of burden groaning under the weight imposed, but as the joyful bearer of the ark of the sanctuary. Human strength alone is as insufficient to support the weight of a feather as of a mountain, but with that aid which is ever granted to them that ask, the mountain will not be more oppressive than the feather."

Now this doctrine of providence is grounded in two things: first, in the nature of the divine



love, which ever yearns to impart God's own type of blessedness in the unfolding of all human life; and secondly, in the fact that he who puts himself *en rapport* with such a God will find all things working together for his good. Then he need expect nothing to happen to him inconsistent with his highest and real well-being.

No other system than Christianity has such a doctrine. Neither can any other system have such a doctrine, because no other has any such idea of God as gracious, on the one hand, nor such a hope of living fellowship with him on the other.

Then no matter what betides thee, O child  
of the King!  
All may be well.

Browning, in his "Rabbi Ben Ezra," does not exaggerate when he sings:

He fixed thee 'mid this dance  
Of plastic circumstance,  
This present, thou forsooth, wouldst fain  
arrest;  
Machinery just meant  
To give thy soul its bent,  
Try thee, and turn thee forth sufficiently  
impressed.  
Look not thou down but up;  
To uses of a cup,

The festal board lamps flash and trumpets  
    peal,  
The new wine's foaming flow,  
The Master's lips aglow:  
Thou heaven's consummate cup  
What needest thou with earth's wheel?

Now, if providence has a large place in the development and ongoing of the personal Christian life, surely we must regard the same principle as figuring largely in the progress of the corporate, best life of the church in the realm of missions. Yet there is a common tendency to overlook this factor, inasmuch as in itself it is not a preaching of the gospel, and so thought to be outside evangelical potencies.<sup>1</sup> True, its fruits cannot be expressed in statistical tables, nor classified in apparent spiritual results. But their aim and uses are spiritual, though not measurable in figures.

I lately saw a statement in one of our religious weeklies, that after all the accomplishments of modern missions, there are more heathen in the world now than when modern missions began. Could anything be more misleading? While figures literally construed would make the situa-

<sup>1</sup> For further thought on subject, see my "Divine Right of Missions," pp. 59-66.

tion appear discouraging, yet the editor did not tell us that it is also true that, practically, in view of the general results of mission work, the great mass of the heathen now come into a greatly changed world from that of their fathers; changed too, by events as well as by the widely pervasive influence of Christian ideals. The translation of the Bible alone has been so universal in all the leading languages, that the people of any important race can have access to the mind of God if they will. India, Japan, and China are not the same countries they were even twenty years ago. Socially and educationally they have undergone revolutionary changes. God has made use even of wars and violent social convulsions, as an electric storm is used to clear the atmosphere.

The Christian church is representatively established in all parts of the world, and humaneness now prevails in vast areas where for ages cruelties, barbarism, and even cannibalism have existed unchecked until some Carey, some Livingstone, some Paton, some Chalmers, some Calvert appeared and began his transforming work. The map then that would now do justice to the situation is not a mass of jet black, with only a small dot of white in the center to represent the Chris-

tianized part. A truer representation would be a gray mass, and even this planted with centers of new life resembling the nerve ganglia in the human body, with filaments shooting in myriad directions, through and through the gray; and these electric with potential alterative power over the whole body of heathenism. Or to change the figure, God has been wiring the world for some great consummation, and the preliminary stages of this may be slow as compared with the suddenness of the *dénouement*. Some years ago General Newton, a New York engineer, undertook to rid the East River of some mischievous obstructions in a part of the channel known as Hell Gate. He was long occupied in mining tunnels under the river, placing his dynamite cartridges, and wiring the connections. But at last it required but the touch of the finger of the engineer's child to explode the mass.

The vast significance of the changes in the East wrought out on a national, even international scale, is a matter of inconceivable moment.

In the light of such providences, some of the sweeping criticisms respecting the success of missions are made to appear in their superficialness and injustice. The fathers are sometimes merci-

lessly censured because they so neglected the Christianizing of the heathen of their time. But we have failed to read history, or we have read it amiss, if we hastily sanction such injustice.

The truth is, that even so recently as the Reformation, the idea of the possibility—not to say the duty—of attempting to Christianize what we now know as the heathen world, was scarcely entertained.

Erasmus, indeed, was an exception. In his tractate on "The Art of Preaching," he advised the Christians of his time to beseech Christ to send sowers to scatter the seed in the many unevangelized lands. But Luther had no interest in that sort of missions at all. Warneck testifies that to Luther's thought "the church was not a missionary body, but an assembly of saints in which the gospel is truly taught and the sacraments are duly administered." Luther also held a doctrine of last things that precluded his having any special conscience respecting the matter of evangelizing any heathen. He thought that history was so far advanced that the heathen had already exhausted their probation in the early ages, and that Christendom need not concern itself further for them. Luther thought with almost the narrowness of a

Miller of 1840, that the last day was at hand. On one occasion he was so discouraged respecting the state of the world, that he remarked: "Asia and Africa have no gospel. Another hundred years and all will be over; God's word will disappear for want of any to preach it." He was probably under the juniper bush when he said this, but he was sincere. Of course there were some circumstances almost impossible for us now to realize, that accounted for so pessimistic a view.

The only exploitation of regions abroad in that time was that of the papacy; and it was shockingly secular, consisting mainly of the discovery and occupation of new lands for colonial possession, and all this in the interests of a worldly imperialism. It was easy then for the Reformers to shrink from foreign exploitation thus encumbered and embarrassed as the world situation was.

Then the magnitude of the task which the Reformers had on hand, struggling as they were with all sorts of abuses and corruptions in the only church which existed at home at all, was so vast and carried on at such odds, in both the doctrinal and imperial realms, that their energies were taxed to the utmost. They had little resource or courage just then for attacking the

problems of heathendom. They had on hand a great home mission work; nay, they had to maintain their own trembling existence. Besides, no such open doors existed then as in our time, compelling conscience to our modern lines of effort.

Nor must the fearful scourge of the Mohammedan invasion upon all Bible lands and its discouraging effect upon the Christendom of that time be overlooked, as accounting in large degree for the lack of vision of any hopeful prospects in the heathen world within reach at the end of the fifteenth century. Yet, despite all these drawbacks, the period of the Reformation was all important in preparing the way for our own great time. The chained Bible was loosed. Men were set studying it. Liberty of conscience began to be felt, so that ere long men began to feel that they had freedom to go forth and share their blessings, so recently received, with others.

The era of missions was necessarily preceded by a period of Bible study that would qualify for wide Bible translation, the very initial work of a missionary to a new people. The fulness of missionary times to the heathen was certainly not yet for a long period to the Reformers and their successors.

About the close of the eighteenth century, however, was ushered in an epoch so altered from anything before known since the apostolic age, respecting activity in missionary thought and endeavor, that the whole era is known as that of "modern missions."

But even this had its extraordinary providential preparation. We have but to note the striking occurrences related to gospel propagation which have occurred mostly within a century or a little more, and to connect them with what has taken place since in gospel effort in the distant parts of the earth, to realize how determinative even the providential factor is in hastening the kingdom of God. We mention a few of these:

The development of the science of navigation.  
Wide exploration.

The extension of trade and commerce.

European colonization in all parts of the world.

Inventions like printing, the mariner's compass, steam-power, cheap paper.

The development of philanthropies since Wilberforce.

The discovery of gold in California and Australia.



The building of railroads, canals, and steamships.

The invention of telegraphy, cables, wireless communication.

The opening of treaty ports in sealed countries.

The American Civil War, and its results.

Stanley's search for Livingstone, and opening of Africa.

Our late war with Spain.

The vast migrations to our New World, and within it.

I now point out a few notable instances that may serve as examples of the way in which events, apparently unpropitious, have interlocked themselves with the work of missions, so that in the end the tables were fairly turned upon opposition.

1. One of the apparently overwhelming defeats of historic Christianity was the conquest of all the lands of the early Christian church by the Moslem power, culminating in the fall of Constantinople in 1453.

One after another all the capitals of early Christendom—Jerusalem, Antioch, Alexandria, Damascus, and Constantinople, with the seats of

four hundred bishoprics in Arabia, Syria, Egypt, Tripoli, Tunis, Algeria, and in Morocco and even Spain, fell into the hands of the Saracen. And all the Crusades, with eight hundred years of other various Christian effort, have never yet been able to recover the ground. And why? Let him answer who can. The power which wrought all this havoc arose right out of the desert. Humanly speaking, it was causeless. And yet we know there is some deep reason for the dread mystery and for that deadlock in history which "the abomination of desolation in the holy place" still constitutes. It will never be understood except in the light of some fulfilment yet to be manifested. Yet that very fall of the great Eastern metropolis, Constantinople, dispersed many Greek scholars with their numerous manuscripts into Southern Europe, and there began a preparation for a profounder study of the Scriptures than the world had before known, and without which world-wide translation and diffusion of the divine word would have been vastly delayed.

2. The fierce persecution of the pre-Reformation period, beginning with the burning of Huss at Constance, looked as if a spiritual Christianity was to be crushed out of the earth, and yet there

emerged out of it the Pietism of Bohemia and Germany, represented by such worthies as Francke, Spener, Jacob Boehme, Count Zinzendorf, and as Wesley in England, and Jonathan Edwards in New England.

3. The attempt to strangle the missionary impulses of Carey and his compeers by the wit and ridicule of Sidney Smith, abetted by the political jobbery of the East India Company, seemed at first to succeed, but it all served only to test and purify the movement of missions, and to rouse Wilberforce, and other philanthropists on both sides of the Atlantic.

History shows that about this time also an opposition, as from Satan himself, broke out in all sorts of virulence against the cause. Increased cannibalism, wilder fetishism, more bitter caste oppression, severer Chinese exclusiveness, and intolerance in papal lands, and absolute prohibition in Moslem territory, came on with a desperate onslaught. Gates of steel seemed to erect themselves everywhere. But God did not forsake his servants. Those same gates soon began to open almost of their own accord. Nay, the walls of Jericho began to fall down flat. Within five years, from 1853 to 1858, new and unexpected

facilities were given to the entrance of seven different countries, at least: India, China, Japan, Africa, South America, Turkey, and Mexico; countries embracing two-thirds of the world's population. It was like the sinking of vast areas of the earth's surface in some past geologic age to let in the ocean floods.

4. The abuses of the East India Company, in the early days of its history, in Calcutta and other great Eastern centers. Young Robert Clive, a daring Englishman, was one of the employees of this company. At one time he was so reckless in his course that he twice attempted to blow his own brains out, but the pistol missed fire and he awoke to a new sense of his responsibilities for reducing chaotic India to some sort of unity and decent government. He became the leader of the limited forces of Britain, consisting of only five or six thousand men, conquering Surajah Dowlah with a force of sixty thousand native Hindus, subordinating also French influence in India, which led to the founding of the East Indian Empire under Protestant Britain.

The greatness of the providential fact of the development of India for the welfare of the whole Eastern world, even as a sort of companion pic-

ture to the development of our great republic and the New World, was strongly borne in upon me in my visit to India in 1890. Until then I had scarcely observed the historic fact that the same Cornwallis, who at Yorktown surrendered his sword to our Washington, became the first governor-general of India. God seemed to have said to Britain: "You may leave those colonialists in New England, Virginia, and the Carolinas to set up their own housekeeping, and send your former agents from America to India to work out a companion result to that under way in the New World." Suppose India in the time of Clive had been left to be dominated by the French, that is, by papal influence, would there have been set up in the region of Calcutta the printing-presses of that great triumvirate Carey, Marshman, and Ward, to provide the Holy Scriptures in so many languages and dialects? Would there have been established any such base line of Christian operations for all the East as India has proved to be? The occupation by Protestant England of the mongrel, chaotic India of a century and a quarter ago, was one of the most remarkable providences in all modern history. I know there have been abuses of this power. I do not forget the fearful

corruptions of the early East India Trading Company, nor the malfeasance in office of Warren Hastings. But I also recall the magnificent moral courage of the better England that had the persistence to bring Hastings to book, in a trial that lasted eleven years. Nor should we forget that the Christian conscience of England, represented by such heroes as Wilberforce and Clarkson, thundered against the abuses of the East India Company and the English slave trade, until changes ensued that prepared the way for the best reforms of modern times.

The Sepoy rebellion proved also but the prelude to the larger opening of India. It looked at one time as if all was lost; but God had anticipated the situation and among other agencies he used this: Lord Lawrence, the high English official of the Punjab, had invited Messrs. Newton and Forman, American missionaries, to extend their mission work to the north of the Sutlej River, and a little later Sir Herbert Edwardes, commissioner of Peshawur, an Afghan city, sent for the missionaries, saying to some objectors: "India was given to England for the purpose of missions to the souls more than to the bodies of men; and it is safer to do our duty than to neglect it."

This act made the Punjab the most peaceful and prosperous province of India, and when seven years after the Sepoy mutiny broke out, that province did most to save India to the cause of Britain and of humanity. After the mutiny was quelled missions spread with new rapidity to all parts.

5. It was exactly so also in respect to the late Boxer uprising in China. God provided among the Chinese themselves viceroys like Chang Chi Tung, and Tuan Fong, and Yuan Shi Kai, who helped to checkmate the game. The tide so turned that instead of all the foreigners being cast into the sea, China has made more progress in the past ten years than in the previous ten centuries. Thus God makes the wrath of man to praise him and the remainder he restrains.





LECTURE III

THE DIVINE CONTINUITY OF THE  
MISSIONARY PASSION



### LECTURE III

FROM what was said in our first lecture with respect to the timeless basis of missions in God's own being, we are prepared to believe that in so far as the redeeming spirit of God recreates itself in us, what can be described only as the missionary passion, will characterize us. It is this that lends divine dignity to everything connected with missions. This passion springs out of the depths of the divine nature which yearns to save and bless the world. It is, of course, a fruit of the Spirit. The fact that it does not exist with much strength in some Christians is simply a sign that the natural man in the main dominates, and the Spirit of God has but little control of the personality. There are two current sayings which indicate the dearth of this passion, or the misunderstanding of it: First, "The church is only playing at missions." Confessedly this is the fact; and it will continue to be true so long as the heathen maxim still obtains, "Heathen enough at home"; so long as half the churches contribute nothing for

either home or foreign missions; and so long as many of the ministers do not preach on missions more than once a year, if they do even that. To play at missions simply means that the church has not taken its own religion seriously; that its own type of Christianity is not felt to be worth propagating. The pressing question brought home to the student body in the late convention at Rochester, by Mr. Sherwood Eddy, of India, was this: not, "Is Christianity *per se* worth propagating?" but, "Is *your* Christianity worth propagating?" Nevertheless, the passion to communicate the grace which has been experienced by the Christian soul does persist. The life of the ascended Lord has continued itself in his real followers right on through the darkest of periods.

Take for example such a character as Columba. This Columba in Ireland, in the sixth century, became fired with a desire to reach the wild Scots across the broad straits from North Ireland. So, taking twelve companions with him, he embarked in a little boat called a "coracle," consisting of hides stretched over a wicker frame, and sailed away to the little island of Iona, an island only three miles long, opposite the county of Mull on the western coast of Scotland. He there planted

his simple little monastery or mission house, built of reeds and mud. There he trained his companions and first converts, and sent them out among the rude barbaric Scots. Nor did he lay down his task until he had laid the foundations for the remarkable Culdee Church—a church which antedates by long the later Romanism and even Protestantism of North Britain.

At the ancient city of St. Andrews, afterward a center of terrific persecutions, may be seen to this day the foundation of one of the ancient sanctuaries, built in the shape of a Culdee cross, consisting of two transverse arms with a circle around the intersection. A visitor to the old churchyard of Stirling, Scotland, who may desire, as I did when last there, to look up the grave of the brilliant and lamented Henry Drummond, will find the headstone of the grave to be a red granite Culdee cross of noble proportions, while the gifted evangelist-scientist sleeps beneath the bed of bright green ivy. The pride of Scotland rooted in its most ancient religious traditions, glories still to preserve the symbol of Columba's passion for her salvation. That was a time in which Columba, at least, and his associates who Christianized the pagan North Britain of that time, did not "play"

at missions. Was there anything about it not reproducible in any time, if only the spirit of the apostolic church which made the history of the Acts should revive and truly live again?

The life of such a one as Alexander Mackay, of Uganda, who next to Livingstone, Stanley so greatly admired; or of James Chalmers, of New Guinea, who said toward the end of his career, reckoning with all that he had had to face in his heathen field, he would gladly go through it all again rather than to give his life to any other service in the world; and yet Chalmers was killed and eaten by cannibals. This, however, to him was by no means a very appalling fate, any more than it was in the estimation of Paton, who, when one would dissuade him from his work warned him of such a fate, saying, "But you may yet be eaten by those cannibals," calmly replied: "But you who stay at home will certainly be eaten of worms." Nor are such devotees to a moral purpose all on heathen fields. Neither are such characters as Booker Washington, in Tuskegee; or Miss Joanna P. Moore, who has been nearly fifty years so given up to the poor blacks of the South; or H. R. Moseley, of Cuba, any less under the passion of their high calling.

Another most misleading maxim upon the tongues of men, is that "the age of romance in missions is over." This expression indicates a sad confusion of things that mightily differ. Romance implies something sentimental—the love of adventure, activity for the sake of excitement of natural propensities, something humanistic and always of the flesh. To assume that the missionaries of any past time were incited to their work, or sustained in it by considerations or exhilarations of this sort, is grossly to misunderstand them. Was it a romantic thing for Carey, amid the opposition of his time, to break away from England and make his beginning in India under a Danish flag, in Serampore, when that of his own country was not permitted to float over him? Was it romance that stimulated him to master thirty-six different languages, and translate portions of the Bible into them? Was it love of adventure that prompted Adoniram Judson, amid the scorn of the press, even in old Massachusetts, to take his accomplished wife and sail away to India with an almost certain prospect that he would be immediately sent away by the British government? Was it romance which held him to his task even when thrown into a foul Burman

prison, loaded with irons and strung up by the feet for hours at a time to a bamboo pole in his prison pen, and later to be marched away to a lot still more cruel in Aung-Binleh, followed by his wife, with an infant in her arms, on foot, over a desert marked by her husband's bleeding feet; then to be housed in a rice shed, her infant prostrated with smallpox, while for the greater part of two years Christendom knew not whether these followers of Christ were dead or alive? Or was it romance in Mrs. Judson, during two periods of service in Burma, which led her loyally to share the horrors of her husband's experiences? Was the going of Moffat to the Hottentots and Bechuanas of South Africa, of Williams to the cannibals of Eromanga, animated by a desire to escape from the tame and to exploit the exciting and the wild? Surely there was time for such disillusionment to occur and for sanity to assert itself before they became octogenarians, as Moffat lived to be? Rather than believe that these apostolic souls were kept up by the love of adventure, I would conclude that they were stark mad. Nay, I could as easily believe that the immortal Son of God came to Golgotha for the mere excitement of the thing.



Nay, in the case of the Christ himself, and of all these his followers, they were sustained by the eternal Spirit. This living witness of the Spirit is a matter which should never for one moment be confused with mere romancing, nor with the heroism of the natural man. These missionaries of the cross undertook their modern miracle of carrying a better thing to the devotees of the heathen systems, only as they were upheld by the divine Spirit of the gospel. The real achievements of Stanley in Africa were stimulated by the discovery, in Livingstone, that the moral mystery which held him to this divine task was so ineffably divine as to shame his own mere heroics into insignificance. That divine elevation of feeling which characterizes Christian missionaries is an immediate divine creation in the soul, dependent on self-crucifixion, the fulfilment of the promise in the Great Commission, "Lo, I am with you always."

Among the most impressive personages I ever met, en route to my second visit to China, was the late Hiram Bingham. Bingham was in Honolulu with a native Gilbertese, finishing up some literary work for the Gilbert Island Christians, among whom he had lived for fifty years. He once wrote descriptive of his isolation in the islands, "I have

lived much alone, sometimes eighteen months without a solitary letter from the home land, but I have never been lonely." But even this was surpassed by Livingstone. On one occasion he found himself at Loanda, on the west coast, having traveled for months to reach it, hoping to get letters from home. An English vessel lay in the harbor, but no letters for Livingstone. The captain begged him to take passage with him back to England. He reflected on it, but declined, concluding that good faith to a heathen chief, away to the eastward, who had favored him with native attendants, required him to fulfil his promise and see those natives safely home again. Accordingly, he plunged into the wilderness and made the journey back to the country of the chief and to Quilimane on the east coast, a journey of two years. What an amazing passion in the interests of duty, and what divine sustaining power!

Is an experience like that the result of a mere sentimental errand? Is that romance? If so, God grant it may come again to earth and never depart. The divine glow which attends an experience of the surrendered life—the aureole that lights up the face of the saint at this summit of his life, is Christianity's best attestation. It

is akin to that which made radiant the face of Stephen; it corresponds to "the form of the fourth," that lived in the very heat of Nebuchadnezzar's furnace, and to the burning bush which Moses saw, ever flaming and yet not consumed, before which he took the shoes from off his feet.

I once heard at Northfield the following story from the lips of Mrs. Crosby H. Wheeler, who with her husband devoted years of service to the school work of the American Board in Harpoot, Turkey. At a certain juncture in the course of the dreadful persecution of Armenian Christians of several years ago, under the tyrannical Sultan Abdul Hamid, a marauding army was gathered about the large girls' school in Harpoot. They came intending to burn the great school building, but before proceeding they sent a peremptory demand that the young women of the school should be turned over to them for purposes well understood, and quite in keeping with the nefarious customs which helped to make up the atrocities preceding the Armenian massacres. The missionaries, however, had firmly resolved to refuse compliance with the brutal demand. They were all gathered into one building, giving themselves up to prayer, purposing if the building was fired that

they would all perish together as one martyr band. Said Mrs. Wheeler, "We expected nothing but a holocaust, but we were prepared for it. All lips were firm. Our hearts were calm, not a tear shed, while in prayer together we awaited the firing of the building that would consume us all. After a time, however, for some unaccountable reason, the Turkish officers parleyed and gave order to retire, so these thousands of soldiers marched away, leaving the missionaries and their wards unharmed." But this is the point of Mrs. Wheeler's testimony. Said she, "We were in that fearful crisis so given up to God in our expected martyrdom, that when we found it was not to be many of us were absolutely disappointed. Then the strain being over, having come back to earth again from the vestibule of glory, we fell upon each others' necks and wept aloud. We all wept as we also did when we heard of our Christian brothers and sisters who in other places had been outraged and martyred. We wept for them, but our tears were not the tears of human cowardice, but of sympathy with our brethren." Such is the peculiar elevation of which the human spirit is capable when enabled by the grace of God. This form of experience is the most precious thing in

the Christian religion. It is the spiritual resurrection, correlative to all self-dying as symbolized by the glory which fell upon Jesus after his baptism, and as wrapt him in the splendors of the transfiguration. Why should not missionaries understand this better than all others; for, in order to be missionaries at all they must become sons and daughters of the resurrection; their errand is preeminently the resurrection errand. And the distance between mere romance and the resurrection principle, realized in the soul, is simply measureless. We thus see the deep basis in historic and experiential Christianity for the missionary passion.

But now, what is the natural history of this passion? How is it engendered, and on what does it thrive?

1. At the very root of this passion in the soul is the principle of self-effacement. Yet this self-effacement is not to be sought as an end in itself; that would be asceticism; it would be morbid, and would breed fanaticism. Says George Eliot: "Don't let your candle be melted down for tallow; learn how to find yourself." The candle finds itself in the light attained and shed forth.

Buddhism has the half-truth of self-renuncia-

tion, but it is not a legitimate renunciation, one with a sufficiently worthy and personal object. It is at this point that Christianity infinitely surpasses Buddhism, for Christ himself becomes the master of the soul, for whose worthy sake we renounce; and then in his resurrection life and power we find ourselves. There is thus a transcendence of the natural through moral crisis, which is always a matter of dying in one form of life in order to live in another and higher form. This is possible only as the soul comes to a surrender of its self-life—its life of impulse—and accepts in its stead the divinely begotten life of a higher realm.

2. There ensues from this self-effacement a new vision of the Lord of glory akin to that which Stephen saw when he fell fainting under the missiles thrown by his persecuting countrymen. Doubtless it could be shown, if the testimony could be gathered, that in the great crises through which most real missionaries have been brought to qualify for their tasks, in one form or another, Jesus Christ has become unveiled to them afresh, and his presence before their face has been their unfailing inspiration.

3. With this there is further born in the soul a foreview of the likeness of Christ as possible also

for all those of every race who shall believe on him. The missionary thus becomes the true cosmopolitan.

It is the result of the anointed vision. In all our thought about souls whose salvation we seek, two pictures ought always to be before us: one, the face of one's natural birth; the other, the face of the new, supernatural birth.

A few years since, one of our missionaries, a young woman from Minnesota, was about landing from the ship that bore her to India, off Madras. There are no docks there, but steamers are obliged to anchor a mile or two out from shore, while little "sampan," rowed by the dark-skinned Madrassi oarsmen, go out to the ship and take off the passengers. As this girl stood on the deck watching the approach of one of these boats, she was horrified at the thought of descending the ship's ladder and being seated among these black men, scantily clad, their lips reeking red with the juice of the betel-nut, reminding one of so many cutthroats. After some moments of prayer, however, she said to herself, "I think I can go now," and she descended into one of these boats and took her place while the oarsmen began to pull for the shore. She began wondering if

all the Hindus were like these; if even the gospel changed them much. Shortly the boat approached the shore thronged with natives. In a few moments she observed a man in pure white garments, with a white turban on his head, elbowing his way down to the boat which had been drawn up on the sand. "There," said the missionary as she spied him, "I believe that man is a Christian. He might even be Rungiah—a Telugu preacher of whom she had heard much, and who had been supported by her home Sunday-school. Presently, the cleanly, beaming Telugu was by her side, and in good English, said, "Miss M——, I presume. We have been waiting for your coming, and I have come with a cab to take you up to the mission house. And may God give you grace for what you have to meet in India." This sister, on her furlough, delighted to refer to how this Telugu Christian was wont often to conclude his testimonies in the meetings of the native church, "Oh, friends, I cannot tell it; I cannot tell it. I have simply been redeemed, *redeemed*, REDEEMED. I'VE BEEN REDEEMED." It is not the heathen Telugu, the vile, unclean pagan that Rungiah once was, that as such is to be loved; but the redeemed, cleansed, radiant Telugu, the man potential in the



former one. It is he for whom the missionary waits, and works, and prays, and in whose transformation he glories.

4. There follows next a vision of the victorious might of Christ to overcome the power satanic which oppresses and would curse forever the heathen unsaved. For a good instance of this, let me refer you to the story of Pastor Hsi as told by Mrs. Howard Taylor. This man Hsi was one of China's scholars in the province of Shensi, and a man of great influence. But he was mortally afraid of the foreigner. He shared the prejudice of his people, that the eye of the foreign missionary if it once caught the glance of the Chinaman and looked straight into the soul through it, had power to bewitch him. The day came, however, when the saintly and now sainted David Hill, of the English Wesleyan Mission, met this man Hsi and won his confidence. Sure enough, he one day caught this man's eye, and the Chinese scholar for the first time felt that he had met a man divine—not one to hypnotize and bewitch him, but one who by the grace of Christ could exorcise the devil in him and deliver him even from the accursed opium vice. The result was that this man Hsi, himself delivered, became not only an

apostolic native preacher, but, at his own charges and with funds gathered from the natives, established scores of opium refuges and reclaimed numbers of his countrymen. Thus effective is the missionary passion when it comes to the kingdom for such a time as that. Moreover, it is encouraging to note the way of the risen Lord to kindle and rekindle from generation to generation, and keep alive this passion as was the case even in medieval times. It so wrought in Patrick of Ireland in the fourth and fifth centuries; in Boniface or Winfrid, the apostle from England to Germany, in the seventh century; in Benedict of Nursia, whose influence founded literally thousands of monasteries or Christian seminaries for the nurture of missions, as he understood them, in the eighth century; in Xavier, apostle to India, Japan, and the coasts of China in the sixteenth century. All these were aflame with evangelistic zeal, and none of them, if we may perhaps except Xavier, were papist in the present-day sense; all the forerunners of Carey, from Zinzendorf to Schwartz, were flaming apostles of this mighty passion.

And how this passion holds men to their task, even when disabled by sickness, till they are called home by death!

I know a missionary in West China who is on his third period of service. He, with one hundred and fifty other missionaries, was driven out of the western province of Sze-chuen, in an anti-foreign uprising, a dozen years ago. He returned to his post after that, and soon came home for a critical surgical operation, and returned again to that far western region. He came home a third time for a prospective third surgical operation, and about a year ago back he went to his original post, with wife and child, in the face even of protest of some who had misgivings respecting his physical condition.

At the time referred to, when so many missionaries were driven down the river, pursued in boats by crowds of Boxers, this man was treasurer of the mission of our Boston society. He would not leave his post until he was sure that every missionary dependent on him for needed funds had been supplied and gone down the river. Then he himself engaged a native house-boat and followed on. He had not proceeded far until he was overtaken by fierce, excited natives, who boarded his boat and came at him with spears. He finally dropped into the river, hiding for a few moments at a time by diving under the boat and coming

up at intervals for air, at some new point under the edge of the boat. Meanwhile these Chinese bandits were thrusting their spears down into the water first on one side of the boat and then on the other, hoping to reach and finish him. Finally, when he could no longer hide, he struck out for the shore of the river and the Boxers followed hard after him. Arrived on the shore he was soon surrounded, but he calmly stood, undismayed, and faced them, until all at once one of the leaders said: "Oh, he's a good man, let him go." He regained his boat and proceeded down the river in safety. Once after he had spoken of this experience to a home audience, a friend quizzed him thus: "Brother B——, what particular text of Scripture came to you while you were down there under that boat holding your breath expecting instant death?" The quiet man replied: "Oh, there was something better than that; the Lord Jesus himself was there." Therein, again, is revealed the secret of the fascination which fills the soul with a passion divine, and holds the missionary apostle to his task. It is peculiarly of God, and has no second.

LECTURE IV

THE LANGUAGE-ELEMENT IN THE  
COSMIC PLAN



## LECTURE IV

**B**Y this title I have in mind the plan of the whole in our economy, as redemptive, under which, as the unifying principle, the thought throughout these lectures is grouped.

Still keeping in mind that missions are organic to Christianity, we come to the place of language as a medium through which things are done both on the part of God and man. Accordingly, the place of language in the ongoing of the kingdom is a very important one. It is so not merely because it is the medium of communication, but also because of the disciplinary values that are associated with its acquisition and use in such a multitude of forms.

I first remark upon the marvel of the gift of language as a psychological phenomenon. For a full statement of the principles connected with this subject, I refer you to a remarkable book published about three years since, entitled "Brain and Personality," by Dr. William Hanna Thompson, of New York, who is one of the foremost authori-

ties on brain mechanism and function, as against the materialistic view that thought is a mere product of brain secretion. To begin with, we are to observe that the only created being who has power of abstraction and reasoning, and can use speech to express it, is man. The gift of speech is not congenital, as hearing and sight are, but is acquired by the human soul's own personal activity through the first two or three years of its life. The amazing fact is, that the infant through its own soul activity modifies its own brain anatomy, after the brain has been created. How do we know this? I answer, by a long line of experimentation, carried on not by theologians or even metaphysicians, but by physiologists, surgeons, and doctors, who, having registered, step by step, the stages in their scientific progress in the investigation of brain mechanism and its functions and disorders, have attained to certain results. Most of the discoveries are so recent that they are scantily known even by professional men not specialists in the study of the brain.

The principal starting-point in the line of things just mentioned was with the famous French surgeon, Broca by name. It was he who discovered that a particular convolution of the gray matter



of the brain, located back of and above the eye, not larger than a hazel-nut, is the physical seat for all the word-registering and word-making power that a human being has. Of course this convolution is only one of something like thirty others, which have been located in the brain matter for other functions, *e. g.*, for sight, hearing, etc. But this one convolution that has the word function or power, is called after its discoverer "Broca's convolution." It has longer been known that, whereas, every human brain is composed of two lobes exactly alike, in fact, only one of these lobes is used for the purposes of our life. The other one seems to be held in reserve as an instrument that can be put to use if the other breaks down, provided it is not too late in life.

Now, here is the astonishing fact that the lobe, be it right or left, which is used for speech is always determined by the hand most used in infancy. The infant begins to express itself by the movement of its hands; that is its power for expression prior to its acquisition of the power to speak its thoughts. If the right hand is most used, then the Broca convolution which begins to come under training by the child is in the left lobe of the brain, but if the child is left-handed, we may

be certain that it is educating the convolution in the right lobe of the brain; *i. e.*, the infant determines by its own thought-power what part of its brain anatomy or mechanism, for the understanding and speaking of words, shall be modified and disciplined. In other words, the thought of the soul is prior to modification of the material of the brain, and it is to-day one of the surest proofs that man is primarily a spiritual being rather than a creature of mechanism, according to the deterministic philosophy. Thus far, at least, there is no explanation, except that man was so made by his Creator, that his soul and not the mere machinery of his wonderful brain shall govern. Great scientists have long recognized the distinctive dignity of man as a thought-originating animal. Even Huxley says that this mark which distinguishes him as far removed from the mere animal—even of the most highly organized anthropoid ape—is Andes-high above all other creations; and Doctor Thompson has put a modern emphasis, not previously known, upon that by his remarkable work that every Christian teacher and even philanthropist ought to know. It is the gift of speech that has elevated man, reverently viewed, almost to the height of deity.

I pass on to note, in the second place, the great diversity of tongues now existing among men, the structure of each of which is based on a unique psychology. Many of these are associated almost organically with the rise of great nations. For example, the Hebrew, the Chaldee, the Phœnician, the Syriac, the Egyptian, the Arabic, the Latin, Greek, Germanic, Slavonic, and Romance tongues, the Chinese, Japanese, the Hindi, Persian, African, English, and manifold unwritten languages in Polynesia and elsewhere.

How came the diversity? While the Bible does not give the philosophy of the matter, and philology is self-conflicting in its results, yet the Bible affords more light on the subject than all other sources combined. The account embraces the following elements:

1. The original account of the naming of the animal creation by the first man of Eden, corroborates the deep psychological fact above referred to as to speech being the mark of God's supreme creation. When Adam named the animals he characterized them. He thought and spoke respecting their qualities and characteristics.

2. The historic confusion of tongues at Babel, probably marking the loss of the original lan-

guage. This was catastrophic in character. The tongues left them were not necessarily many, but enough to enforce segregation, and with it tribal distribution of the human seed abroad over the earth.

3. The prevention of the wilful purpose of man from circumventing the providential purpose to people the earth in diversified and complex ways, and in all parts.

4. Probably the pagan device was worked up by some foremost personality, perhaps Nimrod, the cunning designer, the satanic plotter, and so the *mighty spoiler* rather than, as the Common version reads, "The mighty hunter." The temple of Belus, or Birs-Nimrod, of historic fame, is probably to be closely associated with Babel, if not identical with it.

5. The tower was an archetype of those religious symbols whose devotees always sought out the high places. Ararat was a mount of salvation after the deluge, Moriah to Abraham, and Mount Zion to David. So the ceremonialism of the pagan who seeks to counterfeit true religion, glorifies and deifies high places in lieu of the most high God. We see instances of it in the Homeric Olympus, the Capitolium of Rome, the Parthe-

non at Athens, and in the myriad pagodas of the far East. From one hilltop near Pagau, Burma, you may count nine thousand of these pagodas in full sight. In one enclosure in Mandalay, a city filled with monasteries and idol shrines, there are more than ten thousand pagodas, within which are marble slabs containing the complete text of leading Buddhistic scriptures, the chiseled letters being filled with pure gold leaf—all a work of merit contributed to Buddha by one Burman king of the past. These shrines fill an area I should think of a dozen acres. Throughout China, on all the historic hilltops, these pagodas rear themselves, suggesting the horrid pagan ægis under which the whole empire lives its superstitious life. One cannot look upon them without an overwhelming conviction that the origin of them all was the Babel tower of Genesis.

6. The confusion of tongues wrought at Babel was but symbolic of the deeper confusions of all sorts which sin and selfishness work in the various relations of life. The great students and masters of antiquity—like Sir William Drummond and others—corroborate the testimony of the Scriptures in three very important particulars:

(1) That all the languages of the earth are

fairly reducible to three, viz., Sanskrit or Indo-European, the Semitic, and the Tartarian or Turanian.

(2) That the several races of mankind are from three families, corresponding to the sons of Noah.

(3) That these all arose in Iran or ancient Shinar. No historic facts of antiquity are better attested than these.

I said a few moments ago that a close study of language or philology reveals a peculiar and distinctive psychology, out of which the language itself seems to have arisen in a past golden age. Doctor Richter, of Germany, now one of the foremost historic authorities on missions, and who was at the late Rochester convention, told several of us, who together met him, that it has been discovered in the light of varied experience of thoughtful missionaries on the west coast of Africa, that the language known as Bantu is the parent stock of no less than one hundred and twenty-four dialects spoken by the rude, unlettered tribes of Africa. Of these the Swahili—in which Doctor Livingstone mostly spoke when he taught the gospel to the barbaric tribes among which he moved—is one of the principal sub-

dialects. A great linguistic genius in Hamburg, Germany, Doctor Meinhof, has discovered and worked out the grammatical or psychological framework of the one hundred and twenty-four dialects referred to, and he declares that they have at bottom the same identical grammatical structure. And this discovery is of so much practical value that Lutheran societies in Germany, conducting work in West Africa, now send their missionary candidates to Doctor Meinhof that they may be taught the principles of this Bantu family of languages. These can be learned in three or four months, and these mastered, any capable missionary can learn any one of the one hundred and twenty-four sub-dialects in Africa in a few months more.

Now here is an astounding fact as bearing upon the practicalities into which the church is being led, in getting at the world with the gospel—in bringing them back to Shinar. Not a native animistic African exists who has the remotest idea where that remarkable Bantu language originated, or even of the extraordinary psychological framework that marks its derived dialects. Here is a fact to be pondered by those students in comparative religion, who are inclined to build on the

extreme theory of evolution. Do facts like the above corroborate the hypothesis that the animism, the demonology of the superstitious, unlettered pagan mind, marks a stage in the progress of evolution upward, or does the rare psychology of the Bantu language corroborate the idea that there was a golden age in the remote past from which these African tribes have sadly degenerated, as their language has? They certainly have not among them now mental geniuses equal to the structure of the original tongue from which their dialects came; and if they had, how could one hundred and twenty-four different types of speech so construct themselves as to find a basic unity in the one Bantu language? The truth is, that the philosophy of language, or real philology, confirms the Scripture accounts as far as it goes, and without the Scriptures we are all at sea.

Over against Babel, and all it stands for in Scripture, are set two great facts of the New Testament: First, the revelation of Jesus Christ as the eternal Word, *i. e.*, as the divine reason and expression, or speech of God's universe. Through him all creation, providence, redemption, and revelation are mediated. When he is understood he becomes the *raison d'être* of the universe for



our understanding. As Broca's convolution is the nerve center in the brain in which all word-receiving or word-speaking power is located, so Jesus Christ, the Word made flesh, is the throbbing nerve center in the intelligence of the universe where God registers his thought and speaks his truth, and through whom we, ourselves, become enabled to speak forth the unsearchable riches of his grace to our fellow-men.

The next great fact in the New Testament is that the coming of the Holy Spirit at Pentecost was associated with tongues, first in the tongue of fire, which sat upon the head of each person in the upper room; and, secondly, in the divine gift which enabled the church on its natal day to speak and hear in so great diversity of tongues. Now this matter of tongues at Pentecost is of immense significance. As to the tongue of fire, it was not a "cloven tongue" like that of a serpent, but there appeared tongues "distributing themselves," as the rendering in the margin reads, until it sat a complete tongue upon the head of every one—not on a few ecclesiastics, a few cardinals or bishops, or even a few apostles. It sat upon the head of all—upon the head of common men, upon the head of women as well as men. It

took its seat there as in a cathedral chair. (The very word translated *sat* is derived from the same root as *cathedral*—a building construed by the hierarchy of Rome and by the Anglican Church as a bishop's seat or throne.) This implies much, with respect to the sublime functions mission-wise, which belong to every individual of the Christian church, and not merely to ministers or high church ecclesiastics. Then was not this tongue of fire significant of the work of preaching through the living voice, which can never be supplanted or relegated to a second place in the church, and especially in Christian missions?

And then, as to the gift of tongues which came that day, was it not prophetic of a peculiar grace for language work in the outlying world and to the ends of the earth? This grace, to my mind, in the light of the great linguistic achievements since, in the history of Christian missions, and yet persisting, is scarcely less than miraculous.

There are two ways in which this has worked out: First, in the giving of written languages to unlettered peoples. More than one hundred such languages have been reduced to writing by Christian missionaries during the last century, and a goodly number of them long before.

I here mention two names in very dark periods of the medieval past which I cannot think of without the most thrilling sensations. The first is the name of Ulfilas, born early in the fourth century. This man was either a native Goth or a captive from some region south of the Danube, carried away in his early life among the warlike and fierce dwellers to the northward. But he was a man of strong personality. Tradition says that at twenty-four years of age he was sent by King Alaric, of the Gothic people, to Constantinople on an important errand. The errand performed, he settled in Constantinople and gave himself to the Greek language and literature. At the end of this time he was strangely moved to go over again beyond the Danube and give an alphabet he had invented to the Gothic peoples. He reduced their language to writing, and then patiently began and wrought out a translation of great parts of the Christian Scriptures. In short, he gave the Bible to all that portion of Southeastern Europe and laid the foundation for all the Germanic literature in the world. In the library of the great university of Sweden, at Upsala, you may see his *Codex Argentæus* (or silver codex), written with silver letters on a purple parchment.

which is the most important of his translation work. Slowly, indeed, did the Goths come under the power of those Scriptures in our spiritual understanding of the term, but they came; and tradition says that when they swooped down upon Rome and shattered the empire, they spared many Christian sanctuaries, and out of the broken Roman power emerged at length Protestant North Europe.

Two other remarkable names that go together—for they were brothers—are the names of Cyril and Methodius, the one a philosopher and the other an artist, but both fired with a zeal to give first written language and then a translation of the Holy Scriptures to the Slavs. They pursued their task until, first in Crimea, then in Bohemia and Moravia, and in large parts of what is now the Russian Empire, they planted the divine word. They may have been actuated by motives partly political and diplomatic; for there was much of that in the world at that time, yet nevertheless they were apostles to the whole Slavonic race, and to this day Cyril's version of the Scriptures is the authorized version circulated throughout Russia and the Greek Church. What Jerome's Vulgate was to the Latin, what Luther's

translation was to the German, that were the Scriptures of Ulfilas given to the Goths, and Cyril's to the Slavs. What missionary of modern times, what student in any Christian seminary in the world would not rejoice to have a part in such a work for any people as characterized these apostles of the fourth and ninth centuries! There is not a university in all Germany, or France, or Britain that does not owe its very existence and all the literature in their vast libraries to the early seed-sowing and fertilizing work under God of Ulfilas and Cyril.

The more important way in which the gift of grace for language work has wrought out in missions has been in their wide translation of the Scriptures. Parts of the Bible, at least, have been rendered into the language and dialects of more than five hundred peoples, covering all the most important nations.

The work of Carey alone was monumental. He translated into thirty-six languages. He wrought with such intensity that he could not find in all England the money with which to publish the results of his work. He outran his time by half a century in this regard. Accordingly, he and his companions set to work to earn the money

necessary. They set up an indigo factory, and besides, Carey turned in the great bulk of his salary which he earned as professor of Sanskrit in a Calcutta college. From that time on until his death, working without a furlough for forty years, his wife afflicted with an unbalanced mind, he turned in and accounted for to the treasury of the English Baptist Missionary Society the sum of nearly four hundred thousand dollars. Even Marshman, his associate, preceded Morrison in translating at least the Old Testament into Chinese. A copy of this version I found in the public library of Hong Kong three years ago; and yet little or no reference is ever made to that marked achievement in recounting the foundation laying of missions in China.

The work of Judson also in his Burman Bible and dictionary was epoch-making. Another astonishing and typical work is that of Morrison. Note what it embraced: Morrison worked on his dictionary sixteen years, and in connection with it gathered a library of about ten thousand Chinese volumes. His dictionary demanded six large quartos, contained four thousand five hundred and ninety-five pages, and forty thousand words, and it cost sixty thousand dollars to issue

it. It is as much an encyclopedia as a lexicon, containing biographical, historical, and other matter pertinent to national customs, systems of belief and practice, and is a general repertory of information on all matters that throw light on Chinese character, life, and literature. And this was the work of one man within about thirty years, in one heathen land, seeking to convey to Chinese minds the riches of God's inspired word, the translation of which followed upon his work in lexicography. Respecting the difficulties in all this, Milne, Morrison's first colleague in China, says: "To learn Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah!"

Doctor Hepburn's work in Japan is another typical achievement in this realm. He went out to Japan as a medical man and achieved amazing success. But he was so moved by Japan's deeper needs, that he devoted himself for thirteen years to making a dictionary of the Japanese language, and more than twice as long he wrought in translating the Bible. But that was a great day in Japanese history when, in the oldest church in Tokyo, the completion of Bible translation was

solemnly commemorated. Before a great audience he told the story of the work, and lifting up five superb volumes, he formally presented to the Sunrise Kingdom the complete word of God in the tongue of Japan. Taking in one hand the New Testament and in the other the Old, he said, as he reverently laid them side by side: "A complete Bible! What more precious gift—more precious than mountains of silver and gold—could the nations of the West offer to this nation! May this sacred Book become to the Japanese what it has come to be for the people of the West—a source of life, a messenger of joy and peace; the foundation of a true civilization, and of social and political prosperity and greatness."

It is now pertinent to inquire who it is that has accomplished these prodigious undertakings of reducing these barbaric jargons to writing, to grammatical principles, and so colored and chastened speech as to make it speak the vernacular of God's kingdom of grace. Who is it that thus has made possible a literature which alone can give any people permanence, and growth, and intellectual and moral value to the world? Who is it that, by translation, has put divine revelation into the hands of people that were without it for



millenniums? Who but the missionaries of the cross! And why has this colossal work been confined to them? Why haven't the navigators done it, the trader, the diplomats and consuls, the adventurers and globe trotters who come home and fill the air and sometimes the journals with aspersions on the missionaries? There is but one answer. The missionaries have been the only men with the requisite motive; these Judsons, Jewetts, Bingham, Cushings, and Eric Lunds, and a great number of others, ancient and modern, have had the passion to save the world, and hence such power as linguists. The amount of intellectual and moral discipline requisite to master so many languages, thus helping to undo the mischief of Babel, is also one of the great assets of the kingdom of God. Who can think the thoughts of God over again after him like the scholarly, devout, and impassioned missionary?

Listen to the testimony of one such who has been an apostle to East African tribes, Willis Hotchkiss, of the American Friends' Mission. Mr. Hotchkiss is describing the intense anxiety with which he struggled to get out of the natives the one solitary word for Saviour, and he thus speaks:

“ There was one word which it took me two years and a half of persistent effort to get. It was in my thought by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the camp-fire. I listened to their stories, and finally my head man, Kikuvi, told a story from which I hoped much, the story of a man who was attacked by a lion. But he never said a word that I could construe to be the one I wanted. I was about to turn away, when he turned to me and said, ‘ *Bwana nukuthaniwa na Kikuvi* ’—‘ The master was saved by Kikuvi.’ I immediately said to him, ‘ *Ukuthani Bwana?* ’ ‘ You saved the master?’ ‘ Yes,’ said he. ‘ Why,’ said I, ‘ this is the word I’ve been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God, died to’—Kikuvi turned to me interruptingly, his black face lighting up in the lurid blaze of the camp-fire, and said, ‘ Master, I understand now! This is what you have been trying to tell us all these moons. Yesu died to *save* us from sin and from the hands of Satan!’ ” Hotchkiss adds: “ I have dwelt four years practically alone in Africa. I have been thirty times stricken

with the fever, three times attacked by lions, and several times by rhinoceri, a number of times ambushed by the natives, for fourteen months never saw a piece of bread, and have eaten everything from ants to rhinoceri; but let me say to you, I would gladly go through the whole thing again if I could have the joy of again bringing that word 'Saviour' and flashing it into the darkness that envelops another tribe in Central Africa."

May God bring us all into fellowship with the passion of one who could feel like that respecting even one of the keywords of the religion of Jesus Christ; even of him who was the Word made flesh, and who dwelt among us to fill us with grace and truth that we might in turn pass these on to earth's remotest bounds.



LECTURE V

RECKONING WITH THE ETHNIC  
SYSTEMS



## LECTURE V

PERIODS of missionary effort, and also their forms, vary with their spheres of operation. For example, the apostolic and sub-apostolic efforts were confined to peoples speaking in the main only Latin and Greek, and flowed eastward through Nestorian and Persian agencies. Beginning with the Apostle Paul was the accompanying movement to Christianize Europe. Then, after a long interval, ensued the new modern attempt to evangelize the universal pagan world, by far the most difficult of all the religious undertakings of mankind.

Up to this time the principal successes in work among pagan peoples have been won among the simpler peoples—animistic and fetish-worshippers—like the Karens of Burma, the non-caste peoples of India proper, various tribes in Africa, and the islands of the Pacific. Many reasons might be given for this. The results, however, among the simpler peoples, in themselves, are great and significant, and we cannot doubt

that in the end a still greater glory will accrue to Christ, when the historic ethnic systems bow to him. Perhaps also, had our fathers been compelled to deal with the more complex problem first it would have led to hopeless discouragement.

The ethnic systems are here, and they must be reckoned with if Christ is to have the honor which the Scriptures promise and which is his due. But I know of no task more difficult. It is easy to call these systems false, and let it go at that. But this will not suffice, and in the end Christianity itself would be discredited if that were all we could do. Confessedly, the ethnic faiths are more systematized and complex, and require a line of treatment very different from the crude heathenism of the simpler peoples.

But how did any of these religions come to be at all? The question is by no means easy of answer, and is of deep interest. We may answer in part as follows:

1. Man is a religious animal—necessarily so, because men are personal, originally made in the image of God. The religious instinct does not arise from without; men are born with it. Hegel speaks of the religious consciousness as “the dignity and sabbath of the human life.” Vinet says:



the very crude and incoherent notions of savage tribes, filled with superstitions as they are, are "the painful cries of the soul torn from its center and separated from its object." It is human to reach out after the invisible and the eternal. One cannot think and not do so. Man is a dependent being, and always knows it.

2. The natural conscience keeps alive the sense of accountability, although there may be only relative degrees of illumination.

3. There are many surviving traditions of a primitive but lost revelation, which despite all the damage wrought by ancestral departure from God, still leave men with enough light to afford the alphabet of a gospel. Doctor Ashmore used to speak of a gospel of nature, and an ante-sunrise faith. Cornelius had both.

4. The distortions of primitive truth by corrupt priestly influence account for much of the crass, foolish, and gross depravity that we find in Hinduism, Taoism, and Buddhism. Brahmin priestcraft, Taoist conjurer, Mohammedan dervish, and fetish witch doctor all have been busy. Satanic influence and demonology have filled heathen lands with their corruptions and lies. The late Dr. J. L. Nevius, of China, declares that the

non-Christian religions as they exist, instead of being steps in an upward evolutionary movement from error to truth, were rather "skilful devices through which men fell away from truth and covered their departure in the interest of lies." These forms of idolatry, while they give hints of an original revelation of God in the human soul, are with the most consummate art so devised as to leave the soul farther and farther from God; they have really done far more to turn the truth of God into a lie than they have done to keep alive the remnants of original, natural truth, with which the animists started. Paul's characterization of the tendencies of human nature is borne out by all close observation of heathendom. Men in sin do "not like to retain God in their knowledge."

It is true that heathen systems have lying back in their natures some deep sense of God, and some responsiveness to moral principles, but still, practically, the heathen are awfully estranged from God. God is so far away that he is practically ruled out of the religious life, and his place is taken by demons or phantoms. In the ethnic religions we have some half-truths, *e. g.*, Hinduism teaches the immanence of God, but in such a way as to belie his infinite transcendence. Bud-

dhism teaches the transitoriness of human life, but in a morbid and pessimistic way, and on the wholly false ground that existence *per se* is an evil. Mohammedanism teaches the unity of God, and his supreme authority and power to which all life should be subject, but there is no tender love and grace in its God, nor a loving, forgiving, and cleansing power. Confucianism teaches the solemn dignity of our human and family relationships in some sort of an ordered society.

But Christianity teaches every truth in all these other beliefs, and in a vastly truer and more wholesome way. It has the balancing principles which these systems lack. Besides, these systems all justify the most hideous moral evils.

The success of systems like Mohammedanism, Hinduism, Buddhism, Confucianism, are in part explained by the enthusiasm of mere zealotry. And the reason why none of these systems keep themselves pure is that, despite some excellent ideals in them, corrupting animisms and demonologies keep creeping into the natural mind as there is no inner power strong enough to lift up a standard against them.

When a pure Christianity meets mere animism, one of these unsystematized religions, like that

of the Karens, Kols, or Bantus, it wins a comparatively easy victory. The reasons why it is so difficult to meet a systematized paganism are many; *e. g.*, 1. It is buttressed by an ancient historic cult; it has a hoary and venerated literature; it has an institutionalism with priests, monasteries, museums, etc. It has a philosophy of some sort, a reasoned standing-ground, with a sense of social—in some sense spiritual and national achievement. Pride, reverence, even self-respect, are within or behind it.

2. The great systems have each been linked with types of civilization, marked and powerful, like the Chinese, the Indian, the Persian, and Arabian, the Egyptian, and the Japanese. They have been skilfully adapted to temperaments and climates also. And the problem of their dispossession by Christianity is most complex. It is not a mere matter of the action of a gospel message upon a *tabula rasa*, as of a sensitized photographic plate; it has to do with a thousand elements open and hidden in the thought, habit, and environment of varied peoples.

3. Great names, real or mythical, stand behind these systems, and they exercise an immense power upon the imagination, sensibilities, and

consciences of the people. Mohammed, Confucius, and Gautama, "from their urns," rule their votaries, as the idealized characters of Cromwell or Washington, politically, do the English-speaking peoples. To many these names are greater even to their devotees than is that of Christ to many nominal Christians.

4. These religions really divide the earth's territory with historical Christianity, and even become nationalized, so that to give them up is considered national treason. The one hope for Christianity is that, as it antedates the birth hour of Jesus of Nazareth into the world, going back not only to the protevangelium in Eden, but to the Lamb eternally slain and eternally native both to the nature of God and of man, so it will yet show that it is something greater than a rival cult, even the complement of all that is best in all the mere systems, and the conqueror of their evils. Nor need we doubt that, relatively, the great historic systems have had in them, or despite them, some elements of blessing to the peoples whose thought they have ruled. In simple justice and truth we must say these things. Nothing is gained by unreasoning denials. We must not judge these religions by the worst that is in them any more

than we would judge the health of humanity by what we see in the hospitals, but by their best and worst. This value, however, remains to all religion. Man is not only *ἐκ Χριστοῦ* but *εἰς Χριστόν* (not only of Christ but also for Christ). But for this in the nature of those things which constitute man a religious animal, we would be deprived of our highest encouragement to missionary effort.

We lose nothing by granting that all religious systems have their native root in the religious nature of man. Christianity has this factor in common with all other religions, but it can be shown that in addition Christianity has been favored with a special and final revelation from God, bearing in its message the secret of the gift in pure grace, able to recover man from his sin and ruin.

The faulty view of comparative religion which builds on the assumption that all religions alike are legitimate products of the faith in the unseen which is natural to man, and that Christianity is nothing more than a high development of native instinct, a purely naturalistic product, and nowise final, is here seen; that the differences between Christianity and other systems are purely relative, even accidental, is the parent of inexcusable confusion.

Of course a half-truth is here. Christianity indeed is native to man, as all religion is. In this respect it has much in common with other religions. This granted, however, it is always legitimate to go on and point out the respects in which Christianity is superior and final, and has power to save in the very largest sense and unto the uttermost. The true way to meet erroneous conceptions in the realm of comparative religion, such as that above stated, is not to take up a narrow attitude toward ethnic religions, but to examine these various systems by instituting a thorough comparison. After this has been done then will stand out all the more clearly the points at which Christianity, in contrast to them all, is supreme. We are better equipped at this time, when all religions are better known, than at any previous period in history to make this demonstration. In Christianity, revelation is the complement of reason and the natural. The identity of human reason, as far as it goes in its deliverances wherever found in any system, is essentially consonant with the divine, and so the Bible throughout implies. On this basis the missionary need never fear to commend what good there is in any system, and then relate it to the

higher good in Christ. We need not fall into the error of the Jews, who because God temporarily isolated them for large purposes for the whole world, thought they were elected to a mere favoritism for their own sakes, and so assumed bitter, and haughty, and hostile airs toward the uncircumcised, calling the Gentiles "dogs," etc. The Bible has many protests against this essentially ungodly spirit. The Prophet Amos (9 : 7-9) taught Israel that Jehovah had placed other nations in their lands in the same way and by the same spirit in which he had led themselves out of Egypt. He led the Syrians from Kir and the Philistines from Capthor, and the prophet declared that God would judge Israel and Judah for their sins by the same moral law by which he condemned those nations, only their punishment would be heavier as their light was greater. The Prophet Malachi (1 : 11) shamed the formalism of Israel that brought begrudged, polluted offerings to his altar, and reminded them that a pure offering was being made to him by races outside the Jewish pale: "For my name is great and terrible among the Gentiles, saith the Lord of Hosts."<sup>1</sup> Jesus himself declared to the Jews of

<sup>1</sup> Standard R. V.



his time, "Many shall come from the East and the West," that is, from heathen nations, "and shall sit down with Abraham, Isaac, and Jacob, but the sons of the kingdom shall be cast out." Christ's attitude to Samaritans and Gentiles, to the Roman centurion and the Syro-Phœnician woman, whom he tested so severely, all go to show that Jesus conceived saving faith to consist of a right moral attitude to the degree of light one has. Peter discovering how the Spirit of God had fallen upon the centurion, who in the spirit worshiped and gave alms and coveted yet greater light, said: "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." Paul, as the great missionary to the Gentiles, and the model worker for all time, "became all things to all men," whether Jews, Greeks, or barbarians, and utilized degrees of light from nature, as in his sermon at Lystra, or even from the practice of idolatrous worship, as at Athens, or from the Jews in their synagogue practices. He sought points of contact. He presupposed that God had been at work before him, and working along the line of least resistance he won his gospel triumphs.

To merely proselytize from one form of religion to another is not a wise method of working, but is simply to intensify the rivalries of religion considered as partisan. How Jesus rebuked the Pharisees for efforts of that sort. What is needed is to awaken a new realization of that for which one at his best already stands. Better to find a common platform of brotherhood on which to place your feet, then either you may be helped or you may help others to something higher. All men need to be awakened from within. Attacks from without only harden. We need to gain individuals, who in turn will become centers of propagation to others. Whom men ignorantly worship, Him must we interpret to them.

So far as there are elements of natural religion, true in themselves in any one, there is no occasion to displace them. Such factors of religion, wherever found, are to be complemented by "the true light which now shineth."

Christianity in its normal exercise acts on the baser elements in other systems—as in its own—as quicksilver acts on pulverized gold-bearing quartz; it gathers the particles of precious metal hidden in the coarser element. In this process the quartz and the mica are discarded, but there

is no quarrel with, much less contempt of, them. The quicksilver helps to bring to its own, to fulfil the quartz for bullion or for coin-current. And so Christianity would bring to its self-realization the truth latent in the ethnic systems, while properly eliminating and discarding the baser stuff. The missionary patent of Christianity is mainly the right to impart and share its grace with all mankind.

Christianity is in conflict with no soul who, in the light he has, acts penitently and believingly toward his highest ideal, whether it be exercised by an Abraham, a Plato, a George Müller, or a Socrates. A fetish-worshiper in Africa refused to complete a bargain with a European trader for some cattle until he should have time to return home for his forgotten fetish. Would that some nominal Christians in our land would stop in their transactions till they took time to consult their forgotten God.

But having made these discriminations in the interest of equity and truth, we must not allow ourselves to be misled into the notion that, after all, one religion relatively speaking is as good as another; that Hinduism is sufficient for Hindus, Buddhism for Buddhists, and even demonology

will do for the poor animists. At the very least, Christianity is the complement, the fulfilment of all the aspirations and longings of that which is highest in all the religions. But it is vastly more than this. It is competent to correct all their evils, abuses, and profanations, and this is absolutely necessary in order to any real and worthy standard of salvation. Accordingly, it would be but trifling did we not point out the dreadful defects and evils which so conspicuously characterize all heathen systems. One who really knows heathenism as it exists and dominates millions at this hour, and who would not confine himself to mere academic notions derived from the cloister, must recognize this or become the victim of self-delusion. And he will delude others. A teaching of comparative religion which conducts itself thus is not worthy of a moment's respect. The truth is, that actual study of the ethnic systems will reveal that elements false and corrupting derived from the philosophies in them, say of pantheism, or ancestor worship, or the fatalism of Moham-medanism, have rendered the systems at those points vastly worse rather than better for their philosophies. Simple animists are much more reachable by the gospel than the victims of sys-

tems that have been so perverted and at many points so prepossessed by speculative falsities. Said Jesus, "All that ever came before me are thieves and robbers"—an expression worthy of the most profound reflection. It is no dictum of a mere rival in philosophy, but of One who was before and above all philosophies.

I quote two or three witnesses that will not be suspected of perversity or even prejudice. Max Müller, of Oxford, begins his preface to his translation of the sacred books of the East with these cautions:

"Readers who have been led to believe that the Vedas of the ancient Brahmins, the Avesta of the Zoroastrians, the Tripitika of the Buddhists, the kings of Confucius, or the Koran of Mohammed, are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple teaching, moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised, but I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on

a more truly historic basis." Müller explains that "it is but natural that those who have studied from translations only would naturally have eyes for the bright side chiefly. The bright features attract attention, the dark as they teach nothing escape notice. . . Even scholars who have devoted life to real study are inclined, after having disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only, rather than display all the refuse from which they have had to extract them." He warns amateurs and dilettantes in this realm. Müller declined to translate many paragraphs in these ancient writings, because they were too offensive for the taste of English readers.

Macaulay will not be suspected of giving testimony particularly partial to Christianity, and in his famous speech on the "Gates of Somnauth," he thus speaks of the superstitious system of Hinduism: "As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods as the priests. Crimes

against life, crimes against property, are not only permitted but enjoined by this odious theology."

Meredith Townsend, the present editor of the "London Spectator," was for many years a resident of India, and has written a notable book, entitled "Asia and Europe," in which he analyzes Hinduism in a most masterful way. Subsequent to the Chicago Parliament of Religions, in writing on the core of Hinduism, he took pains to review some of the extraordinary claims of Swami Vivekananda. In doing so, he thus speaks: "The curse of India is just what is the worst idea of all India, that morality has no immutable basis but is deemed by every man a fluctuating law. The Hindu mind holds the most diametrically opposite facts as though all such facts were true. There is an absolute want of ethical reality. There is nothing to bind together religion and morality." But of what sort is a so-called "religion" that is not bound to morality?

Mr. Townsend goes on to say: "This explains why the holiest city in India is the most vile and accursed. The most loathsome carvings in the world are on the friezes of the holiest temples, on the bank of the most sacred river of India." I myself once spent parts of two days in that same

city referred to, the sacred city of Benares, and could not escape seeing the vile temple friezes referred to. I saw the dreadful funeral pyres, the horrid old, dusty alcoves of temples of marvelous architectural form and device, in which were groveling lean, starved old fakirs, who had not in half a lifetime washed their putrid bodies, nor combed the long, matted hair which fell to their feet in ropes of matted filth, and alive with vermin; these men begging for alms on the one hand, and receiving the worship of their stupid co-religionists the next moment. Thousands of pilgrims every morning can be seen rinsing their mouths and drinking in the poisoned putridities of the Ganges, in which constantly float the decomposing carcasses of half-burned human dead; and as I left that profane—rather than sacred—Mecca of Hinduism, I felt ashamed to look a decent member of my race in the face. I said to my traveling companion, “It might be said of us, as the people of Florence used to say of Dante after he had published his cantos on the *Inferno*, ‘There goes the man who has been in hell.’ Only in our case it was more literally true than it was of Dante.” Besides, Dante’s imaginative peregrinations were at least free from the gross bestiality of Benares.



Coming to Mohammedanism it may be enough to repeat what one has said of it, "Wherever it has gone it has either found a desert or made one."

Then the comparative barrenness of all these systems for thousands of years in personal, family, social, and national relations as utterly inadequate to meet the higher needs of the human family, is their own worst condemnation. Their very languages in destitution of words for fundamental moral ideas and conceptions are proof of their barrenness. Personally, I have little sympathy with the hope expressed by Phillips Brooks, Cuthbert Hall, *et al.*, that these Eastern systems will ever contribute much to the enrichment of Christianity. Our contact with Orientalism, historically and psychologically, may help us better to understand our Bibles, and the "Eastern soul" and Eastern temperaments when renewed by Christ will enhance his glory, but Oriental heathenism as such will add nothing of value.

We now hint briefly at some of the elements which we deem to be involved in a practical qualification for the missionary who would wisely reckon with these faiths, and become competent

for the pressing of Christianity upon the adherents of these colossal ethnic systems :

1. There must be first on the intellectual side of the qualifying process an actual knowledge of the systems—at least of some one system—a knowledge acquired not only in the best of libraries with a mastery of the literature of the subject, but that book knowledge supplemented, in large part corrected and balanced also, by a residence of years in the midst of the people from the highest to the lowest, who have been dominated by the system. No one man will find life long enough to master more than one of these systems. The best recent illustration that has appeared of one who has had both the scholarship and the actual missionary experience by residence among a people to qualify highly for this task is Johannes Warneck, for a score or so of years a missionary in Sumatra, now residing in Germany, a superintendent of missions, and who has analyzed, interpreted, and published to the world the real problem of animism for Christianity. His recent book, “The Living Christ and Dying Heathenism,” represents the type of analysis and practical suggestion which should be wrought out for every one of the non-Christian systems of the

world. This would represent a form of achievement which, so far as I know, few universities in the world have a man equal to. Nor can one be competent as a teacher in comparative religion until he has come to know and experience Christianity itself also in the profoundest way. A man with the combined qualities of a Plato, a Neander, a Schleiermacher, a Morrison, a Paton, a Spurgeon, an Ashmore, a Moody, would be none too competent for the ideal I have in mind.

2. Again, a power of penetration into the psychology of the Eastern mind, and that mind as differentiated from the Western mind, *per se*, by the influence of centuries of Hinduism or Confucianism behind it, is essential to the highest competency even on the mental side of the achievement proposed.

3. A real first-hand study of the Scriptures themselves, apart from all theories whatsoever as to their origin or interpretation, is requisite. This should be a study with a view to ascertaining principles that are written between the lines and discoverable only to the man who dares to live out those principles in his own life, and so gains real insight into them.

4. Resulting from this we should have a prod-

uct who, in the realm of religion, would be absolutely non-partisan in his spirit and temper, and who would sell all things for the truth itself, one in the spirit of Christ, who said, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth."

5. Next there should be ever growing in the soul the inventiveness of love for men as men in the way in which God loves them—for their possibilities in his grace. This inventiveness of love, surmounting all difficulties, would find points of contact with the pagan mind despite all his darkness and perversities, the divine Spirit co-operating.<sup>1</sup> This would result in fresh concrete statements of doctrine embracing elements old and new. The timeless factors in truth equally adapted to Oriental and Occidental minds would assert themselves, and the upshot would be an extension of Christ's own personal incarnation of the truth in the missionary himself. All men, indeed, in any view of the world's salvation which the Bible warrants, would not accept even such an idealized religion as I am pleading for, because that same truth, however perfect, which wins

<sup>1</sup> See the Method of Dr. R. A. Hume, of India, quoted from his own oral account in my "Method in Soul Winning," pp. 86-90.

some would harden others. But it would represent a method with the ethnic systems which would win multitudes, certainly the "elect" of God, and in a representative way demonstrate the power of Christ to dethrone as a system any and every form of religion which is intrinsically hostile to himself or to the principles represented by him.

For some such competency in its representative missionaries the great cause waits, in order to the real conquest of the ethnic systems.



LECTURE VI

THE FINALITY OF CHRISTIANITY IN  
RELIGION





## LECTURE VI

**I**N my last lecture I dealt with the ethnic faiths, resolving them to principles out of some one or more of which on the human side all religions in one degree or another spring. I also implied throughout and declared that there is something unique in Christianity which marks it as a divine revelation, and entitles it to stand on a plane by itself.

It is unfriendly to the ethnic systems only in the sense that it puts reality in the place of fictions, in the sense that health is unfriendly to disease, knowledge to ignorance, and man's general well-being to his ill-being. If any religionist in the world will loyally follow the element which is highest in his religion, whether systematized or unsystematized in form, it will lead him Christward as surely as he follows that clue, because all noble ideals find their consummation in Christ.

I now pass to the reasons why I hold Christianity to occupy that unique position :

I can mention but two or three, and that in

brief, for this is not a treatise on evidences of Christianity.

I. Christianity is preeminently the religion of a person, who as final and absolute, recreates himself in the human soul. This position as to its acceptance or rejection is so related to the evolutionary idea that I must incidentally consider this matter before proceeding further. There is a half-truth in both evolution and comparative religion, based on it; for the present, however, I confine myself to evolution.

I do not in the least question the truth of evolution in a theistic sense, as a method of God's operation. My protest is only against evolution being God's supreme and exclusive method of the divine workings in the universe as a whole, in a way that intereferes with the divine freedom and renders God himself the victim of his own laws. The historic Christ is the supreme revelation of God, with a perpetual power of initiative, in regions where evolution fails, and is the real and final causality of all things, sin excepted, in nature, providence, and grace. Science, which has had so much to say on evolution, may stand upon its own ground, but as such has nothing whatever to say regarding causality, and hence is within

the cosmos and not before or behind it. Science may observe and register phenomena, but there its function ceases. In other words, it may take in phenomena and describe their workings and methods, but as respects the cause or inherent energy, even of gravitation or electrical energy, or what is called force, it must ever be dumb; and so also as interpreting to us the meanings of phenomena.

Now the Christianity we are concerned about for ourselves and for the heathen is something vastly deeper than any merely phenomenal matter. It is the interpretation of a fact which at first is only historic to us. But upon deeper examination we find the fact to be super-historic, even miraculous. But the miracle in the case does not offend us, because in it there has been no violation of anything actually violable. There has been simply a transcendence by personality—and that the personality of God-in-Christ—of what sometimes looks like a law so immutable as to exist separately from God. And yet it cannot be; for all the energy there is in what we call law is a form of the will of God. Says a distinguished authority in this realm, the late Professor Bowne: “The supernatural is the ever-present ground and adminis-

trator of nature, and nature is simply the form under which the supreme reason and will manifest themselves. Things are always supernatural in their causation.

Back of the loaf is the snowy flour,  
Back of the flour the mill;  
Back of the mill is the wheat and the  
shower,  
And the sun and the Father's will.

“God never acts against nature, because for him there is no nature to act against. His purpose formed in wisdom and goodness is alone law-giving for his action; and all else, whatever it may be, is but the expression of that purpose. Nature conceived as a barrier to God, or as something with which God must reckon, is a pure fiction, a product of unclear thought, which has lost itself in abstractions.”

Moreover, this miraculous fact of the cosmic super-historic Christ, is as Principal Forsyth says, “something which recreates itself in our own experience as something self-attesting, and it lives on in us,” a fact which waits to reenact itself in the soul of all men of every race and clime on the face of the earth as it has already representatively done. Of course this interpretation is deeply mys-

tical, because Christ, whom we wish men to know, is a Christ of experiential power, something deeper than a mere phenomenon or genius of history, like Cæsar or Cromwell. The faith which we seek to awaken in men is an attitude that can only be taken to the true God of our being, because it involves more than a mere mental view of things; it involves the action of the conscience, the affections, and the will; it is the composite act of the entire soul Godward, as toward its Maker, Redeemer, and final Judge. The divine Saviour whom we offer to the heathen world is "the new Creator of the profoundest experience of the human soul." If these considerations are true, Christianity stands in the supreme, absolutely unique place among religions. Christianity is related to other systems chiefly by its dissimilarities, and by its transcendence of them. Doubtless in the realm of biology, and in other departments of the physical universe, and of mere historical ongoing, as all admit, evolution is *a method* of the Creator in working out the forms of things. But because this is so, we must not be misled into supposing that it is God's supreme, much less his exclusive, method of operation.

The critical point is here: granted that a form

of the evolutionary idea—supposed to account for all religions—is compatible with some features of the Christian religion, as it is historically manifested, yet when it is claimed that God himself cannot and does not transcend evolution in the gift of his Christ to the world, in his atoning work—which is really cosmic and prior to all history—in his resurrection from the dead, in his power to forgive, and at length to destroy our sin, and then to sit as the final Judge of all mankind, we must take our stand and forever protest.

The “historical criticism,” as applied by the latest form of rationalistic polemic against Christianity in Germany, and now also widely in England and in this country, simply means that Christ is only “Jesus,” the natural son of Joseph, and entirely excludes his superhumanness, his deity, and absoluteness; it drags him down to the plane of other teachers, philosophers, or sages, like Confucius, Gotama, or Mohammed. He may stand a little higher in the scale of an ethical teacher, but there is nothing absolute in him. He is not the eternal preexistent Christ, the Being determinative of the very existence and destiny of all the prophets of the ages, true or false.

Besides, whatever evolution there is in the

world, Christ is its eternal cause. He himself is neither its subject nor victim. He is its almighty enabler. The cause is not the creature of his own method.

Says Forsyth in substance: "The Christ who is degraded from his absolute and final place, reduced to a mere stage or phase of God's revelation, can be outgrown, however high in the scale of the creature-world you may place him. To make Christ less than the eternal Creator, there is no foe to the Bible Christianity the equal of this."

When men make Christ less than the eternal Creator, they rule him out as God's final revelation. And "when Christ's finality is gone, Christianity is gone, and the philosophy foisted into its place is another kind of religion altogether." Christianity is, as Prin. P. T. Forsyth puts it, more than "evolution raised to spiritual pitch."

2. Christianity bears the marks of finality, also, as respects the nature of its central message, its unique message. In brief it is this, that the whole world in Christ has been adjudged to a new form of probation. This form of probation is well illustrated by the working of the new juvenile court, as represented by Judge Lindsey of Denver. The peculiarity of this court is that, inas-

much as it has to do, not with confirmed criminals, but with children who have slipped into petty transgression through youthful impulse, they shall not be sent to prison outright, but put under a temporary probation of friendly help and goodwill. While the judge retains his jurisdiction over the transgressor, the child, still being under arrest, yet he is also placed under a régime of corrective love, supplied by special schools or other kindly disposed agencies, tending to improve the condition of the delinquent.

A "probation officer" is also appointed, representing both the court and the friendly agency. This officer is in solidarity with both parties. The antinomy in the case, the conflict of the opposing polarities in the court is recognized. The principle of judicial rectitude is still intact, while its opposing principle, recovering love, is also operative, and in the court's probation officer the principle of mediation is objectified. The opposing principles represented in the court and the mediatorship are, however, brought into harmony through sacrificial love. If one would know through what crucial sorrows Judge Lindsey has passed in the process of creating and maintaining his court, let him read the tale as recited by him-



self in "Everybody's Magazine," for several months since last October.

The self-incurred sufferings on the part of the judge for the sake of the cause of the boys he has espoused are at the bottom of everything great in it; and the moral efficacy of this court would be *nil* if that crucial experience of his were wanting.

The principles embraced in this court are these:

(1) The judicial authority on the bench becomes also the criminal's redeemer.

(2) The whole status of the criminal is that of a unique form of probation under the court. This status is both that of school and a probation.

(3) This court concretely and visually expresses itself in a probation officer, or mediator.

(4) The moral power of this court is gained on the basis of voluntary self-inflicted sacrificial suffering on the part of its executive.

(5) This court has its hold on the conscience and the love of those whom it benefits, from the fact that it is a *public judicial, governmental expression* of principles at the very basis of the constitution of every moral being.

No private individual could ever gain Judge Lindsey's hold on the criminal classes or the peo-

ple. Nor could any similar judge who had not gone through Lindsey's Gethsemane.

Some contend that the matter of pardon of the sinner by God is a purely personal matter. By personal, however, is meant *individual*. But God is not a mere individual. A judge cannot pardon his son, simply as his son.

(6) This court represents a way of pardon that secures two values: *a*. It does not legitimize sin; *b*. it awakens revolt from and loathing of sin.

One particularly bad boy, who at one time gave Judge Lindsey much trouble, on being asked one day by his mother: "How is it, Harry, that when you won't be good for me, nor for the police, you will be for the judge?" The boy replied: "Well, maw, you see, if I gets bad ag'in the judge, he'll lose his job. I've got to stay with him, 'cause he stayed with me."

The very gamins of Denver have found out that it is only as they stay with Lindsey, that Lindsey can hold his job. Their obligation to him is enhanced by the fact that at fearful cost to himself the judge has "stayed with" them, making common cause with their otherwise quite helpless selves. I wonder if we poor sinful ones have realized sufficiently in what a profound and

sacrificial way our God-in-Christ has "stayed with" us? And it is only to the degree that the moral sense of mankind realizes how he has made common cause with it, that his hold upon it has been strengthened for a deeper ethical character?

(7) It is this which is the security for a new spontaneous righteousness. At one stage of Judge Lindsey's experience, he found that the deputies who were depended on to take the boy under arrest to the reform institution were not acting promptly, but instead were bunching the boys up in some lockup. This was bad for the boys, and the judge resolved to trust the young criminals themselves to go voluntarily without official escort. He talked to them kindly on all occasions of their being sent; told them that they could run away if they were so minded, although he counseled them loyally to go, while he did everything in the power of his court to make good, strong men of them. The judge testifies that of over five hundred boys sent up in the past eight years, only five have failed him, whereas during the same period there have been more than forty "breakaways" who have never been found again. God is working upon the same principle to get us to confess judgment and receive the renewed life.

3. Christianity has also the mark of finality in it, from the fact of its inner power when put to the experiential test.

Everything depends on our moral treatment of Christianity. Treated rightly, the "message" becomes more than a "message," even a transforming energy.

In his celebrated "Thoughts," Blaise Pascal makes a classical utterance which should be graven deeply on the mind of every Christian teacher and minister. It concerns the central matter that "the *truth* of Christianity is to be recognized even in the obscurity of *certain truths* connected with it." Pascal points out that in the method of God's approach to men, he both reveals and conceals himself. "Verily thou art a God that hidest thyself, O God of Israel the Saviour." "The Messiah is cognizable to those who truly and with the whole heart seek him, while he is hidden from those who in their hearts shun him." God could have contrived a religion which would inevitably and perforce have compelled assent. To have done this might have been easier for the mind but injurious to the will, and to the moral nature so radically dependent on the will. God, however, had before him as a chief end the dis-

posing and training of the will, the most central element in man's personality. Perfect intellectual clearness, such as would compel assent, would have interfered with the most effectual training of the will and of the moral nature. The best religion, therefore, for man as he exists in his sinful state is a religion "revealed in part and obscured in part."

With whatever degree of light a moral being may be possessed, the treatment which he accords to that light will always determine whether that light shall increase or diminish. We may depend there is always sufficient light for those who want the truth, and there is always obscurity enough for those who want to rid themselves of the truth in the interest of some self-end. And there is always enough light to render those indifferent to the truth inexcusable before God.

God and his gospel always put a premium upon him who cherishes a minimum of light, and who will act upon it. Those who are ever waiting for the maximum of light are really moral triflers, and never get it. On the contrary, to them what measure of light they have is turned into darkness; inevitably so. And "if the light which is in thee be darkness, how great is that darkness!"

The message if acted on is thus always self-authenticating—shines in its own light.

Professor Wenley, professor of philosophy in the University of Michigan, lately gave a remarkable address to the students on "The Way In." He affirmed that "the way in" to Christianity is Jesus' way. No other Lord of life can be trusted safely. "This," said he, "is Christianity. The way to the sublime worth of our existence. If any among you doubt, there can be but one reason, you have not tried it. I beseech you, young men," pleaded he, "with the promise of the future upon you, with the destiny of the coming generation committed to your care, try it. Attempt this idealism. No one who has ever done so seriously has found it in vain. And we students of an older growth who have tried it, as we have followed many wandering lights in the course of our sinful lives, claim not only a right but a duty to tell you the unvarnished truth thus intimately." "Among the meetings in the university seldom," says an observer, "has a more simple and direct appeal been delivered, and its effect upon the men who listened was *tremendous*."

This line of teaching to which Pascal gives expression, and Wenley corroborates, is at the very

heart of everything important in the demonstration of the divinity of the Christian religion. And it differentiates Christianity from every other religion. It marks Christianity as the one religion which bears the experiential test. For this reason also, the proof—the final proof of the Christian religion—is of the deepest possible sort. The fundamental proof of the truth of Christianity, as Professor Knox of Union Seminary in his book on the subject says, is not in any mere intellectual or logical demonstration; it is in the *life* of those who live it.

Christ's religion is more than a set of opinions, more than a code of laws. It is ever an advancing spiritual realization. Its degree of perfection is ever a flying goal because with every attainment the ideal advances. And so Christianity is able to be the religion of all men and for all times. In its very nature it is personal, self-giving love for the benefit of others.

Christ works out in experience, substantially alike, other things being equal, in all men of every race and everywhere, as does rationality in a sane mind. Indeed, as one has said, "There is no rational certainty anywhere that is entitled to challenge the moral certainties of the redeemed."

The truth is, the historic fact of Christ is not only historic but *super-historic*. It is a fact which also *recreates itself* in the multiplied experiences of believers, and lives on in them, and in ever-widening circles *reenacts itself* in the growth of the church in all lands, as time moves on. When, therefore, the sum total of the ever-accumulating experiences shall have been wrought out in life, when all the renewed in all time shall stand forth manifested in the completed kingdom of God, then will have been wrought out the final and absolute proof of the one and only religion which is itself real, and is itself finality.

To summarize, my reasons for claiming that Christianity in its philosophy, its message, and its working power, is finality for mankind, are: That Christianity is the religion of a redeeming God. It is the religion of a suffering judicial, vicarious God. It is the religion finding historical and supreme expression in a divine-human person, the incarnate Son of God, the second Adam, in whom the whole human race is adjudged to a new status or probation, but depending for the realization of its intent on its voluntary acceptance or rejection. It is the religion which offers also to the whole human race not only pardon, but



a new potential heredity in Christ. It is the religion best adapted to work in the soul of the sinner a personal revolt from his sin. It is the religion which when accepted recreates the supernatural Christ within the soul and gives an experiential assurance of its own indwelling power. It is the religion which guarantees in providence a sanctifying relation or bearing of all things which may occur to the filial believer in the course of his earthly life. It is the religion which gathers up in itself whatever of truth there is in all other systems, and is free from their defects and falsities.



LECTURE VII

THE RESURRECTION ERRAND OF  
THE CHURCH



## LECTURE VII

**I**T is a striking fact that the promulgation of the Great Commission to disciple all nations was reserved until the period of the forty days following our Lord's resurrection. Prior to this, lessons of every kind were taught the disciples. Jesus was chiefly known as the Teacher. The Sermon on the Mount restated the entire moral law. He taught in his parables, he taught on his journeys, he taught in the fields, upon the sea, and in the temple. He taught the philosophy of his entire kingdom, and left the only perfect system of ethics the world has ever known.

But this one command to "Go into all the world and preach the gospel to every creature" was left to be communicated by itself and under conditions entirely unique. Hence the command to evangelize may fittingly be called the resurrection errand. Let us first observe the occasion on which the promulgation was made. The period of three days' sleep in Joseph's tomb was over. The new Adam had committed nothing which was

worthy of death. The death he died was the voluntary tasting of death in behalf of others; and having met the requirement, "it was not possible that he should be holden" of that death. He was also the Prince of life, and so he came forth risen forever, "the first-fruits" as well as archetype of all that sleep in him. The angelic herald said to the women who had come early to the sepulcher, "He is not here; for he is risen as he said . . . and go quickly and tell his disciples." But as they went to tell his disciples, behold, Jesus himself unexpectedly met them.

A few hours since and this same Jesus was in the agonies of the cross, crying out in his extremity, "My God, my God, why hast thou forsaken me?" But now here he is, back from the other world, absolutely unharmed, and bursting forth in the salutation of measureless joy and triumph, "All hail!" This is the voice of the conqueror with authority over both worlds—the first note of the "Prince of life" to our world.

In the art gallery of Mr. Wanamaker's great store, in Philadelphia, there hangs a colossal painting, entitled "The Conquerors." It is a representation of a great cavalcade of the world's military heroes, moving directly toward you in

triumphal procession through the center of the picture. At the head of the procession and in the very foreground is Julius Cæsar, with a chaplet of laurel about his brow, mounted on a powerful charger, and with an expression of quiet strength in every feature. At his left, and a little farther back, rides Alexander, who conquered all worlds in sight, and wept because there were no more to win. At Cæsar's right is Attila, king of the Huns, with features rigid as steel and heartless as fate. Still farther back we discern Napoleon, his chapeau drawn low over his forehead and every feature full of the sense of "The Man of Destiny"; and away beyond these, receding obscurely into the background of the picture, are scores of others, men of similar mold and temper, who have subdued civilizations and overturned dynasties. On the right and left of these, on the broad canvas, are the trophies of the victors—successive tiers of slaughtered men and women, lying in heaps, filling the great proportions of the picture like a succession of billows of the sea, ghastly and horrible. And these martial men who ride coldly on, scarcely wincing amid the havoc of death which they have wrought, are called, forsooth, "the conquerors."

But he who met the women on that resurrection morning and exclaimed, "All hail," is one who has power to make all dead men live, and to turn the very tables upon the realms of death. It was the first time that a real conqueror had ever trod the earth. He was in that hour the Lord of all worlds, holding them by the mastery of grace and love.

This exclamation, *Χαίρετε*, "All hail," is a word of composite meaning; it is the simplest word in the Greek language for "rejoice." This note of joy is the first note of Christ's resurrection life. He had a right to use it. But more, this word has in it the thought of "greeting," indicative of the joy of contact which Christ has with his own. It is the word commonly used by Paul at the opening of his epistles to the churches; this word also has in it the thought of "God-speed," and is sometimes so rendered. Christ is anticipating the great and difficult enterprise of filling the world with his resurrection power, and so he has a God-speed for his disciples and their associates in this work.

The word implies "congratulation," and in this sense we believe it to be regarded in this salutation, "All hail." Christ is congratulating those



first disciples on several things that are possible to them, since he has risen and become master of both worlds. Jesus congratulates the church on the new message it has to tell; or, at all events, on the new element embraced in that message. "He is risen," said the angel; "go tell his disciples and through them tell all men." What a dynamic is here in this message, "He is alive"! It throws a halo over every funeral scene, and over every burial-ground on earth. Contrast your Christian cemeteries, the gardens of the departed in a Christian land like ours, with the somber, melancholy, hopeless depositories of the dead in heathen lands like China, for example, where in the environs of the cities the dead bodies often are simply dropped down by the wayside or deposited in public places in great plank coffins, and left for months absolutely unburied. Heathendom is a land of extreme death and darkness everywhere, for the lack of this element which in the gospel message is primary, "He is risen."

Christ is congratulating the infant church also on the new courage that is possible to her since he hath risen. As the women met their glorified Lord, and realized that he was really alive again, they swooned at his feet in a great fear, face to

face as they were with the supernatural. But he said to them, "Be not afraid." I do not hesitate to extend this utterance over the entire area of human contingencies amid which the disciples of Christ live out their lives, and to say that since Christ is risen, since he has entered that mysterious other world and returned from it unharmed and triumphant, he brings with him power to cast out all mortal fear concerning anything and everything which may occur in human life and experience. He was the first personage this world had ever seen who had a right to say, "Be not afraid"; for in that hour he had potentially met and conquered every human foe. No dynamic like that for the servants of Jesus Christ!

What is it that hinders and hampers in all our attempts to serve God? Is it not fear, mortal fear? Why do men and women so shrink from participation in the great cause of missions to the heathen? Here again it is mortal fear that comes in and hampers all. Fathers are afraid that God will call their sons, and mothers that God will lay his hand upon their daughters and commission them to his own resurrection errand in some distant land. Men of business and of fortune, who have self-chosen ends and ambitions to serve are

afraid of the cost of missions, and they too shrink back in cowardice. Meanwhile, over all this chaos of confessed human weakness we hear the divine voice saying, "Be not afraid." And it is only in proportion as that victorious voice is heard and obeyed that the work goes forward. Yet this voice can absolutely displace all fear. The history of all martyrdom is replete with the demonstration of this casting out of fear.

Christ was also congratulating the church on the new errand that now awaited them. He instructed them to go to Galilee unto the mountain which he had appointed. There they should see him and he would tell them the rest. Wonderful to relate, while the world doubted and while the Roman soldiers were spreading abroad the false rumor that his body had been stolen away from the sepulcher, these same eleven disciples were on their journey, a distance of not less than sixty miles northward, that they might prove the fidelity of Him who had summoned them. Coming to the mountain some, indeed, questioned whether he would really be there; but as they journeyed on to the spot, suddenly, Jesus himself, true to his word, appeared and exclaimed, "All authority hath been given unto me in heaven and on earth;

go ye therefore"—because I am empowered as I could not have been prior to my resurrection for this enterprise—"and disciple all nations."

This was the resurrection errand.

There must have been deep reasons for reserving the promulgation of this commission until this hour. I notice three considerations:

1. There was a reason which concerned the personality of Christ himself, the author of the Commission. There was such a thing as the official perfecting or consummating of Christ conceived as the new head of the race. There was a sense therefore in which it was true that a new kind of authority over mankind, and indeed over all things, was given unto Christ after his resurrection that was not his to exercise before that event. When the hour came, Jesus said, "All authority hath been given unto me in heaven and on earth."

Up to that time all was dependent, contingent, on Christ's attainment to his resurrection. Not till then did he receive his official authentication. This is graphically and prophetically brought out in the Second psalm. "Yet have I set my king upon my holy hill of Zion. I will declare the de-

cree; the Lord hath said unto me thou art my Son, this day have I begotten thee." The begetting to sonship here does not refer to the virgin conception, but the begetting to resurrection-being which followed the crucifixion. In his sermon at Antioch of Pisidia, Paul teaches that of David's "seed hath God according to his promise raised unto Israel a Saviour"—whom indeed the Jews crucified—"but God raised him from the dead. . . and hath fulfilled the same unto us, their children, in that he hath raised up Jesus again, as it is also written in the Second psalm, This day"—the resurrection day—"have I *begotten* thee."

We have a striking confirmation of this in connection with our Lord's transfiguration. Doubtless in that hour our Saviour was resisting a temptation to step right over the boundary line between the two worlds and go back with the heavenly visitants, and so evade his cross. Suppose he had yielded to this temptation, which doubtless for a moment glittered before him. Ah me! There would have been no redemption. The temptation, however, could have had no power over him, for we read that when Moses and Elias appeared there was but one single theme which engaged their converse. "They spake of

his decease, his *ἐξοδόν*”—a death which when voluntarily welcomed was seen to issue in resurrection—“which he was to *accomplish* at Jerusalem.” It was when this acknowledgment was made by the Saviour, that having come into the world in the incarnation, he would return to his original glory only by way of his cross, and through his voluntary atoning death upon it, the Father spoke from out the overshadowing cloud, “This is my Son, my *chosen*.”<sup>1</sup> This is what I mean by sonship—sonship of the highest type; the first begotten of a new race. Later, he said, “I have a baptism to be baptized with, and how am I straitened until it be accomplished”—that is, until the accomplishment of the power of the cross principle issuing in resurrection, Christ could not be enfranchised to do his largest work. Till then he must be localized—shut in, confined; after that he could send the pentecostal fire upon earth in a new way, and in the universal sphere.

It was as a partaker of flesh and blood that Christ exposed himself to the prince of this world, and yet he could say right up to the end, “The prince of this world cometh and hath nothing in me.” Satan never found access to the inner

<sup>1</sup> Revised version.

shrine of his spirit. If it had been otherwise, Christ could have offered no redeeming sacrifice. And so when he came to his death, he ascended the altar not as in any sense the victim of Satan, but as the Son of the Father. The prince of this world had no real hold on him at all, as he has in part on some good men and martyrs when they die; they die having the remains of sin still in them; for them that "last enemy" is not yet fully "destroyed."

Christ's sacrifice was wholly voluntary. No man took his life from him, but he laid it down of himself. He had right to lay it down, and he had right to take it again. The commandment he received of the Father was a commandment not merely to die; it was something more than that, far different from that; it was a commandment "to *lay down his life*" as well as to take it again in resurrection power. Christ might conceivably have been overwhelmed by powers outside himself, and perished as martyrs do as a victim. But he was not so overwhelmed. His life was laid down out of free will. He was himself all the while the sacrificing Priest of a voluntary offering, and not a victim. Hence he was the Redeemer and enabler of all mere martyrs.

When his suffering was complete he "dismissed" his spirit. In this respect the death of Christ was entirely unique, and thus it was, through such a dying, that he "spoiled principalities and powers," and to the whole universe of spiritual intelligences "made a show of them openly." It was this that was the potential destruction of Satan and his entire empire of evil in behalf of mankind.

As Robertson Nicoll says, "In the case of martyrs there is an active obedience and there is a passive obedience. In the case of Christ, the action is passion and the passion is action, and the most livingly active work he ever accomplished was achieved in his death. His death was the height of his priestly activity. He died as the priest 'made by the word of the oath,' as the Son who is 'consecrated—or consummated—forevermore,' and therefore is the cross the judgment of this world. By it the prince of this world is cast out and spoiled of his prey."

A further reason for delaying the Commission till Christ was risen concerned the equipment of his church. "The power of his resurrection" was needed by them as well as by himself. The resurrection was more than an event; it involved new relations of every sort for the universe of



God, objectively speaking. Then subjectively, the church was dependent for all its inner life upon what flowed into it from its living Head. In truth, all spiritual life is but the impartation of Christ's resurrection life communicated by his Spirit to his followers. With the prodigious enterprise of the evangelization of the nations, about to be laid on this handful of early disciples, how could it be attempted with any confidence before those disciples should feel within them the stirrings of the same sort of life as that which was in Christ himself as he stood in celestial majesty before them? Christ knowing this, accommodated himself to their weakness, and warned the disciples not to attempt the task before the time.

The whole period of the forty days' ministry between the resurrection and the ascension, was to prepare them for the habitual reception of their resurrection life; to accustom them to think of the intimacy and practicality of this intercourse between the divine Head and the members of the one living organism. They were to tarry in Jerusalem until they "should be endued with power from on high." The infilling of the divine Spirit, whom Christ would send, is but another

way of saying that he would communicate his own resurrection life. Besides, the coming of the Spirit was all dependent on the resurrection. Had the resurrection failed there would have been no Pentecost and no church. In the upper room they were to wait in prayer about the promise of the Father until the climacteric, dispensational moment came. And when it came how changed was everything!

There is great meaning contained in that little word in Luke 24 : 49, "until." "But tarry ye in Jerusalem *until* ye be endued with power from on high." This moment of divine enduement was conceived by the divine mind as the proper culmination of a process in the outworking of Christ's mission, which embraced the pre-crucifixion life of Christ, the sacrificial work on the cross, the resurrection, ascension, and mediatorial session "at the right hand of the throne of the majesty in the heavens." This culminating moment when the Paraclete should come, represented by the word "until," was a moment which gathered into organic unity all the previous official steps in Christ's incarnate career, and completed forever the conditions, if not the apparatus, for successful world evangelization.

If this were not so there would have been no place for this tarrying, no necessity of waiting in the upper room. When the climacteric moment came, however, it implied a new filling of force, the supreme dynamic for the world enterprise. That word "tarry" was a dispensational word, and the word "until" marked a dispensational crisis, full of promise for the new era which dated from it. Henceforth, the word—the word for us—is not "tarry" but "trust." All provision is now complete for the most intimate relation with the living, reigning Christ, beyond anything the church as yet has ever asked or thought.

A further reason for delaying the promulgation of the commission to disciple heathen peoples, was found in the state of the heathen themselves. "Dead in trespasses and sins," nothing less than the vitality of Him who had conquered death in every form could bring them into new being. It would have been folly to institute a propagandism among the heathen for their recovery to God until the new potencies which came with Christ's death, his resurrection, and the gift of the Spirit had been actualized in history and made available. The heathen peculiarly need the declaration and manifestation of something supernatural.

In the story of the gospel, that which most deeply impresses the heathen, is the account of Christ's voluntary sufferings and his rising again from the dead, to be the judge of all men. Historically then, Christ must be a risen Lord before the gospel to be preached can have the needed power. Then, if in addition to this, the herald of this gospel affords evidence that he himself is spiritually alive—is as one who has died in some deep sense to the life of self and impulse, and then lives again—the power of his testimony is greatly enhanced.

It is historic that the surest, swiftest way the missionary can take with the heathen mind, to awaken in him the most fundamental elements of moral appreciation, is to tell the story of the cross and what that cross implies. Henry Richards, of the Congo, testifies that in his first efforts to reach the heathen at Banza Manteke, he began by preaching the reality and the severity of the moral law, hoping thereby to awaken a sense of sin and need. But he soon found the heathen were becoming hardened by it, and it was not until some years after that he changed his method. He then began with the story of the Christ as given in Luke's Gospel. He expounded it part

by part, and still they were not deeply moved until he came to the account of the crucifixion of the innocent Saviour. Then it was that he found their hearts began to melt and they spontaneously confessed their sins, and their hearts broke in penitence as they discovered that it was their sins which brought the world's Redeemer to that cross; and soon a Pentecost ensued. Among the Bechuanas in South Africa, a missionary was once vividly picturing the crucifixion scene, and a native who never before had heard the story cried out in his excitement: "Jesus, away from there, that is my place." A whole theology, and one full of dynamic is incipient in that experience.

Missionaries in Greenland, in the South Seas, in India, China, Africa, everywhere, have had the same experience. The best way to displace the false ideas of God is to preach Jesus Christ as his true revelation. Conviction of sin that is keen and sure comes swiftest when men have been shown the record sin—their sin—has made in crucifying the Lord of glory.

The power of Livingstone was here. "I shall open up a path to the interior or perish," was the answer he gave to one who remonstrated against his encountering so much danger. This was the

voice of no mere traveler. He wrote to his father, "I am a missionary, heart and soul. God had an only Son, and he was a missionary and a healer. A poor imitation of him I am, or wish to be." To the London Society, which shrank from sending him so far inland, he replied, "Cannot the love of Christ carry the missionary where the slave trade carries the trader? My life is charmed till my work is done," was his characteristic confidence.

Of the saintly Schwartz, who won the confidence of all Southern India, the dreaded Hyder Ali wrote to the English government, "Send me none of your agents, they will deceive me; but send me Schwartz, the Christian missionary, and I will receive him."

John Williams, of the South Seas, also represented in his marvelous power over the natives, a striking illustration of the fearless, victorious risen life of his Lord, and under his ministry scores of native islanders came to exhibit the same power.

One of these native heroes, Papeiha, studied long how to attack and win the island of Rarotonga. At length, however, the brave native said, as he leaped from his boat into the sea to

effect a landing, "I will undertake it whatever the peril, whether the savages spare me or kill me; Jehovah is my shield; I am in his hand." Another native hero, a disciple of this same island of Raratonga, Pao by name, went to Lifu, one of the Loyalty group of islands, which had been a pandemonium of cruel tyranny, idolatry, and cannibalism. Approaching the island, he first fastened a New Testament to his head, swam through the surf and, barely escaping the spear of a savage, as he came ashore, began a movement of divine power which has never ceased.

Doctor John G. Paton, of the New Hebrides, tells of his almost miraculous deliverances from the savages in those several islands. Again and again when Paton and his sons had bearded death among fierce cannibals in their strongholds, they overcame without a carnal weapon of any kind, simply by the power of the Spirit of God which, through their divinely illumined persons, overawed savage ferocity.

Without a vivid apprehension of Christ risen outwardly, and also experienced as risen within the soul through the Holy Ghost, the endeavor of the missionary to evangelize the heathen world is worse than a fool's errand. The heathen will

never feel the peculiar power of the witness in the missionary until he recognizes that the servant of God who confronts him is a man who, in an important sense, *has been dead and is alive again.*<sup>2</sup>

At a certain crisis in the experience of Robert Moffat, in South Africa, a chief, with about a dozen of his attendants, one day came to the mission house with fierce threatenings and hostile spears in hand, to take the life of Moffat and his co-workers. The chiefs had regarded the presence of the missionaries the cause of a serious drought that had come upon the land, and they were ready to pierce Moffat to the death on the spot. Mrs. Moffat was at the door of the mission house with a babe in her arms watching the crisis. Moffat remonstrated, "We have indeed pitied your poor people in this time of drought, and we are truly sorry for you. We have come to teach, and help, and bless you; we have suffered from your unfriendliness, but we have scarcely considered it persecution. We came prepared to expect some trials. If you are resolved to rid yourselves of us you must resort to stronger measures, for our hearts are with you." Then throwing open his waistcoat, bearing his breast, the missionary stood

<sup>2</sup> Rev. 5 : 6.



erect and fearless. "Now," said he, "drive your spears to my heart, if you will, and when you have slain me my companions will have more light as to what to do." On hearing these words, the chief looked at his companions, remarking, with a significant shake of the head, "These men must have ten lives when they are so fearless of death; there must be something in immortality." Hereupon the opposition ceased, and the mission went on with new blessing and power.<sup>3</sup>

This is a power akin to that which in a foregleam of the resurrection was on Christ in the garden. The mob came to arrest him. He stood forth fearlessly among them, announcing, "I am he whom ye seek." So great was the moral majesty of his attitude and tone that the mob "went away backward and fell to the ground." It was this same power of the resurrection life which was upon Peter at Pentecost, which made Stephen's face shine in the Sanhedrin, which was upon Peter and John in the temple as they taught, and in the prison as they demanded release; which was upon Paul and Silas in the jail at Philippi. It was the same power which was upon Paul in

<sup>3</sup> See story of "The Power of the Cross Over a Hindu Mob," in the life of Dr. Jacob Chamberlain of India, in tract published by Reformed Church Mission, and quoted in my "How Does the Death of Christ Save Us?"

the shipwreck experience and at Melita, and before Cæsar at Rome, and in all the palace; which caused even his bonds to turn out for the furtherance of the gospel.

It was this power which came upon the martyred band, both foreign and native, in China amid the recent Boxer troubles; the power which enabled Horace T. Pitkin to write home his calm request—to write it while the mob was battering down the door of the compound—that when his baby boy should become twenty-five years of age, he should be told of his father's hope, that the son might come out to that same cruel China, still divinely loved for Jesus' sake, despite all its cruelty, and take up the work laid down by the martyred father. There is a love stronger than death; it is this resurrection love shed abroad within the heart of the believer by the Holy Ghost, and its power over the pagan is peerless.

LECTURE VIII

THE ACHIEVEMENTS OF MODERN  
MISSIONS



## LECTURE VIII

**I**N speaking of modern missions, we must not be understood as ignoring the work done previously to this in many directions. Europe had long been at least nominally Christianized.

Some of the most vital forces in that realm had flowed over into the new world of North America. Indeed, the Christianity in America and Canada to-day is itself the product of a great department of Christian missions. Nor must we overlook the overruling of the American enslavement of the blacks in the South as the providence of God, which apart from man's intention secured the Christianization of many Africans, in a movement which in part compensated for the evils of the slave system.

And, of course, apart from the work of mediæval missions in general, the tremendous movement of the Lutheran Reformation had also mightily moved things for the better on the continent of Europe and in the British Isles. But for the convenience of our thought, we speak of

the new and marked effort under the inspiration of Carey and a few of his forerunners, like George Schmidt and Vanderkemp, in South Africa; Schwartz, Ziegenbalg, and Plutschau among the Tamils of South India; Eliot and Brainerd in North America, and Egede and Beck in Greenland, as the inauguration of modern missions—missions seeking to compass the whole earth.

It will help us in estimating the victories of a little more than the past one hundred years, to take a glance at the state of the world in 1800 and a few years preceding, say from 1650 to 1750, the time of Schwartz. Yet it was from Carey's time, 1792, that this new conception of missions, apart from the work of a few chaplains among European colonists in India, began to recognize the obligations of the church on the basis of the Great Commission alone, to undertake the evangelization of the entire pagan world. Carey was the great pioneer in driving home to the church this duty.

Just prior to the opening of the nineteenth century, Europe, while nominally Christian, had become fearfully corrupted in the south and icily cold in the north.

Asia was wholly pagan or Mohammedan, save

as there were a few Armenians and Nestorians in Eastern Turkey and Persia. In Bible lands Islam was everywhere dominant. In India there was only the Tamil mission, under Schwartz and Ziegenbalg. Carey had just settled in Danish Serampore, because the British flag in India was not permitted to shelter him. In China practically all was closed except as scattered bands of missionaries from Rome had found entrance. Japan and Korea were hermetically sealed against foreign emissaries of any kind. Africa was a mere figure on the map. Australia was known only by its coast line, although there was a British convict settlement located within it, presumably because it was so distant from all civilization. The islands of the Pacific as fields of missionary activity were just being thought of, with Tahiti in the foreground. South America, although nominally Christianized, was in the depths of superstition. A few Moravians had gone to Greenland. The English Baptists and Methodists were beginning work in Jamaica.

Before 1792 the Society for the Propagation of Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts, were the only two missionary societies in existence,

both English. The former financed the work of Ziegenbalg and Schwartz, but the missionaries themselves were German Lutherans. The latter society supplied chaplains and school-teachers for British colonists only. Then came on the English Baptist Society, with Carey as its pioneer, in 1792. The Church Missionary Society of the English Established Church followed, but for a long time there was not an offer of a single missionary. Then came the London Missionary Society, which sent Vanderkemp to South Africa and began its work in the Tahiti Islands. The Wesleyan Society was not yet organized, and the American Methodists—immensely aggressive in America—had yet done nothing abroad. Two small Scotch societies were apparently failing in West Africa. Germany and Denmark as yet had no general organizations. The Moravians were a shining exception. They had sent men to the Eskimos, to the Hottentots, and to the Negroes of Central America. Eliot and Brainerd had been at work among the Indians in America, but had no immediate successors. All the present work of the leading mission Boards was yet in the future, and yet this was eighteen centuries after the ascension of our Lord.



If the reader would care to trace these successive stages of advance of work in the last century, he would do well to consult the great paper read by Eugene Stock, of England, at the Ecumenical Conference in New York in 1900. In that paper Mr. Stock divided the century into four quarters, grouping the achievements of each twenty-five years by itself, thus enabling his hearers more easily to grasp in its real unity the specific accomplishments. In the first quarter we may with Mr. Stock recognize the steps of progress, especially from 1804 to 1817. In 1804 several great Bible societies came into existence. These were the British and Foreign Bible Society, the Scottish Society, and the American Bible Society. The mighty adjuncts which these agencies have proved to be can be appreciated only by one who has traced the translation and publication work of the Holy Scriptures in so many lands. Without the work of these societies the accomplishments of the great pioneers in all lands would have been very ephemeral.

In 1811 the American Board of Commissioners for Foreign Missions—offspring of the Haystack Prayer Meeting in Williamstown, Mass.—came into being, and its work has moved on in power

ever since. In 1812 the five first missionaries sent out by the Board to Calcutta were forbidden to land in that city, an event which directly led to the opening of Burma under Judson and Rice. Offspring of this society came the Baptist Triennial Convention of the United States, organized in Philadelphia in 1814, under the guiding hand of about thirty devoted men, having their residence in representative cities from Massachusetts to Georgia. The immediate occasion of their organization was to plan for the support of Adoniram Judson, who had gone out to India under the American Board as a Congregationalist, but who had adopted Baptist views. This was the great outstanding event which moved the scattered Baptist people throughout this country to begin to take shape as an organized religious body.

In 1821 the Protestant Episcopalians both in England and America began more aggressive mission work. Meanwhile it should not be overlooked, that there was a mighty influence in the English Parliament which, between 1807 and 1813 under Wilberforce, had succeeded in bringing about the abolition of the British slave trade, and compelled the East India Company to give

some sort of hospice to Christian missions in the regions of the East where the company's influence had been so dominant.

Nor must it be overlooked that in these years certain English chaplains of the East India Company, like Claudius Buchanan and Henry Martyn, had gone out to India, and were doing a most valuable work with the civilian class who had gone thither, a class who, ever since, have been the promoters and public helpers of the great missionary enterprise in the East.

The stimulating force behind these chaplains was the revered Charles Simeon, of Cambridge, England, whose influence in this regard entitles him to be considered as one of the great unmitred bishops of the modern church.

In 1807 Robert Morrison went to China, borne in an American ship for lack of sympathy in England, and began his herculean operations in the Middle Kingdom. He wrought to the end—over thirty years—leaving but few converts, but he left masterpieces of literary achievement in the compilation of his great Chinese dictionary and his translation of the Scriptures.

In 1814 Samuel Marsden, soon followed by Henry and William Williams, all Englishmen,

had been sent out by the Church Missionary Society to New Zealand. There they labored among Maori cannibals, and their work was so blessed, that eventually the larger portion of those people were Christianized; at least the whole race came under Christian instruction in the course of half a century.

John Williams had been sent out to the South Seas, in 1817, by the London Missionary Society, and up to the end of his life, which terminated in martyrdom while landing upon a hostile island, he made twenty-two evangelistic voyages among many islands of the Pacific.

In 1817 also, Robert Moffat had gone to Africa and wrought mightily among Hottentots, and especially among the Bechuana people. In our time it can scarcely be realized how many discouragements attended the new work in this first quarter of the nineteenth century.

Passing to the second quarter, a strong emphasis began to be placed on the value of native workers. The effect of hostile climates had revealed the difficulties of Western missionaries in preserving health. It is said that in 1826, in West Africa, so many workers of the Church Missionary Society had been cut down by disease that

only fourteen out of seventy-nine workers who had gone out continued to live. This realization prompted societies to create mission schools with the direct view of raising up native workers. The simpler races in heathen lands in this period were wonderfully reached. This was true in South Africa and in numerous groups of Polynesian Islands. It was at this time that the Hawaiian Islands were occupied by the American Board, and Fiji by the Wesleyans of England. Madagascar also was entered with varying fortunes for the cause, but the results on the whole were most glorious. The Negroes in the West Indies were won by thousands. The Tamils of South India and the Karens of Burma were also brought in in crowds.

It was in this quarter that the Scotch colleges in Calcutta, Bombay, and Madras were coming into being under the work of Duff, Wilson, and Miller, foremost men in their time. It was in this quarter also that three great societies in Germany, known as the Basel, Berlin, and Leipsic Societies, came into being. The American Presbyterians, Methodists, and Baptists all became most aggressive in India; the Presbyterians in Persia and Syria also. East Africa was opened

by Doctor Krapf, the real forerunner of Mackay and his effective successors in Uganda, where one of the greatest missions of modern times has since been developed. Regions lying north of the Gulf of Guinea, in Liberia, and the Niger country were also occupied.

Coming to the third quarter, following the remarkable Treaty of Nanking and the close of the Opium War in 1842, five treaty ports in China were opened, and twelve missionary societies soon began work. The China missions, however, up to this time had been only in their infancy. There were scarcely a score of converts; the main progress in that mission has been within fifty years.

In Africa the following missions have been started since 1850: the Niger, the Congo, the Zambesi, the Nyassa, the Tanganyika, the Uganda, and the Livingstonia, not to mention others in North Africa.

Up to this time there was no mission in Japan, nor in Korea, nor North Guinea, nor in Melanesia. The Church Missionary Society started its effective work among the North American Indians in the far west of Canada, and in India the Punjab, the Afghan, the Kashmir, the Oudh, the Rajputana the Santal, and the Gond

missions were all formed. Up to this time medical missions were scarcely thought of. There were practically no strictly theological schools, and there was little or no native organization.

The third quarter opened with the great influence of Sir Henry and Sir John Lawrence, important officers of the new British government in India. Messrs. Newton and Forman, prominent American Presbyterian missionaries, began work north of the Sutlej River. Sir Herbert Edwardes also lent great help to the cause of missions in northwest India. He was Commissioner of Peshawur, an Afghan city, and he is ever to be remembered for his notable reply to some who censured his aggressive efforts on Christian lines for the people of India. He said: "India was given to England for missions to souls more than to the minds or bodies of men, and it is safer for us if we do our duty than if we neglect it." At all events, the movements we have just spoken of in the Punjab, pioneered by such men, resulted in making the province the most peaceful and powerful in India. It also resulted that when, seven years afterward, the Sepoy Rebellion broke out, the Punjab was at the front helping to save India to the British and to Christian civilization.

In the third quarter, and especially following the Indian mutiny in 1856, missions spread rapidly in all parts of that great empire. In this quarter progress in China, while slow at first and seriously embarrassed by the opium war in 1857-1858—a chapter to the great discredit of Christian England—yet began to take on new strength and volume. The interior was gradually opened, and especially through the great influence of the veteran Griffith John, of Hankow, still living, Bishop Moule, of Hangchow, and the organization of the China Inland Mission under the apostolic Hudson Taylor, work in China became most aggressive. The China Inland Society has now (1910) about eight hundred missionaries under its direction, really thousands of native workers, and they are operating in every province of the empire. The other societies which have more fully supplemented their active evangelization by the organization of schools, colleges, and hospitals have nobly sustained the work of the China Inland Mission, which had so bravely led the way, and in turn the Inland Mission has helped all to be more aggressive.

It was in 1854 that the American Commodore Perry opened Japan; Liggins and Williams of



the American Episcopal Society, and Hepburn, Brown, and Verbeck, Presbyterians, struck deep the roots of their influence in that empire. The work of Hepburn as a translator of the Scriptures, and of Verbeck as an adviser to the young nobles of Japan and promulgators of the new educational system of the empire, can scarcely be exaggerated.

In 1868 came the great revolution, when the Shoguns handed over their imperial power to the Mikado, now brought out of his long seclusion of centuries, and Japan entered upon its marvelous modern career. It adopted Western civilization in a way that was startling to the nations, and in 1873 its historic proclamation—bulletin boards—against Christianity since the time of Xavier, prevailing for two hundred and fifty years, was abolished. The American churches have had a principal share in the active missionary work of this empire.

In this third quarter of the century there were some great and significant martyrdoms. For example, that of Bishop Patteson in the South Seas, and Bishop Hannington on his way to Uganda, the Gordon brothers on their way to the South Seas, Volkner in New Zealand, and many in Madagascar. It was during this quarter

that Livingstone was making such headway in pioneering the work of Africa. The work of Burton, Speke, and Grant, who discovered the great interior lakes of Africa, inspired by Krapf, was also wrought out. Slave outrages became rampant under Mohammedan influence. Then came Stanley, lending great encouragement to Mackay in Uganda, the Baptists—English and American—taking up the work on the Congo, and other societies beginning active work in Africa. The work of men like Bishops Horsden, Bompas, and Ridley, and that of William Duncan upon the shores of the far northwest of Canada, and of Metla-katla, followed an enterprise in which the Church Missionary Society has been bestowing as much as one hundred thousand dollars per year on Canadian Indians.

This was a period of rapid progress in all parts of India, among hill tribes and plains people; large accessions came from the non-caste peoples, such as the Telugus and Tamils of South India, and in Oudh under Bishop Thoburn. Eurasian work under the same great leader, Doctor Oldham and others, at Singapore, in Burma, and elsewhere was most successful.

With the fourth quarter came an immense ad-

vance of missionary interest in England. The Moody campaigns ranging from 1874 to 1884 in Britain had immense influence. Out of that influence the Mildmay Conference and the Keswick Convention developed great power, although Keswick itself for a time excluded the subject of missions. Nor did Mr. Moody make a specialty of foreign missions; he was always a great and strong evangelist for work immediately at hand, and especially in the great cities, later in colleges like Oxford, Cambridge, and Edinburgh. Mr. Moody scarcely intended the stimulation of candidates for foreign mission fields, but in 1885 the group of seven foremost students and athletes of Cambridge, and connected with prominent families, were stirred up as a result of his work to offer themselves to the China Inland Mission, and they were sent to China. All England wondered at this expression of Christian zeal, but undoubtedly it was one of the outstanding missionary impulses of the century, scarcely second to that of Charles Simeon of Cambridge, a century earlier.

The Student Volunteer Movement, organized at Northfield, Mass., was a further outgrowth of Mr. Moody's vast influence, and it has affected

the world in all parts, growing in volume from year to year.

Special missionaries sent out from America and England, such as Dr. George F. Pentecost, Dr. John Henry Barrows, Dr. A. M. Fairbairn, and Dr. Charles Cuthbert Hall, brought contributions of great value to the far East. The friendly attitude of governments, monarchs, and presidents brought its contribution. The Y. M. C. A. work, and work for young women also developed rapidly, and educational work after the pattern of Western ideals grew apace. In Egypt, Syria, and Turkey, and even Arabia, there was new promise. Mohammedan fields were less impenetrable than formerly.

With the American war with Spain came the occupation of Cuba, Porto Rico, and the Philippine Islands; and last of all there emerged the Layman's Missionary Movement, one of the most significant expressions of the new missionary conscience of our times.

In home mission fields the work upon incoming European foreign peoples assumed enormous proportions. The education of freedmen in the South became one of the features of American Christian life. North American Indians began to

welcome the gospel in a new way, and even Asiatics coming to our shores were brought widely under Christian influence. To-day there is a total of foreign missionary societies in the world of four hundred and fifty, and if we add the woman's auxiliary societies the number would be five hundred and fifty.

The World Student Federation and the enormous work now doing in colleges, under the influence of its widely traveled leaders, is a palpable demonstration of the power for mission work which has seized the students of our time. Medical mission work in this last quarter, and until now, has made advance by giant strides, and the work of women, with their great organizations, their fine business management, and their numerous schools in all mission lands, are evidences of a new era which no previous century had contemplated. The Christian Endeavor Societies also took on missionary energy.

If we were to summarize by statistics we might put it thus: A century ago nearly every country in Asia and Africa was closed to the gospel. Practically there were no Protestant Christians in heathen lands, now there are twenty-two thousand missionaries.

Then the Bible was translated into only sixty-five languages or dialects, now it is in more than five hundred.

Then a few thousands of dollars a year were contributed, now there are twenty-five million dollars. Then there was no native ministry, now there are nearly ninety-three thousand native pastors, evangelists, etc. Then there were no single women missionaries, now there are over six thousand. Then there were just a few mission schools started, now there are over thirty thousand Protestant schools and colleges. Then there were no mission presses or agencies preparing and distributing Christian literature, now there are over one hundred and sixty publishing houses and mission presses, and four hundred Christian periodicals published on the mission field. Then there was no Protestant denomination as such committed to missions excepting the Moravians, now every respectable denomination has its missions. Then Judson, Carey, and Morrison had to labor for from seven to ten years for a first convert, now there are more than two millions of Protestant Christians in heathen lands, besides all that have passed on. Then there was not a solitary mission eleemosynary institution, now there

are four hundred mission hospitals, and over five hundred orphanages and asylums in foreign lands, and thousands of college students are waiting to maintain and extend the work.<sup>1</sup>

All these movements, indicated by periods, were greater than any statistics can indicate. No century since the first, and perhaps that of the Reformation, is so significant.

Recalling now that we have been dealing with missions, not from a mere human and phenomenal standpoint, but from the divine and cosmic in a situation that springs out of the interrelations of God and man, of heaven and earth, of the eternal and temporal, I now wish to glance at the indirect achievements, the by-products of missionary undertaking.

When our fathers began the work they sought direct and almost exclusively spiritual results. That they were blessed in this the preceding survey attests, and those results are the seed corn of incalculable harvests. Christ has said concerning the individual, "But seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you." But this prom-

<sup>1</sup> See "Missionary Review of the World" for January, 1909. The statistics given at the late Edinburgh conference do not differ materially from these.

ise is just as applicable to the corporate church or missionary society. I now note a few of many directions in which the grace of gospel work has overflowed the bounds of the original undertaking, viz., in the thirst for education, and uprising of schools, in the uplift of womanhood and childhood, in the renewal and invigoration of the simpler and weaker races, in the thirst for free social institutions creative of a higher civilization, and in the rebuilding of national life. The truth is, it is impossible to confine the vitalities and leavening power of the gospel to mere spiritual results. Joseph's vine must run over the wall.

The uprising of the layman's movement in even the secular world is a proof of this. The heads of governments begin to appreciate it. Presidents Taft, Roosevelt, and public men like Messrs. Bryan and Fairbanks, all have committed themselves strongly to the enterprise. The new King of Belgium, the present Czar of Russia, and the various Japanese embassies, all like the Queen of Sheba, come to Solomon more and more to gather his wisdom and see the glory of his temple. The missionary fathers were building more wisely than they knew, and the world itself begins to recognize it.



China sends her students to America, and the governor of Sze-Chuen placards his province in the interests of Christianity. In fine, Christian missions is the highest form of work in the world. The supreme energy of the church, and the one co-ordinating and harmonizing factor, representing the deepest cosmic movement in the universe, it is the overflow of the heart of God through his most cherished and elect servants to bless and recover from sin the whole apostate earth, including the very cosmos itself, that it may bring all things back and home to God, and place them beyond the possibility of a second fall.

The early missionaries in going forth saw primarily spiritual results, but all sorts of enlargement and reconstruction have followed. The development of education and the creation of numerous colleges and secondary schools by the thousands have come among the by-products of this enterprise. Among educational institutions of note that will stand out prominently in the memory of a traveler among missions, these may be mentioned as specimens: The Japanese Imperial University, at Tokyo, with nearly four thousand students; the great Waseda school of Count Okuma, with seven thousand students; the

Doshisha University at Kyoto. In China, besides the Imperial University at Peking, St. John's College at Shanghai, the Nan Yang College (native), several institutions in North China, and two colleges at Foo Chow. In India, the Scotch colleges at Calcutta, Madras, and Bombay. A convocation of the Calcutta University, an institution which examines for degrees students from a great number of colleges, forms a most imposing occasion. I witnessed one of these in 1890. The governor-general Lord Landsdowne, presided with great circumstance. The address was by Guru Das Banerji, the chief justice of the high court; several rajahs were present, decorated with coronets and jewels. The five or six hundred candidates, in cap and gown, up for degrees, and the élite of the city, foreign and native, filled the largest assembly hall in the city.

In the Levant of course the Syrian Protestant College at Beirut, and Robert College near Constantinople, occupy the first rank. These two institutions have undoubtedly paved the way for the reconstitution of such countries as Turkey and Bulgaria. Institutions like the Rangoon Baptist College and the Anglo-Chinese Institution at Singapore, each now with not far from a thou-

sand students, also stand out prominently in the writer's mind. Half a hundred more institutions of high grade, representing all the leading mission Boards, might be named would space permit.

Socially hopeless peoples reduced to mere fetish worshipers, have been raised to the rank of potencies of new nations. All sorts of social conditions for the better, including the elevation of women, have been engendered. The very nations have been reconstituted as the result of the new vitalities in thought, life, and character. This has been true of Japan, of India, of China, of Russia, and various parts of Africa, and the islands of the sea, including Cuba and the Philipines, so that in the estimate of many the by-products seem even greater than the direct products, all of which goes to confirm the Scripture benediction, "Blessed is that nation whose God is the Lord."

The ultimate purpose of redemption is to "make all things new," and surely, that this apocalyptic prophecy is in process of rapid fulfilment is more completely proven by the phenomena of the last mission century than in any epoch, of many times its length, since Constantine ascended the throne of the Cæsars.



LECTURE IX

MISSIONS AS AFFECTED BY MODERN  
THOUGHT



## LECTURE IX

**M**ODERN missions began in earnest near the close of the eighteenth century, and they began with a doctrine, viz., that the fivefold Commission of Christ, as given in the Gospels and at the beginning of the Acts, expressed the real will of our Lord concerning his church. Previously to 1792, theological thought in England was divided between an extreme Calvinism and Socinianism, or Unitarianism. Carey insisted that the attempt to evangelize the whole pagan world should be at once undertaken on the sole authority of Christ's last Commission. To be sure he was no doctrinaire, but he lived his theology on that point. It remained for his great contemporary Andrew Fuller, however, to promulgate a theology which accorded with Carey's practical endeavor, while Edwards and others in this country had entered upon a new evangelical movement.

Fuller practically revised the theology of England. His great sermon on "The Gospel Worthy

of All Acceptation," and his broad discussion of the consonance of human free will with divine sovereignty afforded a theology more preachable, and its effect upon the sense of immediate missionary obligation in the general Christian mind was epoch-making. The influence of Wesley and Whitefield also was taking effect. It was Fuller's theology, also, which aroused American Christians to the support of Judson and others, and explains the new American departure especially among Baptists. The first and greatest secretary of the English Baptist Society was their foremost theologian. The nexus, therefore, between the achievement of Carey and Judson, and Fuller's thought, was deep and intimate. This has always been so, and is likely to be so despite the superficial dictum that doctrine has little relation to life.

The modernistic notion as represented by the most radical school, and even by such as hold that the Great Commission should be eliminated from the New Testament, and that the Christian religion itself is only relative to all other religions, is at the antipodes in doctrine from that of Carey and Fuller. For the moment we simply call attention to the fact. It remains to be seen what



the fruit of the thought of such modernistics will be after another century shall have elapsed. "By their fruits ye shall know them." Now, between the earlier and these later forms of interpretation there are, of course, numberless shades of belief, none of which can be claimed as fully modern or wholly antique. Of course, Fuller himself was relatively immensely modern as opposed say to Calvin and Gill; the latter's limited atonement and the sovereignty in God which was presented as arbitrary and fatalistic, and even the counsel of Ryland to Carey, "Sit down, young man," etc., were left behind. The term "modern," therefore, is a purely relative term, and it is impossible in exact thinking to use it justly without important qualifiers.

In what follows I certainly shall not use it in any hard and fast sense, for we are all more or less modernists. If at any point, however, I shall seem to be severe in reflections on "modernism" as such, it should be understood that I have in mind the extreme and destructive form of it as represented by some such names as Haeckel, Wellhausen, Jenssen, etc.; those who hastily and on pure assumption have become practically nihilists in both philosophy and religious faith. This mod-

ernism is purely speculative, marked by wild generalizations, is hasty in its conclusions, and unsettling to all reality. By it is generally meant a practical pantheism in which sin is made little of, salvation is mere education, miracles are impossible, and there is no such thing as revelation. All religions are relatively good, or good for nothing. Christ is self-deluded, and the intuitions are a fiction. Prayer is an illusion. The universe has neither origin nor goal, and each stage of history is only another turn in the kaleidoscope of succession. Determinism is its philosophy, and accidentalism its method. There is no God that we may know, whom we may describe by any attribute, or with whom we may have fellowship. Eternal life is a myth, and there is no authority for anything or anywhere except in the capricious self. Christianity has no worse foe than this kind of modernism, however sweetly it may appear to argue and use its borrowed livery in which to exploit its practical atheism.

Another school of thought also has arisen not so extreme, most plausible to the unsuspecting, but which yet so leans to the destructive school of criticism that its influence is most misleading.

It would seem that the members of this school, in the fear lest they should not appear scholarly—not having adopted the latest shibboleth in the terms of speculative cunning—supposing their writings will not have sufficient weight with the phantom-chasers, in the most indiscriminate way lump together phrases which more judicial minds, to say the least, hesitate to use. Here is a specimen: The president of an American college in speaking of contributions to the new world of the inner life, lately made this classification of factors in modern thought, which he implied go without saying:

(1) The influence of natural science and the doctrine of evolution; (2) the coming in of the historical spirit; (3) the rise of the new psychology; (4) the new science of sociology; and (5) the study of comparative religion. This is a form of classification having much vogue at this hour.

These points are stated as representing something which with every scholar should be accepted at once, whereas, as a matter of fact, every one of the points made is a matter of dispute and needs interpretation. Thus to beg the question in a wholesale way, as is now most common, is

extremely irritating to common sense as well as to the philosophic mind. The effect of it, moreover, is to fill many students with supercilious arrogance, as under the influence of such teaching they early begin, parrotlike, to reiterate hasty concessions as if they were axioms.

The question whether a fashion of thought is recent or ancient in its form of expression, in itself, is quite irrelevant to its intrinsic value.

We would do well to keep in mind our Lord's dictum, that "every scribe who hath been made a disciple of the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." Every principle pertaining to the kingdom of God, as to its ultimate and cosmic reality, is as old as eternity, albeit the temporal and phenomenal form of its expression may be as recent as the coloring of clouds at the latest sunrise.

This is what Solomon saw when he wrote: "Thou hast set the world" (or eternity) "in their heart." Of course by "world" or "eternity" Solomon meant the world as God conceived it—the idealistic world—the ideals of that world which are timeless, the world as God sees it. It is this twofold form of the world which we should

ever keep before us; it is that which makes it possible for us to learn to live our eternal life under the conditions of time and sense.

The highest attainment in Christian living is here. Christ's life was such. That which makes the poets so great is that they see through the veil of things visible and sensuous, and through this symbolism grasp the underlying spiritual realities, and so rise into a higher realm of thought and being than does the ordinary mind. So when Mrs. Browning would teach us really to see our universe, she writes :

There's nothing great nor small has said a poet of  
our day . . .

No lily-muffled hum of a summer bee  
But finds some coupling with the spinning stars;  
No pebble at your foot but proves a sphere;  
No chaffinch but implies the cherubim;  
And, glancing on my own thin-veined wrist,  
In such a little tremor of the blood  
The whole strong clamor of a vehement soul  
Doth utter itself distinct.  
Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees  
Takes off his shoes.  
The rest sit round it  
And pluck blackberries,  
And daub their natural faces, unaware,  
More and more from the first similitude.

There is much danger to sound thought on any subject, and especially so in religion, when one is comparing anything ancient with that which has modern aspects. One conceives of some mere form of truth which has prevailed in thought from time immemorial, and he makes a fetish of it; he almost deifies it; or, on the other hand, one becomes obsessed by some later form of prevalent opinion, and unduly exalts that as if it alone held the kernel of the truth, and he seizes upon and worships the mere lateness of form in the husk, and in his sense of the antithesis between the two forms he misses the reality. The thing is neither old nor new. The half-truth which carries concealed within it a partial error, misleads and beclouds truth, *per se*, and so it remains for a wiser, more discriminating, more truly scholarly generation to rise up and expose the falsity of an antithesis that was never legitimate.

We need not go far afield to find instances of the error represented both by the traditionalist and the modernist. Great poets, the real philosophers, and the truly profound theologians, are not of this sort. The whole truth is never in a shibboleth, whether it be ancient or modern. In whatever period as to time the shibbo-

leths are used, they are ephemeral and transient.

Now would we not do well to bury in one grave the common plea that we should adhere to a given opinion of truth because our fathers held it, and the other that we should accept a verdict because it represents the modern mind? Neither expression represents anything definite in thought or final in reality. Each usually embraces half-truths instead of any whole value. Even as scholars we ought to be above their use, and if we are seers, which is of unspeakably more importance, the phrases cannot live an hour in the face of any real insight.

How old is God? Is eternity controlled by a calendar? Truth is always both old and new; the multiplication table is both old to God and new to your child; personality is so. There is such a thing as eternal youth, while the infant just beginning to pray at its mother's knee in that act is as old as Gabriel.

Heaven lies about us in our fancy.  
Trailing clouds of glory do we come  
From God who is our home.

The apostle speaks of those who "are ever learning and never come to the knowledge of the truth"; and is not this because, whether in infancy

or age, they are ever studying the calendar instead of the dial and the sun above it—a sun that has no rising and will never set; a God to whom time is one eternal now?

Now we cannot, in detail, deal with modern thought at even a few points at which in its more radical aspects it is working harm to missions. It will suffice for our purpose if we concentrate upon one matter concerning which an undoubted just and deep alarm is felt, namely, in its treatment of the subject of comparative religion. This study is made in some parts but an expression of the many aspects of an extreme view of evolution; it is being so studied in most of our higher schools, and if a truer discrimination is not exercised than in some cases we have in mind, it cannot be otherwise than that great harm will result to the cause of missions and of religion itself.

It has become a recent fashion on the part of some who are hostile to Christian theology as redemptive, to attack it not overtly, but incidentally to the establishment of a science of comparative religion, and it is this *motif* that has thrown the true study off its center. And this, even though some learned and scientific men like Har-



nack declare that a science of comparative religion, as such, is impossible, for the simple reason that there is but one religion, namely, Christianity, while all other systems though religious, are in the main mere speculative philosophies.

The manner of those who would thus reduce Christianity to the phenomenal and humanistic plane, is first dogmatically to presuppose, by hypothesis, a cosmic evolution as the final philosophic basis of this universe. This done, the type of thought easily passes to the next step; that every kind of religion which has entered history—including of course Christianity, which on one side of its being, indeed, is historical—is part of a series of evolutions, and therefore none of them can be considered final. Of course all this quite ignores the supremely cosmic, the super-historical nature of Christ, the eternal Word.

Now this science of religion as comparative is a matter with which I would have less to differ if it confined itself to the merely historic, non-Christian religions. But, unfortunately, this is just what it does not do, and of course cannot do and still work out its hypothesis to its satisfaction. It must therefore pare down the Christ to square with its hypothesis.

Where religions are truly studied, both in their similarities and their dissimilarities, as they ought to be, the outcome in the nature of the case will be properly something apologetic. In such case, the various systems, when their features are drawn out, will stand in a relation peculiarly *contrastive* to Christ's revealed system, and it will duly appear that those systems are wholly incomparable with Christianity.

Comparative religion, however, may be approached as a mere history of religions, *i. e.*, on their merely historical side. This idea of the study most easily lends itself to the ambitious design to make an exact science of it. In this case, as one of its advocates, Louis Henry Jordan<sup>1</sup> says: "Comparative religion has nothing whatever to do with the solution of the questions, 'Is this religion better than its neighbors?' or 'Which of all these religions is the best?'" And quoting from another, Jordan says: "No one should commit the mistake of imagining that the science of religion"—by which he means the history of religions—"proves the truth of any one's point of view (not even Christ's) on the sub-

<sup>1</sup> "Survey of Recent Literature," embracing twenty-five works on "Comparative Religion."

ject." To the student "one religion is as another, and the question is indifferent, whether there is truth in any form."

Again this author says: "The student of comparative religion, if he is to do his work, must abstain from considering whether the beliefs he investigates are true." Of course this all assumes that Christianity, like the philosophic systems, are only *creedal* matters, "beliefs"—matters of opinion for the schools, not realities for the life. Jordan, however, admits that "such variations of terminology and definition as he had just quoted from another are very unfortunate; that they are often needlessly perplexing and mislead," but he expresses the hope that "as the study grows older, such defects will gradually disappear." Yet Mr. Jordan himself can abide no book that makes an apologetic use of comparative religion, and even goes the length of saying that a theological professor, or even a member of a Christian church, is "suspect in this field."

Now what is a *science* of comparative religion worth which is to be studied with a philosophical dogmatic assumption at its very base, and without the least regard to the question of comparative worth or truth of any religion?

It is impossible to study Christianity in any real way, and not discover its value to be something unspeakably deeper than mere opinion. It is revelation; it embraces matters of life, and the things revealed have to do with life. If the truths in it are not applied to life by a vital test of the will—by the executive action of the whole soul—nothing is accomplished much worth while. But in the view of such thought as I have quoted above, Christianity is not revelation at all from the eternal world, and the eternal God, but is simply a record of the attainment of the Semitic aided by other Eastern minds, such as the Babylonian, Persian, Egyptian, or Greek. The very Bible is but a composite of these. (See the "Gilgamesh Epos," by Jenssen of Marburg.)

In this view, before the so-called science can begin, Christ must be reduced by hypothesis to the plane of a created being, as Arianism does with him, or to a mere high type of manhood, albeit self-deluded, as a crass type of nihilistic thought makes out. And, of course, we may look for a higher than Christ yet to be evolved. It does not trouble this school of thought at all thus to reduce Christ to mere relativism. It proposes to do that in advance, before it has examined the

evidence, and yet calls itself an inductive science.

But this Christ cannot be "The Word made flesh," an actual incarnation of the Deity, final and absolute in himself, "the same yesterday, today, yea and for ever." The Christ of the Bible admits of no such view in comparative religion as Jordan declares it to be. And the type of religion that conceives Christianity as relative to all others is another kind of religion altogether from that of the Bible. In such an understanding of terms, the study of comparative religion, however high-sounding its claim to be considered scientific, will bear some reexamination by those who prefer not to be misled.

The philosophy of comparative religion—for it is a philosophy rather than a science—I am questioning is nothing other than the old Heraclitism of past ages, over again—the doctrine of an eternal flux, or becoming. This universe is but a succession of changes in an endless series; an endless thought without a thinker; a series of laws without a lawgiver. Theology is a scheme without even a schemer, least of all, an authority behind it, or a final, eternal, personal causality above it, or an adequate goal before it. All this is a conception of things, which Dr. A. H. Strong,

in his late address before the Louisville Seminary, characterized as a system of "bad metaphysics, bad ethics, and bad theology." It is sheer pantheistic dogmatism, the logical result of which is pure nihilism in thought; it cannot but result in impiety in life. Can such a philosophy of comparative religion, however scientific it may be termed, be other than blighting in its effect upon the whole missionary enterprise? Has it not already so resulted in many quarters?

I now note, and with far more pleasure, certain respects wherein modern statements of truth have favorably affected, or in the end will so affect, Christian missions.

I. Modern thought has contributed an important value to thinking on every subject, from its enlarged emphasis upon the inductive element in it. But the inductive method is not the exclusive method even of science. The deductive method has a service to render quite as essential; there is no science in the world which does not depend for its validity on the unprovable yet fundamental intuitions of the soul and deductions resulting therefrom. The certainty of the self-conscious ego in all personality, of every axiom of mathematics, of all the first principles of rationality, and

of the deepest religious instincts of man, are deductive. On the validity of these first principles alone can any science in the world, even evolution itself, be built. If by the statement that religion has become more scientific in its expression, is meant that induction only is necessary, it is untrue. Nevertheless, granting the fact that deduction is also necessary and fundamental, the careful induction of facts and phenomena in religion has been of great value, although it deals with but a part of the problem of religion. Now in the realm of comparative religion the principal values resulting from its study all come under the head of an inductive process. What Buddhism or Confucianism historically is, what it has been, what it has wrought, are pure matters of fact to be determined by investigation, while that which makes religion itself possible and natural to all men lies in the deductive realm. The inductive gives us phenomena only. It observes and records what is; in so far it is scientific; but when the mind compares, and judges, and deals with causality and origin, comparative religion at once becomes not a science but a philosophy. And a comparative philosophy of religions is a far deeper thing than the so-called "comparative science" of religion.

But let us cordially grant the value of induction as preparatory and essential on one side of things to a true philosophy, and so of a philosophy of religion.

2. A much truer view of God has come in as the composite result of more reflective thinking and experience, and deduction therefrom in the life of the church. A more careful biblical study has shown us that God the Father is no arbitrary sovereign merely but that all that Christ was, God has ever been; that "God is as good as Christ." That the proper sovereignty of God is a sovereignty of grace, and not of power, or of mere holiness as an abstraction unmodified by love, in the sense of benevolence and clemency. That the whole Deity is a suffering Deity; that this whole Deity is an atoning Deity; that the Father as well as the Son has taken upon himself the burden of the sin-problem of the universe; that the mediation of Christ has not the least relation to the willingness of God to save but to his self-consistency. Now this better view of God has an immense bearing upon the missionary problem and its methods.

This problem is mainly to reconstruct the pagan conception of the character of God. All sin and sinful thought of God puts him at a distance and



then caricatures him. The missionary function is to enlighten all men as to "what is the dispensation of the mystery" of grace in our universe. It is the story of what Christ was—what he endured, and what was his spirit on the cross—that does more than anything else to recover the pagan to a true idea of God.

3. The idea of propitiation as a self-propitiation of God is a modern concept, a distinction differing widely from placation. Placation has to do with disposition, and that God needs any change in his disposition to save is a myth. Expiation has to do with moral consistency and the final destruction of the sin principle. The atonement as *vicario-vital* rather than a mechanical substitution is the modern and truer conception of this matter.

4. The work of the Holy Spirit as universally working in one form or another, and through all sorts of agencies rather than simply where the Bible is known, is a modern conception and far truer than the earlier one. The modern thought is that despite all man's sin, God's Spirit presses with more force than the atmosphere presses on a vacuum, to enter man's heart and dwell there. This Spirit takes all the initiative in salvation.

5. The modern view of faith is that this is the executive act of the entire soul expressing itself in a moral attitude toward the degree of light one has. It is vastly more than the traditional conception, that it is primarily belief in a sound theological proposition. Faith may be incipient in myriads of souls who never knew the name of the true God or his Son, Jesus Christ. It appears to have been so with Helen Keller before her enlightening interview with Phillips Brooks. These are they who did they know Christ would at once accept him, doubtless more promptly than we do. A Chinese devotee once started to walk ninety miles to find a foreigner who could tell him of the true God. Neesima, the Japanese apostle, left his native land at the risk of his head, and went to China, and came all the way to America, "following his star," as he described it to Mr. Alpheus Hardy, his benefactor. Suppose either of these men had died on the way. If in the attitude of faith, as they appeared to be, were they not incipiently saved, although in an embryonic degree?

Or what shall we conclude respecting a story like that which has recently come to light in the explorations of Upper Egypt? Mr. Arthur Wei-

gall, chief inspector of the Department of Antiquities in Egypt, has brought to light the following account of one of the early Pharaohs, who lived from 1375 to 1358 B. C. His name was Akhnaton—the glory of Aton, or deity, a name which the young monarch himself adopted in place of his heathen name, Amon-hotep, the old heathen god of Egypt. He reigned for eighteen years. He deserted Thebes, it being full of heathen deities, and built a new city on “clean, new soil,” where he could carry out his ideas and develop his new religion. Aton, whom Akhnaton worshiped, was not one of the old gods of the land, but was God as we conceive him, the tender Father of all creation, the one only living and true God, a God of love, and light, and beauty; the Author of energy, and the ultimate source of life. This Akhnaton wrote many poems, and some psalms almost identical with those in the Bible, to the praise of Aton. But in the end his friends proved false, his health gave way, and he died at the early age of twenty-eight. His empire fell and returned to idolatry. But he bore his testimony, and died trusting in him whom he knew as Aton.

Would we dare say that if this remarkable and exceptional man, had he heard of the God and

Father of our Lord Jesus Christ, would have hesitated a moment to receive him? Was not his attitude one of faith? Truly, "God hath not left himself without a witness."

6. The status of the heathen as a whole, living as they do under a system of redemptive grace, is a very different thing from what the fathers supposed. The heathen are not lost on the ground of their ignorance of our knowledge of the historic Christ, but because of a non-penitent, non-believing attitude toward the standards of truth they have, and like ourselves will be judged as Paul says, "According to my gospel, by Jesus Christ," and not under terms of legal severity alone. In this view, men in this world are not only lost, but they are potentially saved also; lost or saved according as in the spirit of faith they welcome or reject the light they have. The deepest damnation is for those who reject the highest light, and the profoundest mercy for those who welcome and cherish the dimmest light. (See John 9, the *locus classicus* on the subject of gospel probation, especially ver. 3-6, 39-41.)

7. The practical work of missions as the result of true modern thinking is not now regarded as necessarily antagonism to paganism,

not a war of extermination. The seeking of a postern gate, a point of contact, is the truer tactics. True missionary effort does not belittle the deep religiousness of sincere pagan outreach. It does not, Cromwell-like, demolish temples, but it seeks to bring the hour when the heathen will demolish or disuse their own temples and the idols within them. Buddhists in Japan are now preaching the New Testament as comments upon their own Buddhism. Not long since a Buddhist in conversation with a Christian remarked, "Why, our religion has something exactly like that New Testament passage you were just quoting to me." Said the Christian, "Let me see the passage." Turning to it, it was found to be an exact quotation from one of Christ's own homilies.

8. The discernment of the bearing in providence of many so-called secular things in the cosmic progress as ordained to Christian ends. God uses other than strictly evangelizing agencies to work out his plans. Mission work is now more widely distributed among all sorts of agencies than formerly, as there are many real Christians outside the church. The very nations of the earth in manifold secular realms are responding to some of the needs of the pagan world. Doctor

Forsyth, of England, in his recent work on "Missions in Church and State," has pointed this out with great clearness. President Taft's famous Carnegie Hall address, a little more than a year ago, took the high stand that nations like ours have a missionary responsibility for the weaker nations. Mr. Halford's recent address, "The Response of the Nation to the National Missionary Campaign," is also illustrative of the point I make. Right-thinking laymen on every side are feeling a new responsibility respecting many auxiliary forms of work. In all these things God's cosmic process is bringing in the kingdom of our Lord.

LECTURE X

THE TWENTIETH CENTURY  
“FULNESS OF TIMES”





## LECTURE X

IT would seem sacrilegious to attribute to any later century an expression which scripturally and technically denotes the dawn of the incarnation. And yet some periods in the development of Christian history seem so decisive for the kingdom of God, that the application I am making of the phrase "Fulness of Times," may be pardonable. For example, the apostolic age, the age of the early apologists, the Lutheran Reformation, the birth of the American Republic, and the inauguration of modern missions, all mark decisive epochs.

If the emergence of Japan from its long seclusion and our American war with Spain, within the last few decades, resemble in significance the epochs noted, then the era marked by the opening of the twentieth century is of such import for the cause of missions that it also merits the designation—the fulness of times.

The late Joseph Cook reckoned among what he designated as "the seven wonders of the

modern world," what he called "the self-reformation of Japan and China." But the twentieth century promises to bring the values of that reformation to a vastly higher power, and with it opportunities for the expansion of Christianity in many other realms as well, in ways scarcely contemplated a generation ago. The unprecedented prospects in China itself, in the Philippine Islands, in Persia, in Turkey, and all the Mohammedan lands, and in Russia, and also in Central and Southern America, are fairly startling to Christendom.

All the lands of the earth have been discovered and explored, all the seas have been navigated. Swift vehicles of every description, wireless telegraphy, and even airships are now brought into use, affording facilities for communication previously scarcely dreamt of. If Roman roads, Roman law, and Greek letters prepared the way for the diffusion of early Christianity, so now everything imaginable is contributing to some great *dénouement* beyond finite power accurately to conceive.

A broadened use of international diplomacy and arbitration, of statecraft and philanthropy, all point to some form of cosmic consummation,

logically related at least to the final glory of Christ. Surely all agencies are being enlisted as never before to make the two hemispheres one, and that is to bring the world into the closest relations of a spiritual sort.

Even the typical American mind, which is supposed to be highly cosmopolitan, probably as yet but poorly realizes the real cosmic unity that already exists in the mind which resides in the genius of the times, not to say in the mind of the God over all; for, after all, we people of the Occident who have never fully faced the vast Orient, the mighty East, still think in our subconsciousness that we of the West are the people, if not the whole thing. After we have glanced over our morning dailies of Boston, New York, Chicago, or San Francisco, we serenely suppose that we have had the world view, that our half of the planet is really the whole system.

I venture to say, however, that he who would have the real world view of our time, would need to combine the representative Associated Press despatches in typical papers of the West, indicated by the cities above named, and perhaps added to these those of London, Berlin, St. Petersburg, Paris, and Cairo, to embrace the

Occidental outlook. But now let not any be surprised if I say that the time has come when in this respect the Orient for a world view is ahead of the Occident. Reuter's daily despatches, published in the great papers of the East, although brief, embrace a wider world area and outlook than the despatches of any half-dozen papers published in this country. There may be some who still suppose that a missionary going out from America to China, goes to bury himself amid Tartarian darkness, that he has "gone out of the world," and probably "thrown his life away." But a resident in Tokyo, Shanghai, Hongkong, or Calcutta, who takes up his paper, probably only a weekly, will have reports in despatches from between twenty-five and fifty countries of the globe, indicating the status of things for that week. And the enterprising missionary in those lands is perforce of the fact that he is shut up to less literature in general, daily trained to think of the doings and even the statecraft of the world. The leading public questions of all lands are regularly reported and discussed in epitome, and an Occidental living in those regions becomes trained in the art of grasping the world in its entirety. If his knowledge is not so detailed as that of a

man who reads more publications, it becomes cosmopolitan and keen-eyed.

A business man of New York State, who has recently made a trip of the world and carefully surveyed foreign mission fields, lately reported to the New York "Outlook" that he came home with a profounder estimate of the foreign missionary than he ever supposed possible to him. On the trip out from San Francisco, in carefully observing a party of young missionary candidates on shipboard, he wondered what those callow young people would ever accomplish, and his interest fell. He declares, however, that after going through Japan, China, and India, on board a homeward steamer passing through the Indian Ocean and Suez Canal, he fell in with another company of missionaries who had been in service fifteen or twenty years, and were going home on furlough. These persons he found the most intelligent and impressive people of all his traveling companions. They had become so familiar with all the conditions in the far East that they were authorities. They knew not only the religions but the commerce, the politics, the philanthropies, the naval, the military strength of all nations. They were so familiar with the lead-

ing questions of diplomacy, of international statecraft, and of racial conditions in general that no other class of persons on the ship could at all hold their own with them in conversation or discussion. These missionaries had unconsciously become statesmen through the very necessities of the life they lived, and in the realms of thought in which they had been drilled. This education was secured through the reading of a few cosmopolitan books, and through the illumining values of the daily cablegrams of the world, which had kept them in touch not with one hemisphere, but with two. Any one who ever met, heard, or read the writings of the late Dr. Wm. Ashmore, Bishop Thoburn, Dr. Arthur Smith, Rev. Timothy Richard, Dr. J. D. Davis, Dr. Charles Cuthbert Hall, or Mr. F. S. Brockman, or have heard speak many other missionaries that might be named, will appreciate what I say. The view of the world now needed to be up to date on the facts must be stereoscopic. One needs two lenses in order to get the full configuration of things.

The inventions of the world have come to such a marvelous development as almost to warrant the term in providence, "the theology of

inventions." It would seem as if God were calling out the reserves in our day as never before, and were strategically operating through nations, whereas in Carey's time he seemed to be employing only individuals.

Doctor Richter, of Berlin, who was the guest of honor from abroad at the late Students' Convention, at Rochester, classified the missionary development of the past in a way that rather startled some people. He said this development fell into three periods: (1) The Lutheran, which was marked by its emphasis on the supernatural factors, the inspired word, the divine Christ, and the Holy Spirit in regeneration; (2) the Anglican period, marked by the patient development of the native church, with emphasis on the principles of self-support, self-government, and self-propagation; and (3) the American period, with its aggressive forcefulness in matters of organization, of greatly increased contributions, and the uprising of its laymen, and a businesslike application to the speedy evangelization of the world—that is, in ways worthy of the enterprise and generosity and businesslike force with which business men conduct their great commercial enterprises. Certainly the last factor is one of

amazing significance. And, on the whole, it has appeared so suddenly as almost to sweep off its feet the promoters of the slowgoing movements of much of the propagandism which has hitherto characterized our denominational missionary Boards.

However, it would be great folly to disparage the period of foundation laying which has characterized the work of these Boards in the past century. It is they who under God have furnished the pioneer missionaries, who have mastered the languages and so widely translated the Scriptures, who have made the church indigenious in the lands in which they have labored. They did not hold so many gigantic conventions in the past as we do nowadays, and they could not boast of so many Y. M. C. A. buildings and Christian clubhouses in the great capitals in the East, but they did do what the Y. M. C. A. alone can never do in heathen lands: they made their appeal to the whole family life—not simply to a few select men culled from the best fruits of long and patient missionary labor, that might be enlisted for a few general purposes; they have created the Christian life broadly in the various mission lands, and have made possible the recon-



struction of society from the ground up as no other agency in the world less than the church with its ordinances and other institutions could possibly do.

Excellent as the work of the Y. M. C. A. is in many places as a supplemental agency, it can never be a substitute for the church itself in any well-organized evangelical denomination. The church has its composite work of evangelism, medical work, education, including the teaching of boys and the fostering of true girlhood. It puts its broad impress upon the entire family. Nor is there any better way, on the whole, than for the church in its divinely constituted capacity to keep on in its steady course in days to come as it has done hitherto.

Among the reasons which lead us to emphasize the peculiar significance of our new century for the rapid Christianization of the world, is the remarkable providential position which the God of providence has given to Protestant America, with relation to some sort of a world culmination. It is in this great country that God has wrought out what would seem to be the last and, on the whole, the most successful experiment in human government possible to man. Old World dynas-

ties have come and gone, absolutism is a thing of the past, imperialism everywhere is a waning power. Any nation that begins to measure up to where it can do its best for human society must develop a constitutional government in which the people, after all, shall rule.

It is said that on one occasion the great Gladstone, as prime minister of England, was most urgently pressing upon her majesty, Queen Victoria, the signing of some measures, regarded by the queen as extreme. Her minister insisted on her signature. The queen winced under the pressure, and intimated that Gladstone would usurp her authority, and she exclaimed: "Mr. Gladstone, you forget that I am the Queen of England," to which Mr. Gladstone immediately rejoined, "But, your majesty, you forget that I am the people of England." The queen yielded, and her minister carried away with him the important document signed. At all events, popular government, for better or worse, would appear to have come to stay, and the world is rapidly adopting it. France has become a republic, Persia and Turkey have accepted constitutional government, the authorities in China have already constituted and opened their first senate, and even

Russia is in the throes of a new agitation respecting it, while in the South American States, despite the awful drawbacks of popular ignorance and bigotry, republics abound.

Geographically considered, our position, lying midway between Europe, which has been shaken to its foundations by the reflex upon it of our popular institutions, and Asia, on the other side, with all its ancient imperialism, constitutes us the object-lesson of the whole world.

Politically regarded also, we are disconnected from European entanglements on the one side, and from Oriental colonial schemes on the other; we seek for no territory as such beyond our own borders. We must set a value on a few coaling stations in the Pacific, and by our unexpected temporary occupancy of the Philippines we accept the responsibilities involved in it purely as an opportunity for blessing the Filipinos, and as a base of operations for encouraging the integrity of China and a safeguard against the unrighteous encroachments of mere landgrabbing powers, who would exploit the continent of Asia or the islands of the Archipelago for mere imperial purposes. If our Monroe Doctrine has had an expansion in those regions, it has been in the in-

terest of other and unfortunate peoples far more than for ourselves.

But free as we have become, in the realm of religion from State establishments like England, Germany, and other parts of North Europe, we are freer to work out religion on its merits than any other people on the globe.

The dignity of the democratic idea which has arisen in our great experiment has predisposed the world in every part to expect high things from the multiplied ministrations which are being passed on from us to people less favored than ourselves. The American missionary also, as the result of his own elevated self-respect, developed under the institutions of this land, has come to feel a confidence that cannot be shared by others of the intellectual and spiritual possibilities of man as man, whatever his race or tribe, when thrown back upon first-hand relations to God and his religious possibilities. Thus the American missionary expects even from a single convert results of which, other things being equal, no one but an American Christian would entertain the hope.

How marvelously this worked out in the life and work of the great Cyrus Hamlin, of New

England, through his founding of Robert College on the Bosphorus, and in the work of Doctors Jessup, Bliss, and Post in the Syrian Protestant College at Beirut. The work of those great colleges has issued in the new Turk and in his new sultan, who last December had the courage to execute twenty-seven of the red-handed murderers in the open streets of Adana, for instigating and abetting the massacre of thirty thousand Armenians under the Turkish flag a few months before. The old deposed sultan would not have dared to execute one Mohammedan for reddening his hands with the blood of a Christian believer under any circumstances.

In the early days of mission work in Turkey, when Russia was assuming to dictate religious terms in that land, a Russian official said to the American missionary, Doctor Schauffler: "My imperial master, the Czar, will never allow Protestantism to set foot in Turkey." But Doctor Schauffler calmly replied: "My imperial Master, Christ, will never ask the Emperor of Russia where he may set his foot or plant his kingdom."

America has free institutions which, sooner or later, are demanded by all human kind, and they are rapidly being planted in all parts of the

world, under some name or other. The flexibility of social relations, under which the American missionary has had his training, emboldens him to awaken new ideals in schoolboys and children, and to stimulate their realization under most diverse conditions. It is this fact that moved Dean Ramsay, the great Scotch archeologist, who has spent much time in visiting and exploring the whole Levant, to say that the old sultan feared the influence of Robert College on the Bosphorus, an American missionary plant, more than all the fleets of Europe, and that this same college made possible the new national life of Bulgaria.

Formalism has little hold upon the American Christian mind, and this fact predisposes our missionaries to expect the new birth of humanity universal into the realities of the Christian religion to an uncommon degree.

Then the vast wealth which has come into the hands of Christian men in this land, and their willingness to use it for the blessing of all mankind in the most unprecedented fashion, gives an incomparable advantage to American missionary effort. The return of twelve million dollars, one-half the indemnity levied against China in the

interest of our government after the Boxer troubles, marked an unheard-of step in international diplomacy. That single act did more to lift China out of its dreadful fear of the foreigner than any other act in all time. It is reported by our missionaries that the authorities of the province of Szechuen, in West China, placarded the entire province with a statement of this extraordinary act, and in connection with it took occasion to say that the religion of a country that could treat a weaker power thus was something not to be feared by his sixty millions of countrymen in that one province. What a reinforcement of every one of our American missionaries in that part of China this one widely published bulletin afforded. Thus has God already rewarded that peculiar type of Christian diplomacy, represented by the late Secretary Hay, ex-Secretary Foster, and others, including, of course, at least the last three Presidents of the United States, who had the moral nerve and the Christian consideration thus to treat China. Is it any wonder that China should again regain courage to renew the experiment which she began but retreated from, about forty years ago, of sending some of her brightest sons to this country for education; nay, that

she should be willing to expend the entire returned indemnity fund upon that single object.

There was a time, indeed, when America had to find herself, as in colonial times, and conquer the right even to exist as a nation. It is doubtful if the signers of the Declaration of Independence expected much more within five hundred years than to make secure our national existence. Even the Monroe Doctrine was but a measure of self-defense. It contemplated no such moral aggressions, no such world-planting of spiritual ideals as we to-day are witnesses to. Indeed, it was not until after our recent war with Spain that we recognized ourselves as a world power, and that we gathered courage to go on record before the world as ready to assume our full share of the white man's burden. But we are in for it now, and the intelligent world traveler will find in every land the signs of a marvelous impress of the ideals in our free institutions upon every people of the earth.

Now, it is doubtful if an experiment—nay, a demonstration—exactly like this may be looked for again in the history of our planet. There is no other continent left with such virgin possibilities for the working out of an object-lesson



on so broad a scale as our country has presented. There is none so strategically located, in connection with such a fulness of times, with endless lines of influence focalized in it, with reference to all other peoples of the earth as Protestant Christian America constitutes.

In an earlier lecture we emphasized the large place of Providence as a preparation for the coming of the kingdom. We now revert to that principle for the sake of emphasizing particularly the manner in which a great multitude of providential occurrences, affecting the world as a whole, have been rapidly culminating in a way that unmistakably points to some great goal in history. This goal we believe to be directly related to the universal diffusion of the gospel among all mankind. Events which have to do so particularly with rapid transportation and intercommunication between the different families of the human race are not accidental. They have to do with God's plan of the ages, and that plan is the outworking of human redemption through Jesus Christ. The foremost and most vigorous nations of the earth already hold in their hands so vast power, and the acquisition of it is so unquestionably due to Christian forces, that it is only a ques-

tion of time when those forces which are central in the life of the more-advanced peoples shall affect and dominate all the rest if apostasies shall be averted.

The activities in the realm of commerce alone, which have given so vast importance to the great port cities of the East, like Yokohama, Kobe, Shanghai, Hongkong, and Calcutta, but prepare the conditions for the more rapid advance of Christianity when it comes.

The time has already come when the most important questions of international diplomacy center in the matter of trade interests as between the nations. The open-door policy in China and Manchuria means the trade question; but that question means the relative rank among the nations of our influence; and that in turn depends upon that which is most vital in the life of our nation. In England it may be the interest of colonization, in Germany it may mean the gaining of predominance in finding markets for her manufactured products in a race with England, and in the United States it may mean, and does mean, something more fundamental than either of these, viz., the sharing of her Christianity and the beneficence of her free institutions. But God

is using it all in a cumulative way to bring on the final issues, moral and spiritual, which are to control the world. If at the beginning of our Christian era God used the combined antecedents furnished by Greece, Rome, and Egypt to forward the early Christianity, so now *a fortiori*, God is using all the factors of the past and present connected with trade, commerce, and international diplomacy to bring in his glorious kingdom. The port cities of the East in this regard form a most interesting theme of study.

In 1890, on my first visit to China, while in the port of Hongkong, I counted seventeen great ocean liners anchored about me. Seventeen years after, in 1907, I was in that same city on a second visit, and from the Peak Hotel, on the heights, one thousand feet or more above the city, with the printed report of the harbor master in my hands, I looked down upon that same magnificent harbor, one of the most picturesque in the world, and counted sixty-five great ocean steamships tied to the buoys of the respective lines of all nations, making altogether a majestic fleet, lying in regular columns as if maneuvering for a battle. In 1890 thirty thousand vessels anchored and cleared from that port within a twelve-

month. Four thousand one hundred of these were steamships and three thousand of them British. Twenty years afterward, doubtless four times the number of steamers, weaving their way to and from all parts of the world, here greeted and passed on. And this majestic presentment of the culminating of the commercial forces of the world affords a symbol of the interchange of thought, of a better understanding, and hastening possibilities for that final brotherhood of man and even fellowship of saints, which is the goal of all the movements on this planet.

In my last visit to China there were two things which impressed me as the sure signs that China had entered upon a really modern career as compared with the apparently unchangeable situation in that land as I saw it seventeen years previously. The first was the fact that her ancient institutions, known as the examination halls for her *Literati* were being demolished in all her leading capitals, after having existed and dominated everything for thirteen centuries; and the very stones were being utilized for the building of modern high schools, normal schools, and colleges on Western models. And schools for girls also were rising everywhere.

The second thing which impressed me that a really new day had arrived for China was this: in Shanghai had sprung up under entirely native auspices a new publishing house called the Commercial Press. It was started by a few young men who had their training in the famous Presbyterian Press in the city. It started with nothing but the new impulse of about five young men, all Chinese, and a prophetic vision that an era of new education was just at hand for their great empire. They began with a capital of five thousand dollars; they set to work to secure a new line of text-books on modern subjects, translated by the best scholars into Chinese, to be available when needed. Five years after starting, the company had six hundred employees. They were using thirty-eight superior printing presses—the larger ones made in Germany, England, or America. They had invested a capital of three-quarters of a million dollars; they were sending out forty large packing-cases of books daily to important centers, from Peking to Canton. They placed in my hands a catalogue of the publications they were sending out, which numbered eighty-four, embracing topics like these: history (of all nations), mathematics, political economy, chemistry,

physics, electricity, geography, ethics, etc., and the stock of the concern was at a premium in the markets of the country. This concern now has ten branch plants located in other important cities of the empire.

Take two or three other of the phenomena of our time, also indicative of the culminating plans of God in history. For example, the marvelous activities in South Africa since the time when the late Cecil Rhodes laid his plans for a great nation on the lines of the Dominion of Canada to be formed in South Africa. That new nation has been formed within two years. In it the English and Dutch factors have so far co-operated, despite the bitterness of the recent Boer War, as to agree to a national constitution in which the various provinces figure as so many individual States. Nor is this all. The Cape-to-Cairo Railway, binding together the whole continent, from north to south, is well on the way toward completion, and it will not be long until Egypt, East German Africa, the interior native State of Uganda, the more civilized portions of the Sudan, the Congo Free State, under the more benignant rule of the new king of Belgium, and the South African United Empire, will be in

as close international bonds as Europe is to-day.

Another agency of immense moment is the new Isthmian Canal, which will do for America, and especially for the southern portion of it and for Mexico, what the Suez Canal did in shortening the distance to India for England and its empire.

The truth is, the great possibilities of continental development, with fraternal relationships between them all, is being hastened to a consummation, only equaled by the great predictions of the prophets concerning the races of mankind. As is said of Ethiopia, that she "shall *suddenly* stretch forth her hands unto God,"<sup>1</sup> so in the very near future the same will be realized in all the divisions and continents of mankind.

In our childhood we were trained by our atlases to think of the world as composed of two hemispheres, the eastern and the western. The one contained Europe, Asia, Africa, and the larger part of Oceanica; and the other contained the two Americas, North and South, and Mexico. But in the ongoing movements of Christian forces, to Christian thought at least, the atlas to express the truer facts would make a different divi-

<sup>1</sup> Revised version.

sion between the two parts of the world. In one would lie the hemisphere of Christendom, embracing Europe, America, parts of India, Japan, and even China, Korea, and great portions of the South Seas. In the other would lie pagandom and semi-pagandom, in which would be the fetish-worshiping Africa and the idol-worshiping portions of Asia, the formalized portions of Central and South America, Mexico, the Greek Church, and the Mohammedan world. The great practical question remaining to be solved is this: How shall the light which pervades Christendom be made so to suffuse the pagan hemisphere yet remaining as that the "other sheep" of Christ's flock shall be gathered into one, "and there shall be one fold, one Shepherd"? God hasten the consummation in his own time.



LECTURE XI

AN EMBASSY IN A CHAIN; OR, THE  
TRANSFIGURED SACRIFICE



## LECTURE XI

**I**N the course of these lectures, surely by this time, the idea has possessed all our minds that in order to qualification for missions, the highest of all services, one needs in order to become efficient in it, to have his whole being not only renewed, but practically and spiritually repolarized. It was so even with our Lord, considered as our archetype, innocent, unfallen though he was. It was not till the Spirit came upon him at the Jordan, and after the temptation, that he undertook his public ministry. At Nazareth, where he began that ministry, he prefaced it all by saying, "The Spirit of the Lord is upon me." If this was needful for the Christ, all the more so is it essential for the under-servant.

In what now does the qualification for Christian service in its more spiritual aspect consist? How shall that service meet divine approval? How prove effective? Is there a basis clearly revealed in the New Testament on which one

may stand as the servant of God, as a worker with him, as "the sent of Christ," as the empowered of the Spirit?

This is a day of vast and varied missionary enterprise and effort. What is the essential, divine concept of a missionary? What the order of being authorizing one to claim the title, and authenticating him as the sent of heaven? Reducing the conditions to its lowest terms, we think it is found in that title which the Apostle Paul is fond of attributing to himself, in the manifold relations which he sustained to the Gentile world to which he was sent. The apostle characterizes himself as "the prisoner of Jesus Christ," "the prisoner of Christ in behalf of you Gentiles," the "Lord's prisoner," a "prisoner of hope," etc., etc. In other forms, indeed, Paul describes himself, but always implying the same relation. Frequently he speaks of himself as "Paul the servant," the "*doulos*," or the bond-slave of Jesus Christ. Paul here uses the term "bond-slave" in the same sense in which it is used in Acts 2 : 18, in which it is said, "I will pour out of my Spirit upon my bond-men and bond-women," which is really the meaning of "my servants and handmaidens." In 2 Cor. 2 : 14 the apostle uses

this remarkable language, "But thanks be unto God, which always *leadeth us in triumph* in Christ, and maketh manifest in us the savor of his knowledge in every place."

The scene in the apostle's mind is that of a triumphal procession in the city of Rome. The victorious general has just returned from the conquest of some foreign province; he is receiving an imperial welcome to the eternal city; the populace has come out to welcome him, to exult in his valor, and to applaud his achievement. The legions are in line, and at the head of the column, in the triumphal car, is the victorious general. Chained to the car behind him are some slaves, specimen captives from the provinces just reduced to subjection, and exhibited as trophies of the conquest. With such a scene in mind, the apostle seems to be saying, the position of one of those captive slaves, those trophies of the conquest, represents my relation to Christ; "that is my place, a place of complete subjection, of absolute self-effacement." He is thankful to be led thus, a trophy of the conquest of Christ's love over him; ready, if need be, to be given over unto death, that the odor of his sacrifice may become incense to heaven in Christ's behalf.

But what is meant by this? There is danger that at first blush this may appear as a morbid condition. But Paul was not morbid, neither was there a drop of ascetic blood in his veins; his spirit was imperial. Cæsar was never as optimistic or sanguine or exultant as he. The man who had likened himself to a captive trophy was the same as he who says "but we glory—exult—in tribulation also." What did Paul mean? He was simply taking this strong way of saying, Once I had a life as every man has of impulse, of self-preference—my nature life. But this life of preference I have deliberately given up in order that I may do the higher will of Christ my Lord, "for whom I have suffered the loss of all things." As such, I am Christ's prisoner, having no independent will of my own; my life is his; "bought with a price," even with his blood. It is that which, on the negative side, constitutes me his apostle, his missionary, the one sent forth by him to do that which I would never do but for his will.

But there is also a positive aspect to this service. So let us place beside Paul's thought the correlative conception which he supplies and we shall see that it is no ascetic, self-destroying service

which Paul attributes to himself. It would be a half-truth were we to say that Paul was merely a prisoner, and that prisonership as such constituted his complete ideal of service. The Bible, from the very inadequacies of common speech, in which it must express itself, does not always yield its whole thought in a phrase; there is often something between the lines; Scripture must always be considered with its implications.

The implication contained in Paul's concept of prisonership is that there is also a unique, divine freedom which he possesses by virtue of his prisonership to Christ. Christ never enslaves for its own sake, but rather that in the end he may confer a higher freedom; and it is so here. Observe that Paul's prisonership was to Christ, and Christ's mastery is more beneficent than one's own. Paul might have described himself as the prisoner of Rome. Such he was, but he makes no mention of that. He might have said, "I, Paul, the prisoner of the bigotry of my Jewish countrymen," and have spoken truly; but he makes no mention of any human thralldom. He knows that as the servant of Jesus Christ he is beyond the reach of all earthly power (except such as his Master permits) to bring him into bondage as its vic-

tim. Nothing, whatsoever, that is harmful can occur to him except by Christ's appointment or permission. All that relates to him, be he bond or free, is providential. So, in reducing his relationship to Jesus Christ to terms of prisonership, he also implies that he is Christ's free man. How clearly and exultantly he brings this out in the Epistle to the Philippians, wherein he says, "For I have learned in whatsoever state I am therein to be content." He had learned it in Christ's school; been *initiated* into a divine secret. He continues, "I have learned both how to abound and how to be in want; I have learned both how to be filled and to be hungry"; and the thought is he receives either state with equal satisfaction on account of his complete absorption in his Master's will for him. For his soul's satisfaction, he did not depend on outward circumstances or conditions. In Christ he was made sufficient in a new, divine sufficiency.

In the Epistle to the Ephesians, Paul puts the same thought in a slightly different phrase when he speaks of himself as "an ambassador in bonds." This thought when closely studied will be found to yield three ideas. First, Paul's conception of his business of life was that of conduct-



ing an embassy—the word in the Greek is a verb and not a noun. Secondly, Paul's limitation; he conducted his divine embassy "in a chain." Thirdly, Paul's unique freedom, and the holy boldness which he knew was his, though in a chain. About sixty times the Greek word *καυχῶμαι*, meaning to glory, to exult, is used in the New Testament, and in fifty cases it is Paul's word, and he was preeminently the suffering apostle.

The truth is, most efficient servants of Christ do their work at the end of a tether, whether missionaries or not. They need to learn the freedom in the bond. Many eminent saints have been great sufferers, as Baxter, Robert Hall, and Spurgeon. It is the glory of Christianity that it enables the sufferer to transcend his sufferings. It thus proves its divineness. A few years since a great company of friends were standing on the wharf at East Boston, bidding farewell to a company of missionaries about to sail to foreign ports. The "good-byes" had been spoken, the gang-plank hauled in, the vessel was slowly moving out into the channel. Standing by the guards on the upper deck was a brave girl, committed to mission work in India. She was an only daughter, and she was leaving behind her on the wharf a father

and a mother and an only brother. With eyes now dried of tears and with voice unfaltering, the young missionary struck up the hymn:

Rescue the perishing, care for the dying,  
Snatch them in pity from sin and the grave;  
Weep o'er the erring one, lift up the fallen,  
Tell them of Jesus the mighty to save.

The crowds on the shore joined in the hymn, the missionary leading, until the voices on the ship were drowned in the distance. Far out on the end of the wharf the relatives of the missionary girl stood waving their handkerchiefs to the departing one.

Suddenly the mother of the brave missionary swooned, and all sympathized. After a little the mother regained consciousness, and again lifting her feeble hand to wave a final farewell to the dear child, with a radiant smile breaking through her tear-dimmed eyes, she exclaimed, "I would not turn my hand over to change it." Can any one tell which was the truer missionary of Christ, that daughter on the ship en route to India, or the mother on the wharf about to turn her lone steps back to her desolate home in Indiana? Would we dare say? Were not both real prisoners of Christ? The one having surrendered her

natural preference of native land for residence among strange, distant peoples, and the other having surrendered her natural parental impulses; and both surrendered for the sake of Christ. Were not both spirits exultant in the same type of divine fellowship with their Lord, and with corresponding freedom in their bond? They had moved out of self into Christ. The mere earthly sphere in which they expressed their respective lives from that time on was a matter purely incidental and unimportant, as compared with the deeper relationship to Christ entered. This gives us the point at which the spirit of two kinds of mission work—home and foreign—meet and become really one.

Through this process Christ himself was officially perfected, step by step, in passing through all the relations common to human kind—sin excepted—under the law of God. The service of the disciples of Christ, and of course the missionary, begins, continues, and ends on the same principle. The terms may vary, the principle is one and the same. Through death and resurrection Christ reached his goal. Through prisoner-ship and emancipation the servant of Christ qualifies, labors, and triumphs. The proposing candi-

date for missionary service needs to get rid of the artificial, romantic conception of missions, as if it were a self-chosen, heroic service. There is no ground for heroics. In any relation to Christ, nothing less than death to self-interest for Christ's sake can be accepted, and nothing more can any soul offer.

When the devoted young Wilmot Brooke, of England, found himself daily exposed to martyrdom in the Niger region in Africa, he wrote concerning it: "It was not with me a question of whether or not I should die, but whether having accepted death with Christ from the beginning I should so die as to prove myself worthy of my mission when the real end came."

In a visit made by the writer to the Pacific coast a few years since, he fell in with an aged, retired minister, who had been known for several years as uncommonly devoted to the cause of missions. Considering his income, he had been a large contributor in the course of his lifetime, especially to foreign missions. Upon inquiry made by the writer respecting the particular influences which in early life had so directed his interest and devotion to the cause, he told his story:

"Sixty years ago a classmate and I, from

Hamilton Theological Institution, stood together on the wharf in Boston. My companion, under appointment by the Missionary Union, was about to sail for Assam. I had expected to be his co-laborer in Assam, but at the last moment I had been told that for health reasons the Board had declined to send me. I think the saddest day of my life was the day on which I saw my classmate sail away into the horizon, leaving me behind on the wharf.

“However, realizing that divine wisdom had drawn the line of separation between us, I reasoned, ‘although the privilege is denied me of being a missionary to the heathen, I am still the Lord’s servant. I will go at once to New York and offer myself to the Home Mission Society for service in the West.’ I accordingly did so, and was commissioned to go to the territory of Iowa, which was then an almost unbroken prairie. In that State I labored for a generation in the planting of new churches, a sphere of toil in which I was enabled to serve the Lord to my utmost. My early love for foreign missions has only intensified since the years have passed, and while, with my financial savings and personal sympathies, I have specially endeavored to help the cause abroad, my

active service has been given to work in the home land."

Here then we find one of the Lord's prisoners hindered from going to India as Paul was suffered not to go to Bithynia, but accepting a sphere of service where God's providence fixed it. It was this attitude of mind, this spirit, which made him the real missionary. The particular part of the earth in which he toiled was a matter of small import. It was the only spirit in which any servant of Christ whatsoever should take up the Lord's work. The truth is, what we call fields of service are in the last analysis a matter of sovereign choice and determination. We have no option concerning them. Like Paul, every man should conceive of his lifework as "a course," to be entered, pursued, and finished in harmony with the Divine prearrangement. Like a ship "on her course," like a star in its orbit, he should try to move in the divinely appointed path. Only by moving in such a path can any one hope to do his best work; only thus can anything worthy the name "success" be achieved.

When Henry M. Stanley first went to Africa to find Livingstone, no one suspected him of going as "the Lord's prisoner." He went as an

adventurer, as a *protégé* of an enterprising New York secular journal; at the best, probably, only a philanthropist; he proved himself amazingly heroic; he at length found himself beside Livingstone at Ujiji on Lake Tanganyika, the companion of his isolation and expatriation. They were, however, separated by vast diameters in the spirit of their respective situations. The one, Livingstone, was in African wilds as the "prisoner of Jesus Christ"; the other, Stanley, was there on a temporal errand, however human, having regard to vastly different ends. Stanley sought to bring Livingstone away, but the apostolic old veteran would not be moved from his divinely appointed course. It was the moral power of Livingstone's conception of his lifework as divinely assigned, that impressed Stanley as nothing before had ever done, so that thereafter all his life Stanley took up his tasks, even of exploration, in a spirit similar to the old missionary who had mastered him.

As I have looked upon brother missionaries in many a foreign field (upon such as Doctors Ashmore and Griffith John in China, as Doctor Bunker in Burma, as Doctor Clough in India, or as I have thought of Henry Richards in Africa),

each chained to his post by his firm conviction of Divine appointment thereto, adhering to his work decade after decade, though often and long separated from home and children and all the delights of the home land, I have seen in these, and many others like them, illustrations of the principle with which I am dealing. These are so many "prisoners of Jesus Christ" on behalf of the heathen—men who have accepted their life tasks and spheres of labor in utter opposition to the principle of natural human preferences, and simply because they believe Christ's will for them has been thus expressed.

In the light of what I have been saying respecting what constitutes a real missionary, we find a basis on which the very deepest claim may be based for the support of missionary work. There is need that we should find the basis, and find it in the very nature of the missionary enterprise itself, if we would reach the heart and conscience of the church. The reasons often urged are most superficial; for example, pictures have been vividly drawn of the conditions of privation and suffering under which a given missionary is doing his work.

Doubtless this is often true to fact. No one



can read the life of John G. Paton, or the life of Moffat, or the exposure which overtook China missionaries at the time of the two Boxer expulsions from their fields, and not deeply sympathize with the trials endured. But no true missionary, not even one of the many facing martyrdom in China during the Boxer uprising, wanted the pity of his brethren in the home land. There are deeper reasons for standing by such as these than that they are in straits called to suffer. Nor are we to spend much time, if we are ministers in charge of parishes, in urging upon our people that the churches of this country are under contract through their missionary society to hold the ropes for the missionaries who have been let down into the mine. Our people, if rightly approached, will give more for love than they will for law.

George Müller never announced to the world, never would have the world believe for a moment that he had bargained to care for a given number of orphans; he rather created the impression that those orphan children gathered in Bristol were the objects of divine compassion, and that, presumptively, when God's people knew the facts they would share in the divine family feeling.

We always take a superficial view when we magnify the prominence and worth of a mere individual on the mission field, singling him out as a conspicuous person whom the churches would honor themselves to identify themselves with. It is said that on one occasion, when Andrew Fuller, in England, was soliciting for the mission in India, a gentleman of means who venerated the gifted secretary, said, "Mr. Fuller, here are two sovereigns which I will give to you, for I have great respect for you, but I will give nothing for the mission for which you plead, for I have no faith in it." Fuller answered, handing back the sovereigns, "I will have nothing for myself, sir; for it is not for myself I plead, but I would be glad to have a much larger amount for my Master to whom the cause belongs." The gentleman replied, "Mr. Fuller, I beg your pardon. I stand reproved," and instantly gave him twice the amount for Fuller's Master.

Least of all is the matter of denominational pride, a motive of high value in appealing to our churches for their support of missions.

None of these motives just referred to is adequate, because it stops short of the recognition of the organic relation to Christ, which both the

prisoner of Christ on the distant field and the prisoner of Christ living his life as he ought on the home side of the world, on precisely the same principles, sustain to the Lord himself. It is a case of two members of one and the same mystical body sustaining a similar relation to the head of that body, and so, on account of that fact, sustaining mutual relations to each other.

If, therefore, in the trend of these lectures, the principle of sacrifice has been kept to the front, as an essential note in missionary thought, I trust it is now clear that it is no morbid or pessimistic conception of it. It is a transfigured sacrifice—sacrifice attended often in this world, and certainly in the next, with a glorification so great that nothing is to be counted loss for its sake. Said Jesus to the two on the way to Emmaus, who were bemoaning his crucifixion, an event not yet understood, “Ought not the Christ to have suffered these things and to enter into his glory?” Again, in describing the sense in which the good Shepherd laid down his life for the sheep, he reiterated the principle, “Therefore doth my Father love me, because I lay down my life *that I may take it again.*” All death on the part of Christ, and the whole sacrificial principle in the life of his

followers, is of the same sort. The transfiguration scene, although peculiarly personal to Christ, was to illustrate that although salvation was to be by way of the cross, yet it was to issue in glory, not for Christ only, but for those who took up the work he laid down and carried it on in world-evangelization.

Not long since I heard one of our veteran missionaries—a man who had been through thirty-five years of service, involving long exposures to the perils of an Indian climate, with repeated separations in his family life, and who had given two sons to service among the heathen, say, “We missionaries have solved the problem of sacrifice—solved it in the experience of our own lives.”

And this is the universal testimony of the most devoted and prolonged missionary careers. Missionaries decline to speak of sacrifice in view of the higher values they have discovered. Doctor Grenfell, of the Labrador, when asked to speak at Northfield on the subject, declared that he did not know what the word meant. He said that once when out boating and his friend fell overboard he plunged in and rescued him. Would men call that sacrifice? And later he fell in love and gave himself away to the girl of his choice. Was there

anything to cry over about that? Even then, on a hot July day in Northfield, he was "longing for a cool breeze from off the Labrador coast."

Moreover, let it never be forgotten that those who shrink away from transactions which involve the surrender of a lower value for a higher, to that same extent doom themselves forever to live on the plane of the lower realm. It is easier for a camel to go through a needle's eye than for such an one to enter the kingdom of heaven.

But I fancy that one who has heard me in all this still queries, "But is not my life in danger of becoming small and shriveled if I give myself over to such a renunciation as you are commending?" I answer, No; because it is renunciation of the untrue master for the proper one—Jesus Christ; for all finite beings are dependent on some master; they can have but a choice of masters. Even in the life of self-assertion the soul accepts the control of some baser element in his own person or that which corresponds to it in another. And so he becomes a subject after all. The only escape is to accept Christ, who embodies all that is noblest in man, and besides can carry it to a divine height by virtue of his deity. The question then resolves

itself to this: by renouncing self to Christ, will he not take me in hand and *make out of me* something unspeakably greater than I can make for myself?

It was so with Abraham, the great archetypal believer; the Babel-builders said, "Go to, let us make"—"make bricks, make a city, make a tower, and a name for ourselves." All this they attempted to do, and in contempt of God's intended purpose for them to people and bless the earth. And we know the result. Their plans like their speech were confounded, and their vaunted city and tower became a heap of rubbish—its very name was confusion. *Per contra*, "Now the Lord said to Abram, Get thee out from thy country, and from thy father's house (and from all things else that center in thyself), into a land that I will show thee, and I will *make of thee* a great nation."

How great was the outcome! God made him the father of many nations—potentially the greatest missionary of the ages—and the tower of renown began to rise unthought of by Abraham himself, which mounts to heaven, imperishable forever. It was the personality of Abraham that in the first instance became so great, and the pro-

cess has been repeating itself ever since. It was so with David and Daniel, with Paul, with Martin Luther, and Knox, and Wesley, with Carey, and Morrison, and Hudson Taylor. The thing that has impressed me more than all else in reading the biographies of missionaries, and in personal acquaintance with great numbers of them, has been to note what personalities they became as compared with the shrinking weakness with which they entered on their novitiate or with some contemporaries, who thought them throwing away their lives.

Duff became the incarnation of India in voicing her need, her pathetic appeal, and the possibilities of her glory. Livingstone, Stanley, and Mackay, all in their respective places, became prophets and apostles of Africa. Morrison, Burns, Griffith John, and Ashmore, tower aloft above all the mandarins, the moguls, and the monarchs of China's almost ageless career; while Hepburn, Verbeck, Williams, Nathan Brown, and Neesima will more and more, as the ages pass, outshine all the Shoguns, Daimios, and Mikados even, that ever rose and reigned in the Sunrise Kingdom.

There is nothing like a call of God to his great cosmic enterprise of redeeming the world and

bringing it into union with the Infinite to make a man immortal. The task creates the personality. In this life even, there is no single line of enterprise in the world so adapted to place men on thrones in the esteem of their fellowmen, as that of joining the apostolate to the pagan nations.

Let men only be sure of their divine call—a matter which God alone can make clear to any man. That call once heard and followed to the end, other things being equal, will always set men among princes, and the fabric of their toil will endure forever. It is of the ambassador of God himself I now speak; and though, like Paul, he often be in bonds, he will sing “songs in the night,” the earthquake will rock the prison house, many a yoke will be broken, and the prisoners will go free, for his embassy is a redeeming errand of the Most High, and for the glory of that all things were made and have their being.



LECTURE XII

THE DISTINCTIVE FUNCTIONS OF  
MISSIONS—HOME AND FOREIGN



## LECTURE XII

THAT Christian missions are one in the mind of Christ there is no doubt. That they ought to be one in the spirit in which they are conducted is also unquestioned. That in practice, however, organized enterprises, popularly designated as "missions," easily become opposed to one another, in the weakness of human nature, is so evident as sometimes to become a scandal in the church of God. Controversies, distracting to the churches, on occasions have arisen which have required special commissions to arbitrate. The mischief has its root in a confusion of terms. Missions in its early etymological sense took its rise from the idea of the apostolate to the Gentiles. It was a service which implied the going out of one race to another, and preeminently of God's elect Israel, when filled with the new spirit, to the Gentiles or heathen. They became the "sent of God," going out of themselves after others, to impart a grace not previously realized. Such were missions in the New Testament, Pauline sense,

and such they were conceived to be, even down to the time of Carey and Judson.

As, however, under the stimulus of this divine movement, Christianity grew in the new evangelical life, and especially in the new world, various forms of Christian activity of a worthy yet secondary sort sprang up; and these movements also began to claim for themselves the title of "missions." These may have been ordinary evangelism, church extension, or revival movements; they may have been confined to a particular locality, say a city, the frontiers, the nation, or incoming immigrants, however these may have been Christianized in some degree in other lands.

All these forms of work as they have developed have more and more taken on elaborate organization. And the result is that the term "missions" has been modified from its original import, and with it the forms of appeal for support have become more specific, often narrowed, and sometimes partisan and competitive. Where this has occurred the competition has grown out of the weaknesses and jealousies of human nature, rather than out of the genuine spirit of missions as Christians. We need not here go into any analysis of the relative claims of these varied

activities. In the discussions throughout these lectures, the author has, in the main, dealt with what is known as "world missions"; this was unavoidable. If missions, in the cosmic sense of the term, were to be dealt with, the ultimates had to be considered, the concepts of Christ, the Pauline concepts, the timeless principles, those which express themselves independently of place, country, nationality, or other limits. The call to missions is intrinsically to man as man, in the spirit of the final Christ, and to all parts of the earth—to the victims of sin, far and near. To have qualified the term "missions" by limiting designations would have made the treatment another thing altogether—a mere society-serving apologetic, rather than a kingdom-serving interpretation.

In placing the emphasis, therefore, as we have, it must not be thought there is unfriendly discrimination against departments of work in the one kingdom, because we have magnified the real genius, the spirit of the whole. Other discussions in their time and place will do justice to the various forms of work not specifically treated here. Such world Christianization as is contemplated in these lectures enters no special plea for mere organization, either home or foreign, tech-

nically speaking, but it regards the cosmic world salvation, which embraces within itself all forms of departmental work in any sense Christian.

The church, confessedly, has many functions. It has the function to evangelize first, last, and all the time. This is its primary work. It has the function to teach and edify the disciples it has made. It has the consoling function—the ministry of mercy; it must comfort the bereaved, visit the sick and the imprisoned; it must conduct the Christian funeral; and it must secure the sanctified results of trial and misfortune. It has also to stimulate and encourage—not necessarily support—philanthropies, hospitals, and asylums.

But it has also the all-embracing function of reproducing itself to the ends of the earth, as the movement which includes all the others we have named, and much besides. Many churches are weak and morally incompetent at this point, because they do not see so far in their general view of the kingdom. Even many leaders of the church are very short-sighted in this regard. Two-fifths of the churches, broadly speaking, are apathetic and even oblivious of their responsibilities in any broad way. They make no regular contributions to either home or foreign mission

societies in the course of a year; they have no system about the matter, and let collections for anything outside of their self-maintenance go by default.

And yet note some of the elements that underlie the very charter of the church. The membership of the church, though small, is composed of new-born souls; and great is the promise to any two of them that shall agree (or symphonize) as touching any legitimate object of true prayer. Its head and master is the risen Lord, promised to be with the church to the end of the age. The battle is his, and waged against his own great adversary, the devil; and Christ must triumph representatively. He is pledged to "supply all your needs according to his riches in glory," and not according to their apparent strength and numbers. The church since Pentecost, in the divine thought, dwells in the enswathing atmosphere of the Holy Ghost. Since Christ has ascended, the gift of this Spirit—to use an expression from the realm of electro-magnetism—constitutes for the church a "field of force," such as no other institution in the world has for its environing empowerment, and correspondingly great things are expected from it.

There are also definite principles on which the church is expected to reckon: The living Christ is ever among them. The disciples are to cherish great expectations from that presence.

“Bid the multitudes recline,” “get ready for a banquet,” even in a desert place. They are to get the limited resources they have actually consecrated—placed into the Saviour’s hands. They are to begin to distribute to the needs of others, even in advance of the increased supply for themselves, as did the disciples in the feeding of the five thousand. This miracle, like the others, was a “sign” of the “greater things” that would be wrought in the ongoing life of the church. The great promise, “Fear not, little flock, it is your Father’s good pleasure to give you the kingdom,” underlies all this.

Viewing the various types of work, however, to which the church must give attention, there is one discrimination which, at this stage of our thought, we deem it important to make, a distinction also which may help such as are disposed to become partisan in respect to organized society interests to a better amity. The distinction we have in mind respects the *differing functions* that belong to so-called home and foreign missions.



We do not presume to pass upon the relative importance of one form of work over another. Probably it is impossible for the finite mind to say. But we may legitimately note the different functions served by one form as distinguished from another, as we might indicate the differences which mark off the work of man from that of woman, without passing on their relative rank.

In the large emphasis nowadays so often placed on missions as one work, by which oneness of spirit is meant, the differences in function are quite overlooked or ignored. It is this matter on which for a few moments we now dwell.

The function of that work which is usually carried on by home mission societies we should say embraces such work as the following: (1) Extended evangelism and church extension, after a specific type, embracing edification. (2) Denominational propagandism, in which out of a good conscience effort springs not only to convert people, but also to start them off on such principles and methods as would seem best to help, rather than embarrass and impede the progress of Christianity in all the world. A conscientious denominationalism is by no means an unmitigated evil; it would seem a necessity in view of human nature

being constituted as it is, with varying temperaments, training, and tastes. As a matter of fact, the most effective Christianity in the world exists and operates in denominational forms. And in my observation those who clamor loudest for a united church—united in the sense of a uniform church—are the very last to be willing to surrender one iota of what characterizes their own type. I found it so in the much talk respecting a united church in China, at the time of the Morrison centenary in that land. A few kinds of Presbyterians and English and American Episcopalians, and several types of Baptists, indeed, could easily combine after a fashion; but all the while there were such firm reservations all around as led me to believe each class of denominationalist was more than willing that the other class should do all the relinquishing. The confessors of the “Historic Bishopric,” or “The Westminster Confession,” or “Believers’ Baptism,” and one symbolizing the death and resurrection of our Lord, intended, come what may, to adhere to his own traditional views. In fact, as I believe, if the native church in any foreign mission field were to-day committed to any uniformity of organization or of practice that might be specified, it would be

only a generation or two until most of the typical questions which have differentiated—I will not say divided—the churches in the past, would reappear as these churches began to think and organize for themselves; and the futility of the undertaking would be manifest. Even the late Edinburgh Conference had no definite program that would carry missions beyond this.

Every home mission society in the world is one marked by large emphasis on the denominational idea of whatever type. It would not be supported if it were not, because there is conscience behind it, and a peculiar genius to which people are devoted even though, confessedly, it is a subordinate matter, and denotes, as we have above said, a secondary type of missions as compared with the apostolic type with its great emphasis on the supremacy of the kingdom.

(3) It is also a prominent function of home missions, especially as known in this country, as compared say with England, to lay hold of incoming immigrants to our land, and on the frontier States and Territories where they settle, as in Minnesota or Montana, and help them not only to a truer type of Christianity than they knew in Europe, but also as a means thereto to become

good Baptists, Methodists, or churchmen, after the traditions of the supporting propaganda. This undoubtedly has to be done. But who would challenge the statement that this is missions in a minor sense also, as compared with the major apostolic idea of giving the gospel itself in its fundamental elements, say to ancient Sinim, or Arabia, or to India?

(4) Then the work of affording better religious privileges to island possessions like the Philippines, or Porto Rico, has also a legitimate place, and great is the measure of the blessing in it. But it is the exercise on the part of the churches of a different set of functions than some of which we shall shortly speak. The work among freedmen in the Southland has brought also a duty of vast magnitude to American Christians; and for this American home mission societies must provide, with such varied gifts as it can command; and in this line these societies have been greatly blessed.

(5) Work among aboriginal Indians also comes under the designation "home missions." People with the noblest gifts and consecration, like the Morrors, the Petzoldts, Miss Belle Crawford, and others have been found for it. As incidental

to all the above forms of work, much emphasis is also naturally placed on the development of a new patriotism on the part of incoming foreign peoples for their adopted land, a most worthy thing in itself, yet by no means the equivalent of that *higher patriotism* for the kingdom, the patriotism which complements "My Country, 'tis of Thee" by "Coronation."

Let every kindred, every tribe  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown him Lord of all.

And now coming to the foreign mission cause, by which we mean work among peoples wholly pagan, whose ancestors for generations have been destitute of the elemental ideas of Christianity, we strike an entirely different form of activity. We shall speak in no terms of disparagement of those other forms of work just described; for in a sense all these home and foreign movements are departmental in form. We call attention to the differences in the type of work, and not as implying that the obligation to do foreign work in itself is any more real, though it may be more primary than the other types. The functions to be regarded in the performance of this task are pe-

cular, and they do thus place the work on a plane by itself.

The task requires a distinctive type of qualification. There are reasons also why it demands from the churches a support necessarily different in proportions from work carried on under home conditions relatively less costly and dissimilar in kind.

I note some of the functions distinctive of this work :

(1) The capacity to live on the part of the missionary and his family a life of expatriation. This kind of missionary must become an exile for Jesus' sake. And this he does in many circumstances full of pain and trial. Of course most home missionaries would prove themselves equal also to this were they called to it. But this does not militate against the fact that the function of such a life is different from that of the missionary in the home land. (2) The subordination, to say the least, of the family tie. It often amounts to practical crucifixion of that tie for life. Children must often be wrested away from their parents, their natural companions and teachers, and sent away to strangers to be taught and trained, as well as to be preserved from the enervating effects

of climate, and an even worse moral climate. In such cases children often quite forget the faces of their parents, and some become sadly estranged from the missionary idea.

(3) Then comes the acquisition of foreign languages, an art for which peculiar gifts and grace are required. Sometimes it is never successfully done, and missionaries have been known after years to write to their Boards: "Oh, bring me home; for it is wrong to be spending the Lord's money in trying to do what to me is impossible."

(4) Then the learning of subtle pagan and ethnic systems of religion is more difficult than the languages. (5) The mastering of the psychologies of strange races also, and these as influenced by ages of heathen thought and custom have to be grappled with; and no inferior order of talent is equal to it. The very fact also that all this has to be done in distant parts of the earth, and in the face of such climates—for the very atmosphere of heathendom seems to become bedeviled by the prince of the power of the air, who himself has been the chief mischief-maker wherever Christ has been dethroned—makes this foreign work one of great costliness—cost for travel, cost for extended furloughs, cost for medical treatment, and

cost of educating children under unnatural conditions. Indeed, the whole matter is so different a thing from every other in the world that the idea of anything else ever becoming jealous of it seems utterly preposterous. The angels must weep and the devil must laugh at such a sight among the sons of men. As if missions to the heathen, with ninety-five cents of every dollar raised in this country for Christian work applied here, the five cents remaining only going to the heathen, were ever in danger of getting too greatly the advantage over home work in America! Yet have we not heard that the great layman's movement is thought by some to be *exclusive* in its policy, because under the guidance of a few rare men of affairs in the land, who at last had caught a vision of what Christ for nineteen centuries had desired them to get, they resolved to use the foreign mission incentive to give new *initiative* to the accomplishment of an obedience to that Commission which as yet is so scandalously short of fulfilment? Surely we ought to be able to distinguish between new *initiative* and *exclusion* of other things. The very men who have taken the late bold initiative are the foremost promoters also of every known form of Christian work at home,



and can they not be trusted to work out a new demonstration under the sun of a special divine achievement? These men know the genius of Christianity, and they know history also. They have observed that if men under the inspiration of some great altruistic idea will, for the time, forget self-interests in it even for their own souls, long enough to realize the divineness of the act, and to feel the reflex of it also, every immediate and near-by interest on the home field will shortly become the more fruitful. "There is that scattereth and yet increaseth." Then let our laymen first bring the agelong delayed boon of a gospel message to the heathen if they will, and trust God for the outcome. "Christianity is such a commodity that the more of it we export to the heathen the more we shall have left." Don't call the colors back just when there is hope that the parapets of the enemy are to be carried. Move the halting men up to the colors. The fact that one tribe of Israel was commissioned to bear the ark at the head of the column did not imply that the other tribes were to be discarded in the desert marches. Even pooling the collections, in the long run, has not proved the best way to increase Christian giving in our churches, as a whole.

Having thus distinguished the functions of the two outstanding types of mission work, I pass to speak of two matters closely related thereto, viz., the relation of the pastor to the development of the church with respect to them, and also the large use that is to be made of society organizations to aid the expression of these functions.

First, as to the pastor. He is the divinely appointed leader of the church. He, himself, is not to do all the forms of work implied, but he is to put himself in active relation to them all. In order to do this, he himself must be the embodiment of what he would have his church become. He must recognize himself as a denizen of the whole earth, as vitally related to every form of Christian work doing on the planet. The moment he stops short of that he drops into some form of narrowness, and his whole parish will feel its influence.

He must discern that the Bible revelation, his great book of study, is a universal book; and as the living interpreter of it he must afford his people its viewpoint respecting all men; in the light of the Scriptures, he must have a growing sense of the susceptibility of all men to the gospel,

and the obligation of all his people to help give it to all.

The pastor should aim to be an adept in bringing his parishioners *en rapport* with himself, that they may share his motive for all these things. Moreover, the pastor should not rest until he shall have brought his church, as a whole, into the realization that it is the function of the church as such, and not merely his function as its minister, to serve the cause of Christ broadly respecting all missionary matters. The church is more abiding than its minister. Ministers may pass, one generation after another, but the church remains, and it plays a large part in developing other pastors, and also all sorts of missionary workers. The church is a wholly unique organism; it is more than an organization, more than any sort of business corporation; it is alive by virtue of its union with Christ its head, and its vitality is to share in the vital expression of Christ to the ends of the earth. A pastor, therefore, who duly comprehends his function of leadership will aim to bring the church he serves more and more into the spirit of its Founder; that is, the church will become deeply sensible of having something to impart to the world. The sense of this incarnate life of

Christ within them will seek to extend itself to the utmost limits. Anything of so vital worth and so divinely wrought must impart itself—must extend the incarnation.

A church truly led must also be broadly taught respecting the continuous historic spread of Christianity from apostolic times till now; and it must identify itself with that spread more and more till the end comes.

A church thus led and indoctrinated will also, through its mission studies and otherwise, be ever growing in its geographical and racial imagination, or it will become provincial; and the pastor is chiefly responsible which it shall be.

A pastor who wisely leads will also never rest until his church becomes strong and intense in its intercessory relations—its prayer life respecting all mankind. Prayer in this sense is but the passion of Christ reaching out to embrace the universe, and the prayer of the church is but coming into the circuit of that passion, the identification of its thought and life with Christ. It starts from God and returns to God. Such prayer is itself created by the Holy Spirit, “who helpeth our infirmities” and “with groanings which cannot be uttered” fulfils a function peculiarly divine.

There are many ways which a pastor may employ in developing such a church as we have in mind missionwise. He may become a profound expositor of Scripture. His sermons thus deeply grounded in Scripture teaching, and concretely illustrated by facts and incidents in the life and experience of the great missionaries, will reveal that the Bible is throughout a missionary book; that it is a modern as well as timeless book; and a parish will thus be trained to see Bible principles alive and working in China, India, America, Africa—everywhere. Missions may thus be preached in every sermon, not formally, of course, but impliedly. On occasions a great biographical or historical discourse may be preached, setting forth a personality or an epoch, or some great issue like the missionary import of our late war with Spain, or the Portsmouth treaty, or the forming of the new South African nation, or the career of Stanley. There are topics without limit in these lines, and the pastor who discourses on such themes, in the largest view of the kingdom, will develop intelligent and broadminded laymen who will be proud to have a Christian statesman as well as evangelist in their pulpit.

A pastor does well to have two or three great

cosmic themes before him for continuous weeks, meanwhile reading up on them; and at length he will project into the minds of his parishioners a discourse that will be epoch-making in their lives and in his own. Nor can a pastor thus planning and working fail to have periodic missionary concerts and the like well studied and definitely worked out. He will also extend the use of literature, magazines, books, and special articles throughout his parish. He will sometimes bring into his pulpit a magazine or book and commend something special in them, and he will see that a missionary library is started in his church or Sunday-school. Of course such a man will use missionary committees and organize mission-study classes and the like, and be himself at the center of them for teaching and suggestion.

A church thus led will of course take on the habit of regular and increased missionary giving, and especially if the pastor himself contributes as he ought.

Nor should I fail to mention the function of the pastor to search out and seek to enlist certain of his young people, who but await the right kind of touch of their natural religious leader to enlist them for the service of the Christian ministry

at home or missionary service abroad. If the pastor himself is in love with his calling, he is sure to win some to the same ministry, and if he loves missions and really serves them *con amore*, his young people will catch the vision and the fire.

Now, if there are wanting qualities and characteristics like these in the pastorate, nothing else can serve to render a church the missionary body our Lord intends every church to be.<sup>1</sup>

But, secondly, the fact that the two great types of mission work have different functions, only accentuates the reasons for making the most of the societies which represent them. Indeed, every pastor ought to be thankful that these great fiscal agencies exist for his use and for the use of every church in the land. That is exactly what they are for. They are a great arm which the church may use to extend its service in every direction and where the church itself cannot go. To hear some critics of these societies which are obliged to spend a reasonable percentage of their income for the salaries of secretaries, offices, and clerical hire, with preparation of literature, etc., one would think that these persons supposed there could be

<sup>1</sup> See account of the experience of Rev. C. E. Bradt with a church in Wichita, Kans., in Report of Student Volunteer Convention, Toronto, 1902.

found a way whereby the dollar of a contributor might be dropped right down upon the head of a heathen in Africa or China without any middle agencies.

A moment's thought will show that this is impracticable; and, therefore, if we would create an atmosphere wherein myriads of our fellows will feel our influence, there must be organized and salaried agencies. These agencies condition the possibility of the church's broadest and highest good. If, in the aggregate, large amounts of money are expended, let it also be remembered that vast spheres of influence are also created and ever becoming more extended.

I think also the pastors do wisely to keep the concrete and graphic facts of the various types of work before their people; while for certain purposes and within certain periods, there may be a value in presenting the mission work of a denomination in the aggregate before the churches, yet in the long run if the distinctive phenomena—say of work like that for freedmen in the South, or that of Doctor Mosely in Cuba, or the chapel car and colporter work on the frontiers, or the work among Karens or Telugus in India, or the Visayans in the Phillipines—be not kept



before our people in their distinctive features, the respective causes, and in the end the kingdom, will suffer.

Moreover, let people in their own way, according to predilection, make specific contributions, build and endow mission schools and hospitals without jealousy, one society of another. If an official of a given society cannot endure to see this, because it does not help on the particular institution of which he is an officer, it should be easy to cause him to understand that smaller jobs, measurable with his scant capacity, await him, and the sooner he finds them the better.

It is the value of the concrete for which we plead. The very fact that an agent may become jealous of its exercise is proof of the power it has gained over the donor of some notable gift, say to the Spellman Seminary, or to the University of Chicago, or to Rangoon or Robert College, or to a score of such institutions as those to which the late Mr. J. S. Kennedy devoted his millions. On the whole, there is no substitute for such forms of giving as have ever characterized the largest benevolences of the world. Only let pastors, both by private influence and public allusion, keep, not the societies as such, nor even their own de-

nomination as such, but the types of work for which they stand, before their parishioners, and great offerings will be made, noble wills will be executed, and the treasuries of the Lord will overflow.

LECTURE XIII

FOR A WITNESS AND A CONSUM-  
MATION



## LECTURE XIII

**I**N this lecture we take up a particular deliverance of Jesus, which lies at the very root of the world evangelization enterprise. This utterance is the answer he gave to his disciples just prior to his ascension, when they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The reply of Jesus to this query contains, as no other passage in the New Testament does in so brief a form, the entire problem, philosophy, and manner of triumph of Christian missions.

The answer was given in the words, "It is not for you to know times or seasons which the Father hath set within his own authority. But ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

The ascended Christ is thus declared to be the potency of all the coming triumphs of the church. This answer concerns four points, springing out of

entirely unique concepts, found only in the New Testament, and combines the elements of Christ's plan concerning his spiritual empire. These points relate :

1. To the cosmic empowering center from which the work of Christ is to proceed.
2. To the nature of the work undertaken.
3. To the means to be employed.
4. To the form of the triumph.

The first New Testament idea essential to a grasp of the plan of Jesus, is that the center from which our missionary undertakings shall operate should be properly located. Evermore there is a tendency to locate this capital falsely. This mistake was expressed in the query of the Jewish disciples, when they implied that Jerusalem should be made the capital of the new empire. Jerusalem was indeed the capital of the provisional kingdom, but it was a cardinal error to suppose it could continue to be the governing center of the world-redemption. But this error was not a Jewish one merely ; it was human, and is evermore being repeated. In the fourth century, when Constantine had proclaimed the conversion of the Roman empire, the new city of Constantinople was tempted to think itself the capital. Later,

when the Latin Church had seated itself in Rome, that strategic Western center, the Vatican usurped the throne. Still later, when Augustine had crossed the English Channel and promulgated the gospel in Britain, Canterbury became a holy see, and ever since the Anglican Church has been prone to regard itself as the new theocracy. In later days, the Pilgrims bore Christ's standard to our American shores, and Plymouth Rock, or its substitutes—Boston, New York, or Chicago—became our temple, our St. Sophia, our Vatican, our Canterbury.

With each division of the church—the Jewish, the Eastern, the Roman, the Anglican, and the American—the temptation has recurred to put some civic capital in the stead of Christ's exalted seat. And thus the kingdom, again and again, has been thrown off its real center. Looking outward from such an earth capital toward the circumference of this artificial circle, the church assumes that just where she sits in imagined enthronement is the sun of the system, and she inquires how far outward to fancied satellites she can afford to shine. Meanwhile she prays, "Lord, wilt thou restore the kingdom to Israel, to Rome, to Britain, to America? These, these are the con-

servators—ours, ours is the primacy—restore to us! restore to us!”

The error in all this reasoning is in locating the throbbing heart of the Christian circulatory system in the wrong place. It is not in the extremities; neither in Jerusalem, nor Constantinople, nor in any ambitious civic or social center of the world—Eastern or Western.

The capital of this kingdom is in the heavens—“at the right hand of the Father,” where Christ sits “from henceforth, expecting, till his enemies be made his footstool.” There is but one “Holy See,” but one cathedral chair in the universe. On that chair sits no earthly bishop or pope, but Jesus Christ, the risen, ascended, reigning, coming Lord.<sup>2</sup> “The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.” “The Lord at thy right hand shall smite through kings in the day of his wrath; he shall rule among the heathen.”

The chronic, ever-recurring vice of the church, like that of the Ptolemaic star-gazers of old, is to make the political, commercial, or ecclesiastical center of some part of earth the dominating fac-

<sup>1</sup> Of course the Holy Spirit also would enthrone himself within the heart of every individual believer.



tor over all things. Our Christianity therefore becomes earth-centered and chaotic rather than divinely cosmic. Especially is this the case in that view of the person of Christ which magnifies the historic Jesus at the expense of the cosmic and timeless Christ. The difficulty with the view of missions entertained by the great majority of Christians of our time, is that it is two thousand years behind the times. It is Ptolemaic; it needs to become Copernican. Shall we not then put the Christ on the throne where he really is, in his expectant ascension glory, and form all our perspective from the real capital? From Christ's exalted outlook the whole earth is a mission field. There has been but one real missionary in this world, viz., Jesus Christ.

In the Copernican view of the kingdom, it is as far from the right hand of the Father to Boston, or Chicago, as it is to Peking or Calcutta; and conversely, Tibet, or the Congo land is as near to the throne as Jerusalem or New York.

It is true this mission enterprise has got on more rapidly among us Anglo-Saxons than it has with our Chinese or African brethren. But it is essentially the same sort of work, justified

by the same sanctions, dependent on the same atoning work, wrought by the same spirit; as it is part of one divine plan of world-renewal. O thou proud Jewish, Anglican, or American disciple, what hast thou that thou didst not receive? Didst thou suppose thou wert the favorite of heaven because times or seasons blessed thee first? Nay, nay, on thee, O England, or America, as on one of the far-out provinces of Christ's empire, the sun of Christ's salvation early shone; but only that thou mightest pass on thy light to thy sister sphere. Viewed from where Christ sits, our Western relation to the yet pagan world is not that of primary to satellite, but of satellite to its sister satellite.

The second biblical idea which we emphasize concerns the nature of the work undertaken, and is this—the creation of a new spiritual commonwealth. The problem of missions is how to produce among the peoples of the earth a new empire with a new spontaneity of righteousness in Jesus Christ, and loyalty to God through him. The kingdom of Christ can never come on earth till this is realized. Rather than to seek this in the large, the tendency is strong to narrow the aim; to be ambitious that certain territory—our

own land for example—shall be exalted to primacy in this new empire, as if that were affirmed in the program of the New Testament. Christ would teach us to place emphasis on the more basal process, to reproduce the heart of Christ within all peoples, trusting for the territorial acquisition to come afterward, as a sequence in a sovereign plan.

The disciples were eager to know if the kingdom would be restored to Israel as a proud and self-centered people, and in their own territory. Jesus virtually replied, "Nay, rather, my aim is on a world-scale to make men *Israelites*." Let us modernize the terms in which Jesus spoke. All the world knows with what humiliation and chagrin France was compelled at the close of the last war with Germany to cede to that empire the historic provinces of Alsace and Lorraine. It is an open secret that ever since, in her national heart, France has cherished a deep and settled purpose never to rest until she shall have recovered those lost provinces.

There has been a suspicion abroad—perhaps not without much of truth—that at the very root of the alliance between France and Russia is a secret understanding that in case France will stand by

Russia for some future occupation of Constantinople, Russia will lend a hand in the expected crucial hour when France shall rise for the recovery of Alsace-Lorraine. Let us for illustration suppose the hour has come, and France in the persons of her representatives is standing in the presence of some mighty czar of the future. She presents her plea in words like these: "Sire, wilt thou not at this time restore the lost provinces to France? Think of our past humiliation, our ancient glory, the present crisis, the treaty relations. Let this be the hour for the realization of our national hope. Restore, restore the kingdom to us!" What elation would fill the heart of Frenchmen everywhere if such a prayer were about to be fulfilled! How great a statesman he would prove himself who could negotiate such a consummation! What would not France give for the rising up of such a restorer! But I can conceive something greater than this for France. Suppose at the very hour when the French representatives are making their appeal to Russia, a calm, mysterious personage, deeply in sympathy with France, should stand forth before the hesitating czar, and should thus address his French compatriots: "My brethren, you ask too small a

boon; my proposal is something vastly larger than this, viz., The conferment of a power, subtle and spiritual, whereby shall be wrought within the breast of the Alsatians once more, and of all European peoples as well, *a French heart!* This subtle power is mine to give. I propose, representatively, to make men Frenchmen! not only in Alsace-Lorraine, but in Germany itself, in Russia, in Austria, in Spain, in Italy, in Britain, and even in Turkey! Nay, more, let us extend this potency to India, China, all Asia, Africa, and to the western hemisphere, and to all islands of the sea, until from among all mankind there shall stand forth an elect people, loyal to one banner and one government, and that forever French!" Talk of statesmanship! How would you describe the powers of a personage, the height of whose ideals, the skill of whose methods, politically speaking, could make good such a proposal?

Europe has produced many Titanic statesmen in recent times. We think of the Gladstones, the Bismarcks, the Gortschakoffs and Cavours, men of vast powers, who have enlarged and unified States. But all the statesmen that have come and gone for a thousand years combined in one, including Napoleon, have not risen to an ideal so

lofty as this. But such an ideal was Christ's for the whole world. None has been able to unite Europe alone—not to speak of the rest of the world.

Here is "the Man of Destiny," to whom all nations, all thrones, and all crowns potentially belong. He was the only master of statecraft the world has ever seen. He came with a power equal to the creation of a new empire, with a new citizenship, and a new loyalty universal and unending. Such was the statesmanship of Jesus.

Up to the present hour how has it wrought? Let the day of Pentecost answer. Let the progress of the gospel during the first three centuries since the ascension further tell. Let the work of St. Gregory, the illuminator among the Nestorians, of Boniface in Germany, of Anschar among the Scandinavians, of Augustine in Britain, of Patrick in Ireland, of Columba and St. Ninian in Iona and Scotland, speak for him. Still on the conquest moves. Wycliffe produces the English Bible. Luther storms the papal stronghold. Whitefield and Wesley fill a century with a flaming evangelism. Then what triumphs came with the last century of modern missions! The triumvirate at Serampore forms the base of a battle-

line for all Asia. Judson opens Burma; Morrison forces the gates of China; Livingstone and Moffat light up Africa; Williams, Patteson, Calvert, and Paton illumine the South Seas, until to-day we could assemble in one gathering representatives of hundreds of races of the earth, none of whom could understand the tongue of the other, and yet to the name and authority of Jesus all would devoutly bow. "Ye shall receive power after that the Holy Ghost is come upon you"—power to bring about a result like this. How unspeakably larger such a result than that which the disciples asked!

But what is the means whereby, on the human side, this sublime achievement is to be realized? We are told it is to be through Christian witnessing. "Ye shall become my witnesses." The endowment of power when it came was to result in one specific thing, namely, the disciples would be constituted "witnesses." Doubtless this term has been much abused—narrowed to inadequate meanings. Notwithstanding all, the term, properly understood, is the most comprehensive one in the New Testament descriptive of the church's service in the outworking of world-redemption. It is a word we cannot spare. It occurs in

various forms one hundred and seventy-five times in the New Testament, thirty times in the Acts of the Apostles. Our word "martyr" is one rendering of it. It implies a testimony even unto death; it may be a lifelong testimony; it includes a body of doctrine; it embraces a set of institutions; it admits of the use of every element of human skill, a great variety of second causes; and it never reaches the acme of its power until all the energies just referred to are charged with the Holy Spirit's might.

Jesus himself was primarily a witness, the one "Faithful and True Witness," as described in the Revelation. His primary work was not an argument, but a message. When Pilate had arraigned him and inquired, "Art thou a king, then?" Jesus answered, "To this end was I born, and for this cause came I into the world, that I should *bear witness* unto the truth." Surely there was nothing superficial in such a witness. Peter, on the day of Pentecost, in all the sublimity of that courage, insight, and convincing power which brought three thousand souls to their spiritual birth, was doing nothing more nor less than witnessing to the gospel. Stephen with transfigured face, looking into the heavenly glory, was the



church's first martyr; that is to say, its embodied witness, whose silent raptured testimony brought Saul of Tarsus to conviction. St. Paul, in his address to the elders at Miletus, declares that the equivalent of his entire ministry, the fulfilment of his life-course, as an apostle, amounted to this: "to *testify* the gospel of the grace of God." There was nothing superficial in such an apostleship. And John, the eagle-eyed, who rose to the highest insight into the philosophy of Jesus, sums up his transcendent Gospel in the words: "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true."

But in order to grasp the full import of this word "witness," in its New Testament sense, we need to apprehend the personal subject on whom the testimony turns. This testimony concerns Jesus Christ, as risen and exalted, not the historic Jesus of Galilee, but the glorified Christ, the second Adam perfected, who is now at the right hand of the Father. At his ascension Jesus bestowed a peculiar ascension gift—the Holy Ghost—to bear his living witness to the fact that he is risen, and had been accepted by the Father on high. This evidence Jesus communicated first

hand to his immediate disciples, and communicates still. The testimony to this, consciously or unconsciously imparted, is the essence of all gospel influence that ever had divine power in it.

Without a vivid apprehension of Christ risen objectively, and also experienced subjectively as risen within the soul through the Holy Ghost, the endeavor of the missionary to evangelize the heathen world is worse than a fool's errand. The heathen will never feel the peculiar power of the witness in the missionary until he recognizes that the servant of God who confronts him is a man who, in an important sense, *has been dead and is alive again*.

Now for the class of forces which we have been considering as peculiarly spiritual forces, what shall be the form of outcome that we may expect? We may depend it will not be an outcome according to natural causation—not a naturalistic evolution, least of all such an outcome as one fancies to himself who is in the habit of walking by sight. And yet it must be a triumph. For the form of this triumph, as for the nature of the forces themselves, we are shut up to the New Testament; therein we find what sort of results a true missionary policy may expect to reach.

The peculiar term which the New Testament employs is the word "end." In the twenty-fourth chapter of Matthew this expression occurs several times, namely, "What shall be the sign of thy coming and of the *end* of the age?" "The *end* is not yet." "Then cometh the *end*." The thought in this word is beneath the surface—it is that of a crisis and a consummation—such a conclusion as results in a new and higher beginning, *a conclusion according to grace*.

The prevailing error in respect to this word "end" is that men think of it as expressing mere termination—a full stop—the end of the world as a cosmos. The dark forms of pessimism are associated with it. With some people the eschatological discourses of Christ have been practically expunged from their Bibles, because they knew not what to do with them and still preserve their optimism. Hence many will have none of them. A deeper study would have shown that these discourses are not merely attempts to afford an exact program of last things, but they are rather discussions on the way the kingdom works. The realm of grace and gospel has its peculiarities. Within that realm things do not work as they do elsewhere. The gospel to be preached "for a

witness"—literally "unto a martyrdom"—does not expire with that mere witness, because the God of grace keeps watch over it, so that in the end it proves to be a gospel for a witness *and a consummation*; a witness *plus*—plus all that the divine purpose in grace may be pleased to do with it, and to add to it.

The Greek word *τελειόω*, from which our word translated "end" comes, and all its derivatives abounding in the New Testament, have a unique meaning. Conybeare and Howson say of the word, "It means to bring a thing to the fulness of its designed development, to bring to the appointed accomplishment, . . . to consummate."

These ends or consummations have in them elements of surprise, as a process of grace invariably has. In the twenty-fourth chapter of Matthew Jesus takes pains to afford the most comforting assurance of these surprises. Throughout the chapter, a chapter abounding in accounts of the darkest woes impending on a sinful world, there run promises in various forms that God's care of his people will be such that all these things shall turn out for their advantage. Every apparent disaster will be but a harbinger of some new and surprising blessing. Wars, famines, pestilences,

earthquakes, are "a beginning of sorrows." Yes, but the sorrows of *travail*, as of a woman in childbirth, promises of deliverance; there is new life ahead! They will often come suddenly, as a snare or trap is sprung, as lightning breaks forth upon the world with startling unexpectedness. "When ye shall see all these signs of woe and distress lift up your heads, for your redemption draweth nigh." The parable of the fig tree is introduced and teaches that great tribulations, accompanied by darkening sun and falling stars, by a strange paradox are only presages, as the budding fig tree is, promising glorious summer—a summer full of harvest. There is then no pessimism in the genius of the kingdom. That which at first blush looks like it is only the promise of the higher optimism, the optimism of grace, the optimism of the kingdom of God, the only optimism possible to this world as the subject of redemption—that of gain out of loss, that of life out of death. From this point of view many of our undertakings, which humanly regarded appear failures, are really supreme successes.

Far out on a cliff of the mountain you find an eagle brooding her nest. Observing the process, after a series of weeks you will find a cracking

of eggshells. One who had never seen the process before would naturally say, "Here is a dismal disaster, a pessimistic outcome." A wiser observer would say, "Wait! wait until these appearing eaglets are fledged, have grown their wings, and begin to measure their powers of flight with the storms of heaven." You would never say there is anything pessimistic in such a product. The end of the shell is the birth of the eagle; and apparent failure at the end of one series is the institution of a real triumph for the beginning of another series. "Then cometh the end." A new consummation is on.

In our earth-born phrase we talk much of "success"; we want to *succeed*. But surely many of us in Christ's school ought to be far enough advanced to know that this word does not represent a Bible concept concerning the kingdom of God, nor is it true to real spiritual life.

What we may look for is not the success of our schemes, as we conceive them, and in forms which we fancy to ourselves, but we may look for crises and consummations, crises and consummations, just as they have come hitherto through all human and divine history. All real success is a divine product in grace.

The rescue of Isaac from the altar where Abraham had bound him, symbolic of the resurrection, was such a consummation as we have been speaking of. Jacob's experience at the Jabbok when, with disjointed thigh, he passed over to the conquest of his brother Esau, was such. Israel's exodus from Egypt was such, resulting in salvation to the chosen of God and in perdition to Pharaoh. The day of Pentecost was a consummation. The Lutheran Reformation was such, coming out as no one foresaw it would. The discovery of America was one of these "ends," incidentally found in the search of Columbus for India. The rise of modern missions has abounded in these unexpected turns of triumph. Carey was prompted, as the result of his study of Cook's voyages, to go to Tahiti. But the Lord led him by a way that he knew not, to India. Judson went to Burma to labor for Burmans, but God gave him and his successors, the Karens chiefly, for their hire. Livingstone was bent on a mission to China, but the divine Providence threw him into Africa, where his distinguished career led on to the achievements which were brought to a climax in Stanley's day. And Stanley himself went to Africa as a mere adventurer, searching for

Livingstone, in the intention of his patron, chiefly to advertise a secular newspaper. There Stanley met Livingstone. Stanley was himself transformed, was strongly moved to translate one of the Gospels for the Waganda people; and out of it all the God of providence organized a missionary movement which fills the whole Congo valley and the East African lake district with gospel illumination. Talk about "success"! The mere adaptation of means to an end, the gradual evolution out of mere resident forces of all things good, apart from the overruling agencies of the transcendent God! None of these great things just referred to were ever thus evolved. God will bring in his glorified kingdom by ways and means yet largely hidden from the wisest of us. Some of these *consummations* have very lately been wrought out before our eyes.

The able Washington correspondent of the "Boston Journal," after the victory at Manila, gave expression to his views in thoughts like these: "Great as the victory is from a naval point of view, and striking as it appears to be in its influence on the course of the war with Spain, yet there are other considerations looming up to such importance as that far-seeing men in Wash-



ington see in them the possible beginnings of a new era in the relation of the United States to the far East." Said this writer: "The seizure of Manila is a *military accident*; that is to say, it was a necessity arising from conditions immediately involved in the strategy of war which, while Commodore Dewey's fleet was in Asiatic waters, was *precipitated upon him and upon the nation.*" Even shrewd men of the world are compelled to recognize this principle. Why should men of faith be so slow to entertain it? They are "ends," consummations, new beginnings in the unfoldings of the supreme plan which includes all things.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." There may be *ends* and *ends*; the final one of the series will be that described in the word as "the day of the Lord, when he shall come with ten thousand of his saints."

Could faith ask for a grander program than this? Could she content herself with a Master, the scope of whose enterprises, the elements of whose policy, and the form of whose triumphs, were less transcendent, uncommon, and super-

natural? It is the kingdom for all mankind which he is to bring in. I close with an incident, in the words mainly of the late Dr. J. Henry Barrows, late president of Oberlin, who was present at the trial referred to:

In 1873, three years after the close of the Franco-Prussian War, a military tribunal was sitting in Versailles, France, for the trial of Marshal Bazaine, who at Metz had surrendered to Prince Frederick an army of one hundred and sixty thousand men and eighteen hundred pieces of artillery. It was charged that Bazaine had shown irresolution and cowardice when he should have been strong and unflinching.

Bazaine thought to shield himself on the ground that in that crisis the emperor had abdicated and was a fugitive, and it was not quite certain what the government of France was, whether an empire or a republic, or whether indeed it had any government.

At this juncture, the president of the tribunal, Duc d'Aumale, whose patriotic blood was at fever heat, broke forth upon the marshal with the pathetic and passionate cry, "But France! but France!" The instincts of a nation's indestructible life found utterance in that thrilling cry.

France, the nation, still lived, she improvised her government, and to her every soldier and citizen owed supreme and instant allegiance, whether republic or empire. Bazaine should have remembered that.

To-day the church of God is on trial respecting her world-wide, age-long missionary vitalities. She may be divided into many camps; she may have varied subordinate interests. Some would prefer to express their devotion in one field, and some in another; some chiefly at home, others chiefly abroad. Many would repudiate obligation altogether. Be these things as they may, we who are engaged in this war are primarily Christians. Our highest fealty is to the kingdom of God—the kingdom in all lands, among all races—the kingdom in its entirety.

From the lips of our ascended Lord, who will convene the last great tribunal, let us anticipate the exclamation under which all our work will at last be tested and judged. “But the kingdom! but the kingdom! Have you been faithful to that?”

The end is not the perfection of any one nation as such, nor the mere outworking of the weal of all nations through the one; but the simultaneous

witnessing of the gospel unto all peoples; and then a supernatural consummation on a universal scale among all peoples, worthy of the glorified, enthroned, returning Christ.

LECTURE XIV

THE ETERNAL "NOW" OF MISSION-  
ARY OBLIGATION



## LECTURE XIV

WHEN Augustine, after his long career of carnality and worldliness, found himself at Milan one day "sick at heart, tormented, turning in his chain," he threw himself upon the ground beneath a tree in the garden and cried out, "How long, how long? To-morrow and to-morrow? Why not now? Why is there not this hour an end to my uncleanness?" Returning to the bench in the garden where he had left the writings of the Apostle Paul he had been reading, he caught them up and read the paragraph on which his eyes first fell—"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lust thereof."

The reading of this text settled for him the date of his repentance concerning which he had been so agitated, and he says, "No farther would I read, nor did I need, for instantly as the sentence ended—by a light infused into my heart—

all the gloom of doubt vanished away. How sweet did it suddenly become to me to be without the delight of trifles! And what at one time I feared to lose it was now a joy to me to put away, sweeter than all pleasure, brighter than all light." Observe, the change came to Augustine the moment he said "Now!" and refusing to wait till "to-morrow," he put away his uncleanness. Thus has it ever been when respecting any form of moral obligation in the kind of a world in which we live.

The chief foe to the realization of evangelical blessing is procrastination. God's date for moral action is the immediate present moment. "*Now* is the accepted time; *now* is the day of salvation." That which makes it so is the fact that God has laid the eternal and, of course, immediate basis for fellowship or co-operation with himself in his objective cosmic atonement. The moment this is known, the deep appeal of our own moral natures, as well as God, seems to say, "Respond to that, allowing not one moment to the sin of procrastination to jeopardize all." In line with this demand of the soul, Paul in 2 Cor. 6 appeals: "We then, as workers together with him, beseech you also that ye receive not the grace of God in



vain." In vain it will be if compliance with its terms be indefinitely postponed.

But how strange it seems that with reference Bibles in our hands, the thought of the church in the long past has narrowed this Bible teaching respecting procrastination to man's personal repentance unto salvation. The passage in Isa. 49 : 8, on which Paul bases his deductions in Corinthians, undoubtedly had primary reference to the whole evangelical or missionary epoch which we call the gospel age. At the beginning of this age Christianity was catholicized. With the completed atonement, the resurrection and ascension of Christ, and the gift of the Spirit at Pentecost, the old Israelitish economy burst its bonds and the new age, the strictly evangelical and missionary age, began. From that moment to this, God's date for all mankind, who either preach or hear the gospel, is *now*. To alter its terms in respect of time is *altogether* to *repudiate* God's authority—is to do despite to his Spirit of grace and imperil destiny. The difficulty in getting gospel agency at work, far and near, is precisely here.

It is not that men do not acknowledge the excellence of the gospel, the worthiness of the claims

of Christ; it is not that they do not wish and expect some time to yield to those claims; but the difficulty is ever and everywhere this—to get them to name the date, to name God's only date, when they will do so, viz., *now*, finally and forever, and so begin to live their eternal life.

And what is the pretext for this delay? Simply this—that man as a sinner, having set up his own self-government in contravention of God's government for him, wishes to *have more time* in which to please himself, to gratify his own lusts, to carry out his self-chosen plans of life, of business, of pleasure, or ambitious enterprise on which he sets so false a value.

Repentance involves the *instant* subordination of all self-interests to God's interests, to the welfare, also, of one's brother man. And God assures us that having once done this, we shall find our way into the only self-realization worth having. By losing the self-life we shall gain the other and the divine and eternal life, possible to all men in Jesus Christ.

The master temptation of the devil is this: to make sure of a man in the matter of time—the present, and all the present, for his uses. Once sure of this he cares little for the good

intentions his victim may cherish for the indefinite future.

A man's repentance is worthless if it rests only in an intention. Not till he says, "I accept God's moment for it, and now, instantly, I commit my present to him," is it a true repentance. Decision to give time to God—all the time there is—not another pulse-beat for Satan and sin; this is the only practical hope there is that God will ever rule any heart or life.

The bearing of this principle on universal evangelization is, however, the matter of special consideration in this lecture.

The end for which I now plead within the church is the immediateness of the devotement of ourselves to the task of executing the Great Commission of Him whom we call "Lord." Ranking Christ as Lord, let us remember that we are committed as absolutely as he is to immediate, whole-hearted, and perpetual efforts to evangelize the whole earth. It is not optional with us whether we engage in this work or not. We are committed to it organically, because we are spiritually risen beings.

Our very consecration to Christ in baptism meant that, once for all, in principle. As the habit

of our new being, we then died to our self-life and ceremonially lived again in newness of life in him; and the pledge of Christ's perpetual presence with us by the Spirit is assured upon the presupposition that we would perpetually and fearlessly prosecute this task, in the face of any and every peril, trusting to Him that is risen from the dead, and so has authority over both worlds, to sustain us in it.

Hear the Prophet <sup>1</sup> Isaiah from whose words the apostle presses home the divine data for universal evangelization, in a few characteristic passages: "Listen, O isles, unto me; and hearken, ye people, from far." The Lord hath "said unto me, thou art my servant, O Israel, in whom I will be glorified."

But the prophet, remembering how arrogant and rebellious the chosen people had become, cries out, "Then I said, I have labored in vain, I have spent my strength for naught; yet surely my judgment is with the Lord and my reward with my God."

Then the Spirit of God answers for him, "And now saith the Lord that formed me . . . though Israel be not gathered, yet shall I be glorious in

<sup>1</sup> Isaiah, 49th chapter.

the eyes of the Lord, and my God shall be my strength. And he said, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.* . . . Kings shall see and arise, princes also shall worship because of the Lord that is faithful. . . . Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish (raise up) the earth, to cause to inherit the desolate heritages. Behold, these shall come from far; and, lo, these from the *north* and from the *west*; and these from the land of Sinim" (China).

Thus we see the setting of this basal teaching concerning "the acceptable time." The language is used to accentuate the fact that when the time should come for heathen evangelization it would be a time called "acceptable," "favorable," a time of God's peculiar mercy, "a day of salvation"—what the year of jubilee was in the Jewish calendar, the redemption year. Hence, when Jesus arose in the synagogue at Naza-

reth, and turning to the sixty-first chapter of Isaiah, read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," and declared, "This day is this scripture fulfilled in your ears," he had in mind also this forty-ninth chapter of Isaiah and its central assurance to mankind, that the epoch of grace for all the world, and not for Israel merely, had dawned.

Now, so far as the apostolic church was concerned, the immediacy of the undertaking to evangelize the then known world, was well performed. Certain it is that within the lifetime of the last of the apostles, the gospel was representatively proclaimed on universal lines, and potentially to all peoples. Would God it had continued to be promulgated in the same spirit till now. Alas! the departures of the early Fathers, the fatal coalition made by Constantine between the Church and the State, and the heresies of the dark ages swept the church from its primitive program, and the materialism of modern times has accentuated a per-

sistent paganism which still prevails over vast areas of the globe.

Since the Reformation, however, and especially within the past century, the church has made many noble efforts to quicken its pace in the divine enterprise of evangelizing the world. Yet, for the most part, even these movements have dwelt chiefly upon the biblical justification of the enterprise, and its obligation upon Christendom on its principles. It has made less of the need of alertness in the undertaking.

A few trumpet blasts blown by men like the Sandwich Islands missionaries, by Alexander Duff, by Joseph Angus, and by the leaders of the Student Volunteer Movement, have from time to time startled the church, and in part aroused it to the practicalities of speedily, at least, making Christ known in the whole world. But the record of what as yet has actually been accomplished in missions is as nothing compared with what God would achieve through his church even in one generation, if it were to cease playing at the task, even trifling with it, and would get at it with truly apostolic zeal.

It is the *immediateness of the obligation* on the part of all to attempt the task proposed, that the

Scriptures urge. "Now is the accepted time for me to work and for others to hear. No delay whatever in relating myself heartily and vitally to the enterprise by any and every present means within reach. I refuse to defer, to relegate to those who may follow me what I myself ought now to do."

The cardinal evil with which we all have to contend is the devil's delusion that we shall gain by procrastination. Satan would drive a bargain with us. He first gives us an exaggerated vision of the worth of a thousand temporal and near-by benefits already present to us or just within reach. Then he says, "All these now will I give thee if thou wilt postpone Christ's present claims." As if to say, "For to-day you seize and make sure of these present benefits." "A bird in the hand is worth two in the bush." "Christ can have to-morrow; later the higher benefits, now deferred, will be yours." And we foolishly think that to-morrow the inducements of the flesh, now pressing upon us, will be less urgent, while farther on Christ's mind for us will appear more attractive.

In cunning this is Satan's masterpiece; it will not exist in the future life; but here it does exist, and there is the trouble about getting the church



to give itself up to the claims of Christ with reference to any duty, and especially to the duty of saving the heathen. We become stricken with near-sightedness as between inclination and duty. If this state of things were reversed, as it is the aim of the gospel to accomplish, we should ever see the present will of Christ to be the most desirable and attractive thing to be chosen and done. If this could be brought about in the church to-day the millennium would be already here, Christ would have fully come.

The principle in Christianity which underlies all our Lord's references to his comings again, and these comings are—as we have maintained throughout in these lectures—many and in varied forms, is this—that his appearance on the scene is *logically in terms of grace, the next thing*. There is to be absolutely no provision made in our mind for anything less than the glory of Christ to crown the next stage in our faith and service. This is the habit of faith; it denies time to the adversary at every point and on every conscious issue. We "make no provision for the flesh" or for the fleshly outcome of anything. As one has said, "Straight out of to-day we are to look across the unknown gulfs of time into the glory and

the terror of that day. That is the temper by which all that is serious, strenuous, and arduous in real Christian life is regulated and sustained. For the true servant of Christ *there is no earthly to-morrow.*"

The practical thing important alike to all on the subject is this, the *imminency of our own attitude*, our will, our life to the work which conditions Christ's coming. Are we in the habit of immediate and resolute compliance with the mind of Christ respecting the work under consideration? Now is the accepted time for us. Foreign missions and home missions will have real and widespread power in the church when this spirit and habit respecting the mind of Christ shall prevail. The principle of immediateness is at the root of all.

There is something entirely fictitious in any proposition which the church may make to herself to accomplish any Christian task in a prolonged period of any sort, simply for the reason that God gives to no man or body of men any assurance of the continuance of their probation beyond the present moment. If we propose to ourselves the evangelization of the world in a century or a millennium, or an æon or a generation—a period

of thirty-three years; in any and all these conceptions we make provision for a time and service that may never be ours; we put ourselves outside God's conception for us. We provide for delays and postponements, the very principle of which is not of faith. If I could know that within the space of the next thirty-three years, God has decreed that his church actually should work out the Christianization of mankind, the devil's first move and my first temptation would be to calculate what portion of that time I could afford to devote to something else, more selfish, nearer to hand, less self-sacrificing. The only remedy for this evil, the only safeguard against that wile of the adversary, is to cut the ground from under him and my own selfishness by proposing what alone is the thought of God for me, the *immediate devotement* of myself to the world-triumph of Christ by every means in my power.

We must of course distinguish between two things that widely differ, viz., the objective plan of history absolute to God, with a beginning, middle, and end, and the subjective attitude which is to characterize our relations to that plan partially known only by us. God undoubtedly has his plan; has an order of procedure, a purpose of the ages.

And he has foreseen that taking man as a fallen being, and his church as a body of imperfect, halting people, a great period of time might elapse before the end would come.

But while this is true on God's part, it is also true that the exact form in which God shall bring on the successive stages in the divine progress is a matter of sovereign determination, and it is also contingent on the co-operation of his people. Our Lord distinctly said, "It is not for you to know the times and seasons which the Father has set in his own authority"; and, therefore, it is no more ours to presume on them, artificially, *extending* them in our imagination on the one hand, or *unduly shortening* them on the other.

Much criticism has fallen upon those who take views implying the shortness of time before Christ comes again, even the imminency of that divine appearing. When, indeed, those holding such views fall to making detailed programs of the coming, which afford more play for speculation than for a true attitude to the practical duties of the hour, the criticism is just. But, on the other hand, those who hold that the divine plan requires absolutely vast æons of time in which the world may be expected to drag on its weary,

wilful way, while the church is more or less sluggish in preparing to achieve ideal things in the far-away future, are just as really in practical error, because whatever the facts may prove to be in the matter of time in the actual outworking of the divine order, the speculations on man's side are vain. Besides, such speculations are adapted to tempt those who indulge them presumptuously to neglect present duty. By a most subtle influence the moral attitude becomes false, and the tempter again has his way. It is as mischievous to put off the divine "parousia" *too far* as it is to bring it *too near*. In either case one sets actual bounds, estimates, "times and seasons," and so violates the divine order.

True, dispensationally, the apostolic church needed to wait in Jerusalem until Pentecost was fully come for the divine enduement; but even that waiting was not presumptuous dallying and disregard of immediate right attitude before God. It was a reverent, watchful attitude, a filial abiding around the promise of the Father in momentary expectation of some surprise of grace. And we are told that when the Spirit came it was "suddenly." The manifestations of grace are always sudden; they always have the element of

surprise, astonishment in them. In application of the parable of the Unjust Judge, we are told that when God redresses the wrongs of his people, though their trials extend through long, dreary ages, "He will avenge them *speedily* though he bear long with them." This is the announcement of a principle which extends through the whole praying life of the church.

The principle which I am striving to make clear is this, that whatever may be the sovereign plans of God in the order and succession of events in his absolute program, yet, *relatively to that program* which exists in his mind, we, his disciples, are to be *in the attitude and spirit of imminent, immediate compliance with his present will for us*, having only moment by moment in which to act. It is only as we do thus live and act that God will lead us into the best course for us; thus only can he work out the quickest realization of the ends of his kingdom.

Nor is this saying that we are to live a planless life—a sort of "from hand-to-mouth" existence, having no regard to futurity. We are to have plans both wise and broad, but they are to be tentative plans, Christian plans, plans always likely in part to be mistaken, plans subject, there-

fore, to revision, as enlightenment from the ever-opening word and providence of God falls upon their secrets. We are, therefore, ever to say, "If the Lord will, we will do this or that." The future in its possibilities tremendous for good or evil is, of course, to be contemplated. A Christian, living as he ought in the present moment, is sure to have insights, illuminations casting their rays away ahead; he will often become prophetic, even in some sense predictive—in the divine sense highly optimistic. When, in the frame of mind for which I am now pleading, one of his days will often become "as a thousand years, and a thousand years as one day," he will measure things as God does, by celestial estimates, and not by the mere running sands of an hourglass.

That state of mind, that habit of soul which is concerned to do instant duty, as Christ was, when he said, "Lo, I come to do thy will, O God"—more concerned to take each step in the light of faith in its hour than to build any possible air castles of imaginary achievement, represents the only man whose conceptions of the future, or plans for it, will materialize in the gold, silver, and precious stones of God's temple.

The disciples were indeed dispensationally to tarry long enough to receive the power necessary, but not a moment longer. Because later they became predisposed to tarry too long, God allowed a storm of persecution to break upon them in order to scatter them against all mere natural inclination or favoritism for nationality over the known earth. The true church ever since has been the church of the "diaspora"—the church of the dispersion. When crowned in power with the Spirit the church might commence its invincible witness and limit itself nowhere. Where else, then, could they begin but where they received the coronation. Since then, now that the Jewish dispensation has given place to the Christian, now that the enduement of power, always potentially existing, may be claimed anywhere where the Christian will open his heart to welcome it, on any spot of earth where stands a disciple, there the divine witnessing may begin afresh. The *place where that empowerment for witnessing begins*, there is the modern analogue to the Jerusalem of the Acts; there is the *commencement day* of Christian propagandism. No man need "wait" for it an instant. The word "tarry," which Christ employed with reference to the



waiting of the disciples for the event of Pentecost, is, we repeat, a *dispensational* word. Its application is confined to that event—to the birthday of the church. The baptism of fire and of power came then once for all. Pentecost is never to be repeated. According to the import of that baptism, however, the church, even every individual, is expected to live his life and manifest its energy. Since Pentecost the word for us is *trust*, instant trust. For the exercise of trust and the availability of the power, no man need wait another pulse-beat. It is within the individual area and instant touch of all; and the obligation to reach out for all is correspondingly immediate, urgent, and commanding.

Thus, on the divine side, every provision has been made complete for the laggard church immediately to engage in the work of universal human evangelization. One thing and one only is now supremely needed, namely, that the potentiality of the provision shall become actualized by having done forever with procrastination of every sort. Then let the young not say we will wait till we become old, but everywhere, in the family, at the mother's knee, under the father's roof-tree, in the Sunday-school, in the young peo-

ple's society, and in the church we will do now what we can to pity, love, and save all other children and youth of this and every land.

Let the poor not say, we will wait till we become rich, but now, with the measure of blessing and prosperity already in hand, we will divide and share with others poorer than ourselves.

Let the rich not say, we will wait till we become richer, much less will we wait till death and our worm-eaten hands can no longer grasp our gold, but now in the full measure of what our estate makes possible we will obey the command to disciple all.

Let the patriot say, not after our own country has been surfeited and made fat with bounty and blessing, then will we do for the heathen; but *now*, filled with gratitude for our birth in a Christian land, and seeing gospel grace trampled like pearls beneath swine's feet on every hand, will we send by every ship and every post, and by wire under all the seas, or without wires through the ether, tokens of our love and grace for the instant relief and redemption of our brothers in pagan realms. "*Now*," not then, "is the accepted time."

The prophets of the new century have been diligently seeking a fitting motto or cry for the

period which the world has now reached. There are many runners in the valley of vision. It is not certain that all their voices are divine. Among recent messages especially to be commended is a cartoon by Sir John Tenniel, first published in "Punch." The cartoon is announced as Sir John's valedictory message upon his retirement from the public use of the crayon.

The cartoon represents Father Time standing at rest holding the infant Redeemer on his left arm, his scythe meanwhile fallen disused at his side. Beside him stands an appealing maiden wreathed with a chaplet, on which is written "Peace." Before the two figures, and at the left, is a war chariot drawn by two fateful impassive steeds, with an aspect of destructive power depicted in every line. Within the chariot there rides an erect war lord, with fire in his eye and terror in his mien. For a moment only he seems compelled to curb his steeds to observe the appealing figures before him. The cartoon is entitled "The Appeal of Time." It seems to say, "Have not nineteen centuries since the Christ-Child, the Prince of Peace, was born into the world sufficed to have wrought the will of Mars in slaughtering the millions of mankind? Will not the war lord

yield? When will the spears be wrought into pruning-hooks, and those steeds be set to their proper task of plowing the soil?"

Surely it is a timely voice which Sir John has lifted up in Britain and sent out over the world. But fitting and stirring as Sir John's message to his generation is, it is not adequate; it only presents the negative, human appeal that wars should cease. The gospel calls for far more than this. Mankind must be renewed by the divine Spirit, and the elements of a deep divine peace be implanted in the place of unholy antagonisms to both God and man.

Some gifted successor of Sir John might well take up his disused crayon and send forth a more positive and far-reaching message. This should represent the appeal, not of "Father Time," but of the divine Son of man, risen from the dead, Lord of eternity as well as time. He would be rousing his slumbering church to instant and universal effort, such as the world has never yet seen, to disciple the nations. He would be calling, "Now, NOW, is the accepted time!" Such a presentation would voice the church's task, compass the world's real need, and hold within it the largest promise for the future, the promise dearest

to the heart of our ascended, reigning, coming Lord. Such a cry would most fitly be, for each and every generation, a truly *scriptural missionary watchword*.

THE END











