Messenger and Visitor

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FOREIGN MISSIONS

"Go ye into all the world and preach the gospel to every creature."

HAVE THE HEATHEN ANY CLAIM ON THE CHRISTIANS OF TO-DAY? IF SO, WHAT?

REV. W. W. WEEKS.

Heathen! Christian! These words contain a complete answer to the first question. Every lost soul this side of hell has a claim on every saved soul this side of heaven. To make known the story of the Cross is a solemn duty as well as a glorious privilege. Grace imposes stern obligations, and an acceptance of Christ's salvation puts us in debt to all the world. Paul's explanation of his zeal in preaching the gospel was, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," and whatever was true of him in this connection is true of every believer. The command to carry the glad tidings to the race was given to the whole church, and a neglect of the work is gross disobedience. It is frequently asked, what constitutes a call to the ministry? If by "the ministry" preaching the gospel is meant, their consciousness of salvation through Christ is an unmistakable call. The place of our preaching, whether it shall be in the office, or the home, in the factory, or the field, in the class room or the pulpit, we must individually learn from God, but if we are saved we are called to preach somewhere. That christian has certainly missed his calling who is not proclaiming the message of Grace. The devil achieved a great triumph when he succeeded in limiting the work of preaching to frocked priests and collared pastors. In Ephesians 4: 11 (R. V.) we are told that God "gave some to be apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the *saints unto* the work of ministering." In apostolic days when persecution scattered the believers, they went everywhere preaching the Word. Now mark the result. Though they had arrayed against them systems hoary with age, firmly entrenched in the religious and political life of the people, and wielded with all the fury of prejudice and bigotry, they within twenty-five years so exalted a crucified malefactor that thousands acknowledged him as God and Saviour, while hundreds witnessed to their faith with their blood. But today, when the church numbers her members by millions, and counts her wealth by billions, she finds it hard to hold her own against the forces that assault her. Where is the explanation of this difference? Is it not in the fact that in apostolic days every believer was a preacher, and not only admitted his obligation to preach the gospel, but daily engaged in the work, while today scarce one in fifty of the professed followers of Jesus makes any real effort to obey the great commission. One of the old Puritans said "God had only one Son and he made him a preacher." This is scarcely correct. God has millions of sons and on everyone of them he has laid the obligation to spread abroad the story of his grace. "Proclamation" should be written on our pews as well as pulpits. If today the whole christian church would respond to the Master's call it would take but a few years to give the gospel to all the nations. A writer in the "British and Foreign Evangelical Review" says: "The churches of Great Britain have never as yet made Foreign Missions a part of their work. Missions to the heathen world are not made *the work* of the churches; they are a *parergon* we had almost said a by-play, instead of being the church of Christ's *first work*." These words apply with equal force to Canada. We are little more than playing with the problem of evangelizing India. Every believer is a soldier, enlisted under the banner of Jesus, and pledged to prosecute a war of conquest, until his dominion shall extend from sea to sea, and from the rivers unto the ends of the earth. Will any one say that our present foreign mision movement resembles an aggressive war? Were an attempt made to wrest India from our queen fifty thousand Canadians would cross the deep and dare the hardships and dangers of the camp and the battlefield in prompt response to the call of their sovereign. If money was needed for the campaign millions would be voted by our Parliament, and ungrudgingly paid by our citizens. But when Jesus asks for India as a jewel for his crown, scarce fifty men can be found for the work nor can sufficient money be secured to equip and send them forth. Should Victoria ask for men and money to be used in *killing* the Telugus, there would be an abundance forthcoming, but when Jesus asks for men and money to be used in giving *life* to these people, how meagre the response! Brethren let us face the fact that in India millions of our brethren and sisters are perishing for lack of the gospel. God has put in our possession that which alone can save them. He who gave us the story with all its comforting and transforming power has said 'Freely ye have received, freely give." Soon we must stand face to face with him. How will we answer when he makes inquisition for blood? Will it do to ask "am I my brother's keeper?" If we do he may reply, "No, you are not your brother's keeper, but like the man who first asked that question you are your brother's murderer, when you should have been his keeper." As surely as the sick have a claim on the physician and the starving a claim on those who have abundance and the drowning man a claim on those who are in the life boat, so surely have the heathen a claim on the christians of today.

As to the nature of this claim, there are three points from which it may be viewed.

First, it is the claim of a supreme opportunity. We owe it to ourselves to engage in gospel work. Every opportunity brings with it an obligation. Consider what constitutes an opportunity. It is a conjunction of the human and the divine in the movement of Providence. There may be ability without an occasion, or an occasion without ability, but in either case there is an impossibility, and therefore no responsibility, but when God's occasion and man's ability are wedded an opportunity is born, and they who fail to embrace it suffer an eternal loss. Lack of opportunity to preach Christ is a misfortune, but failure to grasp the opportunity when it comes, is a sin. Today the harvest fields are both ripe and open, and the poorest and humblest may thrust in the sickle and gather sheaves. The smallest service will not be forgotten, and the gift of a cup of cold water shall be fully rewarded. We frequently hear it asserted both in prayer and exhortation that "Paul may plant and Apollos water but God and God only can give the increase." No doubt that is literally true, but the connection in which it is used and the emphasis put on certain words make it very misleading. It is implied that Paul might plant and Apollos water and still there be no increase. In 1st Cor. 3: 6, Paul says: "I have planted and Apollos watered but God gave the increase." Of course he did, wherever Paul plants and Apollos waters God will send the increase. The promise of Jehovah is "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." Here we have the measure of increase, a sheaf for a seed. Viewed then from the lowest plain of self interest there is an obligation resting upon us to spread abroad the gospel.

Rising from the lowest to the highest point of view, the claim of the heathen appears in the light of a responsibility. We owe it to Christ to obey his command. Even if no benefits accrued to us from preaching the gospel, the great commission binds us to the work. Can we as Baptists consistently condemn those who disobey the second part of the commission which refers to baptism, while we ignore the first which enjoins a proclamation of the truth? Christ has given to us these wonderful closing years of the nineteenth century, with their multiplied opportunities for usefulness. To Him we must one day account for our use of them. In Christ's description of that scene each individual had to answer for himself. The fact that one man gained ten pounds with his one did not excuse the other for hiding his in a napkin. The successful effort of others but makes our neglect the more conspicuous and reprehensible. We are not responsible for the past generation; our fathers must answer for them. For the coming generations our children must give an account, but the present generation is ours and we owe it to Christ to put forth every possible effort to win them for Him.

We may further view the claim of the heathen in the light of a peril both to ourselves and to them. In the tendency to ignore the claim of the perishing we may see the approaching shadow of our own eclipse. As surely as darkness follows sunset, so surely will calamity follow selfishness in the christian life. The most orthodox creed will not save the life in which there is a heterodox creed. The development of Christian character without benevolence is as impossible as the making of a photograph without light. It is because of this that God has made giving so conspicuous in his worship. A large portion of the offerings of his ancient people was burned after being presented at the altar, showing that they needed to give, more than God needed to receive. But beyond the peril to our own spiritual growth lay the deeper peril to the heathen nations. A vast host of men and women are passing into an eternity black with despair. At God's bar they will meet us and point to their blood on our garments. How can we look these lost ones in the face, when we remember how indifferent we were to their peril and their need. We may close our eyes to their condition now but we will be compelled to view that sadder scene when with depair on their faces they march forth to the land of eternal sorrow.

Here then is the obligation. We owe it to ourselves, we owe it to Christ and we owe it to the perishing heathen to make the spreading of the gospel *our great life work.*

Rev. W. P. Armstrong. Miss Marie Armstrong.
Rev. Geo. Churchill. Mrs. B. Sanford. Rev. B. Sanford.
Mrs. Geo. Churchill. Miss Flora Eaton.

THE NEEDS OF OUR FOREIGN MISSION WORK.

BY W. B. ROGGS, D. D.

This article being written with the single aim of setting forth as distinctly as possible what I believe to be the real needs of the Mission, I have used the utmost plainness, both in saying what I believe, and in the manner of saying it.

The chief needs I believe to be *at home*, for certainly no better foreign *field* could be desired. There are unevangelized myriads there, needing the gospel just as much as any people on the face of the earth. The conditions there are substantially the same as those which exist all over India. What more could be asked in the way of a field? And the need is not new *methods*. Your missionaries are following the same general methods which have been followed in evangelical missions in all lands from the time of the apostles until now. And better *missionaries*, more devoted, faithful, hard working, consecrated men and women, I do not know where you would find. I have seen a good many missions and missionaries and I assure you that the need does not lie in that quarter.

Among the things specially needed I would name the following:

1. That the churches be led, *chiefly by their pastors*, to see the missionary enterprise in its true scriptural light, to comprehend something of its real magnitude and importance. The churches need to be instructed until they see that that work in India is a mighty enterprise, laid upon us by the Lord Jesus Christ himself, in the plainest and most unequivocal terms, and that we are under the most binding obligation to sustain and promote it to the fullest extent of our ability. In His last command the one supreme work which the Lord Jesus committed to His people to do was to evangelize all mankind.

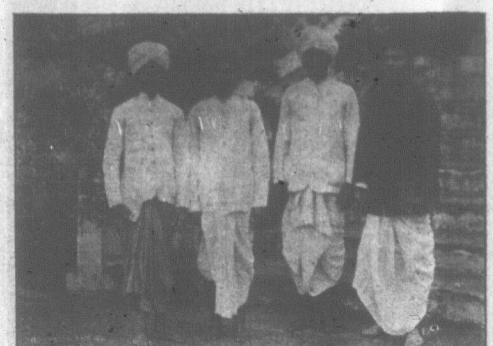
The churches need also to understand that this great enterprise is not simply one of the departments of the so-called "benevolent" work of the church. Let us away with that word "benevolent" in connection with this work. It has come to sound so much as if Missions were a work of "charity," prompted by kind and pious feelings, something that very warm hearted Christians may employ themselves in, if they feel benevolently inclined. The Missionary enterprise is nothing of this sort. An army does not regard its obedience to marching orders as benevolence or charity. Christ our great commander-in-chief has issued an order for his people to invade the whole world with His gospel, "for obedience to the faith among all nations." And that order has never been cancelled. In our relation to it there are two things, one is duty the other is meeting; it is just obedience or disloyalty. Paul did not regard his preaching of the gospel among the heathen as a work of "benevolence." He said "I am *debtor* both to Greeks and to barbarians." His debt of love and gratitude and obedience to Christ was to be discharged, as far as such a debt can ever be discharged, by proclaiming Christ to those who knew Him not.

Now the churches need to be fully informed and well instructed as to the Scriptural conception, the supreme motive, the thrilling history, the marvellous results, the present outlook and the certain triumph of Missions; and who can do this so well as the pastors! A pastor who is not deeply interested in this mighty work is not in harmony with Christ, for He *was* deeply interested in it, more deeply than words can ever tell. A pastor who is indifferent to this the last command of Christ is not a true representative of Christ, and is unfit to be the leader of a company of Christ's disciples. What a mighty responsibility rests upon those who are leading the churches! It is a fearful thing for a pastor to fail to lead his church where Christ would have him lead them; to omit from his ministry the greatest charge that Christ ever committed to His people. There are not a few churches doing little or nothing for the evangelization of the world simply because their pastors do not lead them into this service.

2. That the churches, both in themselves, and also through their Board, *go to work* at this great undertaking as they have never done before, laying aside all trifling, all hesitation, all "playing at missions," all sleepy half-hearted efforts; that they take hold of it as if they really "meant business." The churches need to awake and arise, saying, "here is the mightest and most urgent enterprise in the wide world, the evangelization of a thousand millions of human beings, just as much entitled to the gospel as we are, and we are bound by the direct command of our Lord and by all the highest obligations that can move a human heart to do our share in this work. As we call Christ our King, and as we hope for heaven through Him, we dare not neglect it. Until the churches thus give themselves to this work, with settled purpose, deep earnestness, and glad devotion, fully determined with the help of God to sustain and reinforce and push it forward vigorously, counting their participation in it a grand honor and exalted privilege, the "poor dying rate" which marks the present will probably continue.

3. That the churches put into this work, in the name of the Lord and for His glory, the money that it is worthy of, looking at it from Christ's standpoint, which is certainly the true standpoint for His people. We surely ought to look at things as He looked at them, and estimate their relative importance according to His estimate. What did He put into this enterprise? All he had; His life; Himself. Though He was rich for this He became poor. How much is this cause worthy to have invested in it by us? Shall I put more money into a musical instrument for my house than I give that myriads of souls may hear and learn the music of heaven? Shall I expend more on the adornment of my dwelling or my person than I give to tell of the everlasting mansions, the robe of righteousness, and the crown of glory to those who are in utter spiritual destitution? Shall I put more into life insurance, for my earthly life, than I do to give the knowledge of eternal life to millions spiritually dead? Is this faithful stewardship? Ought a church to pay more to provide preaching for its own congregation of five hundred persons, all of whom have Bibles, than it does to provide preaching for five hundred thousand who are utterly without the gospel? Is this a fair distribution? Can we suppose that this is as Christ would have it? Oh, we need to ask the question, "the Christianity of Jesus Christ, is it ours?" The late Dr. Gordon could say "I am glad that my church gives more than three times as much for the evangelization of the nations as for its pastor's salary."

The churches in these Provinces have scarcely begun to put into this work the money which it deserves. The Upper Canadian brethren have believed in it, have been enthusiastic about it, and have invested money in it. They love the cause, and what we love we will be willing to put money into. The Baptist membership in the Maritime Provinces is about 45,000; their contributions to Foreign Missions about $17,000, annually, an average of less than 38 cents per member. The membership in Ontario and Quebec is about 38,000; their contributions to Foreign Missions about 29,000 annually, an average of a little over 76 cents. We of the Maritime Provinces have *five* stations and *seven* churches in India; they have *nine* stations and *twenty seven* churches. We have about fifteen missionaries; they about thirty. And they are rejoicing in grand results. Almost all their stations are yielding rich harvests of converts. Out of 3,886 native christians in *both* the Canadian Baptist Telugu missions, the Upper Provinces brethren have 3,215. "He that soweth bountifully shall reap also bountifully."



Somallugam. Appalaswamy. Paulus. John.

The Baptist churches in these Maritime Provinces are abundantly able to send out twice as many missionaries as they have at present in the field, to open and equip several more stations, and greatly to increase the effectiveness of the mission. There are not a few churches which could each support a missionary, and thus be far more closely identified with the work.

If an investment were presented which would certainly pay an annual dividend of ten or twenty per cent, and be as safe as the Bank of England, our people could find money to put into it; hundreds of thousands of dollars would be forthcoming; small sums as well as large would flow into it. Well, this great missionary enterprise, with Christ as its founder and leader, is infinitely safer than the Bank of England, and who can compute the interest that it will yield when "the Kingdoms of this world shall have become the Kingdom of our Lord and of His Christ," and "the Kingdom and the dominion and the greatness of the Kingdoms under the whole heaven shall be given to the people of the saints of the Most High." No rate of interest that can be imagined is to be compared with what they shall experience and possess, who by faithful stewardship have been instrumental in bringing about the glorious triumph. Read the parable of the talents. Oh that people were willing to trust God's bank! Oh that they were willing to bring all the tithes into the storehouse and prove God! Speaking and praying and singing are not the principal part of the tithes. Suppose a Jew had refused or neglected to bring the real tithes, and had offered as an equivalent to attend the synagogue very regularly and speak piously. Would it have been accepted? Just as the missionary enterprise requires the lives of men and women to be invested in it so it requires money. It is a fearful thing to rob God.

4. Let the churches see to it that *the management of this work*, as far as human agency is concerned, is committed to the hands of those in the denomination who know most about Foreign Missions, who take the deepest interest in the work, who are fullest of enthusiasm and cheerful hope in reference to it, and, above all, who are "full of the Holy Ghost and of faith." Men are needed to lead and manage who, relying on God, will throw themselves with all the energy of their being into this great work, and with a triumphant faith and holy zeal, devise liberal things and arouse the churches, and bring this mighty enterprise into the forefront of our undertakings for Christ.

5. Direct, enthusiastic, hopeful *agency or deputation work* among the churches. Let the Foreign Mission be brought directly before them, in its vast importance and thrilling interest, not mingled with or distracted by any other cause. Let the work and its claims be set before the churches as they deserve to be. Let the brethren see clearly *what* the work is to which they are called; *why* they ought to engage in it; and *how* they may best promote it. Show it to them in the light of Christ, and let loyalty and love to Him be presented as the supreme motive, and the churches will certainly be enthused and respond. When Christ dwells in a church its members are sure to feel the force of appeals that are based on His words and illustrated by His example. Missionary literature, the best obtainable, fresh, interesting, stimulating, ought to be largely employed in the churches and Sunday schools and families.

There never was better ground for promoting Foreign Missionary interest than in these Maritime Provinces. Twenty years ago everything was ripe for developing one of the best Foreign missionary movements that has been undertaken. And the opportunity has not yet wholly past. But prompt and vigorous and truly consecrated action is needed.

6. Let all thought of becoming auxiliary to any other Missionary Society be banished. Let there be no place for any such proposal. It would be a backward step, most unworthy of us, and for which God would certainly send blight and barrenness upon us. Let a noble independence and holy enthusiasm possess the body. We ought to be ashamed of such a thought as that of *fifty-five thousand* Baptists in these Provinces becoming simply auxiliary to some other Foreign Missionary organization. The brethren of Ontario and Quebec, with a membership seven thousand less than ours, are carrying forward, with remarkable zeal and energy, one of the most successful missions in India. And why cannot we? God has entrusted to our hands sufficient *means*. And we have the *men*. Now for the *faith* and *courage*!

7. Direct, earnest, continued, believing *prayer*; for the missionaries, the native ministers and churches, the schools, and all the agencies employed; that showers of blessing may descend upon the field, and abundant harvests be reaped. God cannot deny Himself or break His promises. He will *surely* bless the work and crown it with success when His people do their duty and fully trust Him.

There is no ground for discouragement if this work be prosecuted with knowledge, zeal, liberality, love, courage, patience, and all conquering faith. And are not these the very things which ought to characterize our service as Christians.

Let all be done *for the Lord Jesus Christ*, that His name may be known unto the ends of the earth.

W. B. M. U.

MOTTO FOR THE YEAR:

"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER TOPIC FOR MAY.

For Miss Grey, her Native Helpers and her School, that power from on High may rest upon them.

The Necessity and Benefits of Woman's Work Among the Telugus.

FLORA E. BOGGS.

The first and great necessity for woman's work in any heathen land, has reference to woman's relation to her Lord, and is a necessity laid upon her by His own command to go, disciple the nations. Love and loyalty to Him, require, inspire and constrain us women to obey our Master's call when He speaks to individual hearts, and lays on us a "Woe is me if I preach not the Gospel."

The necessity appears next from a view of the Foreign Mission field itself; the immensity of the work waiting to be done, arising from the vast populations of India and other heathen lands, and the infinite needs of each soul among that vast number, as well as the seal which God has set upon the work of consecrated christian women in all lands. "The Lord giveth the word: the women that publish the tidings are a great host."

A yet closer view of our Telugu mission fields, reveals the boundless need for the work of christian women on every side—in schools, in house to house visitation, in teaching and training Bible women, in touring among the villages for the purpose of talking with and instructing the multitudes of women who are found everywhere, in medical work, in the numberless acts of sympathy and loving interest by which we may come in touch with Telugu women and children. Then besides all these calls, there are thousands of Telugu caste women, and other thousands of Mohammedan women in our Telugu country, who spend all their lives shut up, by Hindu custom, in their own homes, and whose terrible need seems to be sending up one unceasing cry to heaven, and over the waters, to their christian sisters in America, to hasten and bring them help. Unless christian women carry God's light and truth to these thousands of secluded, Christless ones, there remains no earthly way for them ever to learn the glorious fact that Christ died for them. "Shall we to them benighted the lamp of life deny?"

Would that we could realize the full meaning of the following figures: In all India, there are no fewer than 22,600,000 widows, of whom 250,000 are not yet 14 years of age; 40,000,000 women are shut up in Zenanas, the number of children under 5 years of age is 45,000,000, and in that country alone 800 people die every hour without Christ. Surely there is endless, unspeakable need for every power of every one of God's children.

The benefits of woman's work among the Telugus are many and certain. No one at all acquainted with the facts, can doubt that christian women are being very largely used by the Lord in our Foreign mission work, that they are being led into abundant service for the Master in many different ways, and that God is richly blessing their labors. A few of the results and benefits appear in the changed hearts and consecrated lives of many native women and devoted mission helpers, as well as in the schools, Sunday schools, Zenanas and other departments in which they labor. But the good which is being done through christian ladies in India, can never be known or estimated in this world. Many many souls led to Christ through a knowledge of His gospel, and made "heirs of God and joint heirs with Christ," results as far-reaching as eternity, and as measureless as God's own infinity.

That peculiar trials often await our single lady missionaries in their lone life in heathen lands, cannot be disputed, and yet in view of the self sacrifice of Him, who "though He was rich, yet for our sakes became poor," surely all trial may be counted joy for His sake. And He who said "All power is given unto Me in heaven and in earth," said also "Lo I am with you all the days, even unto the end of the age," and the realization of this promise and this presence, must make our lives a delight, and our service a channel of blessing to all with whom we come in contact. We may thus carry to the Telugus a personal Christ, whose touch is always and only blessing.

Wolfville, N. S., April 23.