

This doctrine of sensational attraction has many forms of application. What is it but sensationalism that demands that even missionary meetings shall be made "interesting" by thrilling stories of missionary triumphs, and that will not listen to discouraging facts? We have heard of one missionary whose annual report was sent back with a peremptory order that he should tell of "results" calculated to inspire confidence that missions actually pay! And we hear of another who is said to have resorted to superficial methods of making it appear that there were converts, by leading poor victims of superstition to take certain steps, the real nature of which they knew not. We can hardly credit such statements; but the drift of such demand is in the direction of dishonesty, tempting workers to present a misleading report of results, or at least to cultivate superficial methods of estimating them. What a condition of things is implied when, in order to arouse and sustain enthusiasm and raise funds, it is necessary to tell sensational stories of conversions by wholesale and represent obdurate pagans as eagerly welcoming the Gospel! What if missionaries dare not tell the truth for fear of losing supporters and contributors! what if no address will be patiently heard which does not narrate striking cases of interest and startling conversions!

3. With all else a spirit of *indifferentism* may be detected. And this exists in two forms. First, under the sweet name of charity, a *liberalism* prevails that gives away all that is worth keeping and takes in everything and everybody. The subtle spirit of doubt, already referred to, so questions, if it does not deny, the actual peril of the heathen as to make Christian missions a needless waste of life and treasure, if not an impertinent intrusion. And there is a standing "parliament of religions," found in the clamor for fellowship with everybody who claims to be a seeker after truth and an honest believer, whatever may be his error. It seems to be forgotten that the "unleavened bread" is compounded of both "*sincerity and truth.*" To say that "it matters nothing what one believes provided he be sincere," is to forget that truth is in order to excellence and that all excellence is the outgrowth of truth; were such a maxim true, it would no longer be worth while to search after truth or embrace it when found!

Such indifferentism naturally leads to a second form of the same evil, namely, *apathy as to the prosecution of missions among the heathen*. No evil is perhaps more widespread and deep-rooted than this. A thousand millions of human beings are yet unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant church-members can stand by and leave them thus to perish, unsaved and unwarned, *if they believe in their lost condition*. But if Buddhism and Brahmanism, Parseeism and Confucianism, Fetichism and even Pantheism, are to be treated as simply different forms of one great universal religion, it is no marvel that Christian disciples do not bestir themselves, though eighty thousand heathens and pagans die every day, and thirty millions every year.