

Sea. Philadelphia does not grudge to aid him with \$20,000 on his new adventure. For what? For the solution of certain questions in meteorology. No one expects that commerce will be benefited or that there will be any adequate pecuniary return. Nevertheless the rich give of their wealth and brave men expose their lives, and I commend them. I commend their project; but give ye also equal aid and commendation to the work of other brave men and women on mission fields who bring their quota to the altar of science.

3. *In Civilizing.*—Perhaps you are of those who regard civilization as the lever in the elevation of the degraded nations. You say, "First civilize, then evangelize." Well, then, I meet you as a civilizer, though I might say, as I verily believe, that all that is good in civilization comes from Christianity; but let that pass to-day, for this half hour we are not talking as Christians. Standing simply as a civilizer I claim for foreign missions that, by introducing better modes of living, and encouraging industries, they are lifting heathen nations to higher planes.

The native African has but few arts, a little weaving, a few with some skill in blacksmithing, and many with a taste for carpentering; but they have few wants, and most of these nature, in the rampant abundance of her fruits and vegetables, readily supplies. Naturally they have few incentives to exertion.

But we come to them, creating new wants and arousing higher desires. It may be objected that trade does all this, that it does it in advance of the missionary. True, indeed, trade is a civilizer; I welcome it, even though it generally meets aboriginal nations with its worst side. In the end the outcome is good; but trade had been at our Gaboon region a hundred years before our mission came there, and trade had done very little for the elevation of the native tribes. It had brought in exchange for the valuable ivory, ebony, and other native products only articles of ephemeral value:—flimsy, slazy cloth,

tawdry jewelry, gaudy beads, and gunpowder and rum. These things of little cost returned to trade 1000 per cent of gain, and being fragile and temporary, their duplicates were soon needed by the improvident native. Missionaries there, paying barter, offer to the natives goods of more permanent value and enduring quality.

They introduce articles never offered by a trader. Time is of no value to a native heathen. I have attracted his attention to a clock as an ornament. From it he learns time, and learning to count the hours, he soon tries to put more of effort into an hour. *That* is industry.

I am always pleased when, in paying a native, he asks for a pound of nails. Iron is a civilizer. I will show you a chain of sequences. What will he do with those nails? Pound them into a board. For that purpose he needs a hammer. To shape the board he must have a saw. To fashion it he must have a plane. What will he make? A bench? A table? If a bench, he will rise a step above the squalor of his clay floor. If a table, he will no longer sit singly and selfishly eating his dish of plantains, but will gather his family by his side. But that table will not stand evenly on the inequalities of the clay floor; he will need to build a better house with a plank floor, and building a better house, he will better treat his wife; and *there* he has risen many steps in civilization. And it all grew out of a pound of nails!

4. *Philanthropy.*—But perhaps philanthropy is your religion. You look upon Jesus only as a good man among other good men. You pose as a philanthropist. You are nothing if not a philanthropist. You believe in the Fatherhood of God and the brotherhood of man. So do I. I meet you there, and as a philanthropist I demand your aid in my foreign missionary work.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our