

III. He was a pioneer in what might well be called Christian geography. While he was yet a shoemaker, he made for himself a map of "the whole world," in which he brought the nations of the earth as closely together as possible. Judging by his life, I believe he looked at that map as representing just one neighborhood. Writing home while on board of ship just before he reached Calcutta, he said "Africa is but a little way from England, and Madagascar but a little farther." In truth, this is a small world to a large heart. The man who looks at the world through the teachings of the Saviour, looks through a glass that brings it vastly nearer to him. Alas, that the glass should sometimes be reversed even in Christian lands. Christ's love was not an island, nor a continent, nor even a hemisphere, but a globe. He loved the whole world; and Wm. Carey as His disciple, caught the inspiration of this love, and not only put it into his map, but into his life as well. Max Muller says that Christ gave to the languages of the world two new words—"brotherhood" and "humanity." This Divine Surveyor, who was neither Jew, nor Greek, nor Roman, but Son of Man, was the first to run His lines of love around the race. His love was cubic. It was as long as time, deep as the gates of perdition, and as wide as humanity.

He taught that God is our Father, and that "all ye are brethren." I have heard D. R. Lucas say that he once attended a dinner where were representatives of several different nationalities and races, and when asked to return thanksgiving, he bowed his head and begun with the first words of the Lord's prayer—"Our Father."

To the Jew, every other man was a Gentile; to the Greek, every other man was a barbarian; on the Tiber, only the Roman was free born; "to the Hindu, every other man is Malachia." Jesus teaches the Christian that every other man is his brother.

It is no small matter that Wm. Carey should have been the first among the moderns to see the logical consequences of this teaching. His map showed the boundary lines between nations and races; but when he looked at them as a Christian, he remembered that these lines of separation, like the "law," had been nailed to the cross.

IV. He saw far more clearly than his contemporaries that a man must bear a part in the work if the world is ever to be converted to Christ. Others said, "If God wants the heathen converted, He will convert them." Carey remembered the commission and the declaration of the Apostle Paul, that "we are laborers together with God." In this work of the world's evangelization we are co-partners with Him. Christ's truth is the lever by which the world is to be lifted to higher planes; but men must apply it. Christ has revealed the truth, but men must preach it. Truth has no voice of its own, nor hands, nor feet. These can be supplied only as it becomes incarnate in men. Like a battering ram, it must have men to give striking force. It is the same with error. An unspoken falsehood is as harmless as an unspoken truth is helpless. Our revolutionary fathers declared it to be true that all men are created free. If this was true then, it had always been true, for men can only discover truth, and can not create it. And yet this truth had been no influence in the world until it was given voice by Patrick Henry, and Washington, and Jefferson, and their compères; and then it wrought itself into Yorktown, and Bunker Hill, and Lexington, and became a regenerating influence in the politics of the world. Rest assured, men are as necessary to Christian truth as to any other kind of truth. The gospel must be preached. This Wm. Carey knew far better than the man who said, "If God wants the heathen converted, He will convert them."

A hundred years have passed since his consecra-

tion of himself to his great work. During all these years the words of the Lord, "Go ye into all the world and preach the gospel to every creature," have been pressed upon the mind and heart of the church. Much has been done in this time, but more might have been done. There has been a sad lack of concerted action. The divided condition of Christendom, and the resultant party strife have greatly hindered the progress of this great cause. The church has been so busy with theological controversies that it has not had time to do what the Saviour commanded it to do. Much time was needed to settle the controversy as to whether a man is active or passive in regeneration and salvation. One would suppose that the Master and the apostles had settled this already when they commanded men to do certain things in order to be saved. But the great Calvinistic assembly at Westminster discovered that it had not been settled, and of course the work of saving the world must wait until the theologians found out whether or not it could be saved, even if it wanted to be. Endless controversies have arisen concerning the state of the dead, and of course, until it could be determined what became of a Christian after death before he went into heaven, all the remainder of the world could go to perdition. And so on to the end of the sad chapter.

But the multitudinous divisions and consequent controversies have not only absorbed the time of the church, but also its money, and have in many instances made it all the local believers could do to provide for the local work. In many towns there are as many as ten weak, struggling congregations, each drained dry to maintain itself, where otherwise there might be just one strong one with an overflowing treasury. Will some one compute the amount that is thus annually spent for the maintenance of a divided local work that might otherwise be sent to preach the gospel in the regions that lie beyond?

But the work begun by Wm. Carey has emphasized, as nothing else perhaps could have done, the need of Christian unity, as Christian unity must precede the full accomplishment of the work so dear to his heart.

Original Contributions.

THAT "PLEA."

The May number of THE CHRISTIAN contains a very kind spirited article concerning the unscriptural, unchristian attitude of the "Christian Endeavor Society," by an "Absent Sister." Were it only the sister that was absent, we might pass the strictures unnoticed. But as there are other things in the article conspicuously "absent," we think a few kind words quite in order, even at the risk of the danger of crossing a woman's opinion.

The "plea" of the good sister is for a systematic training of the young people without forming a society, with an exclusive constitution and pledge. This is a paradox. How can we have anything systematic without a society? System is from the Greek word *sunistanai*, meaning "to place together," which is the true idea of society. Society is therefore the systematic way of doing things. The objection, however, may include a society, "with an exclusive constitution and pledge." But this does not help the matter in the least, as it is utterly impossible to have a society without a constitution and pledge. The church of Christ is a society with both a pledge and a constitution. In our acceptance of Christ, we pledge ourselves to be faithful to Him. But is this not enough? It would be enough if we kept the pledge and were faithful to our obligations in the church. But as we see the failure on the part of church members in keeping their pledges, it becomes absolutely

necessary for those who desire to become faithful to renew their obligations and pledges. If it is wrong for us to obligate and pledge ourselves to faithfulness in the second case, it is wrong to do so in the first case. Had there been faithfulness in keeping the obligations to the church, no place would have been found for a renewal of obligations and pledges. This is why we have an Endeavor Society, because we love Christ and His cause and respect our pledges, and want to renew them and be more faithful than we have been in the past, and thus carry out the true idea of the primitive church. Any one who will read carefully the Bible relative to the spirit and order and constitution of the primitive church, will find a complete fulfilment of them in the Endeavor Society. It is because the modern church has measurably lost the ancient order that the necessity was seen and felt for the Endeavor Society, and we are delighted to have our "absent sister" admit that the Endeavor Society is the best we have, as she so expresses in the following: "It is unquestionably true that the true and earnest young disciple just entering upon the Christian life the path of duty is more clearly defined and the energies stimulated to activity in the cause of Christ by the methods of the Young People's Society of Christian Endeavor than by any previously adopted methods of work." This is true and just what we say, i. e., that the Endeavor Society is the best system, and is therefore the nearest to primitive work. Until a better method is shown, the work along this line will continue. There is an old proverb that says, "Never take away anything unless you can substitute a better."

It is in order for our "absent sister, or any one else, to show a better method before they condemn this one. Our sister has made a plea for a better plan, but fails to show us the plan. It is one thing to plead for a better plan, but another thing to produce the plan that is more in accordance with the ancient order of things. We will risk the assertion, that there never will be any plan adopted for co-operation work that will not embrace the principle of the Endeavor Society. To discard the obligations and pledges of the Endeavor Society is to discard the Bible. The Sunday-school work is run and conducted upon the same principle as the Endeavor Society. While the Sunday-school embraces but one interest, the Endeavor Society embraces many lines of work. To condemn one, we must condemn the other. If one is wrong the other must be wrong.

Let us look carefully and kindly at some of the statements made by our good sister. Notice the following: "The primary object of the society is to divide." This must be a slip of the pen. She never intended to say it was the object of the society to divide. What evidently was intended was that the result of the society was to divide. This is a terrible strain on the facts in the case. Wherever the Endeavor Society is at work, we see the most earnest and united and successful churches. Every church where there is an Endeavor Society will admit the improved condition of the churches in creating a deeper interest in each other and a more united effort for the advancement of the cause of Christ. Another statement runs thus: "It comes with an exclusive constitution and pledge, and excludes from fellowship and work with its members those who for any reason refuse to comply with its demands." Italica mine. How unfortunately it is for any one, especially those who love the cause of Christ, to allow themselves to blunder into such incorrect statements. There is but one way to account for such mistakes made by honest, sincere hearts, i. e., they borrow a leaf from the book of those who hate the Endeavor Society. In the church where the writer worships is an Endeavor Society, and those who do not belong to the society enjoy the same fellowship and the same privileges. It would be difficult to tell, in the social meetings,