

The Moral Dignity of the Missionary Enterprise.

Mat. 28: 16-20.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

We have here our Lord's last request of his followers. From it I shall argue.

THE MORAL DIGNITY OF THE MISSIONARY ENTERPRISE.

I. The Moral dignity of the Missionary Enterprise is argued from Him who gave the commission. The moral grandeur of an enterprise depends, largely, upon whom it represents. An order issued by the stipendiary magistrate of a town carries with it some weight, for it represents the people of that town. But its dignity is far less than that of an order issued by the Supreme Court of Canada, which represents the sovereign judicial power of five millions of free, intelligent people. The business transactions of an agent bind the principal, but may not interest his next door neighbor. The British government appoints an ambassador to France and his action or treatment interests the whole nation because he represents the nation.

How great, then, is the moral dignity of missions since its commission issued by the Son of God, his Father's representative in this world. It comes from him who dwelt with and shared the glory of the Father before the foundations of the earth were laid, or the morning stars sang together. Aye! It comes from Him who made the worlds and set the stars in their courses, and who clothes the flowers of the field with their beauty.

This commission represents man as well, for it issues from the Son of Man. It represents not alone Jew nor Greek, German nor Englishman, American nor Australian, but rather, every nation and tongue under heaven, for the Son of Man is, "The Citizen of the World." If such grandeur attends the commission of our nation, how vastly greater is that of a commission representing all mankind.

Consider, too, what Christ did preparatory to his request. Godly dignity was laid aside for manly humility. Thirty years of quiet preparation, preceded three years of matchless ministry, terminated by the Cross, the Tomb, and the Resurrection, ere from that Galilean hillside Christ looked out over the world and down the vast aisles of time and said, "Go ye, and disciple all nations."

But Christ is leaving the world. What guarantee of success can he give? Here it is. The greatest of guarantees! "All authority hath been given me in heaven and on earth. . . . And lo, I am with you even unto the end of the world." Behold the moral dignity of an enterprise inaugurated by such a person.

II. The Moral dignity of the Missionary Enterprise is argued from the number to whom it was entrusted, as compared to the number designed to reach. Our Lord's ministry won few disciples. He preached to hundreds of thousands, yet at his death there were only eleven apostles, the church in Jerusalem of one hundred and twenty members, and possibly five hundred disciples scattered through Palestine. To this small body of believers Christ intrusted this great enterprise. What were they among so many. Palestine alone contained probably seven million people; the Roman Empire, one hundred million. These were steeped in heathenism. Military power was their God. They knew nothing of the gentle, yet persuasive power of the Cross of Christ. We know not how vastly the regions beyond were peopled. Yet these few disciples are asked to disciple them all. Have you grasped the grandeur of the undertaking.

We wonder at the victory of Gideon and the three hundred. History tells of the little Scottish army that routed the hundred thousand English soldiers under Edward the Second. It tells how Henry the Fifth with fifteen thousand men, put to flight the French army of one hundred thousand. But where else will you find five hundred disciples, sent to subdue millions of stubborn hearts, into loyalty to a flag dyed in the blood of Christ. See, then, the dignity of the missionary enterprise.

III. The Moral dignity of the Missionary Enterprise is argued from the scope of the commission. This commission embraces two things, "discipling all the nations," and "teaching all the things I commanded you."

Discipling all nations was a distinctively Christian idea. The only exclusiveness about Christ is that he excludes sin. He says, "disciple all the nations." Not all the Jews in Palestine, not all the Jews in the world, but "all the nations." Cultured Greece, pagan Rome, the natives of Africa, the barbarous tribes of Northern Europe, China, India, and Burmah, with civilizations hoary with antiquity, were to be told of Christ. This

commission embraces the North American Indian, the degraded blacks of Australia; the cannibals of the South Seas. No land nor race is exempt from its scope.

Nor is that all. It embraces all classes of all nations. The cottage of the peasant and the gorgeous palace of the multi-millionaire, are both fields for the seed of the kingdom. The hard pressed factory hand and the grinding capitalist, alike are to be brought face to face with the claims of the gospel of the Son of God. The meanest subject and the proudest king, are equal subjects for the missionary work of the disciples of Christ. We proudly boast an Empire on which the sun never sets, containing one-fourth the inhabitants of the world. But Christ's kingdom is to embrace every continent and every island of this globe.

And the other, "All" adds dignity to this enterprise. "All things whatsoever I have commanded you," Christ taught and commanded his disciples much. All this from the teaching of man's lost condition in sin, his salvation through belief in Christ, to his glorious immortality with Christ, comes within the scope of this commission. For us there is more to teach than for the immediate disciples of our Lord. Through the apostles he has given much more instruction. And with John Robinson I say: "I believe God has yet more truth to break forth from his Holy Word."

Behold then the grandeur of the missionary enterprise, do you grasp the scope of our commission.

IV. The Moral dignity of the Missionary Enterprise, argued from its success. Some persons say missions are a failure. Whoever says so is either woefully ignorant of missionary history, or else a deliberate liar.

Go back to the work of the apostles. Here we shall follow tradition, chiefly. To the regions about the Black Sea, Peter, Andrew, Matthew and Bartholemew, betook themselves. Thomas, Simon, the Canaanite, and Thaddeus carried the gospel to the Parthians, Medes, Elamites, and the dwellers of Mesopotamia. Philip labored in the Roman province of Asia. The lands about the Aegean Sea responded nobly to the Apostle John. The two James died in Jerusalem, one beheaded by Herod Paul carried the Gospel westward into Greece, Italy and Spain, while some of his companions probably planted the standard in Gaul and Britain. Wherever they went the left behind them beacons flaming with gospel truth. Were missions a failure in the first century?

Nor have they ever been failures since. It is perfectly absurd to speak of missions being a failure when today Christians have in their power nearly all the world's resources. Sir Rivers Thompson says of India, "In my opinion Christian missions have done more real and lasting good than all other agencies combined. They have been the salt of the country, the saviours of the Empire."

I should like you to follow with me the early missionaries in Africa, Boniface in Germany, Columba in Gaul, Patrick in Ireland, Augustin in Britain, and many heroic men in Northern Europe. I would like you to follow the Moravians from Herrnhut in Northern Germany to Iceland and Greenland, while equal devotion and greater success marks their work in the East and West Indies. Not less inspiring is the work of John Elliot, David Brainerd, Ziesberg and W. H. Prince. Among the North American Indians. How inspiring it is to review the miracles of missions clustering round Carey, Duff and Clough in India; Judson in Burmah; Morrison and Ashmore in China; a regenerate Japan; Paton and Geddie in the New Hebrides; Livingstone and Hannington in Central Africa; Mackay of Uganda and Bishop Taylor in many lands. Go over these fields with book, and magazine and map and you will see that the enterprise of our age far more successful than those of steam or electricity is that of Christian missions. And the present is emphatically the day of missionary success. No year passes but from Asia, Africa, South America, or the islands of the seas comes news of Pentecost repeated.

Baptists have shared largely in missionary heroism and missionary success. They were the first in the field of modern missions and can show an army of missionary heroes unsurpassed by any other body of Christians. And as to results we stand today at the head in church members on Foreign Mission fields. Marvellous have been God's blessings upon Baptist missions to the heathen. And great is the moral dignity of the missionary enterprise.

What part have we in this work? Eighty four years ago the Baptists of America began Foreign Mission work with three missionaries, Adoniram Judson and wife and Luther Rice. Today this work as developed into the American Baptist Missionary Union, the Southern Baptist Convention, the Ontario and Quebec and the Maritime Baptist Foreign Mission work has nearly six hundred missionaries, over twenty-eight hundred native workers, about eighteen hundred churches with over two hundred thousand members, while during that time about three hundred thousand have been baptized.

Still as yet we have been playing at missions. Christ commands his army to advance. Let each one ask, what do I owe this work? Let no one say my little will avail nothing. God asks according as you have. If out of your little store you give as God has given you, His blessing will be upon you and your gift. God measures our gifts not according to what we give, but according to what is left after the giving. Seek the Holy Spirit's direction; follow it, and I am sure there will no longer be any who never give anything for missions. Your chief business here is to give Christ to those who have him not. Remember, too, that he, who is not a missionary Christian here, will be a missing Christian before the great white throne.

A Year in North Carolina.

THE PEOPLE.

If the great attraction of the State is its climate the great problem of the State is its population. Surely that which is an issue, if not the chief issue, at every State election; that which keeps all reforms in the background; that which meets one everywhere and all the time; and that which is the occasion of lawless lynching throughout the year and numerous deaths by violence at almost every State or national election may be considered the problem of the State. As soon as one enters the State he is asked "Have you seen much of the nigger?" and I suppose most of you would have to answer as I had "No, I have not seen much of him in his raw state." This amused the inquirer, in my case and no wonder, for most of the negroes are in "the raw state" here and many of them very raw. I had spent three years at Newton with about six negroes—three of them in my class. I had seen some negroes around the cities and on the trains. I had lived not very far from some colonies of negroes in the Provinces, I had listened to a negro or two lecturing, but I had not seen very much of the negro after all and I am not sure that I have yet. I see a number of negroes every day on the street and in the stores and occasionally in the house and at the church. But I have talked a little with some negro preachers and some educators of the negro as well as with many intelligent Christian white men. I have attended the largest colored Baptist Sunday School in the State and a prayer meeting in the same church. I have also preached twice to negro congregations, one at Shaw University in Raleigh and the other at Fort Macon, where more than a thousand colored volunteers, under colored officers, were spending the summer. But to say that I have seen enough of him to understand him thoroughly would be rash.

One cannot be here very long before he is made to feel that the Southern white man considers that he and he alone, knows the negro and understands the negro problem. And everyone must admit that he has had exceptional opportunities and every inducement to study it. But some would be slow to admit his superior qualifications. It is very true that the Dutch Boers had exceptional opportunities to study the negro problem in Africa, but some of us believe that they had not studied it very thoroughly else they would not tell Dr. Livingstone when he wanted the negroes called in that he might preach to them, "You may as well preach to the dogs." We prefer to take the opinions of Moffatt and Livingstone and Stanley and the hosts of missionaries about the African negro. Without implying that Southern white men are like the Dutch Boers and their descendants it is very possible that those who have had the very best opportunities and the strongest inducements to study the American negro problem, may have had also a great deal to warp their judgment and fill them with prejudice.

Again a man cannot be here long without finding out that the white man feels that the problem he has is a peculiar one. He lays the emphasis on the race and the color and talks comparatively little about the ignorance and superstition, the sin and the crime. I have no doubt that these are present in the minds of intelligent Christian men, but in common conversation the race and the color and the history are predominant. The negro problem is the race-problem rather than the ignorance-problem and the sin-problem. Thus they forget, I think, that while they have their race problem, with its complications of color and history, ignorance and superstition, sin and crime, the people of the Pacific coast have the Chinese and the Japanese with their heathenish practices, their opium dens and dens of infamy and immorality, their low living and starvation wages. They are apt to forget that the Eastern, Middle and Western States have to contend with hordes of European illiterates, paupers, criminals, anarchists and socialists of every description so that New England has become a mixture of New Ireland and New France, Wisconsin has become New Germany and so on. They hardly ever think that you in Canada have the French Catholic as well as the immigration problems on your hands, with their complications of language, race and religion as well as ignorance and vice. "There is no trouble like mine."

In this State there are not very many cities and even in the cities the Chinese are not very many. The Jews are here, as everywhere, pushing their trade. Indians are not numerous, so we do not hear it said "The only good Indian is a dead one." Foreigners are not here in great numbers for wages are not as high as in the North and possibly life and property are not quite as safe. There are very few Canadians—I heard of only two in Raleigh. There are a few Northern men almost invariably called by the indefinite term, Yankees, scattered through the country. They are tolerated and even welcomed when they scatter some "change" among the people, but a Northern man is not as welcome even in the pulpits of the South today as a Southerner. The sectional feeling is vanishing very slowly. So brother Editor, if you should come South, as you have a white skin, we will call you Anglo Saxon though you have that damaging Celtic "Mac" in your middle name. Yes,

we will allow McKimley on the pure Anglo-Saxon deal more than you can boast of stone and you have What an elastic Have you tried Anglo-American became prevalent you would find "A man with a in the United States afraid even the Celt or a few of first-class Anglo Anglo Saxon has the only races and we hear more before the louder than du it was at the reconstruction said that "it sometimes it make the world could some kinds of get along a perhaps kept than we ought white men th without the n men that thin him. They muscle very u negro away to some other St and that the live together man could t that the w go. The g him here w end will be negro was br did not sett yet to come eaten sour edge." The children The southern but the cons Possibly New fasten slaver the negro pr solution or generation o dependent a man, at leas industrious, that they ar ledge that recognize an or will they that the bla future letter homes, in th in politics, not profes her, or as and travel such inform

Some we the country year's "b and leave t horrors of was parch more alarm the crops quite time hardly be extraordinary somebody" the Bay h several day to have an the wither but it prov of special What a ch and in the and praise The fami thankful p