

PROF. MONIER-WILLIAMS.

Sir Monier Williams is one of the great lights on Buddhist and other Oriental religions. He spoke at a missionary meeting a few weeks since in Kensington, in which he reminded the audience that "a missionary spirit is of the very essence of Christianity. You may as well assert that a body can be alive in which the blood does not circulate as say that any body of real Christians can exist which is not animated by a missionary spirit. For did not Christ in His very first sermon affirm of Himself that He was sent into the world, sent by His Father, sent to heal the broken-hearted, sent to preach deliverance to the captives. And these words, Misit me pater, are the only true key to the mystery of life, the only true solution of the enigma of our existence here in this world. For is it not the case that if any man be in Christ he realizes for the first time that he did not come into the world by any fortuitous concurrence of material molecules, by blind action of physical forces, by any process of evolution from an embryonic germ, by any law of survival of the fittest, but that, on the contrary, he was sent into the world, sent to do some work, sent to effect some purpose? How remarkable is the constant reiteration of this word sent in our Bible! 'As my Father hath sent Me, even so send I you.' Truly this idea of being sent seems to be woven into the very tissue of the gospel of Christ." It is a blessing that the Church is awake to this fact more now than for a thousand years. Her missionaries are going here and everywhere telling people of the redemption that is in Christ Jesus! And those who cannot go themselves are helping with prayers and alms to send others; for which and what it involves let all Christians thank God. Another helpful word from this scholar: "Christianity is not a science, is not mathematics. Nor is the spread of Christianity to be settled by the multiplication table, nor by the differential calculus. Christianity is a faith and a life. It is a living faith, the faith and trust of a child in a loving father. The Buddhist trusts only in himself, for he has no God. The Brahman trusts only in himself, for he believes himself to be part of God. The Zoroastrian believes in two opposing forces, good and evil. The Mohammedan believes in a far off God, stern and terrible in his oneness, in his remoteness. The Positivist trusts only in humanity, and believes only in humanity. The Evolutionist believes only in a germ, in an energy, in a force. The Agnostic knows nothing, believes nothing, except phenomena. But the Christian knows whom he has believed; knows that a loving Father is close to him; knows that He is leading him by the hand, is leading him home; knows that He is dealing tenderly with him in every minute circumstance of his daily life. And if the Christian knows this he yearns to bear witness to it. 'Ye shall be witnesses

unto me unto the uttermost parts of the earth.' We cannot all of us; of course, bear witness in Asia or in America; we cannot all die for the truth in Africa; but we can live for the truth here. We can persevere in praying to our Father that His name may be hallowed, that His kingdom may come over the whole earth. I fear, alas! that we have only to walk through the streets of this vast metropolis to see that another kingdom is established in our midst. We are confronted everywhere with the rulers of the darkness of this world, but we can fight the good fight; and why should we despair? Why should our hearts sink within us? Why are we unmindful of Christ's last gift to His own missionary soldiers, the gift of power? 'Ye shall receive power.' If we are in Christ we are men of power. True we have to wrestle with very formidable forces—with pride, passion, selfishness, ignorance, intolerance, skepticism, unbelief, atheism—but victory is not doubtful, 'for power belongeth unto God.' Not the power of the sword of Islam, but the power of the Lamb, behind which is the strength, the irresistible force of the Lion—the Lion of the Tribe of Judah."—Southern Churchman.

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