

aid those going, in order that the heathen might be given the Bible, and learn the name of Jesus, without which their souls, we are told, will be eternally lost. Modern Christianity has gone to them with the message that there is no hope outside of the Bible, and no salvation but by believing in the name of Jesus. If such a belief or theory need ought more to condemn it than its own absurdity it certainly found it in the kindly rebuke of the orientals themselves. Not one alone, but the representatives of all the foreign lands and faiths were of one mind in regard to this vital question. Missionary work in foreign lands, according to the natives themselves, has been too much tinged and tainted with sectarianism. "One comes to-day to us showing Christ in this light, another comes to-morrow showing Him in a different, perhaps an opposite light, and by the time that half a dozen have come and gone, each one earnest in the conviction that he has the truth, we can't tell which is right, and we don't know what to believe. We acknowledge the one universal Father, but we are bewildered by the multitude of little Christs that are presented to us in the name of Christianity. We don't know what they mean. We don't want you to come preaching them any more. If the Creator has implanted in the tiny acorn laws and forces that will develop it into the mighty oak, surely He has implanted in the heart of man laws and forces that will develop him according to a divine perfection." Thus they reason.

We have as a general thing incorrect opinions regarding the life, morality and religion in these so-called heathen lands. This opinion comes from the over-anxiety (we will think of it as leniently as we can) of the missionaries. It is through our sympathy that we are led to give for the benefit of the ignorant and benighted. And the more ignorant and benighted we are prevailed upon to consider them, the

greater will become our sympathy for them, and the larger will grow our donation to the missionary. Hence we only see the darkest and the saddest side, and our estimate is untruthful.

There is another side, the side of hope and light. Lately this side has suddenly beamed upon the western world. Christendom itself has stood dazzled by it. No one who saw and heard from the platform of the Parliament of Religions, in Chicago, the splendid representatives of these foreign faiths can dare to say that the religions in which they were nurtured can afford no light, no life, no hope. Did they not prove to be a match and more than a match for some who make greater boasts? Missionaryism that does not recognize the divine origin of all the great religions, that does not recognize the divine spark in all human beings, must needs divinely fail in its object. It is like a certain person who had a certain theory of religion, at the World's Parliament and greatly desired (or apparently so.) unity of belief for all mankind, but others must forsake what they deemed sacred and embrace *his* theory. That is the very spirit that makes union for ever and ever impossible. This very spirit causes missionaryism to defeat its own desires and objects.

Missionaryism boasts that it is founded on the command of Jesus, "Go ye into all the world and preach the gospel to every creature."—Mark xvi., 15. Is the missionary who goes forth believing, and teaching, and preaching the "vicarious atonement" as the foundation of his religion, carrying out this command? Let us see.

The "vicarious atonement" is that Jesus shed his blood on Calvary as a propitiation for their sins. Without knowing this fact they cannot believe in it, and without believing in it they can not be saved. Then their fathers and forefathers, whom they considered good men and righteous, who had never heard of Jesus and his atoning death, and consequently their souls must be eternally lost. Is this knowledge gospel