"THE RELATION OF THE CHURCH TO FOREIGN MISSIONS."

REV. P. A. MACEWAN.

By the above caption we prefer to understand the relation of the local church to our Foreign work. The relation of the church universal, on earth, if we may be allowed the expression, is the same as the relation of the local body, and the relation of the local body, the same as of the church in general. It brings the subject nearer to us however, to consider the relationship as of the church in such and such a place, whether in Philippi or St. John. Such a church is a spiritual microcosm in itself embracing all the relations and obligations of the church in general.

In its nature the church is *essentially* missionary. This may be more than a relationship, but certainly it is not more than the truth. If the church is any one thing in particular, it is a missionary body. That is, my brother, *your church*, whether in N.S. or N.B. or P.E.I. The Lord, our Saviour was a missionary. His apostles were missionaries. The word "apostle" means one sent. The early churches were missionary. To do mission work was their great ambition, when fired by the Spirit of Jesus Christ. The natural tendency to stay at home was rudely broken in upon by the ruthless hand of persecution, which would appear indeed a necessary accident to teach even the apostles, that they were not to build nests for themselves in Jerusalem or in Galilee. Then, as now, the tendency to coddle ourselves, needed a visitation to waken the disciple into true conceptions of his relationship to the Master and his fellowmen. Antioch furnishes us with an excellent illustration of what we mean by saying that the church is essentially missionary. After what might appear to be a some-days prayer-meeting of these brethren, the Holy Spirit said "Seperate me Barnabas and Saul for the work whereunto I have called them." To these two others were afterward added. The church laid her hands upon them, christening them to the special work to which they were called by the Spirit. In effect the church said, you are our representatives, our hands, our feet, our eyes, our hearts, we send you forth, we pray for you, we support you, and you will return to us, and report what the Lord may have done through you—Antioch, as also Jerusalem, was truly a missionary church.

Paul bestows a special encomium upon the Thessalonian church, for the same exemplary reason, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad." This is the kind of spirit that we want in our churches today. As christians banded together we ought to be like the grain fields when a wind storm has passed over them; swept in a definite direction, and leaning in that definite direction. May the direction of our hearts' affections swayed by divine love, be toward those who have no knowledge of Jesus our Lord. The perishing condition of nearly 2,000,000 of our fellow citizens in Telugu land ought to call forth our sympathies. To this let the love of Christ, a mightier motive, constrain us, His words "Go ye" should ever ring in our ears. Too many apply as a salve to their half-awakened consciences the duty enjoined upon the disciples of old of "beginning at Jerusalem." This can form no excuse to detain us at home. The "beginning at Jerusalem" was performed long ago. It simply meant beginning with the Jews. We have for the present all we can handle in our Telugu fields. When we have finished with these we may begin at the Jews again. But until then we cannot talk intelligently or consistently about beginning at Jerusalem. And brethren, let us take this to heart; the Lord will not let us have the Telugus as our own always, *if we do not reach them*, He will send to them the Salvation Army, or some other body of christians, who may be orthodox in the matter of "Go ye into all the world," while we may be left by and by to mourn our supineness, when it is too late to make amends. We have an excellent field for our energies and benefactions. Let us in spirit gather round our apostles there, and pray constantly for them. They are well nigh fainting at times for want of intense sympathy and co-operation. Anything like serious consideration of our duty to Him who has bought us, will certainly lead to the conclusion that our "first business," *literally*, is to give the gospel to those who have never heard it. While primitive christianity clung to this spirit nothing could withstand it; christians were counted by millions in the days of the Cæsars; the missionary spirit had the power to turn "the world upsidedown." The introduction of the spirit of the world spoiled everything, and painted the history of the world black for centuries. The last one hundred years, we are thankful to say it, shows a reviving of the primitive spirit, but yet as a mere one has said our energies are revealed only as "the dawdling of birds at daybreak." When will the full song of joyous activity be heard in our land?

A careful estimate of the comparative expenditure in Home and Foreign work, would probably reveal that we too, spend 95 per cent, or more, of our benefactions upon ourselves, and the little donation of 5 per cent, or less, upon our "first business," the giving of the gospel to those who have never heard it. We cannot before God plead our poverty—such pleading will not stand a just test. The Moravians are almost infinitely poorer than we are, but see what they do! Would it not appear that the Lord preserved these, a remnant of anti-reformation christianity, to show us what *can* be done by whole-hearted devotion to a cause? The church at Hernhut, Saxony, is chiefly composed of poor people, but they have well nigh girdled the earth with their missions. Their missionaries are to be found in Greenland, Labrador, Alaska, the United States, West Indies, Africa, The Islands of the Seas, Australia, Jerusalem, and other places. It is said that *one in sixty* of their membership is a missionary. This is like primitive christianity; it is orthodox *in re* the last great command of our Master "Go into all the world &c."

In pleading for our Foreign work, do we not also plead for our Home work? We certainly do. Is it not a matter of history that when christians were moved by a sense of duty and pity, to rescue the heathen, a wave of blessing flowed over the home land? It was thus among English Baptists in Carey's time. One hundred years ago they numbered about 25,000, or 30,000, and had then been contending for their principles and practises for about one hundred and fifty years. Then the Foreign missions' spirit sprang up in the hearts of Carey and his associates, one hundred years have since passed by, and today English Baptists number about 300,000. This increase is largely the resultant of the Foreign mission spirit which got into the hearts of the people. Nor is this the only good result. Almost immediately after the Baptist organization in 1792, other foreign mission organizations of many denominations sprang into existence, and are now with us, helping to bless this sin-cursed world with Heaven's panacea, the gospel. What is true of Baptists in this, is true of other denominations; and what is true of England, is true also of America, "It is more blessed to give than to receive." The Spirit which says "we must first take care of ourselves at home" is the selfish spirit. It is the spirit that will dwarf our energies, our liberality, and our success. "There is that giveth and yet increaseth, there is that withholdeth more than is meet, and it tendeth to poverty."

It is a very proper question for the churches to ask of foreign missions, "do they pay?" If for nothing else than their power to lift us out of our natural selfishness, they pay. Foreign mission work helps us to become Christ like and certainly this pays. We are enriched by a million converts today, who with us are magnifying God for His wonderful salvation. These converts are not distrustful in *giving*. Indeed they furnish examples which may put us to the blush. The Encyclopedia of Missions, for 1890, places the total of native contributions, for the year, for all purposes, at $1,029,800. This is more than one dollar per number. When we consider their poverty this is good showing. Or take the following from one of the missionaries of the Ontario Board. "I wrote you some time ago that our workers are regularly giving the tenth of their income for gospel work. At our last monthly meeting, on hearing about the debt of our Foreign Mission Board, and your difficulty in raising the needed funds, they decided unanimously without a hint from me, to send you all the money in their little treasury as their contribution toward the deficit. The amount is not large $29.70, but it took them considerable time to collect it, and from their point of view, it is by no means a small offering. For the richest of them is poorer than the poorest of our Canadian christians. They send *all* in their treasury, with prayer and much joy in being able to help even a little."

These christians are then our fellow-helpers in spreading the gospel among their heathen neighbors; and more they are reciprocating our kindness in sending money to our depleted treasuries—many churches among them are already self supporting—and all are taught to aim for this mark, that they may become strong for themselves and helpful to others. Our relationship then to Foreign missions is one of obligation to give them the gospel which has been given to us, and saved us. It is the *very nature* of the new life to impart itself to others.

As christians this is our *first* great work—not our second or our third—for this we should pray, for this we should live, and if we cannot go ourselves, we can help some others to go.

It is paying work, our benefactions will all come back to us again. If not in this life, the acknowledgement of them will meet us in that great day. They will be treasures for us in heaven, "Cast thy bread upon the waters."

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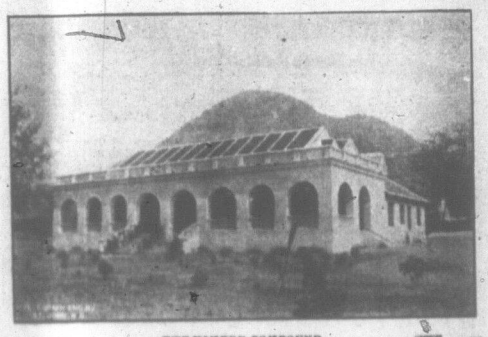
SOME OF THE TRIUMPHS OF MODERN MISSIONS.

REV. F. H. BEALS, B. A.

About a century ago in the development of God's plan of saving the world began the movement known as Modern Missions. From humble beginnings the work has grown into the greatest enterprise of the age. It has from the outset been under the eye of keen critics, and various estimates have been made of the results accomplished. The ground is here taken that great triumphs have been achieved some of which will be briefly noted.

1. *The Triumph Over Indifference.*—In 1792 when William Carey, who had been awake long enough to learn how to blow the trumpet, sounded the blast, the church almost to a man were asleep. The stories told of the lethargy into which the followers of Christ had fallen would be incredible, were it not for the numerous cases of indifference in the churches at the present time. The Missionary movement has triumphed here. It is not claimed that indifference on the part of christians has been overcome entirely, nor that missionary zeal is the rule among them; but it is claimed that the spirit of the founders has touched heart after heart, church after church, denomination after denomination, until the noblest types of all these classes are ranged side by side in Missionary work and devotion.



THE KIMEDY COMPOUND.

2. *The Triumph Over Prejudice.*—One of the greatest obstacles to the advancement of any religious movement, from the conversion of a soul to the conversion of a world, is prejudice. It seems strange that modern missions should have had to contend with this foe, but we know that such has been the case. The same spirit that now finds vent in such expressions as, "Better provide for needs at home," a century ago voiced itself in tones of unmistakable prejudice. "Young man, sit down," said Dr. Ryland to William Carey, when, on one occasion, he began to address a ministerial meeting on the subject of Missions, "When God pleases to convert the heathen, he will do it without your aid or mine." This feeling existed not only among individual members of each denomination, but was characteristic of all the denominations. With shame we confess that among Baptists, in some sections, this prejudice showed itself in the principles of many churches. In the United States when the call came to support Judson and his associates in India, fully half of the churches refused to cooperate, and were willing to be known as anti mission. The movement has achieved great triumphs on the field. The evangelical bodies have not only all accepted the principle of missions, but are vieing with each other in efforts to extend the Gospel. The triumph among the representative men and women has been complete, while the rank and file quite generally accept the principle, even though they fail to support it. The few croakers among newspaper men and in the churches, are prompted to object more by love of notoriety or sheer meanness than by prejudice.

3. *Triumphs in Method.*—When the woodman has learned to replace his stone-axe by one made of iron, he has gained a notable triumph in the art of wood-cutting, and when he has discovered how to temper the iron to hold an edge, he has made a still greater advance. Humanly speaking, the same is true in the art of spreading the Gospel. So many and so important have been the methods introduced into mission work during the past hundred years that it may properly be called a century of preparation. The missionary society, providing for the cooperation of churches, has been developed. Bible translation as a means for disseminating truth, has been vigorously prosecuted, the Scriptures as a whole or in part having been, during the present century, translated into about three hundred and fifty different languages. The heathen religions have been examined, their fallacies disclosed, and methods of supplanting them discovered. Medical missions have been utilized as a means of reaching the soul through the care of the body. Problems respecting travel, building health, etc., which have proved perplexing, have, to a considerable extent, been solved. Science and art have been laid hold of, and made in many ways to subserve the cause. In fact, as we survey the foundations which have been laid, and the machinery devised for the spread of the Gospel, it seems as if everything by way of preparation had been brought into use excepting an effective means for getting money from stingy christians. In view of what has been done, and on the principle of the old proverb that necessity is the mother of invention, may we not hope that a money-getting contrivance will soon be forthcoming.

4. *Triumph in Consecrated Lives.*—How poor the history of the past century would be were it not for the biographies of the missionaries of the cross! True, the world takes little account of these labourers, but they are, as a rule, the flower of the race. There is no foe they have not faced, no danger they have not encountered, no hardships they have not endured. The Livingstones in Africa, the Judsons in India and the Cargills in the Fiji Islands represent the real heroes and heroines of the nineteenth century. Modern missions have shown the world what men and women will do and dare for Christ's sake. The triumphs have been achieved, and they will be celebrated when men are rewarded according to the deeds done in the body.

5. *Facts and Figures.*—Very many more of the triumphs of modern missions in the line of the preceding might be added, but this article was not to exceed a column and a half, and the space left must be given to a statement of facts and figures. These will be given chiefly in the form of quotations from different writers without name or quotation mark.

Since 1877 fifty thousand converts have been won on the Telegu field.

About 8000 missionaries are now in the field, supported by 280 societies.

More than 6000 young christians of America are volunteers for christian mission work.

In the Fiji Islands, where fifty years ago there was not one christian, there is today not one avowed heathen.

America has expended $1,250,000 to evangelise Hawaii, and has received nearly $200,000,000 through commerce.

Among the nations of the earth there is not one kingdom ruled over by an independent idolatrous ruler.

The first christian building in Tokio was erected twenty-five years ago. There are now 92 christian churches and chapels there.

Converts to christianity in heathen lands one hundred years ago did not exceed 300, now there are upwards of 3,000,000 converts and adherents.

"If we think of the future of India, and of the influence that country has always exercised in the east, the movement of religious reform, which is now going on, appears to my mind the most momentous in this momentous century."—(Max Muller).

In 1829 when Ranavalona II. was crowned queen of Madagascar she took two of the national idols in her hands and declared "I receive you from my ancestors, I put my trust in you, therefore, support me." On Sept. 3rd, 1868, a christian queen was crowned, the symbols of pagan faith were gone and in their place lay a beautiful Bible, side by side with the laws of Madagascar.

But why multiply examples of the wonderful progress of the Gospel in heathen lands. They are to be found in every page of the world's history during the last 100 years. God is working most gloriously among the nations of the earth. As was said in the report of our own Foreign Mission Board last year. The world's great harvest-field is studded here and there with patches of living green, bright harbingers of the golden grain that shall be gathered into the garner of the Lord. The day is coming—surely coming, when from mountain top to mountain top shall be heard the glad acclaim, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

INCENTIVES TO FOREIGN MISSION WORK.

REV. W. T. STACKHOUSE, B. A.

The question is sometimes asked, what are the incentives to mission work? I would like to put the question another way, by asking what there is in the Gospel of Christ that is not an incentive to mission work? And in answer to the question, what are the incentives to Foreign Mission Work, I would say the very same incentives that have led us to do Home Mission work; for the difference between home and foreign missions is coincident with the distinction between the value of a soul in India and the value of a soul in Canada.

We repeat an old idea when we say mission work is mission work the world over; but we have different denominating terms applied to different departments of the work.

To be specific however, we will mention five thoughts which we recognise as incentives to carry on foreign missions.

1. The great need. That over one half the population of the world is in total darkness respecting the gospel of Jesus Christ is a lamentable fact, and that one half of those who profess to live by the gospel are indifferent to this fact is even more lamentable. The professing christian who can turn the eyes of his mind upon the eternal consequences of a sin benighted nation and not feel an earnest longing to alleviate his fellow creatures from their awful degraded condition, does not deserve the name christian. To profess ignorance of the gigantic need of our world morally in these days of abounding current missionary literature, is to confess profound stupidity, and to slap the face of your own opportunity. The church that is not alive to the needs of foreign missions has put home mission into the coffin and soon you may expect the funeral of the same. It was the continual appeal of the needy to Christ's great heart of compassion that has given the world the incomparable record of his beneficent life. And if "as he is in this world so are we," we should have the "mind in us that was in Christ Jesus" that we may "condescend to men of low estate." The church or the christian that is going to be Christ-like must continually bear in mind a consciousness of the world's need; and this consciousness with the love of God in the soul is one of the principal incentives to support foreign missions.

2. The great commission. To those who love the gospel of the Son of God the sunlight of the great commission should never sink below their spiritual horizon. It is broad enough to cover this dispensation from beginning to end, and it is specific enough to cover the christian experience of every believer from the day he is born of God, until the day he enters the spirit world. "The gospel is the power of God unto salvation to every one who believeth," and if heathen nations or any other nation is to be saved in this dispensation the "power of God" must do it. Now since we have the gospel and have proved that it is God's power, and since there are millions without it, is it anything but our "reasonable service" that we give them the gospel? But all the reasonings that man might produce favorable to missionary enterprise, are like casting a mist about the subject, when we compare them with the words of the greatest of all missionaries. His commandment stands out in letters of gold over against the black, formidable, clouds of sin and superstition. The trumpet of his word gives no uncertain call. And the man who claims to stand on Zion's hill and is not moved by the order of Zion's King, or who claims to be a "lively stone" in the building whose "chief corner stone" bears the inscription "go ye into all the world and preach the gospel to every creature," and takes no interest in missions has not passed beyond the line of mere profession. The command of Jesus Christ is the sublimest incentive to do foreign mission work.

3. The great value of a soul. If we could always keep in mind a conception of the infinite value of an immortal soul, there would be more missionaries on the foreign field, and more money in the treasury of the Foreign Board. Jesus Christ valued the soul so highly that he said "For what is a man profited if he shall gain the whole world and lose his own soul." God placed such infinite value on the souls of mankind that he gave the best that heaven possessed for their redemption. The Bible teaches that the salvation of one soul is of such supreme importance, as to cause the very angels to strike their harps in one united hymn of "Joy." Yet it is an amazing fact, an astounding acknowledgement that there are men of wealth and earthly power, professing godliness, who seemingly care little more for the human soul than they do for the spirit of the dog at their heels. To understand the real value of the soul we must look at it through the eyes of Christ, and think of it with the mind of Christ. No sane man will question the fact that the soul of the Telugu, is as precious in the sight of God as the soul of the Canadian. To keep in mind, therefore, the value of our souls, and the fact that there are millions without a hope in Jesus who alone can save the soul, will lead us to support foreign missions.

4. The great love of Christ. "The greatest thing in the world is love," and the greatest truth in the world is that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." God commendeth his love toward us in that while we were yet sinners Christ died for us." The son of God was a true missionary because of his twofold love for God and man. On the one hand we find him doing his father's will in love, on the other, relieving human sorrow in love. Now, Christ said "He that hath my commandments and keepeth them he it is that loveth me." Therefore the measure of our willingness to obey Christ, is the measure of love in our hearts toward him. Or to put it in another light, the interest we manifest for the salvation of souls and the furtherance of God's Kingdom in the world is the unmistakable evidence of our present love. If this be true God pity some so called christians who profess to love him. There is no logic human or superhuman that can prove to the man who has the love of Christ burning in his soul that he should be anything else but missionary in his spirit. To have "more love to thee O Christ" is to have more missionaries and more money for mission work.

5. The great promises. When God sent Moses to do mission work in Egypt he said "Certainly I will be with thee." What an inspiration to know that God not only sends his servants into the work but he accompanies them. There is no part of the Great Commission more important than the phrase "Lo I am with you always." If Christ be with us can our work fail? "He is faithful who hath promised" and we cannot expect God to fulfill any of his promises if he does not fulfill those relating to missionary work, and in the light of his great promises there is no work too great for us to attempt for Him.

Now with the consciousness of the world's need in our minds, with the great commission of Jesus in our hands, with a conception of the great value of a soul in our hearts, with the great love of Christ in our souls, and with the great promises of God ringing in our ears, is there anything in the whole realm of eternal truth that we dare recognise as an incentive not to do mission work? I think not.

"Though for a season Satan may prevail,
And hold as if secure his dark domain,
The prayers of righteous men may seem to fail,
And heavens glad tidings be proclaimed in vain,
But wait in faith; ere long shall spring again,
The seed that seemed to perish in the ground,
And fertilized by Zion's latter rain,
The long parched land shall laugh with harvests crowned,
And through those silent wastes Jehovah's praise resound."

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