

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1996

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured covers / Couverture de couleur
- ☐ Covers damaged / Couverture endommagée
- ☐ Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- ☐ Cover title missing / Le titre de couverture manque
- ☐ Coloured maps / Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- ☐ Bound with other material / Relié avec d'autres documents
- ☐ Only edition available / Seule édition disponible
- ☐ Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.
- ☐ Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from filming / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- ☐ Additional comments / Commentaires supplémentaires:

- ☐ Coloured pages / Pages de couleur
- ☐ Pages damaged / Pages endommagées
- ☐ Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed / Pages décolorées, tachetées ou piquées
- ☐ Pages detached / Pages détachées
- ☒ Showthrough / Transparence
- ☐ Quality of print varies / Qualité inégale de l'impression
- ☐ Includes supplementary material / Comprend du matériel supplémentaire
- ☐ Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image / Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.
- ☐ Opposing pages with varying colouration or discolourations are filmed twice to ensure the best possible image / Les pages s'opposant ayant des colorations variables ou des décolorations sont filmées deux fois afin d'obtenir la meilleure image possible.

**This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.**

A horizontal number line with 22 equal segments. The line is labeled with $10x$ at the left end and $32x$ at the right end. Above the line, labels are placed at the 2nd, 4th, 6th, 8th, 10th, 12th, and 14th segments: $14x$, $18x$, $22x$, $26x$, and $30x$. Below the line, labels are placed at the 1st, 3rd, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, and 22nd segments: $12x$, $16x$, $20x$, $24x$, $28x$, and $32x$. A checkmark is drawn in the 8th segment, which is positioned between the $18x$ and $20x$ labels.

The copy filmed here has been reproduced thanks to the generosity of:

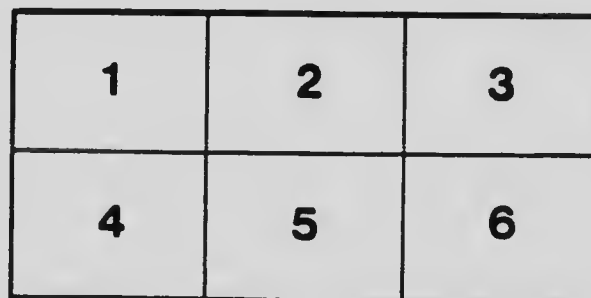
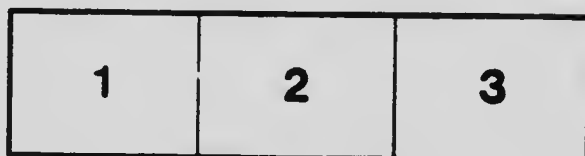
McMaster University
Hamilton, Ontario

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

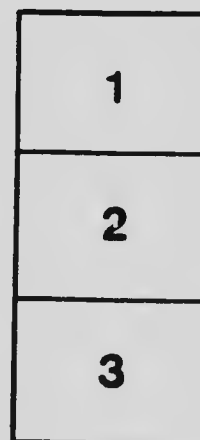
McMaster University
Hamilton, Ontario

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

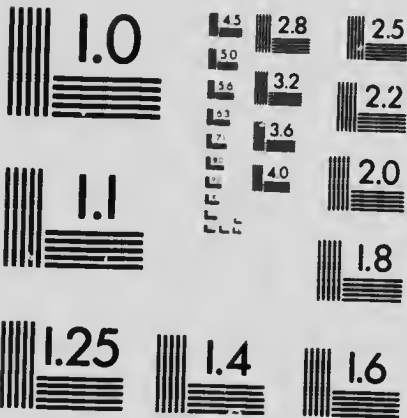
Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

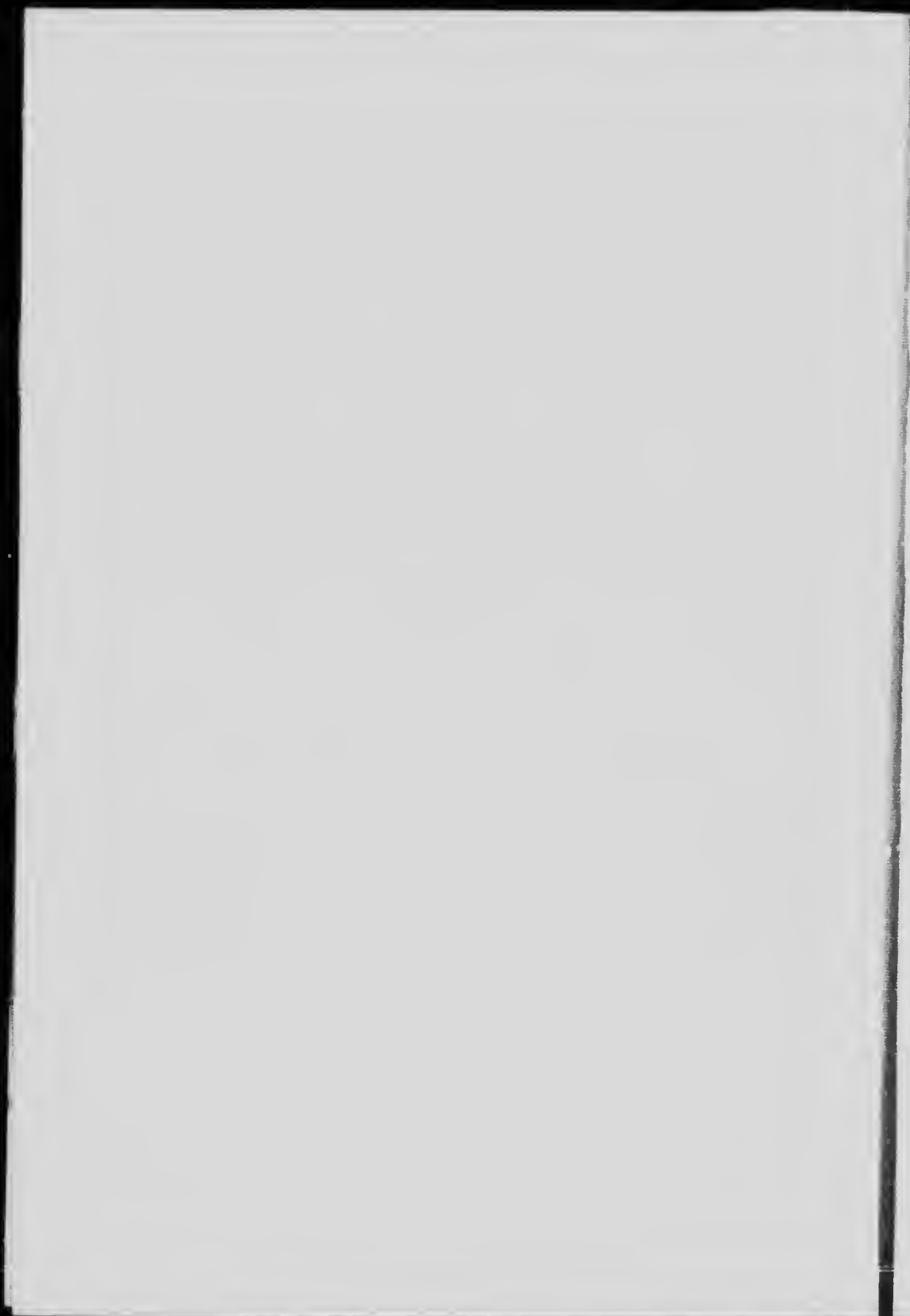
1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

R
Co
Mi

PUBLISHED FOR THE METHODIST YOUNG PEOPLE'S
FORWARD MOVEMENT FOR MISSIONS

GOD'S FELLOW-WORKERS

N.B.—Special Helps, Programmes, and Mission Study Literature for this Course can be obtained by corresponding with F. C. Stephenson, Methodist Mission Rooms, 33 Richmond Street, West, Toronto



GOD'S FELLOW-WORKERS

AND THE HOUSE THAT IS
TO BE BUILT FOR JEHOVAH

BY

C. B. KEENLEYSIDE, B.A., B.D.

Author of

"ON THE BANKS OF THE BESOR; OR, THE MAN BEHIND THE BAGGAGE";
"A DAY OF GOOD TIDINGS"; "ENOCH WALKED WITH GOD";
"THE UPPER AND NETHER SPRINGS"; "WHAT
IS YOUR LIFE?"; ETC.

BEING A VOLUME IN

MORGAN & SCOTT'S MISSIONARY SERIES

EDITED BY

GEORGE SMITH, C.I.E., LL.D., F.R.G.S., F.S.S.

TORONTO

THE MISSIONARY SOCIETY OF THE METHODIST CHURCH
THE YOUNG PEOPLE'S FORWARD MOVEMENT
DEPARTMENT

F. C. STEPHENSON, SECRETARY.

Copyright, 1910, by Morgan & Scott Ltd.

PREFATORY NOTE

BY

GEORGE SMITH, C.I.E., LL.D., F.R.G.S., F.S.S.

FROM Canada, from an author whose works have already done much there to win men and women to obedience to the heavenly vision, comes this book. The writer is a layman, who is a graduate in Divinity as well as in Arts. Above all, he gives, unconsciously, evidence of personal self-consecration of the highest type. Every page shows a mastery of the Word of God, and, in particular, of the enriching doctrine of the Holy Spirit. These he applies to the whole Church, and especially to the men and women of the present time, young and of middle age, when enforcing the call to evangelise the world now, and thus to become "God's Fellow-Workers" in building the great Mission Temple.

Prefatory Note

The book is an appeal to the heroic in every Christian to carry out God's great love-plan for all mankind. The appeal is made with such spiritual power and literary brightness that it must secure an heroic response.

This volume fitly forms the keystone of an arch of this Missionary Series, all dedicated to the glory of God in the extension and the certain triumph of the kingdom of His Son.

G. S.

CONTENTS

I. A TYPE OF THE SPIRITUAL	PAGE 1
II. THE HOUSE	5
(a) PLANNED IN THE COUNCILS OF ETERNITY	7
(b) LAYING THE FOUNDATIONS	11
(c) THE GREAT CORNER STONE	19
(d) THE DIMENSIONS OF THE HOUSE	31
III. THE MATERIAL	39
IV. THE BUILDERS	77
V. THE RESOURCES	113
(a) THE WEALTH OF CHRISTIANS	115
(b) THE POWER OF THE LIVING WORD OF GOD	118
(c) THE OMNIPOTENT POWER OF PRAYER	129
(d) THE POWER OF THE HOLY GHOST	163

Contents

VI. THE COST	PAGE 189
(a) To CHRIST	191
(b) To THE MARTYRS	198
(c) To THE MISSIONARIES	203
(d) To Us	218
VII. THE PROGRESS	229
(1) EARLY CENTURIES	231
(2) LATER TIMES	244
<i>India</i>	244
<i>Islands of the Pacific</i>	247
<i>Japan</i>	249
<i>China</i>	252
<i>Africa</i>	255
<i>Korea</i>	258
<i>Madagascar</i>	260
<i>Manchuria</i>	263
(3) A GENERAL SUMMARY OF PROGRESS	264
(4) UNION MOVEMENTS	266
VIII. INTENSELY AND PURELY PERSONAL:	
HOW MUCH OWEST THOU?	271
IX. THE PROSPECTS	299

PAGE
189

191

198

203

218

229

231

244

244

247

249

252

255

258

260

263

264

266

271

279

I

A TYPE OF THE SPIRITUAL

MANCHESTER UNIVERSITY LIBRARY

"The House that is to be builded for Jehovah must be exceeding magnificent, of fame and of glory throughout all countries."—1 CHRON. 22. 5.

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone ; in whom each several building, fitly framed together, groweth into a holy temple in the Lord ; in whom ye also are builded together for a habitation of God in the Spirit."—EPH. 2. 20-22.

GOD'S FELLOW-WORKERS

AND THE HOUSE THAT IS
TO BE BUILT FOR JEHOVAH

I.—A TYPE OF THE SPIRITUAL

David's vision of the Temple—His abundant supply of materials—
The work to be undertaken by Solomon—The Material
Temple a type of the Spiritual—The foundation—The Corner
Stone—The building the habitation of God.

LIKE many another man before and since,
King David had his dreams—dreams of
things that were to him unattainable. One
such was the vision of a House which he
wished to build for the glory of Jehovah—but
Jehovah forbade. He was, however, told that
he could gather the material, out of which his
son Solomon should build. This he did bounti-
fully and well. Then, when he was about to
die, he told the people his purpose in it all,

God's Fellow-Workers

and added: "The house that is to be builded for Jehovah must be exceeding magnificent, of fame and of glory throughout all countries."¹

This was the vision which gave to him an outlook beyond the walls of his own house of cedar, and provided an object for his accumulation which was alike unselfish and worthy.

The material Temple, to be built by Solomon for Jehovah, must needs be "exceeding magnificent, of fame and of glory throughout all countries." But this material Temple, with all its glory and splendour, was only a type of the Spiritual Temple, which Paul describes as "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."²

"Is He a temple? I adore
The indwelling majesty and power;
And still to this most holy place,
Whene'er I pray, I turn my face."

¹ 1 Chron. 22. 5.

² Eph. 2. 20-22, R.V.

II
THE HOUSE

"No human counsel hath devised, nor hath any mortal hand wrought out these great things. They are from the Most High God."

ABRAHAM LINCOLN.

II.—THE HOUSE

The Divine plan—The Bible a Divine Book—Its core the life of Jesus—His Mission—The genesis of Missions—Laying the Foundations—Old Testament Missionaries : Abraham ; Joseph ; Moses ; Joshua ; Samuel ; Elijah, and others—Christ's Great Commission—Jesus satisfies the universal need—No hope except in Him—The failure of Non-Christian religions—Christ is to be proclaimed to the ends of the earth—The Church's responsibility.

(a) PLANNED IN THE COUNCILS OF ETERNITY.

THE plan of the Spiritual Temple was drawn by the hand of the Master Architect, who threw up the ever-arching dome of the skies and scattered it full of worlds ; and taught all architects how to design and all builders how to build. The plan bears on its face the Divine imprint. If it be only a dream, it is God's dream. If it be a mistake, it is God's mistake. No human mind could have conceived it, and no human hand could have drawn it. It is inherent in the nature of the Infinite It is not an after-

God's Fellow-Workers

thought of man, but a forethought of God ; not a human accident, but a Divine plan. In beauty it as far exceeds anything that man could draw, as the blue sky, or the star-studded arch of the heavens, exceeds in beauty the highest triumph of human skill. As the heavens are higher than the earth, so are God's thoughts higher than our thoughts, and God's ways than our ways.

The call to evangelise the world, and thus erect a Temple for a habitation of God in the Spirit, is based upon a Divine order, recorded in a Divine Book. The Bible is the record of a great, far-sighted, long-planned Temple-building Foreign Mission — conceived in eternity, executed in time. This wondrous Book, with its sixty-six books, its fifty authors, its long purview, contains the most thrilling dramas, the sweetest lyrics, the most absorbing epics, the loftiest eloquence, the model laws, the highest ethical teaching, the purest spiritual ideals, and the ever-enduring conception of the one wise and true God, eternal and invisible, all loving, all powerful, ever present. And yet, though written throughout twenty centuries, by over two score

The House

authors, with all shades of temperament, all grades of learning, all classes of mentality, the Book records, from first to last, just one great event—the Mission of our Lord and Saviour Jesus Christ, who is the corner stone of this great Temple.

The core of the Book is the life of Jesus. All that goes before it but records the preparation that God was making to send Jesus into the world. All that follows is but a record of the triumphs of His Church, when that Church was true to her King and obeyed His commands.

In order to get this clear in mind, glance, for a moment, at a few outstanding facts which form the background to the mission of Jesus.

God, in His infinite love and wisdom, created man in His image. In Genesis 1. 27 we read: "So God created man in His own image, in the image of God created He him." But man did not stay in God's image. In Genesis 6. 5 we read: "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." What a plunge was that—from God's image to the devil's!

God's Fellow-Workers

But now a wonderful thing took place. We say "now" after the speech of men; but with God it is always NOW. In the eternal councils of the Infinite it was decreed that the devil's work should be undone, and man—if he would—should be lifted from the mire and retransformed into the image of God's Son.¹

And herein lies the genesis of Missions.

At this, the first Missionary Board meeting, God the Father, God the Son, and God the Holy Ghost, took loving thought as to how the lost sons of Adam's race could be reclaimed. The plan of the Spiritual Temple was made and accepted, and then the offerings were recorded. In John 3. 16 we read: "God so loved the world, that He gave His only begotten Son." That was God's gift to Foreign Missions. In Gal. 2. 20 we learn that "Christ loved us and gave Himself." That was the gift of Christ to Foreign Missions.

So the problem of Missions was created by man's sin; but it was foreseen by God, and ample provision made to meet it in Jesus the

¹ Romans 8. 29.

The House

Christ, who was a Lamb slain from before the foundation of the world.

Herein is the heartsomeness of it all. God is at the back of the mighty plan, pledged to see it through.

(b) LAYING THE FOUNDATIONS.

But how was the plan of salvation to be carried out, and these great gifts made effective in reclaiming man? Manifestly, God must get a point of contact with the race. To do this He sought amongst the sons of men, for a man to trust. A wonderful thing it is to be trusted by God. He is to-day, as of old, looking out over the world, seeking for men whom He can trust, looking into your heart as you read these lines, looking into mine as I write. He wants men whom He can fill with His Spirit, endue with His power, upon the throne of whose heart He can reign with undisputed sway. When He finds them, He uses them for His glory, and for the building of His Temple. Would it not be glorious to be one of them?

Well, in the days of the long : . . . we found a

MCMXXII
UNIVERSITY LIBRARY

God's Fellow-Workers

man to trust ; and He came to this man, amid his idolatrous surroundings, and said : " Abram, get thee out of thy country, and from thy kindred, and from thy father's house, into the land that I will show thee. I will bless thee, and thou shalt be a blessing ; and in thee shall all families of the earth be blessed."¹

Abram was true to his call, and went out at God's command and thus became the first Christian Missionary. He formed the front rank of that great army which, beginning there in Ur of the Chaldees, has swept through the centuries in ever-growing power and numbers, until to-day, the world is girdled and the skies in every land echo with the songs of the redeemed.

Abram was sent of God to prepare the way for the coming of the Incarnate Christ.

The men of to-day are sent of God to prepare the way for the coming of the glorified Christ. Abram was a Missionary of the Incarnate Christ, who was to come ; those of to-day are Missionaries of the risen, ascended, and glorified Christ—who is coming once again.

¹ Gen. 12. 1-3.

The House

Splendidly did this convert from paganism perform his duty, and win for himself the Scriptural titles, "the friend of God," and "the father of all them that believe."¹

Although Abraham had no good tidings of great joy to proclaim, he was none the less a vital and integral part of the great Missionary propaganda.

We find the next conspicuous Christian Missionary amid strange surroundings. Chained to a gang of slaves, he is tramping over the desert, going down to Egypt.

Later we find him in the dungeon—narrowly missing the martyr's crown. He himself gives us the best philosophy of his life. In Gen. 45. 7, 8 he says to his brethren, including Judah, the founder of the tribe from which sprang the Christ: "God sent me before you to save you alive. . . . It was not you that sent me, but God."

Joseph clearly recognised his Mission. He knew why he had been sent, and by whom. His Mission was not to preach, but to preserve.

Centuries pass, and it would seem as if God

¹ Isa. 41. 8; Rom. 4. 11.

MEMASTER UNIVERSITY LIBRARY

God's Fellow-Workers

had forgotten His great plan for the race; but not so. One day a man, keeping his flocks in the wilderness of Horeb, is turned aside by a strange sight. As he drew near to the bush, which burned but was not consumed, he heard the voice of God saying: "Come now, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."¹

But Moses did not want to be a Missionary. He would rather be a shepherd, and he told the Lord so. He was not, alas, the only man to try and lose himself amidst his flocks and herds, when God would make him His ambassador. It did not pay him, and it has never paid since—not even from the standpoint of flocks and herds. But when God calls a man He leaves no doubt about His meaning, and so He said again: "Now therefore go, and I will be with thy mouth, and teach thee."

There is something about this command which is strangely familiar. God, from the burning bush by Horeb, in calling and sending Moses, said:

¹ Exod. 3. 10.

The House

"Go, and I will be with thee." Jesus, from the mount of Ascension, said to His disciples and to us: "Go ye . . . and lo, I am with you."¹ Thus we find the call of God to Moses and the call of Christ to us couched in terms strangely alike.

Moses, too, fell in line, and became a Christian Missionary, sent of God to prepare the way for the coming of Christ. Refusing all compromises, standing true to his orders, the day came when, in the crimson of the morning, he had the joy of leading out the Israelites from under the Egyptian bondage.

But soon fresh troubles came, and they were caught in a *cul de sac*. To the right and the left the mountains tossed their impassable barriers. Before them the Red Sea rolled its crested billows. Behind them Pharaoh urged his murderous hosts.

Then they forgot the great deliverance wrought out through the plagues and that last awful night of the Lord's Passover, and fell to upbraiding their leader. Moses, in his extremity, sought the Lord, who said: "Speak unto the children of

¹ Matt. 28. 19, 20.

God's Fellow-Workers

Israel that they *go forward*." In obedience to this impossible command they went forward; and the God of the Impossible made a way through the deep, so that, dry-shod, the hosts of Israel passed through the flood that raged to consume them. This was the first great forward movement for Missions, and it was an entire success. And, from that day to this, God's people have never undertaken a forward movement, in obedience to their Leader's orders, that has not been crowned with success. The Church always wins on the march—always loses behind ramparts. The swing of victory and the shout of conquest never leave the ranks, when, with banners unfurled, the Church takes her way into the enemy's country. Be the difficulties what they may, the command to go forward presupposes the power to go conqueringly. *El Shaddai* is the Almighty, or the God who is enough; and He goes with the hosts to battle. "Thanks be unto God, who always leadeth us in triumph in Christ."¹

However high the waves may roll, or however beset the pathway seems, yet by so much as the

¹ 2 Cor. 2. 14, R.V.

The House

Infinite exceeds the finite, by so much does the hand of the mighty God of Jacob exceed all the difficulties and impossibilities that may be piled, by man or devil, against us.

If the Church universal of to-day will but take her eyes from the task and fix them upon her Leader and "go forward," forgetting all else, then shall Christ, even in this generation, see of the travail of His soul and be satisfied.

Joshua, too, was a great Christian Missionary, sent of God to prepare the way for the Incarnation. He was essentially a man of faith and action, first appearing at Rephidim, leading the hosts to victory against Amalek. Next we see him at Kadesh-Barnea, with Caleb, saying: "Let us go up at once, and possess it; for we are well able. . . . Jehovah is with us: fear them not."¹ Right down to old age he followed the Lord.

When he took command of the Israelites God said: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee

¹ Num. 13. 30; 14. 9.

God's Fellow-Workers

whithersoever thou goest." ¹ These were sweeping and far-reaching promises, but faithfully did God keep them. At the end of his great career, Joshua gathered the Israelites together in solemn convention, and thus addressed them: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass." ²

This is one of the most dramatic scenes in history. Picture, if you will, the old warrior who wholly followed the Lord: a rugged, grizzled, pioneer of the Cross, boldly challenging the nation to deny his statement that God had kept all His promises, and no good thing had failed. He had no Christ to preach; but he had a coming Christ to prepare for.

Samuel was a man sent of God to call the nation back from idolatry, and thus make ready the way for the coming King.

Elijah was a great Christian Missionary, sent of God to stem the tide when the current of the

¹ Josh. 1. 5-9.

² Josh. 23. 14.

The House

nation's life was setting strongly towards complete apostasy.

And what more shall we say of this period of preparation for the coming of the Incarnate Christ? Time would fail to tell of Elisha and of Isaiah, of David and of Asa, of Jeremiah and of Haggai, of Ezra and of Nehemiah. Men, all of them, sent of God, true Missionaries of the Christ in that long period of preparation.

(c) THE GREAT CORNER STONE.

"Is He designed a Corner Stone
For men to build their heaven upon?
I'll make Him my foundation too,
Nor fear the plots of hell below."

But now the heavens are pregnant with the coming glory. The earth lies wrapped in solemn midnight quiet. Foregleams of the coming of the great One fill men with hope and expectation. The hour strikes; the veil that hides the spiritual from man's gross sight is rent. The hosts of heaven appear to tell the shepherds the winsome tale of the King born in a manger. God's great gift, long promised, has been made, and the only

God's Fellow-Workers

Son of the Father, full of grace and truth, is
here on earth though veiled in flesh.

“A little Child,
A little star,
A stable rude,
The door ajar:
Yet in that place so crude, forlorn,
The hope of all the race was born.”

He lived—not long, but intensely. He loved,
especially the little children and the suffering.
He taught, as man never taught before. He
suffered—how keenly, God only knows. He died,
He arose, He ascended. Love's sacrifice was
made; Satan defeated; heaven opened.

“A lonely cross
Upon a hill,
O'er Judah's Son
Death had his will:
Yet strange, ah, strange, 'twas death who died
That day beside the Crucified!”

Before He ascended He left to us His great
commission: “Go ye into all the world, and
preach the Gospel to the whole creation.”¹

Preach the Gospel! What is that? Is this
not the Gospel?—“God so loved the world, that

¹ Mark 16. 15, R.V.

The House

He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."¹ "Christ hath loved us, and hath given Himself for us."² "He is able to save to the uttermost them that draw near unto God through Him."³ "The blood of Jesus His Son cleanseth us from all sin."⁴

The Son of God became man, that the sons of men might again become the sons of God.

Salvation to the uttermost is through faith in Jesus Christ, the only begotten Son of God. That is the Gospel which has been committed to us to give to all men. "And we shall never fail if we go preaching the simple, the omnipotent, the irresistible Christ."⁵

Apart from Jesus Christ there is no hope for this sin-ridden world.

On William Ewart Gladstone's memorial in Hawarden Church is inscribed in his own words: "All I think, all I write, all I am, is based on the Divinity of Jesus Christ, the central hope of our poor wayward race."

¹ John 3. 16.

² Eph. 5. 2.

³ Heb. 7. 25, R.V.

⁴ 1 John 1. 7.

⁵ Robert E. Speer.

God's Fellow-Workers

He—the crucified Christ—is the chief corner stone of the Spiritual Temple. He is the stone which the first builders rejected ; and yet the stone without which there can be no Temple, the building's *sine qua non*. He is the One who alone can satisfy the human heart, and after whom the seekers have sought through all time. “Oh,” said an aged Chinaman, on hearing for the first time of Jesus Christ, “this is He for whom I have waited. I knew there must be such an One, but I did not know where to find Him.”

Jesus, the Son of Mary, the only begotten of the Father, full of grace and truth, very God of very God, promised of the Father, foretold by prophets, heralded by angels, born in a manger, employed at the bench, a healer, a teacher, a revealer—rejected, crucified, dead, buried, risen, and ascended : He is now Prince of Glory, Lord of lords and King of kings. Jesus, who was crucified, to Him every knee shall bow. Once despised and rejected of men, He now reigns in glory. A Man of Sorrows and acquainted with grief, He has now a name which is above every name. This same Jesus is the world's only hope. Let

The House

the Temple be founded upon this Rock, and all the powers of earth and hell may beat in vain against its impregnable walls. No other foundation can any man lay than that is laid, which is Jesus Christ the righteous.

"The Church's one foundation
Is Jesus Christ her Lord ;
She is His new creation,
By water and the word :
From heaven He came and sought her,
To be His holy bride ;
With His own blood He bought her,
And for her life He died.

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth."

Our duty is to proclaim, not argue ; to preach, not excuse. Christ is His own apology : and Christianity needs no defence but Christianity itself ; no apology but its finished products ; and no excuse but the existence of sin. To be able to point, on the one hand, to a wrecked life, body diseased, mind darkened, and soul degraded, because ignorant of Christ or spurning Him ; and on the other hand, to a saved life, body strong,

MANCHESTER UNIVERSITY LIBRARY

God's Fellow-Workers

mind illumined, soul pure, because of contact with Christ—is an object lesson of more value than all the arguments of all the philosophers, from the planting of the garden eastward in Eden until doomsday. If Christ can do this, then Judson Smith was right when he said: “China has no sorrow that Christ cannot cure; India no problem that He cannot solve; Japan no question that He cannot answer; and Africa no darkness that He cannot expel.”

The universal testimony of hundreds of millions of souls, throughout nineteen centuries of time, is that Jesus satisfies the human heart. Whatever else men dispute about, there is no dispute about this. Never a voice in all the ages is raised saying: “I have utterly trusted and loved Jesus, and have been disappointed and dissatisfied.”

“He is my altar—I His holy place:

I am His guest, and He my living food:

I'm His by penitence; He is mine by grace;

I'm His by purchase; He is mine by blood;

He's my supporting elm, and I His vine;—

Thus I my best Beloved's am; thus He is mine.”

It being true beyond all possibility of dispute

The House

that there is no hope for this world save in Christ: it follows that all the Christless systems of so-called religion have been, and always must be, utter failures. Beautiful as many of their precepts undoubtedly are, they have in them no inherent power to enable their devotees to live up to these beautiful precepts. They cannot impart a new principle to their followers, which gives power to the will, and victory over temptation. They have no Christ, no Holy Spirit, no Pentecost. A mere code of morals, be it ever so perfect, is useless to the human soul without inherent power to make personal these morals.

A mere pattern, or sample man, may cause wonder and admiration; but he cannot give the help that the weak man needs to walk uprightly. He may even be a source of discouragement instead of help. A world lying in evil and darkness needs the power of an almighty, living Saviour. "There may be comparative religions, but Christianity is not one of them."

In actual life the non-Christian religions fail to make pure manhood. Perhaps the best of them is Hinduism; and of it *The Hindu*, the

God's Fellow-Workers

organ of orthodox Hinduism in Madras, says in an editorial: "Profoundly ignorant as a class, and infinitely selfish, the Brahman priesthood is the mainstay of every unholy and cruel custom and superstition—from the wretched dancing girl who insults the Deity by her existence, to the pining child widow, whose every tear, and every hair of whose head shall stand up against every one of us who tolerates it on the day of Judgment."

Referring to the same subject, *The Indian Nation* of Calcutta says: "The pure, undefiled Hinduism, which Swami Vivekananda preached in Chicago, has no existence to-day; it has had no existence for centuries."

"Christless lands," says W. Remfry Hunt, F.R.G.S., "are cheerless, hopeless, and homeless lands. Their Bethlehem is an inferno, their temples named as hells, and their deities born of demonology. There is no sparkle or bloom in child life, nor is there sanctity in motherhood. The greatest inequalities and injustices rest in all their systems upon women. Their songs are a wail, and their music a dirge. Like their

The House

scentless violets, their lives also are without fragrance."

Many and varied are the experiments, even in Christian lands, that men have tried in order to substitute some apparently easier plan of winning souls; but all have failed, as fail they must. The *via crucis* is still the *via lucis*. The Temple cannot be built if the Corner Stone is not the all in all. "Thou art the Christ, the Son of the living God," said Peter to the Master; and the reply was: "Upon *this* rock I will build My Church, and the gates of hades shall not prevail against it."¹

Some time ago a clergyman of rare endowments made public confession that the power to win souls had left him. The day was when nearly every sermon reached its mark and brought men to Christ, and poor was the year which saw less than two hundred converts; but now, alas, things were different, and men no longer fell before the truth as he preached it. The secret of the loss of power, in this case, lies in the fact that he ceased to preach, in

¹ Matt. 16. 18.

God's Fellow-Workers

the power of the Spirit, the simple truth that Jesus Christ is the only hope of the race. The published report of a recent sermon of his, clipped from a religious paper, reads: "The day was fair, the crowds immense; and the sermons were splendid examples of idealism, and delivered with a marvellous power of oratory."

Idealism is a poor substitute for Jesus Christ; and the marvellous power of oratory may make men admire the orator: but it is the power of the Holy Ghost alone that brings men to God. Oratory never won a soul, neither did idealism ever transform a life.

"God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."¹

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me."

Because Christ is the only hope, and because the world sorely needs such a Saviour, He is to be proclaimed to the ends of the earth. A

¹ 1 John 5. 11, 12, R.V.

The House

terrible need exists, and a wonderful remedy has been provided; and the Temple planned in eternity is to be of fame and of glory throughout all countries.

The problem is an old one — as old, indeed, as the Gospel itself. In every age there has been the attempt to adulterate or emasculate the Gospel. "In apostolic days," said the Bishop of Liverpool at the Student Conference in 1908, "men advocated a Gospel without the Cross; but St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly Divine Saviour, and the Church would not have it. In the fifteenth century, the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul,' and would have paganised Christianity; but the Reformation brought Northern Europe back to the Scriptures and to the Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-

McMASTER UNIVERSITY LIBRARY

God's Fellow-Workers

sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

"In books of wisdom wonderful
Great words I've often read;
But none so sweet and beautiful
As those that Jesus said.

"They call us home, like golden bells,
From desert tracks afar,
To lead us where the verdant dells
And limpid streamlets are.

"There is no raging Galilee
Their whisper cannot still;
No fragile, frail, infirmity
Their virtues cannot thrill.

"There is no sin-sick sufferer
Their comforts will not bless;
No weary, friendless, wanderer
Their smiles will not caress.

The House

(d) THE DIMENSIONS OF THE HOUSE.

Planned by God for man's uplifting, this Spiritual Temple is to be co-extensive with the human race. It is world-wide in its reach; and until it has so spread itself over the world, it has not attained unto the proportions called for by the plans laid down in the councils of eternity. Jehovah said: "I will give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."¹

Missions are not a *part* of Christ's programme for His Church; they are His whole programme. They are not one of the aims of the Church, not a mere of her activity; but they are her chief concern, her marching orders; the sum total, in fact, of her *raison d'être*.

A few years ago the writer spent an evening at a meeting called for the purpose of deepening the spiritual life. It was a meeting of great power and blessing. That same night a dream came which fixed itself vividly on my mind. I stood on a rocky promontory overlooking a

¹ Isa. 49. 6.

MEMBER OF THE UNIVERSITY OF TORONTO

God's Fellow-Workers

terrible chasm. Spanning the chasm, from one rocky side to the other, was a bridge of the most dazzling beauty, exquisite in design and workmanship, and built of the most costly material. As I stood in awe and wonder, I exclaimed, "How perfectly glorious!" No sooner had I spoken than a voice at my side, in tones of reproach, said: "You see only its beauty. Look again and see its size. That bridge is big enough to carry across in safety the entire human race." Again I looked, and lo! the bridge, albeit the most beautiful thing my eyes had ever seen, was so wide and so strong that the race could cross *en masse*.

And so, the redeeming work of Christ is not alone to make beautiful characters, but to make a world full of them. The grace that made a Müller out of the family scapegrace, a Pastor Hsi out of the ruined opium fiend, a John B. Gough out of the bar-room wreck, is still unweakened. It is strong enough to fill the world with Christlike men and women.

The Gospel meets the needs of the human heart, of every race and colour, under every sky.

The House

It reaches men in their inmost being, and transforms them. It matters not how men may differ before they meet Jesus, nor yet how various may be the forms in which the flesh manifests itself—fornication, murder, uncleanness, idolatry, savagery, drunkenness, or revellings: when once these men are covered with the blood that cleanseth, and lighted by the Spirit which illumines, they all reveal, though it may be in different degrees, the Christlike nature—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. The Fijian with his cannibalism and infanticide; the Brahman with his caste, his woman-hatred, and his million gods; the Chinese with his ancestor worship, his foot-binding, and his opium; the Japanese with his scepticism, his conceit, and deceit; the negro with his idols and his ignorance; and all with their hideous immorality and common misery, are yet all alike transformed by the Gospel, which is to-day, as ever, the power of God unto salvation. Despite all outward differences there is yet in the human heart universal a passionate yearning

God's Fellow-Workers

for just what Jesus can give, and what no other can or ever did give.

The Gospel is to be universal in its application. The Spiritual Temple is to be world-wide. In the nature of the case this must be so. The Father, who made all men of one blood to dwell on the earth, who gave the great gift of His Son in order that "whosoever believeth . . . should have eternal life,"¹ and who "willeth that all men should be saved,"² cannot so narrow Himself as to plan a redemption for the Hebrew only, and, on their rejecting it, then for the Anglo-Saxon only. God is the Father of all. It is the world that He loves.

He is not a family God; not a racial or a tribal God; not even a national God: but the God and Father of all men. The one supreme event in history is—JESUS. His birth, death, resurrection, and ascension, form the central facts of this world's history. To make Him known is the one commanding duty of all who have accepted His ever-enduring blessings.

In a sub-committee of a certain Mission

¹ John 3. 16.

² 1 Tim. 2. 4.

The House

Board, the question arose as to sending more men to China. A very rich and influential member of the Board objected to the proposal, on the ground that the Mission in question had not proved itself by its successes. Only one hundred and twenty baptisms had occurred in fourteen years. "If," said he, "we had the money on hand and the men ready, I would for this reason oppose sending them."

Here was the error of supposing that Mission work, in order to prove its call, must show satisfactory balance sheets from the standpoint of visible results. Had the China Mission in question existed for fourteen years and made no converts, it would need no apology, provided the Gospel had been faithfully and lovingly preached. Much better was the spirit of the Scots minister, who was approached and upbraided by one of his elders because in a ministry of twenty-five years he had seen only one convert. To this the old minister enthusiastically replied, "One convert in twenty-five years! Praise the Lord for that! Here goes for another twenty-five years."

God's Fellow-Workers

Missions do not need to prove their call by their apparent successes. Missions exist because God so ordained and ordered them; not because they can show so many converts at a cost of so much a convert. Morrison worked in China for seven years without a baptism; yet who will say that Morrison was not in God's appointed place? The true apologetics for Missions are not their triumphs. They do not need to tabulate wonderful results. Yet this very thing they are abundantly able to do. No other literature, indeed, contains such wonderful records as do the history and biography of Missions.

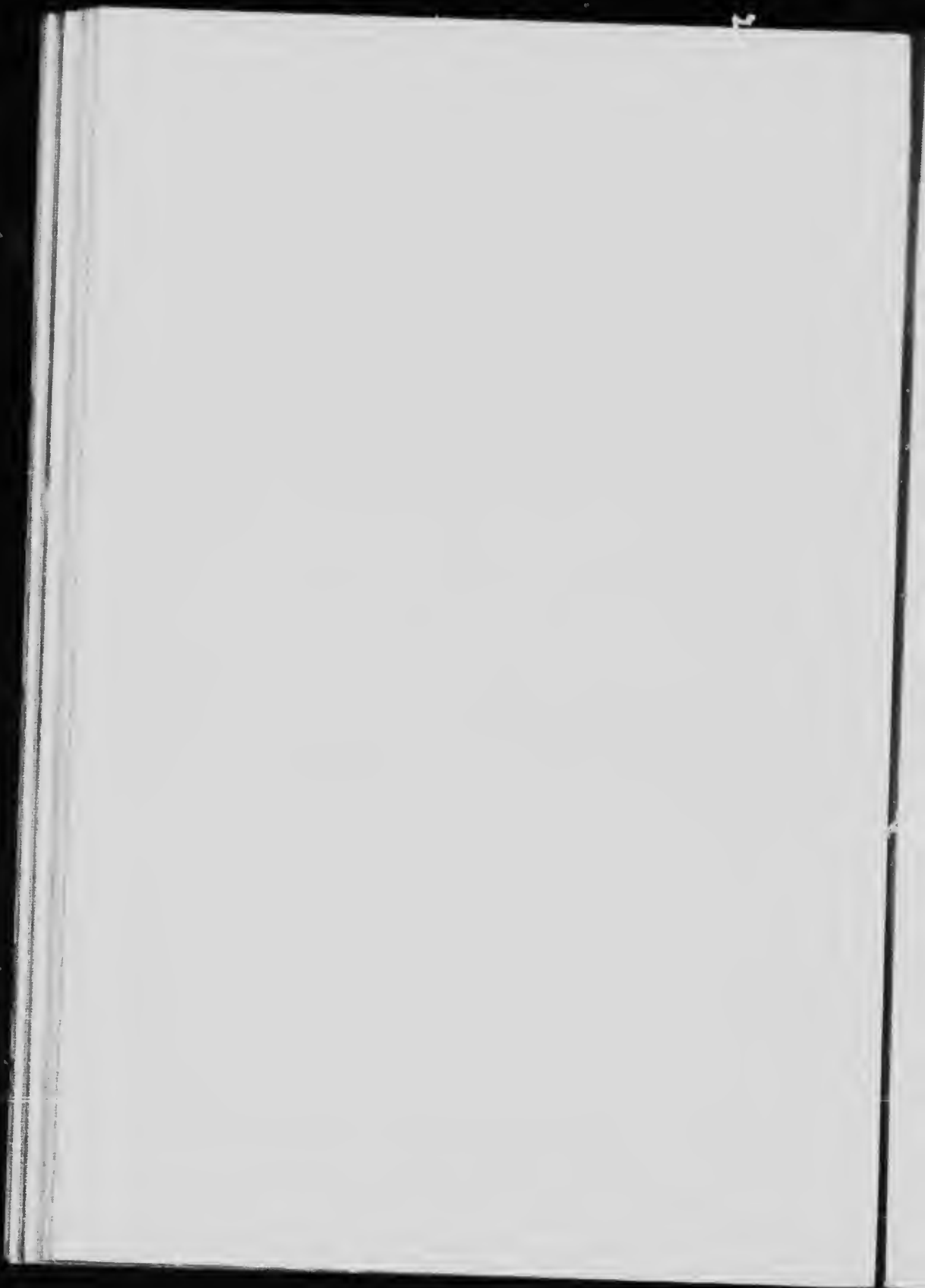
The responsibility of the Christian Church to the non-Christian world is not measured by the countless millions of unused or ill-used money in her possession. Neither is it measured by the unspeakable blessings which the Gospel has conferred on the race, and which it will confer on the non-Christian world. Nor is it measured by the ease with which the Church could raise an army of trained men and women with which to push the battle.

No doubt the trusteeship of wealth is a grave

The House

responsibility ; the possession of the Gospel blessings a still greater one ; and the power to summon a consecrated army into the field cannot be over-valued : and yet, when all is said and done, our primal responsibility lies back of all these things and finds its base in God's will, as expressed in our Lord's command ; which has neither been fulfilled nor repealed, and therefore stands to-day, as yesterday, binding and imperative, admitting of no modification and no excuse. Even if we were not able, if it were impossible, we must still obey His command. Our God is the God of the Impossible.

Phillips Brooks says : " God gives us tasks, not according to our strength ; He summons us to tasks infinitely beyond our power. He summons us to tasks according to our strength reinforced by the Holy Spirit."



III
THE MATERIAL

"O God, man's heart is darkened,
He will not understand!
Show him Thy cloud and fire;
And with Thine own right hand
Then lead him through his desert,
Back to Thy Holy Land."

A. E. PROCTOR.

"Behold the midnight glory,
Worlds on worlds, amazing pomp!
Redouble this amaze. Ten thousand add,
Add twice ten thousand more—
Then weigh the soul! One soul
Outweighs them all."

III.—THE MATERIAL

"Know ye not that ye are the temple of God?"—1 Cor. 3. 16.

Spirit-filled stones—A quaint legend—Conformed to the image of Christ : His Love ; His patience ; His courage ; His humility ; His gentleness ; His purity ; His peace ; His faith ; His power—The *summum bonum* of human life—George Fox's testimony—Some miracles of grace : Bishop Crowther ; Dr. Livingstone's servants ; the Anglo-Saxons ; the Fiji Islanders ; the natives of the South Seas ; Pastor Hsi ; outcast lepers—Souls are built as temples are.

THE redeemed of earth are themselves the material out of which this Temple is to be built. "Ye also, as living stones, are built up a spiritual house."¹

Solomon's Temple must needs be made of the choicest material—gold, silver, brass, iron, cedar, and stone.

Paul, in his letter to the Ephesians, describes for us the Spiritual Temple.² And what a picture of delight he draws ! Founded, he says

¹ 1 Pet. 2. 5, R.V.

² Eph. 2. 19-22.

God's Fellow-Workers

upon the apostles and the prophets, with Christ Jesus Himself as the chief Corner Stone ; and then, tier upon tier, the pure and the good of all the ages who have accepted the Christ have been built into the Temple ; until to-day the men of the twentieth century are being builded together into this same glorious Temple for an habitation of God in the Spirit. "We are a temple of the living God ; even as God said, I will dwell in them, and walk in them."

Just as the most charming plan and the most skilled workmanship are vain unless the material is good ; so, in spite of the heavenly beauty of the plan, and the splendid work being done by very many of God's co-labourers, this great Spiritual Temple will be sadly marred unless the material is pure and clean. There is but one way to attain to this. The Holy Ghost is the power in the world to cleanse and make ready the human soul to become like unto Jesus Christ, the Temple's great Corner Stone.

It is essential then, if the Temple is to be exceeding magnificent, that it be built of Spirit-filled stones—men like Joseph, of whom it was

The Material

said, "A man in whom the Spirit of the Lord is." The Spirit of the Lord will make men like unto Jesus. Paul says that the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"¹—and this is the image of Jesus.

This is surely what Paul meant when he said: "Christ loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."²

"The world sits at the feet of Christ,
Unknowing, blind and unconsolated;
It yet shall touch His garment fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

A quaint old legend runs like this: Proceeding from a pile of material which had been left as rubbish, after a great building had been erected, a voice was heard shouting, "Glory! glory!" A passer-by, attracted by the rejoicing, stopped to

¹ Gal. 5. 22.

² Eph. 5. 25-27, R.V.

God's Fellow-Workers

know the cause; and found that the voice came from a mass of marble half covered with dust and rubbish. He brushed away the dirt, and said :

"What are you shouting for? There is surely little glory to you in the rubbish heap."

"No," said the marble, "not much glory now, that is true; but Michael Angelo has just passed by, and I heard him say, 'I see an angel in that stone.' And he has gone away for his mallets and chisels, and he is coming back to carve out the angel."

And the stone went off again in an ecstasy, shouting, "Glory! glory! glory!"

Humanity was like that stone in the rubbish heap—broken, unclean, useless; but the great Sculptor saw it, and He wondered that there was none to help. As Angelo saw the angel in the stone, so God sees the image of His Son in the human wreck. Jesus would not have died for us had it been otherwise. To His eye, the flower is in the bud; the fruit in the blossom; the butterfly in the grub; the saint in the sinner; and the hero in the rustic. The old records say

The Material

that Gideon was beating out wheat in the winepress, to hide it from the Midianites, when the angel of Jehovah came to him and said, "Jehovah is with thee, thou mighty man of valour."¹ At first sight the words seem like a taunt, or a fine bit of irony. Mighty man of valour—skulking in the winepress for dread of his country's enemies! But the angel of Jehovah saw deeper than the surface. Undignified as was his station, in his breast beat the heart of a hero; and it was Gideon the possible, and not Gideon the actual, that was addressed in these high-sounding terms. It was the Gideon *to be* to whom the angel spoke, and not the Gideon who then was.

Thus saith Paul the inspired: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."²

"Conformed to the image of His Son." This is the promised land; this is the inheritance of the race through the individual. Thus does God lay down its borders. Wide as infinity, long as

¹ Judges 6. 12.

² 2 Cor. 3. 18, R.V.

God's Fellow-Workers

eternity, it will take eternal ages to realise the full measure of our personal possessions. But this does not mean that we are to wait to the end of eternity for conformity to His image. There is a conformity for to-day ; and another for to-morrow, richer and better ; and a grander one still for the day after : until we reach the measure of the stature of the fulness of Christ. We must not confuse maturity with conformity. The tiny green sprig that breaks its way through the clods of spring is just as true a bit of Red Fyfe wheat for April, as the yellow, bushy, head nodding in the midsummer breeze is for August. It is not so mature, but just as true. Conformity for time and place is quite consistent with growth ; in fact, for finite beings, it is dependent upon growth.

“Ah, but our reach should exceed our span,
Or, what's a heaven for?”

“The image of His Son !” One would need the tongue of an archangel to picture it. No mortal mind can grasp more than its faintest outlines. It infinitely transcends our most vivid imaginings. Yet we are not left without hints

The Material

which suggest much to us. Thanks to His humanity, we know many things about Him. And it is only in so far as we know that we can be expected to follow and become like Him. Our responsibility ends there.

Think of His *love*. "Christ loved us, and gave Himself." "Greater love hath no man than this." It is easy to love the lovable and those who love us. Do not even the publicans the same? But we are to love our enemies, and those who hate us and spitefully use us. This is a hard saying; but Christ fulfilled it, and we are to be conformed to His image. What room for growth in conformity is here! "We bleed and hate and suffer, and are blind, uncomprehending." And yet this grace is for every follower of the meek and lowly Jesus.

"Life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o' the prize of learning love,
How love might be, hath been, indeed, and is."

Think too of His *patience*. Thirty years He waited for the signal. Imagine how the world tugged at His heart-strings during those long

God's Fellow-Workers

years. Its sins and follies, how they grieved Him! Its sorrows and sufferings, how they pleaded with Him! The blind, the deaf, the lame, the leprous, the bereaved, caused His heart to yearn to say the words which would bring joy and gladness to them. But He patiently waited the Father's time. See Him, too, under the galling taunts of the rulers. Led as a sheep to the slaughter, He was dumb. He opened not His mouth in chiding or reproach. Spectacle of Divine, infinite patience. What a gap between His patience and man's impatience! Many a rich blessing is missed because men have not the patience to await the unfolding of God's plans.

Had Joseph's prayer to his friend, the butler, been answered, he might not have been where God could use him when the time came to stand before Pharaoh. Saul, in his impatience at the tardy coming of Samuel, sacrificed to Jehovah, and received the prophet's stinging reproof.

And how petulant and irritable we grow over the little worries of life! We are quick to

The Material

resent a slight, jealous of our rights, and careful of our dignity; forgetful of the fact that all this is contrary to the life and spirit of our Master, into whose image we are to be conformed. "Be not slothful, but imitators of them who through faith and patience inherit the promises."

Think of His *courage*. The heart of Christ was the stoutest, manliest that ever beat in human breast. Well did Ezekiel picture Him with a voice like the sound of many waters. His was a life of want, devoid of comforts, filled with sorrows, to end on grim Golgotha. This was the road stretching before His eyes when He came preaching the Kingdom of Heaven. Most men have courage in a crisis; but it is the long wait beforehand that wrecks the nerves. It took courage to face the cannon at Balaklava and gallop into the jaws of death; but it was over in an instant, and death or glory was won. But for three whole years Christ marched, breast forward, with steady, unfaltering step, ever up the slopes of Calvary. Let no man say that the Christ-type is not the courageous type of manhood. The nearer the Christ-type,

God's Fellow-Workers

the braver. This is ever the record of history. Sir Philip Sydney, who in his own death-thirst passed the water to a dying soldier, was one of the bravest and most Christlike men of his day.

Think of His *humility*. Existing in the form of God, He counted the being on an equality with God not a thing to be grasped, but emptied Himself, taking the form of a servant. How few of us look for the servant's place! Yet Jesus said, "I am in the midst of you as he that serveth."¹ The injunctions, "In lowliness of mind each counting other better than himself,"² and, "In honour preferring one another,"³ receive but scant courtesy, even at the hands of many whose lives are professedly in God's hands.

God knows our address. He knows, too, what He wants us to do in the world. He can find us. Samuel was serving in the house of Eli, but God found him; Elisha was ploughing; David was tending his father's sheep; Simon Barjona was fishing; Levi was collecting toll; Saul of Tarsus was travelling—but God found them. Not one of these men was seeking his

¹ Luke 22. 27, R.V.

² Phil. 2. 3, R.V.

³ Rom. 12. 10.

The Material

own advancement through men, but each striving according to his light to please Almighty God.

Imagine Paul writing to the man from Macedonia, or to his friend Andronicus at Rome, suggesting that his name be brought up at the synagogue for a call. Or conceive, if you can, the members of the Apostolic band in Jerusalem soliciting votes from one another for the post of president held by James.

James Russell Lowell, in the *Biglow Papers*, touches on this in quaint style. One verse of his poem runs—

"Parson Wilbur sez he never heard in his life
Thet the Apostles rigged out in their swaller-tail coats
An' marched around in front of a drum an' a fife,
To git some on 'em office, an' some on 'em votes,
But John P.
Robinson he
Sez they didn't know everythin' down in Judee."

No, they did not know "everything down in Judee"; and many things are known to us which tend only to our spiritual poverty. Shall the men of the twentieth century lag behind the men of the first in self-denial, humility, and

McMASTER UNIVERSITY LIBRARY

God's Fellow-Workers

devotion to Christ? Shall the fruit borne by the Gospel deteriorate? Nay, but rather--

"As the lion crieth, stronger,
As the eagle crieth, higher,
As the river crieth, fuller,
As the day crieth, brighter,
So may it be."

Think of His *gentleness*. There has, perhaps, not been a moment, day or night, for more than a century, when little lips have not framed that sweetest of all infant prayers—"Gentle Jesus, meek and mild." Like an endless *feu de joie* it has gone the world around in the wake of the setting sun. The evening star has heard its echoes from every land. It has been breathed to the skies by infant lips of every hue. The instincts of the children are right; and the day will yet dawn when the gentleness of Jesus will be the theme, not only of the infant's prayer, but of the world's praise. Jesus was gentle to everything but sin. "Neither do I condemn thee: go, and sin no more,"¹ was ever His attitude towards the sons of men. Paul entreated the Corinthians by the gentleness of Christ. And to Timothy he

¹ John 8. 11.

The Material

wrote, "The servant of the Lord must be gentle towards all"¹; and James says, "The wisdom that is from above is gentle."²

What lessons here for Christ's followers! We are harsh; He was gentle. We are critical, brusque, censorious; He was gentle. And yet we are to be conformed to His image. The Psalmist said: "Thy gentleness hath made me great."³ May the gentleness of Jesus make us great—great with a gentleness like unto His.

Think of His *purity*. Satan found no point of contact in Christ. No chord vibrated to his devilish music. Tempted and tried in all points, yet was He without sin. The Master's challenge, "Which of you convinceth Me of sin?" has rung unaccepted through twenty centuries of time and through rank after rank of hostile critics; and to-day He stands universally acknowledged as the one unique Man, sinless and perfect. It is into the image of this man, Jesus, the Son of God, that we are to be conformed. It seems too good, too glorious to be true; and yet it is true, or else the Scriptures are filled with mirages, delusions, and

¹ 2 Tim. 2. 24, R.V.

² James 3. 17.

³ Psa. 18. 35.

MEMORIAL UNIVERSITY LIBRARY

God's Fellow-Workers

will-o'-the-wisps. King Arthur told his knights that they would follow wandering fires and never find the Holy Grail; for the quest, he said, was not for them. But, thanks be unto God, above the portals into all spiritual fulness and blessing is inscribed in flaming letters the word—WHOSOEVER.

In the messages, "I am the Almighty God: walk before Me, and be thou perfect,"¹ and, "Ye shall be holy; for I am holy;"² God meant not only the Celts and the Saxons, but also the men in their gross ignorance and misery away in darkest Africa, China, and India.

Think of His *peace*. On blue Gennesaret, when panic filled the hearts of His followers, He was asleep on the cushion in the stern. No storm ever ruffled the calm depths of His soul. He feared no evil tidings; His heart was fixed, trusting in God. How we miss the sweetness of life by our unrest. Of the peace foretold by the angels, Sir Edwin Arnold says—

Souls that are gentle and still
Hear the first music of this
Far off infinite bliss."

¹ Gen. 17. 1.

² Lev. 11. 44.

The Material

We fail to hear God's voice bidding peace begin, because of the tumult in our breast. Jesus Himself said, "Peace I leave with you, My peace I give unto you."¹ Of old we are assured, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."² St. Paul says: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."³ In so far, at least, as our hearts are filled with unrest and disquiet, in so far do we lack conformity to His image.

Think of His *Faith*. Humanly speaking, His life was a failure. Obscurity for thirty years, and then a brief spell of popularity ending in contempt, opposition, desertion, shame, and crucifixion. But through it all in His heart was the faith that moves mountains. Above and beyond the seen, there was ever before His vision the great Eternal and Unseen. In this faith, out of His sorrows and ruin, He could say, "And I, if I be lifted

¹ John 14. 27.

² Isa. 26. 3.

³ Phil. 4. 6, 7.

God's Fellow-Workers

up from the earth, will draw all men unto Myself."¹

Faith is the fulcrum, and Christ is the lever by which the whole world may be lifted and brought to a knowledge of His salvation, perfect, full, and free. Lack of faith was the one thing for which Christ reproached His followers. He never chided them for lack of brains, culture, eloquence, or worldly goods. He never said: "If you had brains like Plato, or wealth like Croesus, or eloquence like Demosthenes, you could move mountains and sycamore trees." Faith was the one great lack for which He chided: and from its possession He saw flowing all the graces and blessings of life. The great Goethe used to say: "Tell me not of your doubts and discouragements; I have plenty of my own. But talk to me of your hope and faith."

Think of His *power*. He healed the sick, gave sight to the blind, hearing to the deaf, recovery to the lame, cleansing to the leper, and life to the dead. And He is doing it to-day. As the soul is greater than the body, so the spiritual miracles

¹ John 12. 32, R.V.

The Material

worked in the world to-day are far greater than the physical wonders of old.

One day, as He walked by the Sea of Galilee, He saw two brothers casting in their nets; and He said to them, "Come ye after Me." They left all and followed Him. Thus they formed the vanguard of that great procession which has marched in ever-growing numbers in the footsteps of the Christ: a procession which, beginning two abreast in obscure Galilee, has swept in its all conquering way from the rivers to the ends of the earth, until, to-day, its footfalls awake an echo in every land and its songs of rejoicing arise to every sky; a procession which will go on in its triumphant march until all men everywhere shall have heard the call, "Come ye after Me." There is in the Christian Church a power as great as that which dwelt in Christ, as great as that which now dwells in Him as He sits on the throne of His power at God's right hand—the power of the Holy Ghost.

Thus we have a faint outline of man's spiritual inheritance. But it so far transcends our conceptions that it seems to the natural mind only

MANUSCRIPTS
UNIVERSITY LIBRARY

God's Fellow-Workers

folly and idle talk. We are like children, content to sail our tiny punts on the little inland creek, while the great ocean calls us to launch out into the deep. And be it remembered that just as we magnify the unsearchable riches of Christ, so also do we magnify our obligation to give these riches to the other members of our family.

"Conformed to the image of His Son"—this is the *summum bonum* of human life, the end for which man was created, and the object for which Jesus lived, suffered, and died.

"As for me, I shall behold Thy face in righteousness;
I shall be satisfied when I awake with Thy likeness."

But how is this to come about? How may we obtain these heavenly graces and be conformed to the image of Christ? By striving, yearning, agonising? No. Just as we cannot add one cubit to our stature, so we cannot develop Christlike traits by our own efforts, however strenuous. George Fox, the founder of the Society of Friends, said: "I knew Jesus, and He was very precious to my soul; but I found something within that would not be sweet, and patient, and kind. I did what I could to keep

The Material

it down, but it was there. I besought Jesus to do something for me, and I gave Him my will. Then He came into my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

There is one all-inclusive gift, the possession of which brings in its train Christlikeness, just as surely as the rising sun floods the earth with light. That gift is the gift of the Holy Ghost, the ripened fruit of which is the image of Jesus. Had the Christian Church continued to be a company of Spirit-filled men and women, nineteen long centuries would not have dragged their weary length before the kingdoms of this earth would have become the Kingdom of our Lord and His Christ.

God is not bankrupt.

He did not lay the foundation of His Temple with diamonds and pearls, and leave Himself with only unhewn cobble stone for the superstructure.

The grace which made "a prince with God" out of the wily Jacob, that made a fearless Apostle

God's Fellow-Workers

of Christ out of the fickle Simon Barjona, and a man after God's own heart out of the king who stooped to murder and adultery—that grace is free to all. Christ not only redeemed, but can transform the race. His power to transform did not end with apostolic days, but still runs unchecked and unabated.

To-day, as ever, Jesus comes to save not only all men, but all of the man. Here are a few miracles of grace showing that the Gospel of Jesus Christ has an inherent power to arrest human lives and plant in them an element before lacking which makes anew the entire nature.

With bound hands and bleeding back, and heart filled with hate, a young African was huddled in the hold of a Portuguese slave ship. He was dragged to the coast by the Foulahs, after seeing the murder of his father and brothers, and the enslaving and degradation of his mother. Failing in his efforts to strangle himself, he had been cruelly beaten with long whips of many thongs, then thrown below the hatches and left to live or die, as nature should decree. His

The Material

owner set such little value on him that he offered to barter him for a horse, a cask of rum, or a bundle of tobacco. No one wanted him even at this price. Such was man's valuation. There were nearly two hundred other slaves on board the ship. Many were sick, some dying, but all in the horrors of despair. Densely ignorant, woefully degraded, mind and soul in even worse plight than his body, he was an object at once so helpless and so hopeless that for time and for eternity he seemed beyond the power of man or God, a wrecked and wasted life. That was early in the year 1821.

One day in 1864, Canterbury Cathedral was crowded to its utmost capacity. The Archbishop and other dignitaries of the historic church were there to consecrate a bishop for the Niger. Who was he? Some learned divine, of course, who had sat at the feet of the Oxford or Cambridge doctors, the heir of a thousand years of Christian training, with the blood of the old sea kings in his veins? Not so. But none other than the erstwhile slave boy, would-be suicide, whom we last saw in the Portuguese ship. Freed from his

God's Fellow-Workers

captors by a British man-of-war and taken to Sierra Leone, he met Christ, and was by Him transformed.

In 1821, a negro slave in darkness and misery ; in 1864, with mind and soul illumined with the love of Christ, Bishop of the Church of England on the Niger. This is what the Gospel did for Samuel Adjai Crowther, the despised slave.

In 1888, at the great Missionary Conference in Exeter Hall, London, no speaker received a more careful hearing or left a more blessed influence than did this cultured Christian gentleman. The promise runs—that through the knowledge of Him that called us by His own glory and virtue, we should become partakers of the Divine nature, having escaped the corruption that is in the world through lust.

Or see this picture. Under a spreading moula tree at Ilala, Africa, there lies buried the heart of the great hero, David Livingstone. His body lies in the nation's mausoleum, Westminster Abbey. The tale connected herewith is unsurpassed in all human annals for pathos, heroism, and personal devotion. Susi and Chuma, Living-

The Material

stone's faithful body servants, entered his hut in the early morning and found their great master on his knees with his head buried in his hands, dead. How long he had been there, no man knows; but he had the glory, from the heart of his beloved Africa, of praying his soul back into the hands of his Maker.

Here was a problem that might well have puzzled the wisest heads. Six thousand miles from England, and sixteen hundred from the coast, how could these devoted servants, with no beasts of burden, carry their master's journals, instruments, and remains over this trackless waste? Impossible as the task was, they accomplished it.

First they buried his heart under a moula tree at Ilala, while one of the party, Jacob Wainwright, read the burial service. You may search where you will for a burial scene to equal this. The spiritual father of that little group under the moula tree had gone to his long home. No man of kindred blood was present to direct the course of things. But these men, lately emerging from superstitious savagery, go about

MANCHESTER UNIVERSITY LIBRARY

God's Fellow-Workers

their task with a delicacy rarely seen, even in cultured lands. Hastily embalming the body to the best of their ability, they wrapped it in bark and swathed it in cotton and sailcloth; and then, with faces set towards Zanzibar, they took their journey. Through dangerous forests, abounding with deadly foes, human and inhuman, over bogs and muskegs, fording rivers, skirting lakes and circling mountains, in daily risk of their lives, this strange yet splendid funeral cortège passed through the untracked waste from Ilala to Zanzibar. For nine long months the devoted heroes carried their sacred burden. We talk about the glory of a king's coronation, or a president's inaugural; we speak of the triumphal procession of a victorious general returning to his home: but these things pale into utter nothingness alongside the splendour of this wonderful nine months' march. Dun-coloured and drab though it all was to the outward eye, yet the glories celestial light it with a glow and a gleam which made it absolutely *sui generis*. At last they tenderly lay their beloved master in the feet of his countrymen.

The Material

A few weeks later these same black men are amid scenes far removed from the African jungles. Alongside Britain's greatest, their master is being laid to await the judgment day. Bishops, archbishops, and clergy of high and low degree, lords, knights, and commoners, are crowding Westminster Abbey; but amongst that great throng there were none more noble than these black heroes, Susi and Chuma, saved from savagery, superstition, vice, and devilry by the God of their great master.

The same Gospel that lighted the soul of Livingstone the Scotsman, and made him the idol of his countrymen, had also lit the souls of these ignorant men of the forest; and had transformed them into noblemen of the highest, purest type, with a delicacy and sense of honour rare even in a generation which is the flower of a thousand years of Christian culture.

Yes, this same Jesus, who has redeemed you and lifted you out of your sin, cleansed you and made you what you are in your mental sanity and spiritual outlook, can do the same for Africa. He did it for Samuel Crowther, the Bishop of

God's Fellow-Workers

the Niger, and for Susi and Chuma; yes, and for thousands more of the most hopeless and uninviting sons of Ham. If there be a man Christ cannot save, then He cannot save me. If He can save me, He can save any man.

Judging by outward seeming only, it was the plan of a dreamer—wild, foolish, useless—that task which in the sixth century was undertaken to give the Gospel of love to an island far up in the North Seas, filled with thieving, murderous sea-wolves, whose worship of Odin and Thor taught them that their only hope of entering heaven was to die in battle, and from scenes of carnage go home to the halls of Walhalla. Jerome tells that when he was a boy, living in Gaul, he saw the Scots, a people of Britain, eating human flesh. What had a Gospel of peace and love in common with these cruel, bloody, moody men? Let Anglo-Saxondom of to-day make answer. From blind worshippers of false gods, Christ has raised the Anglo-Saxons into world leadership, and millions of them have been built into the great House for God's glory.

The Material

When John Hunt, in 1838, landed on Fiji, the people of those islands were perhaps as low as human beings had ever been in all time. Infants and old people were murdered without compunction. Of all the babies born, not more than one in three escaped murder at birth; while signs of age or helplessness were sure and certain signs for murder. Cannibalism was a universal and religious rite. Children from their earliest days were trained to devour human flesh. Warriors boasted of the number of human beings they had eaten. All kinds of events, great and small, and even the tempting forms of wives or children, were signals for a meal on human flesh; parents ate their children, husbands ate their wives, and children ate their parents. Even as late as 1859, one could buy a man in Fiji for thirty-eight shillings, kill, and eat him. Of course, when murder and cannibalism were rife, no lesser forms of evil were lacking. Unlikely soil, surely, for the fruits of the Spirit!

To-day no community on earth has a greater percentage of humble, devoted kindly followers of our Lord and Saviour Jesus Christ, than these

God's Fellow-Workers

self-same Fijians. The Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for worship. If Christ can save Fiji, He can save the world.

When John G. Paton landed on the New Hebrides, he found a people so ignorant, so degraded, and so little removed from the beast, that his heart sank in dismay. To-day nearly twenty thousand are Christian communicants, who would compare favourably, he said, with a similar number taken in the mass from any Christian community in the world. Many have gone rejoicingly home to the islands of the blessed, witnessing a good confession. A real triumph of the Cross are Aneityum, Eromanga, Tanna, Aniwa, and other islands of the group. If Christ can save an Aniwan whose hand is red with the blood of his neighbour, his mind utterly darkened, and his soul the limit of degradation, there is no man He cannot save.

Edwin Leslie tells us in *The Missionary Review of the World* that Lomai, a converted pagan from Tanna, then the most degraded island of New

The Material

Hebrides, was sent on a trip to Aniwa, which had been transformed into a Christian land. The contrast between the heathen cruelty of Tanna and the Christian peace of Aniwa was an object lesson to Lomai. He saw that the result of sin is war and division, and the result of right living is unity and harmony. Here is his plea for teachers from Aniwa to go to Tanna: "Long ago, Dr. Paton, the aged, was a young man and lived in Scotland. The light came into his heart, and he said within himself: 'I must not hide this light, I must let it shine.' So he left his home and brought the light to Aniwa. Aniwa was then a dark land, but now it is full of light. Men and women of Aniwa, do not hide your light. Let it shine. There is a dark land across the sea. Take the light of Jesus there, and let it shine till that land is full of light, like your own. This is what Jesus told us to do. Let your light shine."

This same cannibal convert, in company with another, raised a band to rescue the remnant of a weak tribe which was in danger of being annihilated by their enemies. It was a dangerous

God's Fellow-Workers

and toilsome task, with sick and aged and little ones to care for while enemies pressed them on every side. Lomai trudged along all day with a child in one arm, while with the other he half carried an aged woman, bent double with years and disease. They arrived safely at their village, but so tired that they could scarcely move. Next morning Lomai—this man trained in murder—heard that an old and helpless woman had been left behind. His anger knew no bounds. He said, "What did you bring on your backs? Sticks and rubbish that will rot away. And yet you left a woman who can never die. Tell me where you have left her, and I will go back for her." Though sore in every joint, Lomai returned for the old creature. She had just strength enough to whisper, "Water! I am dying." When she revived, they put her on a rude stretcher and carried her home.

Not long ago this same transformed cannibal-murderer in a letter to a Christian lady in America said: "I were glad to get your letter. We cannot see one another from long way, but Jesus hears our prayers, and He will help us

The Material

Word belong Jesus says, He hears prayer ; that is very good word. I help the doctor along the hospital one day put a woman to sleep till he make her good again. By and by we meet and speak face along face not in words belong letter. I want to be good, and work good, so that by and by face belong me be not ashamed when I see face belong Jesus and face belong you. Lomai."

Surely the grace of God, which can make a cannibal into a brave, humble, Christian gentleman, whose aim is "to be good" and to "work good," is a gift so unspeakable and is wealth so unsearchable that we dare not do less than our best to make it the common possession, as it is in truth the common heritage, of all men.

Not only can the grace of God transform these degraded Africans, Fijians, and Aniwans, but it effects the same miracle of grace in the most cultured of the non-Christian races.

Hsi, of the Western Chang village, Shan-si, China, was a scholar of renown, a leader in his district, proud of his learning, and utterly contemptuous of the foreign devil and his ignorance ;

God's Fellow-Workers

but he was an opium fiend. After sinking to the lowest depths, and proving the futility of all the native nostrums, he was won to Christ through David Hill, in answer to an old woman's prayers in England. By the grace of God he was enabled to break the chains of opium, and then he became the famous pastor Hsi, of the China Inland Mission, leading many hundreds of his countrymen to Christ, and living an utterly transformed life. One said of him who knew him well: "Nothing was too precious, if it could be used for Jesus; no labour too toilsome, if it could save a soul for whom He died; no cross seemed heavy, if carried for the Master; no pathway difficult that His blessed feet had trod." Could as much be said of you and me? The Christ who did this for Pastor Hsi can do it for every one of China's three hundred and fifty millions.

All sorts and conditions of men, in all parts of the world, are reached and saved by the Gospel. Even the outcast lepers, who are, perhaps, the most helpless and hopeless sufferers in the wide world, are furnishing many trophies

The Material

of grace which help to lift the great Temple wall ever nearer unto that day when the top stone shall be brought forth with shoutings of "Grace, grace unto it."

W. P. H. Anderson, the superintendent of the Leper Asylum at Chandkuri, India, in reply to a friend's question, "What is leprosy?" recently wrote: "Who is this who holds up fingerless hands and stands on toeless feet? What is it that has caused this man's flesh to drop away and leave great foul sores? Why does this man speak with scarcely audible voice, and whence those great tubercles in his throat? What is it that causes this sufferer to lie on his bed in the last struggle with death, his sightless eyes bursting from their sockets, his tight-drawn skin revealing every bone in his frame, and his whole body racked with pain? What are all these awful sights that make the soul sick, and those sufferings that make strong men faint in their presence? This is the answer to the question—'What is leprosy?' And," he adds, "it is a sacred joy to hear a poor, unlearned sufferer assure you of a living hope of a life beyond, where there shall be no more

God's Fellow-Workers

death, neither sorrow nor crying, neither shall there be any more pain."

Years ago, a Chinese baby girl was thrown out to die upon the town rubbish heap. She was rescued by a Missionary and taken to the Mission Hospital, where she was tenderly cared for. Upon reaching maturity she accepted Christ. She is old now, and has many descendants. One hundred of them are Christians, and a goodly number are engaged in Missionary work.

Robert E. Speer has well said: "If my Christ is not big enough, so that He can save the whole world, He is not big enough to save me. And if He is so big that He can save the whole world, and there is in my hand any power to help Him do it, I stultify my own faith, I deny my discipleship, if I withhold from Him the co-operation that I can give."

"Souls are built as temples are —
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear
Lift the cloisters pillared fair.
Last of all, the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

The Material

"Souls are built as temples are—

Inch by inch in gradual rise

Mount the layered masonries.

Warring questions have their day,

Kings arise and pass away,

Labourers vanish one by one—

Still the temple is not done,

Still completion seems afar.

"Souls are built as temples are—

Here a carving rich and quaint,

There the image of a saint,

Here a deep-hued pane to tell

Sacred truth or miracle;

Every little helps the much,

Every careful, careless touch

Adds a charm or leaves a scar.

"Souls are built as temples are—

Based on truth's eternal law

Sure and steadfast, without flaw,

Through the sunshine, through the snows,

Up and on the building goes;

Every fair thing finds a place,

Every hard thing lends a grace,

Every hand may make or mar."¹

¹ Susan Coleridge, in *Sunday School*.

IV
THE BUILDERS

MEMORANDUM
UNIVERSITY LIBRARY

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift."

MALTBIE D. BABCOCK.

"Thou camest not to thy place by accident;
It is the very place God meant for thee."

ARCHBISHOP TRENCH.

"Dreams grow holy put in action,
Work grows fair through starry dreaming."

PROCTOR.

IV.—THE BUILDERS

"God employs no hired men: His work is done by His sons."

God's co-labourers—The responsibility of each believer—The lesson of the flower—How the one talent is multiplied—Burden-bearers—A widow's gift—Hewers of wood and stone—Overseers—Artificers—Faithful stewards—The use and the misuse of wealth—Foreign Missionary work a field of investment.

THE construction of the Temple, thus planned by God in the æons of the past, has been left to us. We are God's co-labourers. So at least do the Scriptures declare;¹ and it would seem that, should we fail Him, God, for some inscrutable reason, in trusting the work to us has made no other arrangements for carrying it on. Not to angel or archangel, not to cherubim or seraphim, not to heavenly hosts of high or low estate, not to any save and only to fallen man redeemed by Christ has the command been given, "Go ye and preach."²

¹ 1 Cor. 3. 9.

² Mark 16. 15.

God's Fellow-Workers

The erection of this Temple on earth is in our hands. The spread of the Kingdom of Jesus in the world He loved depends upon His followers. There once came into my office a young man who said, with a good deal of pride, "C. W. has asked me to collaborate with him in writing a story. He is to furnish the plot, and I am to work it out." As he thus spoke, I thought: if this man has reason to be proud because a celebrated author has asked him to help to write a story, what should be said concerning the children of the King, who have been asked by the God of the Universe to help Him to make this world like unto heaven—to write upon the hearts of all men the story of Infinite Love?

This is the call which comes to us. And the call is to all. Each of us has his task in the Kingdom of Grace. Upon each of us rests the honour of the King and the fate of the campaign. Our responsibility does not depend upon the possession of great wealth or talents; God is responsible for the fact that we have, or have not, great wealth or talents. We are responsible for the use we make of the talents, two or ten,

The Builders

with which we have been entrusted. Up to the full measure of our powers we are responsible.

Some years ago I spent a summer at the Banff hot springs in the Canadian Rockies. One morning, in company with a young school teacher, I set out about daylight to climb Mount Rundel, which is a sharp, razor-backed peak, about eleven thousand feet above the sea, and a mile above the valley, and forms one of the ridge of mountains which surround the Banff National Park. As we passed along the base of the mountain, it was all aglow with wild flowers. In rich and rare profusion they filled the air with fragrance and the eye with delight. The sweet briar, the gentian, the phlox, the aster, the golden rod, the geranium, the daisy, the buttercup, the violet, and a hundred others added to the glory of the morning.

As we climbed, the flowers gradually disappeared. For the first two thousand feet we passed through the tall timbers—cedars, pines, firs, and spruce trees—that had stood for centuries in all the freedom of their wild might. After leaving the timber belt, we came into a belt of vines, underbrush, and scrub, which stretched perhaps

UNIVERSITY LIBRARY



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 - Phone
(716) 288-5989 - Fax

God's Fellow-Workers

another thousand feet. After this came a belt of mosses, and then a few liehen, and then, for fifteen hundred feet or more, just bare, barren, gaunt rock, void of verdure, rearing its nakedness to the skies.

We climbed on and, late in the afternoon, came right out upon the very highest pinnae of the great peak—and there, fifteen hundred feet from any other signs of verdure, I found a wee, golden flower. There it stood all alone, lifting itself up against gravitation and loneliness, unseen by any eye but God's; but doing its very best to cover the whole top of that great, gaunt, barren mountain with beauty and with glory. It could not do it, you say! Oh yes, but it did! for as the years have fled, the barren rocks have vanished from my vision, and only the sight of that flower's wee, golden face remains, clothing with its own beauty the ghastly nakedness of the scene.

Little and alone, no match in beauty for many of those at the mountain's base, yet it lives in my life as a sweet fragrance and a constant inspiration, and has passed over into thousands of other lives. If ever a flower had reason, that flower had, to say: "Woe is me, I cannot fill

The Builders

this place with beauty. I'll give it up." But it was not that kind of flower; so it became immortal by touching and lifting human lives.

Thus, too, in the campaign to make Jesus King over all the world, we may have but a humble part, the outcome of obscure talents or small bank accounts; but, thank God, we have a place. And a humble place well filled is vastly better than a great place unfilled, or misfilled. Better the lonely flower on the mountain top, blooming for God and making the barren beautiful, than wasted sweetness in the lowlands; better the humble Christian, labouring in a narrow sphere, than the most brilliant talents unused or perverted; better the widow's mite cheerfully given, than the biggest earthly bank account squandered on self or hoarded.

To take our part in the campaign, even if it be but as a full private of the rear rank, if that be God's place for us, is our highest destiny. "I was not told to win or lose—my orders are to fight." Thus, and thus only, can we be unreplicable in the day of our Lord Jesus Christ.

The work we ought to do goes undone for all

God's Fellow-Workers

eternity if we do it not. No one—not even God—can do it for us, or without us. George Eliot, in her poem “Stradivarius,” represents the old violin maker as saying—

“If my hand slacked,
I should rob God, since He is fullest good,
Leaving blanks instead of violins ;
He could not make Antonio Stradivarius’
Violins without Antonio.”

Looked at thus, life becomes as William Ewart Gladstone said : “A great and noble calling ; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny” ; or, as Charles G. Finney puts it : “Every step we take we tread on chords that will vibrate to all eternity. Every time we move, we touch keys whose sound will re-echo over the hills and dales of heaven, or through all the dark caverns and vaults of hell.”

“A pine that grew where all the winds assail
Grew gnarled and crooked ; but because it grew
To all its fate erect, I think it stands
Chief in the pleasure garden of its God.
A ruby formed its facets in the dark,
Where other growing splendours passed across
And marred its perfectness ; but perfectly
It grew to its conditions, and I think
The King of heaven wears it in His crown.

The Builders

A man amid the turmoil of the world,
The harryings of selfishness and greed,
Faintings within and fears and sneers without,
Lamely and poorly did a deed for God;
But God, because he measured to his best
Of narrow lot and poverty of mind,
I think that God has caught the failure up
Within the glowing circle of His grace,
And there transformed it into high success.
Oh, praise to God, who looks beyond the deed;
Who measures man by what a man would be;
Who sees a harvest in a blighted stalk;
Who crowns defeat with His victorious palms,
And rears upon our marshes of despair
The thrones and mansions of eternity."¹

To Sir Christopher Wren is the undying honour of having designed the great cathedral of St. Paul, with its world-famous dome, in London. But Sir Christopher Wren could never in a million years have built the dome alone. He was as dependent for brawn upon the humblest labourers who toiled upon the hidden base, or reared the turrets of the mighty structure, as they were dependent upon him for brains and artistic skill. In so far as they used to the uttermost their talents and opportunities, to them is due a full share of the glory. After all, it is not the talents of the

¹ Amos R. Wells.

MEMORIES OF THE
CITY OF LONDON
LIBRARY

God's Fellow-Workers

labourers that count in the spiritual realm, it is the Divine endowment. It is the talent multiplied by the power of the Infinite. And be it remembered that one multiplied by infinity gives as a result—infinity. Likewise, five or ten multiplied by infinity also give infinity. And so the utterly surrendered man of one talent multiplied by the Infinite brings forth as a result infinite fruit. Brother Lawrence was a man of barely one talent; but he has inspired millions of souls, because he laid his all at the Master's feet. This too, you may remember, was how the barley loaves became immortal.

In the building of Solomon's Temple there were counted out, by the king, seventy thousand men for the sole and only purpose of bearing burdens. No doubt this grew irksome to these men, and they would many a time wish for some other work on the structure, and perhaps envy the men who were "skilful to work in gold, and in silver, in brass and in iron, in purple and blue and crimson."¹ As they passed by with their burdens, and saw the men working who

¹ 2 Chron. 2. 14.

The Builders

"knew how to grave all manner of gravings," they might wish for some lighter or more varied work, and, it may be, think, as men think to-day, that things might be more fairly levelled up. But were they not just as important in the results as the others? Without them the Temple could never have been built. Their work was absolutely essential.

And so it seems that in the building of the Spiritual Temple, many have been counted out by the King just to bear burdens. Tedious and wearisome as their lots are, yet nothing they do that makes for spiritual growth, purity of life, or cleanness of soul, can fail to subserve God's great purpose and intent of erecting a world-wide Spiritual Temple upon this sin-stained world.

There lies not very far from where these words are being written, a minister of the Gospel, stricken in mid-career with a disease which has made rigid his joints, robbed him of sight, and stretched him helpless upon his couch. Yet that man so nobly bears his burden, that his life is a daily inspiration to not a few.

God's Fellow-Workers

So near does he live to the Master, and so wonderfully does the Lord sustain him, that his humble room is like the audience chamber of the king. A book recently dictated by him is accomplishing a good work for the Kingdom; and a group of Missionaries are in China inspired to no small extent by this man with the burden.

The writer was called to the bedside of a dying girl a year ago. She had been long sick, and was intensely devoted to the work of the spreading of the Gospel. Her only complaint was the fear that she had not been able, on account of illness, to do what she wished to do for the Kingdom. I shall never forget the yearning tone in which she said: "How I wish I had your opportunities to write and speak and go about from place to place, interesting people in the spread of the Gospel." She did not need to be told that intercessory prayer, the highest avenue of usefulness open to the human soul, was open to her; for of that very thing she was daily mindful. And it turned out on further inquiry that, in spite of

The Builders

her sickness, she had largely given spiritual tone to the Church in which she worshipped, and had been the centre of Missionary influence amongst a host of young people. As a bearer of heavy burdens, she did no small work for the building of the House for Jehovah.

But burdens of ill-health are not the only kind which God's people are called upon to bear, and which, if sanctified by a true and loyal spirit, become invaluable in the Temple building.

During a week of special Missionary Services, conducted by a band of Missionary volunteers in a well-known Canadian Church, an afternoon meeting had just been closed. An aged, blind widow, who had had many a hard fight with the wolf at the door, made her way to where the writer was standing, and said :

"Do you not think this Church should support one of these young men in addition to the other work it is now doing?"

"Yes. we ought to support the whole band," was the half jocular, altogether-in-earnest reply.

"No, but seriously: do you not think we

God's Fellow-Workers

ought to have our own Missionary in China or Japan?"

"Yes, I do, most certainly."

"Well, then, if you feel that way, will you accept from me twenty-five dollars, as the widow's mite, just to start it?"

"I would hardly care to do that. The Church has not decided to do it; and, of course, I have no authority to accept money for that purpose."

"Never mind that; you take the money, *and we will see what God will do*," was her prompt response, in a tone which had in it the very music of the skies.

And so it was agreed.

Coming out of the Church, the very air seemed throbbing with new hope, as though the dawn of a better day was breaking. On the steps the writer met the pastor of the Church, to whom he told the story. That good man's eyes had more than a suspicion of moisture as he said, "That is of the Lord."

Walking down the street together, we met a wealthy member of the Church, a "tither," one always ready with time or money to help in

The Builders

things pertaining to the Kingdom of God. To him we told the story. He listened in silence, looked down, pulled his big moustache, stroked his wee goatee, and then slowly said: "That is of the Lord; and, if the Church will do it, you may put me down for whatever you think right."

And there, in ten minutes, the Lord had multiplied the widow's mite many times. But that was not the end.

In the morning of the following Sunday, the pastor preached with great spiritual power from Christ's last commission, "Go ye." He told of the two offers, one made by the widow and one by the tither, and asked the Church what should be done about the matter.

The effect was electrical. Inside of two weeks three hundred pounds was voluntarily paid or pledged, while not a human soul was asked for a farthing. Thus, in a fortnight, the Lord multiplied the widow's gift at least sixtyfold. But even that was not the end.

Although that widow is now in the home of the many mansions, her money still grows in usefulness. The Church in question at once

God's Fellow-Workers

undertook the support of a married man in Japan. And so the Lord is every year causing that five pounds to expand into three hundred pounds. And this, in spite of her burdens, was all the outcome of that blind woman's faith, consecration, and sacrifice, expressed in the words, "*You take the money, and we will see what God will do.*"

Besides seventy thousand men to bear burdens for the Temple, there were told off eighty thousand men to hew stone and wood in the mountains. These men had a task both laborious and uninviting. Although the Temple could never have been built without them, yet the pleasure was denied them of seeing, while they worked, the great and glorious edifice arise on Mount Moriah.

And so, to-day, the Lord has His hewers of wood and stone in the mountains. To them is given hard and unresponsive tasks. They labour all the day, and catch no glimpse of the House that is being built for Jehovah, helped by their labour. But still, without them, the House could never be built.

The Builders

On board the train one winter, the writer met a barrister, who had been for twenty years a teacher of boys in an English Church Sunday school. Throughout these years no souls had been built into the Temple as the outcome of his faithful labours — so he thought. But a short time ago, while on the Pacific coast, a home Missionary met him, introduced himself, and said that it was a message given in Sunday school by this self-same hewer of wood and stone that had won him for Christ.

There is, perhaps, no work more discouraging than that in small rural parishes. The pull of the city has become so strong, and the drift cityward so general, that rural leaders are constantly losing their best helpers; and on account of the losses, the House seems never to be nearing completion. And yet, all city workers know, especially all city Sunday-school superintendents, that if it were not for the recruits from these rural fields, which form the backbone of the working forces, their schools might as well close down. The vital, telling work of the Church is in reality being done by these rank and file—hewers of wood and stone,

God's Fellow-Workers

who labour in fields remote from the plaudits of the crowd. Many a time they are lonely and generally discouraged, with a great heart-hunger for more visible results. But God sees the results; and some day, even before the House is finished, they will see them too, and hear the Master Builder say, "Well done."

"All work alike is God's; not the forefront
Alone shall bear the glory. 'Tis more hard
To many an ardent soul with zeal aflame,
To tarry by the stuff while others shout
The battle cry amid the din and dust.
Our lower nature craves the crash of arms;
'Tis God-like to abide, in silence wait.
To guard deposit, faithful unto death,
With none applauding, 'neath no eye but God's;
Yet in the eternal ages, when the shout
Has died away, when sinks the battle dust,
May not the crowns most glorious be theirs
Who fought, not face to face with mortal foes,
But their own baser selves, and drew apart
More kin with God through His refining fires,
His choicer vessels for some future work?"

In many a great cathedral there is a dingy room
in the basement into which visitors are taken.
In this dingy room is a dingy keyboard, at which
is seated a man who goes through all the motions
of producing music, but not a sound is heard save

The Builders

the movement of the dingy keys. So dull and meaningless is the entire scene that you might be pardoned for thinking you had reached a ward in a madhouse, and the man before you was a harmless inmate, indulging in his favourite hallucination. But now the guide takes you out to the lawn or courtyard, and there, from the belfry, you hear issuing the most exquisite music, filling the air with joy and gladness. This is your life. Dull, dreary, ceaseless round of drab-coloured duties, bringing little fruit and no music; yet let your life be but true, and there is music flowing from it which reaches and delights the ear of the Author of all music. You may not hear it, but where God and the angels are, the strains bring joy and gladness; and your work, in ways unknown to you, is telling in man's great God-given task of building a House for Jehovah.

"The common deeds of a common day
Are ringing bells in the far away."

In addition to these bearers of burdens and hewers of wood and stone, there were three thousand six hundred overseers appointed to set

God's Fellow-Workers

the people to work. This is not so easy a position as at first it may appear. To some temperaments it is much easier to take off one's coat and do the work at hand than to set others to work; and yet the real leader is the man who can so marshal his forces as to set the people to work. He is the real leader, because the mass can do more work than the individual; and because nothing blesses the people so much as the giving of themselves to work for others.

Then there were the men skilful to work in gold and silver, brass, iron, stone, linen, purple, and crimson, and to grave all manner of gravings and devise all manner of devices. These were the outstanding men of genius, of whom only a few were needed.

But, whether it be the patient endurance of the bearers of burdens, the brawn of the hewers of wood and stone, the executive skill of the overseers, or the genius of the skilful artificers, not one of these men had anything which he had not received from Jehovah. Each in his own place and for his own gifts was a steward of the Lord. And does it in any wise differ to-day? Our

The Builders

station in life, occupation, environments, material possessions, and talents, are all alike gifts from God. Whether we have been counted out by the Master Builder as bearers of burdens, or hewers of wood and stone, or overseers, or artificers skilful in beautifying the House, we are all alike God's stewards. And the difference between the humblest bearer of burdens and the most conspicuous man of skill amongst us is not the difference in the value of the gifts and talents, for they are all alike essential; but the difference is in the use that is made of the stewardship.

A young college man with the promise of a bright future was smitten blind. After his battle was fought and won, he accepted his blindness as a sacred gift from God, and then laid it on the altar as a consecrated offering for the glory of the Lord. This was his prayer: "Father, I thank Thee for the talent of blindness. May I so invest that talent that at the coming of the Lord Jesus He may receive His own with usury." It was little he could do in his blindness, one might think. And yet this was Dr. Moon, of Brighton—the man who invented the Moon system of raised

God's Fellow-Workers

letters for the blind, which has put the Scriptures within the reach of millions of blind folk throughout the world. The system has been utilised in four hundred and ninety-two languages and dialects, and has let the light of Eternity stream into the souls of a vast multitude.

About the same time another young college man was beginning his career. His were brilliant talents too; but instead of placing them on the altar for the glory of the Lord, he used them for the amassing of wealth, through his efforts to tear down the structure that is being built for an habitation of God in the Spirit. And so it fell out that, in spite of his great talents, his abounding health and splendid opportunities, Colonel Robert Ingersoll proved a curse to his generation.

The Temple builders, through the centuries that have gone, have been the men who knew themselves to be stewards, and remembered that a steward must be faithful in all things, because the time cometh when an account must be rendered unto Him whose we are and whom we serve. Not in any slavish sense did they keep

The Builders

their eyes upon the day of reckoning, nor with fear and dread look forward to the future; but with a joyful anticipation of hearing their Lord say unto them, "Well done, good and faithful ones."

And, after the last word is said, the fact remains that talents, in order to pay their possessor, must be used in helping to erect the House for Jehovah. Ingersoll's talents, if used in the service of God, would have given him a place with Whitefield, Wesley, or Spurgeon, and would have brought eternal joy to his soul. But, perverted, they brought a life of marked unhappiness, and at its close, a going into the dark. Instead of the joy of life growing sweeter and stronger as the end approached, he taught: "A wreck at last must mark the end of each and all, a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

And is the same thing not true of the possession of gold? It is either a blessing or a curse, just as it is used or misused.

Although gold is everywhere of the same intrinsic value, yet there is an infinite difference in its actual worth. Its real value depends on the use

God's Fellow-Workers

to which it is put. It is in reality worth no more and no less than what it can bring its possessor in exchange.

Some years ago a miner, returning from the California goldfields, was wrecked. Buckling his gold to a belt about his waist, he sprang overboard, to swim to a beach near by. But the gold carried him to the sharks. In this case the gold was not only of no value, but it cost him his life. In its position that day it could bring him naught but death.

A few years ago, on board the *Valencia*, which was wrecked in the Pacific, a man was on his way home from the Yukon with a bag of gold worth, on shore, twelve thousand pounds. As the boat was sinking, he threw the gold to the deck and offered it to anyone who would take him ashore. His fortune he would gladly exchange for a shore line; but the gold was useless, and he and it went down in the deep. On that boat at that time gold had no value. It could buy nothing worth having. No one, indeed, would have it for the taking. There are no pockets in shrouds, and gold cannot enter the gates of eternity.

The Builders

Gideon won a signal victory for his nation, and the people in their joy wished to make him their ruler. This honour he declined, but said that he would accept, as his reward, the gold taken from the Midianites. Then the faithful record adds, "And it became a snare unto Gideon and to his house."¹ Here we have a man spurning his God-appointed leadership for the glitter of the gold, and a curse follows the choice. Has a like choice ever in history resulted otherwise?

Here is another man. He is in no danger of his life, living in a small hut in a Canadian city. A large amount of money he has stored away in various hidden places. From his secret store he draws barely enough to eke out a wretched existence. His store of gold is of some value to him, inasmuch as it brings him that which keeps his body and soul together. Beyond that it is of no value. It can bring him nothing in exchange, nothing at least that is worth having. True, he has the miser's joy, and may be seen ever and again rubbing his hands and chuckling softly to himself. But the sum of the value of all his gold

¹ Judges 8. 27.

God's Fellow-Workers

is but the poor food and poorer clothing used to keep his unhappy soul on earth. And note, it is the gold that he uses that brings him even these poor returns. The gold he has hidden away brings him daily, yes hourly, fear and dread.

Hoarded gold brings nothing in exchange but misery. Indeed, there is nothing else that it can bring. Nothing but misery is cheap enough to be had for hoarded gold. Peace, joy, and happiness are exquisite things, and their price is costly. They cannot be priced with hoarded gold. The rapture of self-sacrifice, the bliss of service, the glory of collaboration with God in making this world more like unto heaven, not one of these things is to be named with it. They are beyond its reach.

There is nothing, by public or private sale, going cheaply enough to buy with hoarded gold, save only misery. If you doubt this, open your eyes and look about you.

Not long ago the writer met on the street two young ladies with sparkling eyes and radiant faces. They stopped and told their story. They were returning from a home of great want and suffering,

The Builders

whether they had gone like angels of mercy, carrying clothing and good cheer. They had exchanged some gold at the stores for these creature comforts, and had in turn exchanged these at the poor man's house for the sparkle in the eye and the joy in the heart. That gold, well placed, had brought not only great rejoicing to the poor woman and her hungry family ; but had also brought bliss to the two stewards who had used it for its Owner. Gold is beginning to look up in value now !

One Sunday morning the writer spoke in an old frame church down on the banks of the Sydenham River. At the close of the service, one of the patriarchs of the district said : " I helped to build this church over forty years ago, and it has served its day and generation well." To this the writer ventured the assertion that it had proven a good investment, both for the investors and for the district. " Yes, indeed," said the old man with emphasis ; " we have known glorious days in this old church ; and I suppose that if all who have been converted here were present, that field over there would not hold

God's Fellow-Workers

them. Yes, it was a good investment." And as he said this, a soft light stole into his eyes; for they had fallen upon the face of his boy, now a grey-headed leader, who was one of those who had been converted in the old church. The old gentleman was cashing his interest coupons that day.

This is our day for investing. To-morrow, that long to-morrow whose twilight human eye shall never see, will be our day for dividends.

Here is another scene. To this man life's cares are over, its burdens laid down. He sees the King in His beauty in the land that stretcheth afar. He stands before One who, although He was rich, became poor that we might be rich. And these are the words that strike upon this man's startled ear: "Come, ye blessed of My Father, inherit the kingdom. I was hungry, and ye gave Me to eat; thirsty, and ye gave Me to drink; naked, and ye clothed Me." He finds, to his amazement and delight, that the gold he gave away while upon earth for the Master's sake is the gold which has eternal value. He gave his gold, he inherits a kingdom. The Saviour's blood

The Builders

gained him an entrance; but his labours and his sacrifices secured him his rank.

What will it profit a man if he lose the whole world and gain his own soul!

And now see how the story runs. About the waist of the swimmer, gold means death; on the decks of the sinking steamer, it is worthless; chosen in preference to leadership, it curses the man and his house; in the hidden recesses of the miner's hut, it means a poor existence and a troubled soul: but put into the hands of God, to help Him to clean up this stained, soiled, but withal glorious world of His, it is a splendid thing. It is worth bliss here and a kingdom in that sinless, stainless land of which the Lamb is the light. This gold brings to the spender joys that will outwear eternity.

It is a far cry from the gold that costs the man his life to the gold that bought the man his rank in the kingdom, and yet the only difference was one of position.

Gold has a magic touch. In the affairs of men it is well nigh omnipotent. It can save a life or warp a soul; engage a preacher or buy a

God's Fellow-Workers

murderer; purchase beef or prussic acid. One day a man passed over some gold to a starving woman to buy food for her eight famishing children: near by gold was buying whisky to ruin a young man, body and soul; not far away it was being spent on lust to kill and cast into the pit, and everywhere thereabouts it was being hoarded to the soul's warping.

Yes, gold has a magic touch. There came to the door of a Mission-house in Japan, not long ago, a widow with two wee bairns, begging that the children might be cared for. The woman by honest toil could earn her own keep, but not the keep of the children too. They were starving; but the little house was full to overflowing with war orphans, and the Missionary had to refuse them admission. The woman pleaded, but the Missionary had again to refuse. The rich church that had sent him to Japan was too busy taking care of its untold millions to care for a few starving children. "Come then, children," said the woman as she turned away, "we can at least starve together."

This was more than the Missionary had bar-

The Builders

gained for ; and he said, " Well, come in, and we will see what God will do about it. I can do nothing more."

Next day a letter came to that Mission-house, containing a self-denial thank-offering from a working housekeeper in Canada, which solved the problem of the keep of these two wee ones, and showed what God intended to do about it. It also brought the two children and their mother under Christian influences. Can the value of that gold be estimated in the twilight of eternity?

While this scene—grim tragedy—lit by God's love and transfigured into a hallelujah chorus, was transpiring, and the housekeeper was laying up for herself rich treasures in heaven,—a man in the same city with the gold mania, already possessing hundreds of thousands of dollars, was cutting off entirely his contributions to the missionary funds, and by that act saying: " Let the war orphans starve, the widows become profligates, and the whole nation drift to atheism, for anything I care. Give me gold!" He is getting the gold. But the price he pays is his soul. What will it profit him?

God's Fellow-Workers

Get gold? Yes, get it by the trainload. Blast the mountains, tunnel the hills, drill the earth, wash the sands, crush the rock, work early and late, plan, organise, develop, advertise, and push, use brains and brawn; but with it all, and in it all, fail not to acknowledge the ownership of the All-Upholder.

Get gold? Why not? Has it not an omnipotent arm? Is it not the lack of gold that makes the old chariot drive hard upon its wheels? Has not lack of gold made impossible, as yet, the swinging of this world to Christ? Are not tens of thousands starving this very day, in India and China, for lack of that which gold can buy? and the women of these lands are driven to lives of shame because of the same lack. The churches of the land are burdened with mortgages, and some of the great Missionary Societies are carrying heavy debts, while hundreds, if not thousands, of young lives are being turned away from Missionary work for lack of gold.

Get gold? The man would be fit for a madhouse who would advise against it. Gold can teach the ignorant, feed the hungry, clothe the naked, build

The Builders

churches, schools, and hospitals, asylums, and homes. It can—in fact, what can it not do?

One personal word. The writer of these lines is not a clergyman, whose calling makes gold-getting impossible; neither is he an old and disappointed gold-seeker: but a man in the midst of a strenuous life, giving many hours a day to the gold-getting problem, and one who thinks it not impious each day to pray for great and abounding prosperity, believing it to be one of God's best gifts. Nevertheless, were the choice his, he would prefer a life of poverty, with God's blessing, to the wealth of a million multi-millionaires, if that wealth would warp and lead him from the Master's side. To be made trustworthy, and then to be trusted, is a safe and sane prayer.

Then, as a field of investment, consider the Foreign Missionary work. About forty years ago some godly Scotsmen invested a few hundred pounds in a young man named Paton, and sent him out to the New Hebrides; to-day, as the outcome of the investment, thousands of cannibals, born and bred, are Christian communicants, and thousands have gone from the

God's Fellow-Workers

earthly Church to the heavenly. How would you like to hold some stock in that investment?

Away back in the sixth century, some self-sacrificing men and women in Southern Europe sent a zealous young man named Augustine, with forty others, to the island of the Angles in the North Seas. He was followed by others, and those blue-eyed, fair-haired conquerors of the sea became Christians. And, lo! to-day we have the Anglo-Saxons leading Christendom in devotion to the Master. Think of the wonderful results—of Bede, Cædmon, Wyclif, Knox, Wesley; of Chaucer, Shakespeare, and the millions of known and unknown followers of Christ who have gone home, or are on their way home. Think of Anglo-Saxondom raising over eighty-five per cent. of the world's Foreign Missionary money! Think of these things, and then reckon, if you can, what dividends are due to the unselfish men of the long ago who invested their money in human life and character. What do you suppose that investment is quoted at to-day on the Stock Exchange of Eternity? Which would you prefer to-day—their dividends, or those of their con-

The Builders

temporaries who hoarded their gold or spent it in selfish extravagance?

No generation since Eden had such wonderful opportunities for investments in the Kingdom as we of the twentieth century have. And let it never be forgotten that, in the eternal cycles, true wealth is not what my estate amounts to, but what I amount to.

In the great mercantile agencies of earth, men are rated according to the amount that they possess; but in God's great book of ratings, men are ranked not by what they possess, but by what they have given away. Not their intake, but their outgo is what counts. Or, as D. L. Pierson says: "Not according to the number of his servants, but according to the number whom he serves, does a man receive rank in the kingdom." Mrs. Rundle Charles has thus expressed this thought in verse:—

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love Divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

God's Fellow-Workers

"For the heart grows rich in giving,
All its wealth is living grain ;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy ?
Do thy steps drag wearily ?
Help to bear thy brother's burden,
God will bear both 't, and thee."

What are we here for ? To build and fill barns,
or to become rich toward God ? To erect stone
mansions for ourselves, or to help to erect the
House that is to be built for Jehovah ? Are we
here to seek glory and honour of men, or the
honour which cometh from God ?

"Why live I here ? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done and rendered up
Account."

If it be our object to build and fill barns,
erect stone mansions, seek honour of men, or
pleasure from things temporal, we shall of a cer-
tainty find that in all these things nothing fails
like success.

"It never was loving that emptied your heart,
Nor giving that emptied your purse."

V
THE RESOURCES

"Men and brethren, God does answer prayer. Pray, brethren, pray. Make your requests large, for yonder is a God who is able to do exceeding abundantly above all you ask or think."

DR. TORREY.

"The God of Elijah is still at the crossing of the Jordan."

PIERSON.

"There are who, like the seer of old,
Can see the helpers God has sent ;
And how life's rugged mountain-side
Is white with many an angel tent."

"God never permits us to form an ideal too beautiful for His power to make real."

V.—THE RESOURCES

"Whatsoever is under the whole heaven is Mine, saith the Lord."—Job 41. 11.

"We are the children of God : and if children, then heirs."
Rom. 8. 16, 17.

Some important statistics—"The tithe is the Lord's"—The Word of God—Testimonies regarding its converting power—Preachers of Righteousness—The omnipotent power of Prayer—A part of God's plan for the salvation of the world—The argument of fact—Profound mysteries—The mightiest force in the universe—The example of Christ—God always answers prayer—God's Remembrancers—The need of intercession—The work of the Holy Spirit—"Ye shall receive power."

(a) THE WEALTH OF THE CHRISTIANS.

ARE the resources of the builders adequate to the great task that is before them? Let us see what the financial task is, and how we fare in material things.

The unevangelised portion of the human race numbers over 800,000,000 ; and to reach them the Protestants have sent out 5995 ordained

God's Fellow-Workers

Missionaries, 2956 Laymen, and 4397 unmarried women Missionaries, or a total of 13,348. This does not count the 6408 wives of Missionaries. To support these workers the home Church contributed in 1903, £4,500,000.¹

If the work of evangelising the still unreached masses is to be accomplished in the next twenty-five years, then one Missionary must be sent out for each 20,000 of the unevangelised. This means a total of at least 40,000 Missionaries.

To support this host of workers, and to maintain the necessary plant, churches, homes, colleges, and hospitals, there will be needed annually from £16,000,000 to £20,000,000.

Now, in the Protestant churches of Christendom, there are from 30,000,000 to 40,000,000 members. These members have, it is estimated, an average income of at least £40 each per year, or a total income for Protestant church members of £1,200,000,000 if they number thirty millions; or £1,600,000,000 if they number forty millions.

Whether we admit it or not, the Scriptures say, "The tithe is the Lord's."² A tithe of the

¹ Dr. Leonard's estimate.

² Lev. 27. 30.

The Resources

above amounts would be from £120,000,000 to £160,000,000 per annum. If one-half of this were used to care for the work in Christendom, and thus strengthen the stakes, there would be from £60,000,000 to £80,000,000 left for world-wide conquest. And this is several times the amount that is needed—so it is estimated—to give every soul, in our day, the offer of eternal life.

The amount of cash on deposit in the banks of the United Kingdom, Canada, and the United States at present is about £4,265,000,000. Ordinary bank interest of three per cent. on this sum would net about £127,900,000 per year. Fifteen per cent. of the bank interest on our loose change would furnish nearly the £20,000,000 needed to make Christ known to all people.

Bishop Bashford says that it is safe to reckon the total expenditure for the maintenance of religious and charitable institutions in Christendom, including churches, schools, colleges, hospitals, and charity, at £300,000,000 a year. Six per cent. of this vast sum would be £18,000,000. Is it then either unreasonable or

God's Fellow-Workers

quixotic to believe that the people who raise an annual budget of one-third of a billion of pounds for Christian work amongst themselves—one-third of the race—can and will raise the one-sixteenth of this sum to give like blessings to the other two-thirds of the same great family?

No sane man, who knows the facts, doubts for one moment that the financial resources of the Protestants are equal to the task—with suffering to none—of sending the men and equipping the plant needful for this great enterprise.

(b) THE POWER OF THE LIVING WORD OF GOD.

Foremost amongst the resources of the Christian Church, in the great Temple-building task, is the power of the living Word of God. Sharper than a two-edged sword, this Word has a power over the human soul altogether apart from human exposition or teaching, and utterly inexplicable on any mere intellectual or rationalistic grounds.

And this is only what we should expect.

The Resources

It is not the Book of books, first and chief amongst many ; but rather a Book entirely apart from all other books, distinct, unique. It is the actual, literal Word of the Living, Eternal, All-loving God, addressed by Him to the hearts and minds of His children. Its great messages fit into the needs and experiences of the human heart like a key to a lock. The innermost consciousness of the human soul universal gives instant response to God's great messages through His Word. God thus speaking says—

1. That He is the All-wise, All-great, All-loving Maker and Father of all.
2. That Jesus Christ is God's only begotten Son, true man and actual God.
3. That Jesus Christ died for "the sin of the world."
4. That His blood "cleanseth from all unrighteousness."
5. That all men are sinners and need the cleansing of His blood.
6. That to die in sin, unwashed in the blood, means condemnation and death.

God's Fellow-Workers

7. That to die, forgiven in Christ, means eternal glory in the House not made with hands.
8. That pardon and cleansing are for "who-soever will."
9. That the Holy Ghost has come into the world to be man's Guide, Teacher, and Sanctifier.
10. That self-surrender is the royal road to self-realisation.

This Book proves its Divine origin by its Divine work. Ask any thousand Christians chosen at random from the Church universal what it was that brought them to God for pardon and cleansing in the blood. Two at least out of every three will quote to you some passage from God's Word.

The late C. H. Spurgeon, testing the acoustic properties of the Crystal Palace, repeated that well-known text, "Behold the Lamb of God, which taketh away the sin of the world." A working man, unseen by the preacher, heard the words, was through them brought to a saving knowledge

The Resources

of Jesus Christ, and lived thereafter a new creature in Him.

Numerous cases are on record of itinerating evangelists in non-Christian lands finding men, or groups of them, who having in some way procured the Scriptures were brought by them to God, and were living the lives of true disciples of Jesus. This is the work of a God-inspired Book, and none other.

Rev. Dr. Bradley, in the course of his work out in Siam, distributed many portions of God's Word. Years after, when he had gone to his reward, Rev. Mr. Dunlop found an old man drawing near to the river, who had thus received a portion of the Scriptures, and had been by that means alone led into the light, had abandoned his idols, and lived a true Christian life. His power in prayer was a delight and an inspiration to all who met him. What other literature at any time, anywhere, ever transformed a pagan idolater into a humble worshipper of the one true God?

The testimony of a Moroccan convert was:
"Every time I read the New Testament I feel

God's Fellow-Workers

that there is a living Person in it, who is speaking direct to my heart and drawing me to Himself."

Lord Radstock, in *The Times*, gave an illustration which in a very vital way bears on this point. A Hindu devotee, Swami Abhedananda, in Delhi, a few years ago, heard an Englishman quote the words of Christ, "I am the true vine." For seventeen years he wandered through India, Armenia, Italy, China, and Japan, studying Mohammedanism, Confucianism, and Buddhism, all the time with the words of Christ burning deeper into his soul. He talked to no Missionary, nor did he reveal to any the thoughts that were in his mind. At last he returned to Bengal to profess his belief in God, in the Bible as the Word of God, and in Jesus as God's Son and his Saviour. He was won to this position by the simple unexpounded Word of God.

William H. Murray, whose work amongst the blind in China has given him a wide experience, reports many converts who found salvation solely through reading the Word of God by their finger tips, with none to explain.

The Resources

Even the opponents of the Bible recognise the wonderful power of the Word over human lives. A Brahman priest in a Hindu temple, after expressing his admiration for the changed character of the people of a village near by, who had recently become Christian, said to Dr. Jacob Chamberlain: "Sir, what is it that makes your Veda have such an uplifting power over the daily lives of those who embrace it? Our Vedas have no such power."

Venkayya, a learned Brahman, who had read much of the Bible in three languages, and the whole of the New Testament in Telugu several times, but who still outwardly adhered to Hinduism, gave to a packed audience of his fellow religionists, in Dr. Chamberlain's hearing, a unique address on the power of the Christian's Bible, which closed as follows: "Of one thing I am convinced: do what you will, oppose it as you may, it is the Christian's Bible which will sooner or later work the renovation and regeneration of this land."

In Labrador a discouraged Moravian missionary quoted the words: "The Son of man is come

God's Fellow-Workers

to seek and to save that which was lost."¹ They pierced the heart of the most abandoned woman in the settlement. Broken-hearted, and from the depths of vileness, she looked up to the Seeker of the lost, and then went out to set Labrador ablaze. And thus, by the simple repetition of a passage of God's Word, began a mighty work of grace.

Over against these facts put the experience of Francis Xavier, one of the most remarkable men of his kind in history. In ten years he preached in fifty-two different kingdoms, through nine thousand miles of territory, and baptized over one million persons. He never carried the Bible or put Holy Writ into the tongue of the people to whom he ministered. Ardent, brilliant, self-sacrificing, as he was, his work was an absolute failure, and no enduring results of spiritual value outlived the man himself. This is the record of history and the opinion of his co-labourers.

One hears a great deal about the universal inspiration of all good men. The statement that Buddha, Socrates, Moses, Elijah, and Jesus, and

¹ Luke 19. 10.

The Resources

indeed all true men, are inspired of God, is trite enough to be true. Their inspiration, it is said, is the same in kind, but different in degree. This sounds good, but means very little.

Here is a parallel. Out in my garden a colony of ants have burrowed and thrown up a sand heap. The ant-hill is a hill, really and truly. Out in the far West, in the Banff National Park, towers Cascade Mountain. It also is a hill, really and truly. They are both really and truly hills—the one reared by the ants and the other thrown up by nature. They differ only in degree. True; but the difference in degree is so great that it constitutes a new

Yonder mountain, the Rockies has stood for ages, and is good for ages yet. The ant-hill in the garden is a thing of to-day. The first thoughtless heel will crush it, or the first smart rainstorm will obliterate it. So the little ant-hills raised by man appear and disappear. Men vaunt themselves as rivals to the Scripture writers; but while the Holy Scriptures are winning an ever-widening circle of readers and gaining an ever-growing power over the sons of

God's Fellow-Workers

men, none of these vaunted rivals to God's Word outlive their own generation.

Myriads of fireflies disport themselves in the tall grass and amongst the trees every July night in the highlands of Ontario. At midday in the circle of the heavens rides the glowing sun. The sun and the fireflies both emit light; the same kind of light comes, in fact, from both: the only difference is in degree.

Yes, but yonder sun has lighted and led the millions of this earth for ages past; and, in spite of the "wandering isles of night," will light and lead until that day when sun and moon shall be no more, for the Lamb will be the light. But the light dies out from the fireflies in the first frost of the autumn. So, for thousands of years, the Scriptures have been the comfort, the guide and light of millions; and, in spite of the so-called errors and contradictions, will go on ever widening and deepening their power over the hearts of men, until faith is lost in sight, and Jesus reigns supreme and reigns alone.

Another thing that we hear much of in these days is that all good men are prophets.

The Resources

All good men ought to be prophets, in the sense in which the prophets were preachers of righteousness to their own generation; but we make a grave error when we think that the prophets were preachers of righteousness to their own generation only—simply that and nothing more.

There is in the human mind such a tendency to extremes, that a reaction from a partial truth often goes so far astray as to be less a truth than was the half truth from which it reacts. For instance: it is only part of the truth to say that the ancient prophets, Elijah and Isaiah, were foretellers of things yet to be; and still it is even a smaller part of the truth to say that they were simply forth-tellers—that is, preachers of righteousness calling their own generation to repent. Preachers of righteousness they surely were—would to God we had many more of their kind to-day! but far and away beyond that, they caught visions of spiritual things, and had revealed to them spiritual truths that have found the inmost dwelling-place of hundreds of millions of earth's sons. Revealers they have been, to all subsequent generations, of God's nature, His

God's Fellow-Workers

will and His purpose, His love and His fatherhood.

Let the man who claims to be God's prophet equally with Elijah the Tishbite bring down fire from heaven to confound the idol worshippers of to-day, and we will believe him.

Far be it from me to hint that God does not inspire men to-day; and that men filled with the Holy Ghost do not, in this day and hour of grace, both forthtell and foretell the things of God.

"This world were but a blank, a hollow sound,
If He that spake it were not speaking still."

But I pray that I may be pardoned for believing, if that belief be wrong, that His inspiration is not given to those who degrade the Scriptures and dishonour the Master of all the ages.

Some years ago the writer was discussing things spiritual with one of the foremost college presidents of America, and mentioned some experiences with the Book of Genesis. His eyes moistened, and his voice took on a peculiar sweetness, as he said, like one speaking out of life: "Yes, although we do not know who wrote these old records, we know that God inspired them;

The Resources

for they reach our souls and lift us up to Him."

The man who knows the Bible in this way is never a sceptic. Indeed, he cannot be. Arthur Hallam, of whom Tennyson wrote the "In Memoriam," said: "I know that the Bible is God's Book, because I find that it is man's book. It fits into every fold and turn of the human heart."

"We search the world for truth ; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul ;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

(c) THE OMNIPOTENT POWER OF PRAYER.

Dr. James Hamilton has said: "The Christian on his knees sees further than the mere philosopher does on his tiptoes."

Either prayer links the human to the Divine and enables the finite to lose its weakness in the Infinite, bringing to pass great wonders in

God's Fellow-Workers

the heavens and on the earth ; or else our religion is vain, and we have through the years followed a will-o'-the-wisp. And saddest of all, He who is called our Master is responsible, because in this thing we have followed Him and done His bidding, believing His word.

Pascal says: "God gave man the power of prayer that He might teach him the dignity of causality." If this be not so, then the generations that have come and gone through twenty centuries of time have been duped. But our fathers were not misled. God does answer prayer. No other verity of the Christian religion is more firmly established than this. Prayer is clearly a part of God's plan for the salvation of the world. To ask why this is so is futile. To refuse to use this power until we have a satisfactory philosophy to explain it is an insult to our Lord and Saviour.

God has so arranged the play and interplay of forces, natural and supernatural, that this, the greatest of natural forces, is needed in order that the result of all this play and interplay, natural and supernatural, may be most beneficent.

The Resources

Lacking this force, the others are incomplete or inoperative.

Here is a jar filled with two gases, oxygen and hydrogen. If left undisturbed, they would remain for all time two separate and distinct gases. But allow an electric spark to pass through the jar, and an explosion follows; the gases disappear as such, and reappear combined in the form of water.

Now nature *per se*, and nature's so-called static laws, would have kept these two gases apart. The one thing lacking to turn them into that without which no man could live, was the fire of the electric spark. To bring these two gases into chemical union was not supernatural, neither was it an interference with nature's laws. The spark was simply the one natural force needful to turn the otherwise inactive gases into the life-giving water. It was all natural, and strictly in accord with nature's laws. So, prayer is the most natural and the greatest of all natural forces. It is the one thing needful to bring into fruitful, beneficent play other forces which, without this one, would be inert or static.

God's Fellow-Workers

How prayer works we know not—but that it does work we know. How Marconi's electric transmitter at Glace Bay, Nova Scotia, can talk to the Marconi receiver on the British coast, we know not; but it can, in spite of our ignorance.

The stern, inexorable logic of "things as they are" forms a rampart which cannot be scaled by doubt or scepticism. As Charles Gallaudet Trumbull says: "It was told of S. H. Hadley of the old Jerry M'Auley Mission, that one night after he had been urging drunkards to find instant relief from their bondage by giving themselves to the Lord Jesus Christ, a physician said to him: 'Mr. Hadley, if you had ever seen the inside of a drunkard's stomach, as I have, you would not be telling these men what you do.' 'But I had a drunkard's stomach,' said Mr. Hadley. And the living man's experience at Christ's hands was more valuable than the physician's dissecting-room observations of dead men."

This, too, was Christ's own method of reply. He said to the disciples of John the Baptist "Go your way, and tell John what things ye

The Resources

have seen and heard."¹ Thus did He point the doubter to the facts, and allowed the facts to do the arguing.

Prof. Crowther, in 1825, delivered a learned and convincing lecture in the Glasgow University to prove that steam navigation across the Atlantic was impossible. The argument was good, the logic flawless; but the first boat crossed the sea before he finished, and so upset his finespun theories. Just so in the spiritual realm: the experience of one Hudson Taylor or of one George Müller outweighs all the arguments and theories of all the critics of all the ages.

God's promises have been made, His word pledged. If God should fail to make good His word, then He would no longer rule on the throne of the universe; but chaos and evil, having proved themselves the stronger, would reign in His stead. If His promises are not to be depended upon, then God cannot be trusted. If He cannot be trusted, then He has lost His throne as the moral Governor of the universe. But God can be trusted to the last minute of

¹ Luke 7. 22.

God's Fellow-Workers

time, and to the ultimate atom of infinite strength. God will keep His word, though the heavens fall. "My God will hear me."¹

This chapter is in nowise meant as a philosophical or systematic discussion of the great mystery of prayer. Nor is it the aim here to show how it works. None the less, it might not be amiss to point out that the great forces of nature are all profound mysteries. Just before his death, the great Lord Kelvin said: "I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach my classes in my first session as professor." Even the names given to these forces are coined to hide our ignorance. But because we do not know their nature and essence it were folly, even suicide, to ignore the well-known laws by which they operate. For instance, Newton taught that all matter attracts all other matter, directly as the mass, and inversely as the square of the distance. This he called gravitation. And here

¹ Micah 7. 7.

The Resources

he was forced to stop. Why matter attracts matter, he could not tell. What the nature of the attraction is, he knew not. What matter is, which does the attracting, he could not even guess. Now if one should say, "I cannot believe that which I do not understand; and, Newton to the contrary, I cannot be hurt if I leap from this precipice, so here goes!"—when gathered up, the scientists would classify him, "*Genus homo, species fool, individual cadaver.*"

All the scientists on earth cannot tell how gravitation works; but the most ignorant man that walks God's earth knows that it does work. And so we cannot tell how sunlight performs its many miracles—paints the lily, decks the rose, lifts the moisture, and fills the world with light, life, and energy; but we know that it does these things.

Just so, we do not know how prayer works. We have no satisfactory explanation of how human prayer moves the Arm that rolls the stars along. Nor can we tell in set terms how natural things can be controlled in answer to our prayers; but we know that prayer does

God's Fellow-Workers

work, does move the arm of the Almighty, does set in motion forces, controlling, guiding, and changing the course of the natural. The energies of the Eternal God are released in answer to prayer. Thus it is the mightiest force in all the universe.

"God has decreed that it should be a power in the universe as distinct, as real, as natural, and as uniform as the power of gravitation or of light or of electricity. A man may use it as trustingly and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to realise something by praying, as it is that he should expect to achieve something by the telescope or the mariner's compass or by the electric telegraph."¹

"A man may go aside to-day and shut the door, and as truly spend half an hour of his life in India for God as though he were there in person."²

Both by precept and by example, our Lord taught us to pray. And, until we find a better teacher, it is the part of wisdom for us to follow

¹ Dr. Austin Phelps.

² Dr. S. D. Gordon.

The Resources

Him. It was from the lips of the Son of God that the message came : " Ask, and ye shall receive " ;¹ " Pray ye the Lord of the harvest " ;² " After this manner pray ye " ;³ " Men ought always to pray. " And it was our sinless Saviour who lived out these precepts. His life on earth was one ceaseless prayer.

He prayed at His baptism, when the power and anointing came.⁴ And He would have more baptized and anointed followers on earth to-day, if we prayed more.

He prayed when tempted by popularity.⁵ There would be fewer men amongst us to-day who expend their talents for applause, if all His followers did as He did.

He prayed all night before choosing His Missionaries.⁶ And few, if any, Missionary misfits would reach the field to-day, if the appointing officers did the same.

He prayed on the mount of Transfiguration.⁷ And there would be more transfigured faces

¹ John 16. 24.

² Matt. 9. 38.

³ Matt. 6. 9.

⁴ Luke 18. 1.

⁵ Luke 3. 21, 22.

⁶ Mark 1 32-35

⁷ Luke 6. 12, 13.

⁸ Luke 9. 28.

God's Fellow-Workers

amongst His followers now, if we prayed more. He prayed at the grave of Lazarus, and the dead came forth to life.¹ And prayer still raises those dead in their trespasses and sins. He prayed as His betrayer and the mob approached Gethsemane.² He prayed as they nailed Him to the tree.³ He prayed for those who hated Him as He hung on Calvary ;⁴ and, at last, He prayed His soul back to His Father's bosom.⁵

He prayed in the quiet times—the early morning and late at night. He prayed in the quiet places—on the mountain, in the desert, and under the olives in Gethsemane. The burden of His prayer, like the burden of His life, was the redemption which He was to accomplish at Jerusalem. He lived, and He prayed, to save the race ; and a disciple is one who follows his Master.

Prayer is of untold value in the face of difficulties. It is the Christian's mightiest weapon. Prayer always defeats the devil. He can outwit, outwork, and outgeneral us ; but, thank God, he

¹ John 11. 41, 42.

² John 17.

³ Matt. 27. 46.

⁴ Luke 23. 34.

⁵ Luke 23. 46.

The Resources

cannot outpray us. That is where he is weak. He can laugh at our plans and upset our work; but he cannot stand against our prayers. And herein is great cheer.

Some time ago the writer had agreed to go to a northern town to attend a Missionary anniversary. The pastor, who is a young man full of ideas and day's works, had planned an extensive preparatory campaign, but was taken ill; and for eight weeks before the anniversary he was laid aside and unable to carry out his plans. He could not work, but he could pray. And this he did, fervently and effectually. He enlisted a few of his people, too; and their united prayer was that the coming anniversary might be the best in the history of the Church. It was the Master who said: "Ask, and it shall be given you."¹ This pastor and his people fulfilled the terms of that promise. They knew what they wanted, and they asked for it. So well had they fulfilled the conditions, that when the Sunday dawned the victory was already won. When the envelopes came in, it was found that the people had more

¹ Matt. 7. 7.

God's Fellow-Workers

than doubled their givings of the year before, and nearly quadrupled those of the year before that.

Now this result was not due to the good times, for times were just as good in other towns that were falling behind in their givings; nor was it due to the addresses, for the same addresses have fallen upon dull and unresponsive ears elsewhere. It was due to nothing under the star-set heavens but to the prayers of the pastor and his people. God does answer prayer.

Prayer, of a direct and personal kind, for definite spiritual results, God will always honour. Charles G. Finney used to say when in prayer, "I hope Thou dost not think I can be denied." And the world knows how God honoured his faith. Many a man has felt himself unaccountably buoyed up to meet some great crisis, or been carried successfully through some trying task, or has received a spiritual uplift in the midst of some trivial round of duty, which, if he could trace to its origin, would be found springing out of the hidden life of some one or more of Jehovah's remembrancers. The God of Elijah is

The Resources

still the living God, and He answers prayers
to-day as of old.

"The weary ones had rest, the sad had joy
That day; I wondered how!
A ploughman singing at his work had prayed:
'Lord, help them now.'

"Away in foreign lands they wondered how
Their single word had power!
At home the Christians, two or three, had met
To pray an hour."

In a certain church, well known to the writer, there was a very godly pastor. He had two little children, who, with their mother, had a beautiful custom on Sunday evenings. The children being too young to attend the evening service, they spent part of the church hour, before retiring, in a prayer-meeting at home. One Sunday evening, the pastor had gone to the church with a load upon his heart for the great multitude of unsaved in his congregation. As usual, the little ones held their prayer-meeting. First the little boy told the Lord about his father, and how great the task was to stand as God's messenger before the two thousand people in that big church. He reminded the Lord of His promises, and asked Him to give to

God's Fellow-Workers

his father's messages such power that night that some in the audience might be saved.

Then the little girl followed ; and she, too, told the Lord about her father standing there before the great crowd telling them about Jesus, and asked Him very simply and very directly to bless her father and his work, and to save some of the people.

It was later than usual before the pastor reached home that evening. As he opened the door his wife met him, and asked how the service had gone. He replied, with a great joy in his heart : "It was the best we have had for many a day ; seven were up for prayer."

By this time they had reached the sitting-room ; and, as they entered, a rustle was heard on the stairs behind. His wife went back to see what it was about, and found the two children, who had overheard their father's words and had crept downstairs to be in at the rejoicing. They put their arms about their mother's neck, and the little boy whispered in her ear, "God answered our prayer, didn't He, mother?"

GOD
ALWAYS ANSWERS PRAYER.

The Resources

Not long ago, the writer had an engagement to conduct Missionary services in a neighbouring city. The week had been one of unusual vexation. Everything had gone wrong. As I boarded the train on Saturday evening, it was with a distinct feeling of dissatisfaction. I was out of harmony with my mission, and I felt it keenly. The last thing on my mind as I fell asleep that night was that it would be a hard task next day. It was the first thing I thought of in the morning.

About 10 a.m. the pastor, now a Missionary Board Secretary, in whose house I was a guest, said to me, "Perhaps you would like to go to my study and look over your subject."

I went to the study, opened my Bible and glanced over my notes; but the whole thing seemed dead. The life had gone out of the subject, and the Bible was a closed book. I said in utter disgust, "Just as I thought."

A few minutes later the thought came with strange, unwonted force: "What are you sitting here whining for? Does not God still live? Did He not send you here? Can He not carry out His own plans?"

God's Fellow-Workers

Following that there came a consciousness that results did not belong to me, but only obedience. And then the subject, which before was dead, took new life, and the Bible opened up in a wonderful way. The hour that followed was one of the mountain tops of my life.

At eleven o'clock we went over to the church; and, while we stood in the vestry waiting for the opening of the service, a man came in whom I had only met once before. He took my hand in both of his. His eyes were moist, his lips trembling, as he said, "Brother, ten earnest men have been praying for you for the past hour." One did not need to be a profound philosopher to connect that experience in the pastor's study with the prayers of those ten earnest men. But if prayer is only subjective, as some do foolishly hold, then the ten earnest men who were praying, and not the worried and discouraged stranger, ought to have had the mountain-top experience that Sunday morning. But prayer brings both subjective and objective blessings; so both the praying group of men and the stranger who was prayed for were blessed.

The Resources

Gilmour, of Mongolia, said: "Unprayed for, I feel like a diver at the bottom of a river, with no air to breathe; or like a fireman with an empty hose in a blazing building."

Surely it is a great privilege to be permitted to be one of God's remembrancers, and thereby bring power and fruitage into the lives of His messengers. Any body of faithful Christians can, by the channel of prayer, so electrify their spiritual leader that his effectiveness will be doubled. The anointed lip and the tongue of fire, the wider vision and the true perspective of life—all come in answer to prayer. It is interesting, too, to note how one's own sympathies expand, and one's outlook widens, as intercession becomes a daily habit. Investment of time in an enterprise entails personal interest therein. Where our treasure is, there will our heart be also. And so an intercessor soon begins to feel that he has made a direct personal investment in the men and affairs for which he prays. He rejoices in the reports of success, and divides the profits from the investment. Here, too, are God's wonderful mathematics apparent; for the

God's Fellow-Workers

profit to the intercessor, on his investment of time, does in no wise lessen the profit to the worker prayed for. With God, division does not lessen the sum, but rather increases it. In human financing, the greater the number amongst whom the profits are to be divided, the less the dividend for each; but not so in spiritual finance. Many an obscure intercessor has become a spiritual millionaire, while at the same time wonderfully enriching others.

God answers prayers for funds too, and will not let His Kingdom suffer if we are but faithful. He is our best financier. On one occasion the writer needed a considerable sum of money for an object that pertained solely to the Kingdom of God. I had undertaken it after a good deal of prayer; but before the needed amount was raised, the streams ran dry and money failed. It burdened me. I believed that the matter was in the interests of the Kingdom; and could not bring myself to think that He to whom belongs the silver and the gold, and whatsoever else is under the whole heavens, would allow it to fail just for the lack of a bit of gold.

The Resources

One evening, remaining in my office after everyone else had left, I laid the matter definitely and fully before the Lord. The burden of my heart that evening was that God's name should be glorified; and so I prayed that God, for His great name's sake, would answer prayer and provide the needed money. Late in the evening, as the prayer that God would glorify His name was on my lips, the words came to me: "I have glorified it, and I will glorify it again." It could not have been plainer, even if one had stood in visible presence at my side and with audible voice uttered the words. Petition gave place to thanksgiving, and I went home with a delicious sense of rest and a knowledge that God had undertaken it.

Next day at noon, as I was putting on my hat to go home, a man of very limited means came in and said, "How much money do you need to complete——?"

The amount was named.

He said, "Put me down for the whole of it."

"No, I will not; you cannot afford that much."

"Oh yes, I can."

God's Fellow-Workers

"Now," I said, "do not do a foolish thing. It is too much."

With moist eyes and lowered voice he said, "It is not foolish, and why cannot I have a blessing like the rest of you men?"

Again I urged him to limit his contribution; but the final answer he gave caused such a feeling of awe and gratitude that it silenced all further opposition.

"Never you mind about all that," he said; "I was sent in to subscribe for all that you need."

Now if prayer in its outworkings is subjective only, then the man who prayed ought also to have paid. But he had reached his financial limit, and so the other man was sent in to subscribe.

Furthermore, the forces at the front are recruited and souls saved by this selfsame power. Jesus instructed His followers to pray the Lord of the harvest to thrust forth labourers, because, said He, "The fields are white already to harvest."¹ Now Jesus was too practical a leader,

¹ John 4. 35.

The Resources

and the burden of this world's sin and sorrow bore too heavily upon Him, to permit us to believe that obedience to this command will not forward the interests of the harvest. If He meant His followers to spend valuable time in praying for labourers, He knew that in so doing they would recruit the ranks.

Many are the instances, all down the ages, in which faithful souls have prayed the faithful Lord of the harvest to thrust forth labourers; and His response has been immediate and abundant. The late Hudson Taylor's note on the margin of his Bible, written at Brighton in 1865, "Prayed this day for twenty-four willing workers for China," is a well-known case in point. Out of that prayer and subsequent ones has grown the China Inland Mission, with its army of nearly a thousand workers.

At Herrnhut, in 1727, there began a wonderful prayer-meeting, which continued without break, day and night, for over one hundred years. During the entire period, by special arrangement, men and women prayed without ceasing for all the work of the Church of Christ.

God's Fellow-Workers

The outcome was an unparalleled desire to make Christ known throughout the world, which sent upwards of one hundred Missionaries in twenty-five years from one small village alone, and has made the Moravian Church incomparably the Missionary Church of all the ages. How much this concert of prayer is responsible for the modern Missionary movement, God alone knows; but its influence is a mighty one.

God answers the prayers not only of His foremost servants, but also lends an attentive ear to the hearts' desire of His more humble and less known workers. Some years ago, the writer was superintendent of a Sunday-school in which there was a good deal of Missionary spirit. The school was anxious to support its own Missionary. Every Saturday afternoon, through the autumn, winter, and spring, there was held a teachers' prayer-meeting, attended by the pastor, the superintendent, and, on an average, from four to six teachers. The attendance was small; but the spirit of prayer prevailed in a remarkable degree. The two chief petitions at these meetings were—firstly, that the Spirit of

The Resources

God would give power to the Word as taught in the school, convict of sin, and bring the children to Christ; and secondly, that the Spirit of God would raise up from our ranks and our homes those who would be willing to lay their lives on the altar for foreign service. Salvation at home and service abroad were the two prayers.

We had not long to wait: for in a way which showed most vividly that the Lord had wrought it, and the Holy One of Israel had created it, scores of the little ones came flocking into the fold, and at the same time ten of the teachers and senior scholars offered themselves for God's work. To-day, three of them are in China; two are out as home Missionaries; and one is a deaconess; while others are in various stages of preparation.

If anyone should question whether Christ meant His great prayer-command to be believed and acted upon, let him read the life of Pastor Gossner. He read, as we have done, the Lord's promise: "Ask, and it shall be given you," and then he went off and asked. More than that, he

God's Fellow-Workers

expected and prepared for replies. As a result, he sent into the foreign fields upwards of one hundred and forty Missionaries. He provided outfits and passage-money. An average of over twenty Missionaries were dependent upon him at all times. The net outcome of this man's life was summed up at his funeral in a sentence thus: "He prayed up the walls of a hospital, and the hearts of the nurses; he prayed Mission stations into being, and Missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

After a long life spent in service for the Lord, Adoniram Judson said: "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at some time, no matter how distant the day; somehow, in some shape—probably the last I should have devised—it came."

Dr. Jowett, on the lonely summit of a mountain near Ongola, in the Telugu country, India, with a heart burdened with a sense of the vast undone task, prayed that God would send a devoted Missionary to this populous but neglected field.

The Resources

Many another prayer for the same object reached the ears of Him whose delight it is to hear and answer prayer. Thirteen long years, as men count time, dragged their weary length before God's hour came to pour out the blessing. Then, to a civil engineer came the strange impression that God had called him to this field, and would give him ten thousand converts in a great and glorious upheaval. The Baptist Board thought him a fanatic, and held back; but Dr. Clough was made of the wrong material to be turned aside when once he had heard the voice of God. Blessings flowed from his labours in such rich abundance that, for all time, the Lone Star Mission will stand as a monument to the power of Jesus Christ to save the people from their sins. Between June and December, 1878, nearly ten thousand were received by baptism into the Christian fellowship. This is the way it runs—An old man praying alone on the mountain: God making ready His answer: a young man listening and responding to His call: the mighty moving of the Holy Ghost: ten thousand souls in one year built into the Temple for an habitation

God's Fellow-Workers

of God through the Spirit. It began in prayer—it ended in a great ingathering. In between the prayer and the harvest stand a willing, listening instrument, a God of Love, and the Holy Spirit with boundless power.

Travelling through Central Africa on a dangerous journey to the interior tribes with the Gospel of Christ, in instant danger of his life, Dr. Laws was hourly buoyed up with the thought, "God lives, and my father is praying."

It is manifest, both from Scripture and human experience, that prayer will—(a) remove obstacles, open pathways, and solve hard problems; (b) bring down rich spiritual blessings both on those prayed for and those who pray; (c) will open purses and sign cheques; (d) will call workers into the ranks and send them into the harvest fields.

In order that the work of intercession may be made most effective, it must be based on knowledge. The intercessors ought to make themselves familiar with the special fields in which they are interested. Acquaintance with certain Missionaries, church affiliation, a visit to the

The Resources

fields, or some other special condition, will determine the main direction of one's personal interest. Being possessed of the information necessary for intelligent prayer, the petitions should be very direct, definite, and concrete. Apart from the general petitions for world conquest, it is a great help to sustaining prayer to have this clear, personal sympathy with a special group of workers in some particular corner of the field.

Then the things needful to the Missionary are wide and varied. Some of these things are needed by all in common. Physical health is a necessary asset, and should be carefully guarded. Intercession will help the Missionary to resist the enervating climates and the dread diseases which spring from the lack of sanitation. Dangers beset them too: fanatical enemies, storms at sea, earthquakes, floods, and accidents, have all to be avoided. Prayer helps mightily. Then there is the awful loneliness which they all must face, and there are inevitable separations. They need boldness to proclaim the truth, and courage in the face of danger. They require much purity of life and consistency, that no discredit may be

God's Fellow-Workers

cast upon the name of Him whose ambassadors they are. Their numbers need recruiting, and the standard of quality maintained. Above all, they must have the baptism in the Holy Ghost, which is the Missionary's deepest need.

So much for the general needs of the Missionaries—which they all have in common. But to be more specific. There are general classes of labourers, and each class has its own special wants.

The itinerating evangelist has the physical strain that comes from rude and primitive modes of travel. He requires tact in interesting his hearers and avoiding offence. He needs, indeed, like all others, the wisdom from on high, the anointed lip, and the tongue of fire.

The medical Missionary, too, has his special needs. Much prejudice must be overcome. Great skill is necessary in diagnosis and in operations, and God's blessing is required on the means used. Besides this, he must have wisdom and grace in his Gospel work.

Then there are the teachers, who are confronted with the fruit of centuries of absolute illiteracy,

The Resources

or with the outcome of false and often vile teaching. They require mental power, wise adaptation to the needs of their people, Divine patience, and deathless optimism.

The world will never be evangelised by foreign Missionaries. The great pressing need of the day is an active, growing, self-propagating native Church and ministry. Here too is a fruitful and needy field for the intercessor. The native converts have often to face fierce persecution and sharp financial loss, sometimes even ruin itself. They come out from the darkness of heathenism with low ideals and bad heredity. They live amid dark and degrading environments. Nothing but the power of the Almighty can keep them true. They are but children in the midst of temptation. Intercession will help them greatly, and they sorely need your help. Their spiritual leaders must be chosen from their ranks, and these must be above reproach. They must be men of tact and ability, utterly devoted to the King, with no admixture of selfishness. For these let the home Church lift up its voice in prayer.

Then there are the great Christian institutions,

God's Fellow-Workers

such as hospitals, colleges, and orphanages, all of which demand the prayers of the home-keeping Christians.

But after this ground has all been traversed, the end of the field has not been reached. It is the Holy Ghost that convicts the world of sin; and He must work in the hearts of the non-Christians to find an entrance for the Gospel. And the Holy Ghost works in answer to prayer. Here then is a wonderful and fertile field for the intercessor. Hearts are opened, the light enters, souls are saved, and living stones are built into the Temple. Is this work not Divine?

Rulers too, at home and abroad, who have such power to help or hinder the spread of the Gospel, are worthy of remembrance when God's people say, "Our Father."

Turn now away from the foreign field to the home, and see what need and opportunity there are for intercession. Standing at the head of the Missionary propaganda are certain outstanding board members and secretaries. Great and good and far-visioned as these men are, they need the prayers of God's people. Their burdens are often heavy,

The Resources

their duties manifold and complex, and their problems hard of solution: all these things tend to let down the spiritual tone. Nothing but prayer can keep these men in tune with the Spirit of the first Great Missionary Himself.

Then there are the editors of the religious and secular papers, and the writers of Missionary literature. Great is their opportunity, and much they need the Spirit's enduement.

The great army of Christian ministers at home must not be overlooked; for, while their work may not be spectacular, yet they are the most important factors in raising the army and providing the munitions of war. Given a Missionary pulpit, and we have a Missionary church.

Then lastly, there are the men who have the wealth and can furnish all the funds needed for the undertaking. The chilling effect of luxury and the hardening outcome of great wealth, as well as the spiritual apathy that often accompanies prosperity, must be overcome by the prayers of God's remembrancers.

"He who works for money coins his very soul."

"It is possible for the most obscure person in a

God's Fellow-Workers

church, with a heart right toward God, to exercise as much power for the evangelisation of the world as it is for those who stand in the most prominent places." ¹

Few men on earth to-day know more vividly than does Evan Roberts what mighty things prayer can accomplish. He saw the rise and the sweeping victories of the Welsh Revival, and he knew its prayer origin. Subsequent to the Revival, Rev. J. Morgan Jones, of Cardiff, anxious that he should again take up the work, wrote asking him to take charge of the Central Hall, Swansea, for a few months. In reply, Mr Roberts said: "I do not feel that God would have me go to Swansea now, as I am so occupied in prayer. Nearly the whole of my time is taken up by it. The need of the church and the world is so great that I cannot neglect prayer; for it would be sin, seeing that such great things can be accomplished thereby."

The absolute need of intercessions is brought vividly to mind when one remembers the nature of the fight that is to be waged. It is a spiritual war for the bodies and souls of living men. It is waged

¹ John R. Mott, LL.D.

The Resources

primarily between the invisible hosts of Christ and of Satan. Paul said: "We wrestle not against flesh and blood"—recognising therein the fact that behind the visible were the unseen powers of evil, inspiring and impelling the human antagonists.

We have no other way of reaching the spiritual forces arrayed against us, save by prayer; and unless and until these spiritual forces are met and defeated, our work is a failure. Prayer in the name of Jesus through the Spirit will drive them from the field, and then will victory rest with the hosts of light. God's remembrancers—human intercessors—must meet and rout the invisible foe.

This is no easy task to be lightly undertaken; but it is rather a serious, arduous, solemn thing, calling for the best that is in us. J. Hudson Taylor, whose monument is the China Inland Mission, said: "If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching unto prayer and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our Missionaries who are overwhelmed with the appalling darkness of heathenism."

God's Fellow-Workers

We must serve God even to the point of suffering, and each one ask himself: "In what degree, in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the Kingdom of Christ?" It is ever true that what costs little is worth little.

Rev. W. Remfry Hunt, F.R.G.S., in the course of an article in *The Christian*, writes: "Someone is praying. The wave-currents of revival are spreading all over China. The air seems to be full of the influence of the waves of prayer. At no previous time in the history of the Christian Church in China have we seen such manifest tokens of good, and such definite signs of real spiritual blessing. In Manchuria, Chi-Li, Houan, Shantung, and Anhwei provinces, all the Mission stations report movements that are almost startling in the character of their spiritual revival.

"Hundreds of native ministers are getting a new enduement. It is a time of great rejoicing, and it is a time for special *believing* and *achieving* prayer, that these blessings endowed upon the native Church may be the enduement of a new and holy

The Resources

aggressiveness on the part of the Chinese Christian Churches.

"Oh that God would take the Christian Churches of the dear homelands into some mount of vision or valley of humiliation, and show unto them just what they really are in His own sight and estimation! It is two millenniums since Christ voiced His Great Commission! The Church is rich, influential, powerful, and satisfied with the opiates of ease and self-aggrandisement. It makes us chafe till we see the Kingdom of Christ established in China. There is no place in the world where one gets such a vision of the world's real, deep, sad needs, as out on the far-flung battle-line of Missionary conflict. *It impels and compels a more effective extension of our entrusted stewardship.*"

(d) THE POWER OF THE HOLY GHOST.

"Ye shall receive power, when the Holy Ghost is come upon you."¹ Since that day by the Jordan, when Jesus, coming up out of the water, saw the heavens rent asunder and the Spirit like a dove

¹ Acts 1. 8, R.V.

God's Fellow-Workers

descending upon Him, the building of the House for Jehovah has gone forward under the guidance and in the power of the Holy Ghost. And this is exactly what we should expect. From the lips of Jesus there issued promises which the Church to-day does well to ponder; promises which, if absorbed and accepted, would transform much of our splendid, though inert, machinery into throbbing, vital organisms.

In John 14. 26, Jesus says: "The Holy Spirit, whom the Father will send in My Name, He will teach you all things." Herein is promised wisdom enough to solve every problem that ever confronted the Church in her great God-appointed task. Of course, He teaches through man's God-given faculties, and the duty is upon us to study the problems to the last scrap of information and to the full limit of our power; but when that is done, nothing but a complete dependence upon the unseen Spirit of Wisdom will avert a repetition of the blunders of the past. This has not always prevailed, and great questions affecting millions of souls have been decided with no reference to the Person of the

The Resources

Godhead, whose mission it is to teach us all things.

Jesus further said: "He shall bring all things to your remembrance, whatsoever I have said unto you."¹ Whatever else this may mean, it surely means that Missionary advocates at home, and Missionary workers down in the darkness of non-Christianity, have the right to expect that in their work the Holy Spirit will bring to their remembrance the teachings of Jesus, which teachings alone have authority and life.

If the home advocates of the far-flung line can but press hard upon the hearts and consciences of the Christians the words of our Master, and convince them that this call comes not from man through council, synod, or conference, but from Jesus Himself: then, as Christians, that is as Christ's men, they cannot fail to respond. Too many appeals have been made on a lower basis and from meaner motives, and have failed. But this higher appeal will not fail; and it is the Spirit that alone gives the appeal power and point.

¹ John 14. 26.

God's Fellow-Workers

Again, the Christian men out in the darkness of heathen lands may take learning, medical skill, and social customs to the non-Christians, and aid them much; but only Christ Himself and His life and words can transform them. The schools will give our men the learning; but the Spirit alone gives the living Word, which is life and light and immortality.

The Holy Ghost will also bear witness of Jesus, so the promise runs, and thereby convict the world of sin, righteousness, and judgment.¹

He will also guide us into all truth, and reveal the things that are to come.² He will endue with power.³ In it all, and through it all, He will place the crown of glory upon the head of Jesus, who is the King of all the ages and alone worthy.

These things are true. The promises have been fulfilled. The Holy Ghost is here. "He is yearning with unutterable anguish to bring the knowledge of the truth, the vision of the Christ, and the grace of salvation to all, and He cannot. He cannot move one jot faster than

¹ John 16. 8.

² John 16. 13.

³ Luke 24. 49.

The Resources

He can find men and women to co-operate with Him, to enter into His purpose, and to abide in His strength."

The late Dr. A. J. Gordon, of Boston, said: "Whenever in any period of Christian history a little company has sprung up so surrendered to the Spirit, and so filled with His Presence as to furnish the pliant instrument of His will, then a new Pentecost has dawned in Christendom, and, as a consequence, the Great Commission has been republished. Following each new tarrying in Jerusalem for the enduement of power has been a fresh witnessing for Christ, from Jerusalem to the uttermost parts of the earth."

It is the privilege of each believer everywhere, in addition to the cleansing by the Holy Ghost, to receive also such a baptism as will endue or equip for service. Power in service, or in witnessing, comes from the Holy Ghost. "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses."¹ The form in which the power shall manifest itself is not for us to decide. "The Spirit

¹ Acts 1. 8.

God's Fellow-Workers

divideth to each one severally as He will."¹. But of this we may be sure, that if we have allowed God to choose our work, the power or gift so bestowed will exactly match the task that is before us. If God has picked us out to bear burdens, hew wood or stone, act as overseers, or as skilled artificers, He will then likewise divide to each in baptizing with the Spirit just that power needful for the work required. As there are diversities of tasks, so there are diversities of gifts, but the one Spirit.

"'Tis God's redeeming love that makes my soul
Sure that this God will help me reach the goal;
And with this love to keep me free from sin,
There is no fight that God and I can't win."

There is a specific call to a specific task, and there is a specific enduement for the God-given call. Neglect of this has caused many a failure. Some men wear their lives away in the vain effort to fill a post and do a work to which they were never called, and for which they can never be endued. A quiet, patient listening for the call is fundamental. This presupposes an

¹ 1 Cor. 12. 11.

The Resources

absolute willingness to respond to the call, though it be to a task never so strange, or so exalted, or so lowly, or so plain and commonplace.

The man who goes, even to a commonplace task, with the Spirit's enduement, will in the roll of the years accomplish a work which will count through eternity. While the man who goes uncalled and unendued, though with brilliant talents, to an exalted task, will, according to eternal reckonings, prove a dismal failure. The emphasis should not be laid upon the fact that we work, though that is essential; it should rather be upon the infinitely greater fact that God works in and through us.

The need of this baptism of the Holy Spirit may be seen from Christ's treatment of His Apostles. They had been with Him in His work, had seen His miracles, had heard His addresses, had been taught by Him in private for years, had seen Him in His passion, death, and resurrection, and were yet to witness His ascension; but they were told to tarry for this enduement. Theirs was a task for which

God's Fellow-Workers

they seemed well equipped. As eye and ear witnesses, it was theirs to go out and tell the things that they had seen and heard; yet they were not allowed to do so without this last all-important equipment.

In fact, and we say it with head uncovered, as in the presence of the supreme mystery, Jesus Christ Himself did not begin His life task until he too had received the baptism of the Holy Spirit. Coming up out of the Jordan at His baptism He prayed; and as He prayed, the Holy Spirit descended upon Him. Then the record says: "Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness."¹ And later, when His temptations were over, the Scripture says: "Jesus returned in the power of the Spirit into Galilee: and He taught in their synagogues."² Of Himself He said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach."³ And it was in this power, too, that He cast out devils and performed His many miracles.⁴

¹ Luke 4. 1, R.V. ² Luke 4. 14, 15, R.V. ³ Luke 4. 18. ⁴ Matt. 12. 28.

The Resources

Jesus, the only begotten of the Father, very God of very God, prepared through eternity for His task, tarried as a man until the Spirit baptized Him; and He could in this power perform His part in the Temple-building plans of the Trinity.

After Christ's ascension, it was the coming of the Holy Spirit at Pentecost that set those timid men on fire and made them the heroes of all time. At Antioch, as they ministered to the Lord and fasted, the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them."¹ And thus called by the Holy Spirit, Paul's great Missionary labours began, and in the power of the Holy Spirit he went on his way in an ever-growing mastery over the hearts of men. In this power he changed the course of history, the destiny of races, and the control of continents.

Reasoning from the plain message of the Scriptures, we can but conclude that no matter how clear his call may be, or how thorough his preparation is, no man should venture upon his

¹ Acts 13. 2.

God's Fellow-Workers

task until, tarrying for the baptism, he receives the power. The call to the Apostles was clear and definite, and their preparation was thorough; yet they lacked the power, and for that they tarried.

What wonders the Church could perform if she had an army of men and women who had all found the tasks for which they were called and had each tarried at Jerusalem till Pentecost, and then gone forward in the power of the Lord of Pentecost!

"God the Holy Ghost must be honoured in this enterprise. . . . The ground of our hope and confidence rests upon the fact that God is still pleased to visit men and women that are pure and humble and obedient with the Holy Ghost whom God has given them that obey Him."¹

In the workshops of many of the great railways are electric hammers. They are so equipped with electricity that when the workmen wield them they strike, not alone with the strength of human muscles, but with the power of a hundred arms. This is what the Holy Ghost

¹ John R. Mott, L.L.D.

The Resources

does for man. He adds the might of the Infinite to man's feeble power.

A Spirit-endued man will accomplish more for the Kingdom in one hour than the same man with the same talents and training, but without the baptism, will accomplish in a lifetime. And so it comes about that no time is ever lost in tarrying.

If I fail to count for God and the Kingdom, it will not do to plead that I had not wealth, eloquence, brains, or position to give me power and standing. I may have the actual, living presence of the Almighty Creator of the heavens and the earth; and alongside of Him all other helps are as the small dust in the balance.

I have not wealth; no, but I may have the Infinite: and what can wealth add to the Infinite? I have not position; no, but I may have the Eternal God: and what can position add to the Eternal? I have not eloquence; no, but I may have the tongue of fire: and what can human eloquence add to God's anointing? No mighty intellect is mine; no, but the wisdom of the All-wise God is at my

God's Fellow-Workers

disposal: and what can human wisdom add to that?

"Only when thine arm

In sense of weakness reaches forth to God

Wilt thou be strong to suffer and to do."

The work of the unendued is that of a motor-man who tries to push the loaded trolley-car uphill by his own unaided strength; while the work of the baptized is that of the same motor-man, with his hands on the levers and the full current coursing through the wires and through the motor. This sends the loaded car bounding forward twenty miles an hour. In the latter case the man accomplishes results in an hour that he could not otherwise do in a century, and the time needed to connect with the current is well spent. In fact it is all essential.

So, too, in human life; and in the great task before God's people, baptism with the Holy Spirit and with power is so fundamentally needful that the world would be immeasurably richer, and the millennium incomparably nearer, if every one of us who has not been so baptized would drop all work at once and tarry until the

The Resources

Spirit should come with transforming power. The world could well afford to spare the workers while they tarried. No work would suffer, and no ground be lost.

The devil delights to see unendued men busy at work, for then he easily persuades them that for their work's sake they dare not stop. And he knows that, unendued, they can make but little inroad into his domains. Thus does he cheat men of their birthright of power, and hinder the coming of the King. "It is pitiful to see one, however earnestly, touching empty hands with empty hands; pitiful to see one standing in the slums or heart of heathendom himself unspiritualised and helpless."

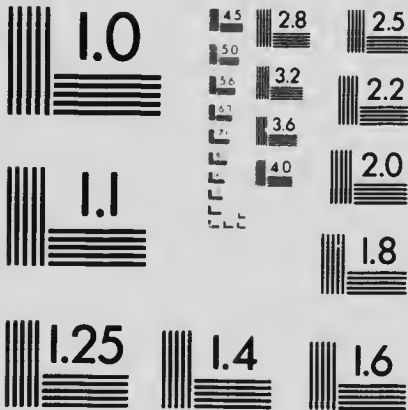
Yet the baptism is for every believer — "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."¹ That promise means you and me.

¹ Acts 2. 38, 39, R.V.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

God's Fellow-Workers

Why not put down this book, bow your head, and in the deep mystery and silence of your own soul, alone with God, fulfil the conditions, and claim the promise? Then go out to do God's will in His world, resting assured that God will do His part and the power will come.

If this Temple-building were a task to be undertaken by means of the arm of flesh alone, it were the part of wisdom to drop it instantly, for it is utterly beyond the power of the human. But the Great Founder of the work is Himself at the back of the promise: "I will send Him (the Comforter) unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."¹

Conversion is, in an especial sense, the distinct work of the Holy Ghost. It is man's part to make Jesus Christ known as the Redeemer of the race; it is the Holy Spirit's work to convict of sin and win men to Christ. And so we see but one side of the picture. On the human side, visible to us, are scenes like these:—
A number of ill-clad savages in Africa are seated

¹ John 16. 7, 8.

The Resources

in a semi-circle on the sod. In front of them is a man trained in the schools of England or America. An open Bible is on his knees, and he is trying to make clear to the densely-dark and degraded minds before him the story of Jesus, the Son of God. Or a man is itinerating in Szu Chuan, West China. The natives gather about him in great numbers and eagerly listen to his words about Jesus, and buy his books. Or in a hospital in India a doctor is treating a patient for some dread disease, and at the same time sowing the seeds of eternal life.

This is the visible side of Missionary work. But this is not all of it; for the same Lord and Saviour who has sent the human Missionary to teach men the way of life out of the Book has also, true to His promise, sent the unseen Spiritual Missionary, who is preparing the ground for the seed. And so the visible and the invisible work together, and in no other way can the task be done; for amongst the non-Christians it is especially true, "We wrestle not against flesh and blood."¹

¹ Eph. 6. 12.

McMURTER

God's Fellow-Workers

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

And this is not all, for the true workman receives his messages from this same Spiritual Missionary. Alone with God the messenger gets his message. The Spirit of Truth guides into the truth. He gives wisdom. He glorifies Christ. He takes the things of Christ and declares them unto Christ's human Missionaries. The Spirit-given messages, reaching Spirit-prepared ground, bring forth great and far-reaching results. No other messages are worth delivering; for no others have within them the transforming power which takes hold of a human soul and makes it like unto the image of the King.

Besides preparing the ground and giving the message, the Spirit also possesses the messenger. He therefore removes the fear of man, the dread of death, and the horror of disease, and gives strength, courage, wisdom, power, and unction.

A striking example of this is seen in the case

The Resources

of Simon Barjona. Even after three years of close fellowship with Jesus in person, and soon after declaring that he would die with the Master, he is thrown into a panic at the mere question of a serving-maid, and denies the Lord in the Lord's own presence.

A few days later he is in the upper room and receives the great enduement. Then listen to him as he faces the crowds in Jerusalem:¹ "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you, . . . ye by the hand of lawless men did crucify and slay. . . . Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified"—and whom Peter denied.

There was no fear or cowardice now on the part of Peter; but a straight charge of murder was pressed home upon the very murderers in person.

Or again, see him before the dreaded Sanhedrin,

¹ Acts 2, 22-36, R.V.

God's Fellow-Workers

charging them with the murder of his Lord: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."¹

What has brought about this wonderful change? Verse eight of chapter four explains it. Peter was "filled with the Holy Ghost." And splendidly did he wipe out the stain of the shameful denial.

It was on the day of Pentecost, when the Apostles were "all filled with the Holy Spirit" and spake "as the Spirit gave them utterance,"

¹ Acts 4. 8-12, R.V.

The Resources

that three thousand souls were added to the Church. Note the conditions—a Spirit-given message, a Spirit-filled messenger, and a Spirit-prepared audience. Results — three thousand declaring for Christ.

Referring to the subject of power, Dr. Griffith John, of Hankow, China, says: "Feeling my lack of spiritual power, I spent the whole of Saturday in an earnest prayer for a baptism of the Holy Ghost. On the following morning I preached on the subject. At the close of the service I proposed that we should meet for an hour every day of the ensuing week to pray for a baptism of the Holy Ghost. From fifty to seventy of the converts met day by day, and, confessing their sins, pleaded with tears for an outpouring of the Spirit of God. The native Church at Hankow received an impulse, the force of which continues to this day. The Holy Ghost became a mighty factor to many, and Christ and His power became a living reality."

It was this power alone that sent Lough Fook, the Chinese Christian, into the mines of South America, as a slave, that he might reach the

God's Fellow-Workers

coolies there and preach to them Jesus Christ and Him crucified.

By this same power, too, William H. Murray, of Port Dundas, Scotland, the one-armed colporteur to China received, as he lay resting, the midday vision which gave him the whole system which has enabled the blind folk of China to read the Scriptures accurately, and has led very many of them to Christ.

When Finney's collaborator, Titus Coan, landed on Hawaii in 1835, it was not with blare of trumpet or strains of martial music. It was not with pageantry or pomp, neither was it a much-heralded event, with striking human spectacular attachments. And yet on his first preaching tour the crowds so thronged him that he was sore pressed to find time to eat or sleep. It was no unusual thing to rise in the night to preach to the people who stood at his door famishing for the bread of life, and on one occasion at least he preached three times before breakfast. For over two years, from five to ten thousand people moved into Hilo, and lived there to be near him and to hear the Word.

The Resources

Towns with ten thousand people have grown up in a month through some new discovery in oil, gold, silver, or diamonds ; but here was the unique sight of a city, growing not about an oil well, diamond field, or gold mine, but about a man who had a strange, yet winsome, tale to tell. The Lord had caused a hunger—not for bread, but for the word of truth—in the hearts of the people. It is said that at a signal, night or day, he could gather a congregation of from two to five thousand people. The preacher's message was the justice and love of God, as seen in Jesus Christ. And the Spirit on whom he leaned moved mightily on the hearts of the people. Strange scenes were witnessed. Great crowds would be upon their knees, calling in agony upon God for pardon ; sins of the most atrocious nature would be publicly confessed, and the sinners obtain the peace of God which passeth understanding. Murderers, thieves, drunkards, and adulterers, confessed and forsook their hell-inspired courses, and became bright and shining lights in the Temple of Jehovah. Even the high priest of Pélé—one of the most colossal scoundrels

God's Fellow-Worker:

in history, a thief and murderer on a most gigantic scale—came to the meetings, was convicted of sin by the Holy Ghost, confessed his crimes, and forsook his false gods; then publicly burned his idols, and until death witnessed a good confession for Christ.

Four years after the landing of Titus Coan on Hawaii, there had been received into the Church 5244 souls. On one Sunday 1705 were baptized, and 2400 sat down together and partook of the Lord's Supper.

Few scenes in the history of the Church have equalled this. Thus it has been described: "The old, the decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with divers diseases and torments; those with noses, eyes, lips and limbs consumed with the fire of their own or their parents' former lusts, with features distorted and disfigured, the most depraved and loathsome—all these came hobbling upon their staves, or were led or borne by their friends; and among this throng the hoary priests of idolatry, with hands but recently washed from the blood of human victims, together with the

The Resources

thief, the sodomite, the sorcerer, the robber, the murderer, and the mother—no, monster!—whose hands had reeked in the blood of her own children. These all met before the Cross of Christ, with their enmity slain, and themselves washed and justified and sanctified in the name of the Lord Jesus and by the Spirit of God."

The human factor in this, one of the most thrilling records of Divine power, seemed specially chosen to show how God can perform wonders with the humblest instrument, if that instrument be utterly and altogether placed in His hands for the glory of the King and the coming of the Kingdom. Not by might, and not by power, not by eloquence, or learning, or organisation, or wealth, good as these things are; but by God's Spirit are wonders brought to pass in the spiritual world.

In all human affairs the supernatural and spiritual exert a powerful influence; but in matters pertaining to the erection of the Temple the task is so stupendous that naught but the absolute supremacy of the supernatural can avail. And here, too, is great cause of thankfulness; for even

God's Fellow-Workers

a very poor tool, if utterly the Lord's, and used by the Spirit, may produce results that will outwear the stars.

In 1816, Satan and his forces of evil had prepared nearly one hundred thousand blacks at Sierra Leone, mostly escaped slaves, so evil and degraded that a true description baffles words. Lazy, bestial, lustful devil-worshippers; robbers all, murderers mostly, they had no semblance left to the image Divine. Hopeless ground this for the Gospel; but Satan often overreaches himself. The Church Missionary Society provided the material resources for an effort to quarry, from this awful mass, stones fit for Jehovah's House.

William Johnson, an uneducated German labourer, undertook the visible work, and the Spirit of the living God supplied the power.

Like Titus Coan at Hilo, Johnson preached the love and the justice of God, the hellishness of sin, and its penalty. He was a man deeply taught of the Spirit, and one who depended entirely on the forces of the unseen to bring forth results. He was not disappointed, but saw what few human eyes have ever seen surpassed. Night and day

The Resources

crowds in the woods and upon the hillside could be found pouring out their hearts in prayer, or shouting their praises for salvation, peace, and joy. It was all so manifest the work of God's Spirit, that man could not fail to "see, and know, and consider, and understand, that the hand of God had wrought it, and the Holy One of Israel had created it." The human instrument could hardly have been less adequate to the results.

In these modern days, too, God seems to have expressly gone aside to show what great things He can do through His Spirit, regardless of the equipment at hand.

The great Welsh Revival did not spring from the labours of famous orators or scholars, but plainly and manifestly through instruments but poorly prepared as the world judges these things. And so, too, did He not take from the gipsy's tent an unlettered boy, and by the Spirit's enduement transform him into one of the mightiest soul-winners of this generation? In Korea, also, and in Assam and Manchuria, there are scenes to-day which defy all explanation on the ground of adequate human preparation.

God's Fellow-Workers

Here then is a summary of the resources of the Church—

1. Wealth enough to handle the material side of the undertaking, with hardship to none.
2. The living Word of the living God, sharper than a two-edged sword.
3. The omnipotent power of prayer, moving the Arm that wrought creation.
4. The Holy Ghost with power to convict the world of sin ; to endue the messenger with power and wisdom ; to give the message ; to prepare the hearers ; to reveal, to anoint, to baptize, so that in all things Jesus may have the pre-eminence.

of
al
ip
d,
ng
ct
er
ne
to
at
e-

VI
THE COST

"Christ Jesus, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."—

PHIL. ii. 5-8, R.V.

"Heroes are forged on anvils hot with pain,
And splendid courage comes but with the test.
Some natures ripen and some natures bloom
Only in blood wet soil ; some souls prove great
Only in moments dark with death or doom."

ELLA WHEELER WILCOX.

VI.—THE COST

(α) TO CHRIST.

"Mortal! if life smile on thee and thou find
All to thy mind,
Think, who did once from heaven to hell descend,
Thee to befriend:
So shall thou dare forego, at His dear call,
Thy best, thine all."—JOHN KEBLE.

A summary of Christ's riches—"He became poor"—The cost to the Apostles—To the Martyrs—To the Missionaries—Their heroism—Their self-sacrifice—The cost to the Church—Comparisons with heathenism, and with the converts from heathenism—Paul's injunction—A barn full of turkeys—A summary of the cost of the House—Being on God's plan.

WHAT has this Temple cost to date, and what is it likely to cost before it is finished? These are reasonable questions, and essential, if we are to understand the infinite importance of the undertaking.

There is in one of Paul's letters a striking reminder of the enormous price which Christ paid for His position as the chief Corner Stone of the

God's Fellow-Workers

Temple, and by which He obtained for us the great blessings which have so enriched our lives. Paul says: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."¹ Let us analyse this statement somewhat.

He was rich. Wealth is largely a relative matter. Every country village has its rich man, whose wealth would not exceed a few hundred, or at most a few thousand, pounds. In a small city, a man must have several times as much money before he is counted rich. In a big city, he needs as much again before he is classed as a rich man; and in New York or London, where much of the world's funds and commerce centre, a man must be well on the way for a millionaire before he is said to be rich.

This being so, what then must have been the wealth of that One who lived—not where the cash and credit of this little world centre, but—at the very heart and core of God's great infinite universe, and of whom it could be said, that He was rich!

¹ 2 Cor. 8. 9.

The Cost

How could it be said of Christ that He was rich? Of what did his wealth consist? The New Testament gives us a wonderful inventory of His possessions.

In the seventeenth chapter of John's Gospel is recorded that last great prayer of the Master's. In it He reminds the Father that before the world was created, He shared God's glory. This then is the first item in the inventory of His wealth. He shared through eternity the glory of the Infinite God.

In the same great prayer He reminds God that before the earth was created He possessed the Father's love. The love of the All-Father, from time eternal, was His; and this is the second item in the inventory of His wealth.

In the garden of Gethsemane, He rebukes His warlike followers, and tells them that He could pray the Father and He would send Him legions of angels. During His agony in the garden and after His temptation in the wilderness, angels came and ministered unto Him. From this it is fair to assume that, in the ages before the incarnation, He had the service, love, and fellow-

God's Fellow-Workers

ship of all the heavenly hosts. This is the third item in the inventory of His wealth.

In the first chapter of John we read that all things were made through Him; and without Him was not anything made that hath been made. He was the Creator, and therefore, through all time the absolute Owner of every last atom of material wealth in the entire universe of God. This is the fourth item in the inventory of His wealth.

This, then, is a summary of His riches:

He shared the glory of the Infinite God,
Eternal, Immortal, Invisible.

He possessed the love of the Father.

He had the service and fellowship of all the heavenly hosts.

He was the Creator and, therefore, the Owner of the entire universe with all its wealth.

He became poor. Now it is one thing to be born poor, and a vastly different thing to become poor. Some years ago the writer was driving over the Saskatchewan prairies. We had gone for miles without seeing a single inhabitant; but towards evening we came upon a rude shack to

The Cost

the right of the trail, and drove in to see who the settlers were. We found two young Englishmen who had come out in the early spring and taken up a homestead. On their land near the trail there was a rolling place in the prairie, and they had sliced down the side of the hillock to furnish a rear wall for their home, and then built two log sides and a front, and over all erected a sod roof. One small window let in the light. Holes cut in the clay of the hill formed a pantry; two deal boards made a table; while biscuit boxes and syrup kegs did duty for chairs. And they had the virgin sod for their carpet.

We found they were cultured men, who had by some means lost their wealth, and had come out to Canada to retrieve their fortunes. Do you not suppose that it meant vastly more to them to exchange the luxury of their English home for the deprivation of the prairie shack, than similar limitations meant to a member of the Sioux tribe of Indians who was camping in his tee-pee a few miles farther up the trail? The settlers were once rich and had become poor; the

God's Fellow-Workers

Indian never knew anything but poverty and the tee-pee.

Jesus, with all the wealth that the universe could give, *became* poor. As His wealth was inconceivably great, so His poverty was beyond compare. He, to whom the universe belonged, became so poor that He had not where to lay His head. At night, when His followers went to their homes, He went out, as His custom was, upon the Mount of Olives. On His great missions of mercy He walked. We have but one record of the Master ever riding, and that was on the back of a borrowed beast. No sumptuously furnished express trains or ocean liners carried Him with all the luxury of modern travel.

After the loving service and fellowship of the heavenly hosts, He became so poor in friendship that He had as followers none but a few poor fisher folk; and they to the last man deserted Him when His hour of trouble came. Even before His betrayal, when facing the horrors of the night in dark Gethsemane, His earthly friends were heavy with sleep; and there is infinite pathos in His question, "What, could ye not watch

The Cost

with Me one hour?"¹ Unfriended He stood at Pilate's bar; and then at last, unattended and alone, He trod the *viâ dolorosa*.

"He might have built a palace at a word,
Who sometimes had not where to lay His head;
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
Twelve legions girded with angelic sword
Were at His beck—the scorned and buffeted!
He healed another's scratch; His own side bled,
Side, feet, and hands, with cruel piercings gored.
Oh, wonderful the wonders left undone!
And scarce less wonderful than those He wrought!
Oh, self-restraint passing all human thought,
To have all power and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own."²

Of love and of glory He was utterly shorn.
The angels' "Crown Him! Crown Him!" He
exchanged for the mob's "Crucify Him! Crucify
Him!"; the loving ministrations of the heavenly
hosts for the scourging of the Roman soldiers;
the joys at God's right hand for the horrors of
Pilate's judgment hall; the sceptre and the crown
for the thorns and the cross; Paradise for Calvary:
heaven's glory for earth's sorrow. The sinless
Son of God bore in His body the sins of the

¹ Matt. 26. 40.

² Archbishop Trench.

God's Fellow-Workers

whole world. "The soldiers took Jesus into the palace, and gathered unto Him the whole band. And they stripped Him, and put on Him a scarlet robe. And they plaited a crown of thorns and put it upon His head, and a reed in His right hand. . . . And they spat upon Him, and took the reed and smote Him on the head . . . and led Him away to crucify Him."¹

This is the price Jesus paid for His place as the chief Corner Stone. This was part of the cost to Him of the House that is to be built for Jehovah.

"Under an Eastern sky,
Amid a rabble cry,
A man went forth to die
For me.

"Thorn-crownèd was His head,
Blood-stainèd was His tread,
Cross-laden He was led
To die—for me."

(b) TO THE MARTYRS.

Paul, too, paid a price which to our dilettante age seems high, but to him was a reasonable service and an occasion of rejoicing. "Now I

¹ Matt. 27. 27-31, R.V.

The Cost

rejoice in my sufferings," said this wonderful man, "and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church."¹

He was made, he says, as the filth and the offscouring of the world; five times he received forty stripes save one. Three times he was beaten with rods, once stoned; three times he was shipwrecked; always travelling, constantly in danger, he died at last the martyr's death. This is the price he paid for his place as one of the foundation stones amongst the Apostles and Prophets. Multitudes were led by him to Christ while he yet lived, and his inspired writings have led untold numbers into the light. As a wise master-builder he did a work that has perhaps never been equalled, except by Christ Himself. But the price he paid was his absolute all.

Tradition tells that Matthew suffered martyrdom at a city of Ethiopia.

John is said to have been put into a cauldron of boiling oil at Rome and escaped death. He afterwards died a natural death in Ephesus in Asia.

¹ Col. 1. 24, R.V.

God's Fellow-Workers

James the great was beheaded at Jerusalem.

James the less was thrown from a pinnacle of the Temple and then beaten to death.

Philip was hanged upon a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarian king.

Andrew was bound to a cross, whence he preached to the people until he expired.

Thomas was run through the body with a lance in the East Indies.

Simon the Zealot was crucified in Persia.

Peter was crucified head downwards.

What has the House cost? See yonder ring of blazing torches, lighted to make gay a Roman holiday. Each torch is a pitch-coated Christian, who dies rather than deny his Lord. Hear the shout that rings to the heavens from ten thousand throats. This, too, is a Roman holiday. The Emperor and the populace are making merry in the Colosseum, mightily amused at the sight of the lions rending the Christians. Human lives have been sacrificed by the million in the vain hope of stamping out the "way";

The Cost

but the fiercer the fires of persecution blazed, the more the Gospel spread, and, in very truth, the blood of the martyrs became the seed of the Church.

What has it cost? Read this summary of an edict issued by the Emperor Decius in the early part of the third century: "Let the Governors of the Provinces diligently search out the Christians and punish them by scourging, by burning at the stake, by beheading, by tossing them to the wild beasts, by the dungeon, by seating them in iron chairs heated red hot, by tearing out their eyes with burning irons, or by tearing their flesh from their bones by steel pincers."

Tertullian said: "If the Tiber overflowed its banks, if there were famine or plague, if the season were hot or dry or scorching, whatever public calamity happened, the universal cry of the populace was, 'To the lions with the Christians!'"

It was the pagan historian, Tacitus, who said: "In their deaths they were made the subject of sport; for they were covered with

God's Fellow-Workers

skins of wild beasts, and worried to death, or nailed to crosses, and, when day declined, burned to serve for nocturnal lights."

All through the days of the Roman persecutions and on into the dreary wilderness of the Middle Ages swept the sad, yet glorious, procession of Christian martyrs. Out of the gloom of the Middle Ages it emerges into the blazing light of the Reformation, and in its ranks we see the men who made possible our modern religious freedom, and paved the way for the present world-plans to carry the banner of the Cross to the uttermost parts of the earth.

The fires of Smithfield, the horrors of the Spanish Inquisition, and the holocaust of St. Bartholomew's day made possible, nay, made inevitable, the rise in its might of modern Anglo-Saxon-Teutonic Protestantism.

The days of the martyrs have not ended, and probably never will end until the Lord shall come on the clouds of heaven with great power and glory. Let no man think that these modern times do not produce their heroes. The tales from Mission fields to-day reveal a

The Cost

type of manhood never surpassed in the long annals of the days gone by.

Passing out of the focused light of the Reformation, the procession of martyrs for Christ marches on with steady tread through the years, now narrowing and now widening as satanic fury may dictate; sometimes swelling to tens of thousands in one year as in the Boxer riots, and sometimes shrinking almost to single file, but marching, ever marching, as the Temple rises.

Then there is the living martyrdom that is at times harder to bear than death itself, and this is the call that comes to many on the Mission fields to-day. It is true that some of the homes of Missionaries are comfortable, and their environments pleasant; but many sacrifice all that you and I, in the luxury of modern life, deem essential to anything beyond mere existence.

(c) TO THE MISSIONARIES.

What is it costing the Missionaries to-day? It is costing them much in many ways. They

God's Fellow-Workers

are compelled to bear with a great deal of contumely and much sneering on the part of unfriendly globe-trotters, gin traders and others, whose immoralities and avarice are rebuked by the wholesome, clean, Christ-like lives of the messengers of the Cross. A noted English traveller stated in one of his books that the Missionaries at a certain place in Africa accomplished nothing. The Missionary retorted that his station could hardly be considered entirely useless, as it had been a refuge for the native women from the drunken attacks of the travelling companions of this censor.

But the true Missionary cares little for what the ranks of the evil one think, or what they say of him, so long as he can look up into the face of the Lord Eternal, and hear His voice and see His smile. Like Zinzendorf, the true Missionary would rather be hated for Christ's sake than be loved for his own. And those who know the Missionaries best will agree that, with all their limitations, taken as a body, they are the finest group of men and women that to-day walk breast forward, square heel and

The Cost

toe over the face of God's earth. As Ian Maclaren said: "We second-rate fellows here at home are the militia; a very respectable lot of hard-working men, but just militia! They are the fighting-line; theirs are the medals with the bars; they are our Victoria Cross men."

Then there are the physical sufferings and discomforts of non-Christian lands. The climates are in the main enervating; and there are few Missionaries whose lives are not shortened, and whose days are not burdened by physical suffering, as the outcome. In very truth they are heirs to the cross as well as to the crown.

Little or no heed is paid to sanitation, and the Missionaries in many places rub shoulders constantly with yellow fever, smallpox, cholera, and leprosy. Imagine, if you can, life in a town where the garbage and offal lie about the doorsteps, or rot in the open highway. Imagine travelling with no stopping-places but those swarming with vermin. Imagine awaking in the morning to find a scorpion in your boots or a centipede in your hat. Imagine opening your

God's Fellow-Workers

bed at night to find a snake coiled in the folds of the sheets. Imagine all this, and add thereto the disgusting smells, the gruesome sights, the enervating climate, and the ever-present contagious filth diseases, and you have a fair idea of the lot of many of the Missionaries who have given up the comforts of civilised Christian lands because the love of Christ constraineth them. This is part of the cost to them of the House that is to be built for Jehovah.

To be sure that this is no fancy picture. read what Dr. Mary Pierson Eddy wrote while on a tour to Syria: "The people are all sleeping in booths on stilts over their flat roofs, because the houses are not safe—scorpions, snakes and centipedes are so numerous. I measured a snake brought to me yesterday, and it lacked half an inch of seven feet. We went to take the bandages out of a box of supplies and found a centipede five inches long. No one dare move along our terrace here, even to go to the spring, without a stick. Every kind of crawling insect, bug, and beetle abounds."

Or look at this African picture, drawn by E. J. Glave, the English traveller: "Big moths flutter

The Cost

noisily about your lamp or try to commit suicide in your soup, leaving the fluff of their wings floating on the surface. The jigger burrows into your flesh and starts to raise a family in a little bag beneath your skin. The large brown driver ant marches in swarms of millions with giant ants as leaders and officers, devouring everything they meet from a grasshopper to a goat. They will enter your house, and no matter how well filled your larder was before the visit, it will contain nothing but bones afterwards.

"The white ant destroys your most valuable property, your best trunk, your favourite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out. He will eat a living eucalyptus tree; and when he is in the district, the poles of your house will, in a few months, crumble into dust. Large beetles come from a long distance to see you, and end their journey by striking you in the face. Many insects of smaller calibre settle on your neck, and, when you try to brush them off, sneak down your back."

Rev. Willis R. Hotchkiss, of British East Africa,

God's Fellow-Workers

modestly tells what he has gone through as a Missionary in these words: "I spent four years alone, having buried three of my companions. I had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times by rhinoceri; for fourteen months never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk. I had to eat everything from nuts to rhinoceri. Do not misunderstand me—I am not posing as a martyr. But let me say this, I would gladly go through the whole thing again, with my eyes open to it, if I could have the joy that I had one night of bringing the word 'Saviour' out of the darkness of oblivion and flashing it into another tribe of Central Africa."

"We must march when the music cheers us,
March when the strains are dumb;
Plucky and valiant, forward march!
And smile whatever may come.
For, whether life's hard or easy,
The strong man keeps the pace;
For the desolate march and the silent
The strong soul finds the grace."

Then consider their loneliness, which, as David Hill says, "cuts home like a bleak and bitter east

The Cost

wind." They are deprived—often for months and even years at a time—of the fellowship of those of kindred blood and training. Home-keeping Christians, who have their daily intercourse with friends and kindred, their conventions and their religious services, fail from the very fact of their cheapness to value these at their true worth. Man is instinctively gregarious. By nature and by training he is a social being, dependent in no small degree for his pleasure and his buoyancy upon his associates. Few men can reach their best, intellectually or spiritually, when isolated. This is, perhaps, especially true of the spiritual nature. The men and women sent as spiritual leaders into the dark places of the earth have no helpful environment such as we home-keepers have. Even when they have companionship, it is extremely limited and not of their own choosing. Monotonous and lonely, lonely and monotonous, sum up the lives of thousands.

"Or if the ache of travel or of toil

Would sometimes bring a short, sharp cry of pain

From agony of fever, or blain and boil,

'Tis but to crush it down—and on again."

God's Fellow-Workers

Think, too, of that day which comes into the lives of many when the problem of the education of their children must be settled. To rear them amidst their heathen surroundings and to educate them in the schools for the native children, are experiments too dangerous to be attempted. And so the parents must either send them home to school, or the mother must go with them and leave the husband alone on the firing-line.

Stand at the nursery door to-night, Christian mother in the homeland, and look upon the sleeping bairns, and imagine, if you can, what it would cost you to send them away for years, half round the world, to be trained and educated by others. Think how it would trouble you to choose between this sacrifice and that other one, of leaving the work you love and the side of him whose sworn helpmeet you are. Either choice must wrench hard the heart-strings: and yet this goes on amongst the Missionaries as a regular part of their inheritance. It is a portion of the price that they pay for their place in the great Temple-building plans of God.

T. E. Egerton Shore, Secretary of one of the

The Cost

Canadian Missionary Boards, while on a tour through Mission fields, wrote, not long ago: "I have met Missionaries who are separated from their families for years on account of health, and yet they toil on uncomplainingly for the evangelisation of the world. Wonderful men are these Missionaries. They are the very salt of the Kingdom. All honour to them for their sacrifice—and it is not in vain."

Then, because of the ever-present evidence of physical, moral, and spiritual need, there is a frightful strain on the mind. It is said that two hundred millions of the non-Christians are never quite without the pangs of hunger. Two millions are lepers, and a thousand millions are in dense moral and spiritual darkness. These are the things that burden the heart of a Missionary. Some go down under the strain. And all this must be charged up to the cost of the great Temple.

As Lawrence puts it: "A Missionary is an exile—as when a man is lowered with a candle into foul places where the noxious gases threaten to put out his light. Yet he must explore it all, and find some way to drain off the refuse and let the sweet

God's Fellow-Workers

air and sun do their own cleansing work. He is forced into closest relations with heathenism, whose evil he abhors, whose power and fascination too he dreads."

What is the House costing the Missionaries? One wrote from Persia: "We have given our lives for the people and for the work, and our hearts are here. We suffer countless discomforts. We live in houses amid dirt, and often go hungry because of unpalatable food. We walk in the midst of diseases without number. I have come back with the itch, and my body is broken out in ulcers, showing a run-down system. But we want the Kingdom of God to come quickly, and the people to be enlightened in His law."

Dr. Kerr, of Canton, China, perhaps unsurpassed by any living man as a surgeon, with skill enough to earn ten thousand pounds a year at his profession in London or New York, yet, for the love he bears his Master, surrenders his ambitions and lays his great talent at the Lord's feet in the Canton Mission Hospital. Like Zinzendorf and Tholuck he can say, "I have one passion: it is He, and He alone."

The Cost

"If I had ten lives to live," wrote Bishop Taylor Smith, "I would gladly lay them down for Christ in Sierra Leone, the white man's grave, but, by the grace of God, the black man's resurrection."

James Chalmers, of New Guinea, who was clubbed to death and eaten by cannibals, speaking in Exeter Hall fifteen years before his death, exclaimed: "Recall the twenty-one years, give me back all its experiences, its shipwrecks, its standings in the face of death, surrounded with savages with spears and clubs, with the spears flying about me, with the clubs knocking me to the ground—give it all back to me, and I will still be your Missionary!"

Mary Reed, the cultured American, contracted leprosy while in Mission work, discovered it while on furlough, and then, not daring to bid good-bye to her kindred, went back to spend her life as a leper amongst lepers. Amid physical torture, shorn of all companionship, she labours on, slowly but surely adding to the Temple such as are being saved. The cost to her cannot be told in human speech.

God's Fellow-Workers

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save;
Like Him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame;
They met the tyrants' brandished steel,
The lions' gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God! to us may grace be given
To follow in their train."¹

¹ Reginald Heber, D.D.

The Cost

When we remember the price at which athletes purchase their victories of a day, and compare their sacrifices with those made by Christians at home in order to win eternal victories for Christ, we are amazed at the deadly apathy which pervades the ranks of the redeemed.

A prominent journalist, writing under the caption of *The Thorny Crown of the Athlete*, says: "Nine times out of ten his victory is achieved only after exquisite physical and mental suffering. Often the anguish is so terrible as to make him shudder at the thought of another such ordeal. A case in point is that of the Toronto sculler who won the world's amateur championship at Henley a few years ago. According to his own statement, he was unconscious from agony for the last part of his killing journey. His chief opponent was lifted out of his shell with blood streaming from his mouth and nose.

"Sherring, the Marathon winner, admits that in a race of this kind the runner goes on his nerve after the first ten miles. During the

God's Fellow-Workers

last five miles he is a mad man, driven desperately on by the conviction that to be overtaken means annihilation. It is within the mark to say that the last hundred steps of the journey cause as much suffering as would an equal number of lashes with a whip.

"The last Yale-Harvard boat race provided a sight that will not soon be forgotten by those who saw it. Yale lost, and passing the last flag three minutes and a-half after Harvard, every one of the eight trained athletes, his nerves shattered, wept aloud. The stroke collapsed, almost lifeless, on his oars; two others were in nearly the same plight; and the rest fell asleep where they sat. The winners were so weak that they could not lift their oars out of the water. In fact, the nearer a man will come to suicide, the more successful will he be as an athlete, and the warmer will be the admiration for him on the part of the general public."

In the main, men give their lives for that which they deem the most important. To most men the bread-and-butter problem bulks so large

The Cost

that of necessity a great portion of their time must be devoted thereto. Beyond the need of the mere necessities and helpful comforts of life, there lures the hope of wealth, and to this mirage many pay the homage of utter sacrifice. Home and health; mental and spiritual growth; and whatsoever else would hinder, by taking time, are all sacrificed on the altar of Mammon.

On the other hand, to make Christ known in the dark places of the earth, thirty to forty millions of Christians, who own the great mass of the world's wealth, dole out £4,500,000, or not quite 2s. 6d. per head per year. It has been truly said that "there are millionaires on earth who throughout Eternity will be poorer than the children of the almshouses."

O Master! Thou to whom an equality with God seemed not a thing to be grasped when weighed in the scale with man's redemption, and who didst give up Thy home in the heavens, Thy glory at God's right hand, and, at last, life itself amid the indignities and horrors of Calvary, forgive, we pray Thee, our utter meanness. Give to us true visions of Thy plans for the world,

God's Fellow-Workers

and our place therein. By the power of Thy grace fit and use us for Thy glory.

(d) THE COST TO US.

What has the building of the House for Jehovah cost us? That is a fair question. Let us think it over.

How much of our time has it cost us? How many evenings, when it would be pleasant to read by the fireside, or profitable to work in the office, or convenient to attend this or that lodge, club, or political gathering, have we spent in work, or in planning, for the widening of His Kingdom? How many hours in all our lives—in obedience to the King's command—have we given up to prayer, for the thrusting forth of labourers into the harvest field?

How much has it cost us in the comforts of life? Has our work for the Kingdom ever caused us to deny ourselves one single luxury, or even comfort? Have we ever had the delight of going without things that others might have the unspeakable gift?

The Cost

"One of the saddest moments in my Missionary experience," says Rev. W. Remfry Hunt, F.R.G.S., "was on the occasion of my being asked by a heathen devotee the pertinent question: 'In contrast with our humble worship of the *pusahs* — heathen deities — how much per cent. per capita do your enlightened and honourable countrymen give to their heavenly religion?' It brought the blush of shame to my face and silenced me. Many of the heathens are assessed at twenty per cent. of their income. In the light of all the joys, the culture, the temporal blessings, the spiritual light and life that are ours, what shall we reply to this burning question inspired in a heathen breast?"

The are that new converts from heathendom put us to the blush with their gifts to the Kingdom. A young girl on the west coast of Africa sold herself into life servitude to a planter for a few shillings, and then placed the entire sum in the hands of the Missionary for the spread of the Gospel. In Korea, Pai Hi Il, a convert from darkness, sold his bullock for thirty yen, and with the proceeds the church

God's Fellow-Workers

which the community could not finish was completed. He and his brother then took the ox's place at the plough, while their old father guided the blade, and thus they tilled their fields.

Two million Christians in the non-Christian lands, out of their poverty gave last year for Missionary purposes some £960,000, or an average of 10s. each—nearly a quarter as much as forty millions of Protestant Christians, the wealthiest people in Christendom, gave. In Christendom, out of our superfluity and meanness we give an average of 2s. to 2s. 6d. per head. In non-Christian lands, out of their want and love, they average 10s. per head, or at least four times as much.

Some there are amongst us who give unstintingly of their time and money; but the most of us do not count for much in the world's redemption. Someone has said: "The great causes of God and humanity are not defeated by the hot assaults of the devil; but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's

The Cost

causes are not destroyed by being blown upon, but by being sat upon."

And it is because the many do so little that the few have to do so much. It is because we refuse to sacrifice that which ministers to our comfort, luxury, or vanity, that others must of need sacrifice even to life itself. If each of us did his fair share, none need do more than his share. If all of us had the vision, none would have the burden. The mass could lift the load with ease; but the few do what is done with aching backs and weary frames. The work has lagged because the mass of Christians have been unwilling to sacrifice. Men and brethren, this ought not so to be! Would that we all had the spirit of the army veteran, who was introduced to an audience as a man who had lost a leg and both arms in the service of his country. On rising to speak, he surprised his audience by saying that the introduction was wrong, as he had lost nothing in the war. Said he: "I did not lose a leg and two arms in the war. When I enlisted in the army, I gave myself entirely to my country; and what I

God's Fellow-Workers

have left over at the close of the war is all clear gain to me."

Paul, in advising the Corinthians in regard to their Missionary offerings, said that each should give "as he may prosper." A real revolution this would work in the Church of Christ, if it were followed by all.

Scores of good people are giving the same amount annually to Missions, in this year of grace, that they gave ten or even twenty years ago, although in the meantime their prosperity has been conspicuous. In fact, not a few have never changed the amount of their offering from the day they made their first modest beginning.

Some time ago, the writer was in a rich country district holding Missionary Anniversary Services, and after the morning service he was taken to a near-by farmhouse for dinner. This farmer had begun for himself, a score of years ago, on a small farm, with a large mortgage. He was a capable man, and, with God's blessing, he prospered. He added field to field and barn to barn; his herds and his flocks multiplied; his bank account

The Cost

grew, so did his mortgages; but now instead of being the mortgagor he was the mortgagee. When he started for himself, he gave two dollars a year to Missions; and, in his circumstances, this was a fairly generous offering. But, unlike his acreage, his flocks, herds, and bank account, his offering did not increase. He still gave two dollars a year to save the world.

All through the dinner the thought kept recurring—this man has not given as he prospered.

After awhile we went out to hook up our horse; and in passing a large building, the farmer threw open the door and revealed row upon row of plump turkeys. As we looked in, the farmer said: "My wife sold one hundred this week for two dollars each, and there are one hundred and fifty more to be sold." And then he nonchalantly added, "We expect to get two dollars each."

Two dollars each for the turkeys, and only two dollars to save the world—just the price of one poor turkey out of two hundred and fifty of them, on a farm full of all kinds of wealth, all of it the Lord's!

God's Fellow-Workers

Had he given the whole barn full of turkeys, it might not have meant so much as the first two dollars did. That is, it would not have been so large a proportion of his wealth. Of course, it would mean more to him, as it would pull harder on his purse strings. But had he from the first obeyed Paul's injunction, and given as he prospered, then he could that day have seen, with joy unspeakable, the value of every turkey in the barn drive off in the pastor's buggy. His only regret would have been that the barn was not larger, and the turkeys fatter. Yet this man was a Christian, and would cheerfully admit—theoretically—that he and his possessions were the Lord's.

Bishop Bashford was right when he said: "The entire problem involved in the Christianisation of the race is the overthrow of selfishness in the human heart and the enthronement of Christ therein."

It would seem that many of us are not unlike Louis XI. of France, who executed a solemn deed and covenant transferring the ownership of Boulogne to the Virgin Mary, and then

The Cost

he thoughtfully added a clause to the deed, reserving to himself all the revenues therefrom. Theoretically, we are the Lord's; but we spend our time seeking our own kingdom, not His. Theoretically, we hold fast the truth that "Whatsoever is under the whole heavens is the Lord's" but we carefully reserve to ourselves the revenues from that portion which we hold.

The cost of the House that is to be built for Jehovah up to date has been—

To God: His only begotten Son.

To Jesus: Gethsemane and Golgotha.

To the millions of martyrs: Life.

To the Missionaries: Their all.

To the Christians at home: About half-a-crown per head per year.

To YOU? What have you done to date?

May your answer satisfy you in that day when the Lord shall say "Inasmuch."

We have seen what the task has cost to date, and, financially at least, what it will cost to finish; but the financial cost is far and away the least important part of the cost.

God's Fellow-Workers

It will cost life—much life—to finish the task. It may be your life, and it may be mine. It will cost utter and uncompromising obedience and devotion to the Saviour. It will mean on the part of many a sinking of self, in order to allow the Master full freedom of choice. Mrs. Howard Taylor's prayer was, "Anywhere but China." But the Lord chose China, and joyfully she accepted the choice, and wonderfully has she been used and blessed.

Absolutely invincible is that one who, with both feet solid upon the Word of God's eternal truth, can look into the heavens, and from the inmost centre of his being say: "God is my Father, Christ is my Saviour, the Holy Ghost is my Guide, and I am on God's plan." Being on God's plan is the one supreme thing in life. That being settled, all else will sooner or later fall into place and work together to carry out His Sovereign Will. George Macdonald has thus beautifully expressed it—

"I said, 'I will walk in the fields';
He said, 'No, walk in the town.'
I said, 'There are no flowers there';
He said, 'No flowers, but a crown.'

The Court

"I said, 'But the sky is black,
There is nothing but noise and din';
But He wept, as He led me back.
'There is more,' he said; 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say.'
He answered, 'Choose to-night,
If I am to miss you or they.'

"I pleaded for time to be given:
He said, 'Is it hard to decide?
It will not seem hard in heaven,
To have followed the steps of your Guide!'

"I cast one look at the fields,
Then set my face to the town.
He said, 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine,
And into my heart came He;
And I walk in a light Divine,
The path I had feared to see."

UNIVERSITY OF MICHIGAN

LIBRARY

1967

VII
THE PROGRESS

"Time worketh ; let me work too.
Time undoeth ; let me do.
Busy as time, my work I ply
Till I rest in the rest of eternity.

"Sin worketh ; let me work too.
Sin undoeth ; let me do.
Busy as sin, my work I ply
Till I rest in the rest of eternity.

"Death worketh ; let me work too.
Death undoeth ; let me do.
Busy as death, my work I ply
Till I rest in the rest of eternity."

H. BONAR.

VII.—THE PROGRESS

The crucifixion of Jesus—His triumphant resurrection—His ascension into glory—A long dark night—The Gospel preached by the Apostles—Antioch the starting-point for the Foreign Missionary Movement—Its advance through the centuries—The Gospel in India—The Islands of the Pacific—Japan—China—Africa—Korea—Madagascar—Manchuria—A General Summary of Progress—Union Movements.

(1) EARLY CENTURIES.

IN the fading twilight of that awful Friday, as John the beloved disciple and Mary the Master's mother came down from Golgotha together, leaving the Hope and Desire of the ages nailed to the tree, it looked as if evil had utterly won, and as if chaos and ruin reigned supreme. It was a dreary ending, surely, to the bounding hope of the Kingdom inspired by the triumphant entry into Jerusalem, when the people "took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the

God's Fellow-Workers

Lord.”¹ It was, indeed, the death-knell to all hope; but especially to the hope that it was He “who should redeem Israel.”

No doubt the message thrilled that day from rank to rank through the hosts infernal, “He is dead”; and if ever the fiends rejoice, they had their day. No doubt, too, with feelings of awe and wonder the ranks celestial passed on the message, “He is dead.” Part of earth with hopeless sorrow and part with fiendish joy; hell with grim rejoicing, and heaven with awe and wonder, gazed that day on the strangest spectacle ever seen in the universe—God crucified!

The Kingdom had vanished; redemption had failed; Jesus was dead! But softly: for the end is not yet. Out of the gloom of Friday, out of the ruin of Calvary, out of the tomb where the Master lay, there burst the glory of the resurrection morn.

“Low in the grave He lay,
Jesus my Saviour,
Waiting the coming day,
Jesus my Lord.

¹ John 12. 13.

The Progress

*"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives for ever with His saints to reign."*

Out of the tomb of Joseph of Arimathæa there arose that Easter morning the One who, in the sweep of the centuries, was to hold the sceptre of the world. And when He, a few days later, ascended to the right hand of the throne of God, He left the tremendous task of evangelising the world to a handful of men who had just proven by desertion their utter incapacity. In nothing else did Christ so clearly show His sublime faith in the final conquest of the Kingdom.

And so in this strange fashion—a spectacle to men, angels, and demons—the Corner Stone was laid in the House that is to be built for Jehovah. It was midnight then seemingly, the darkest hour the earth ever knew. A long, dark night has followed. At times the sky has been so overspread, and the storm clouds have rolled so black and so low, that it seemed as if the morning would never come. But all through the ages, amid the darkness and in the stress of the storm at its worst, two things, at least, have been true

God's Fellow-Workers

as the Eternal and firm as the everlasting hills. The first is summed up in this: "The Most High God ruleth in the kingdom of men";¹ and the second runs thus: "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."²

So long as God reigns and His Word stands, there is eternal hope. Though the night be never so dark and the storm beat never so fiercely, though the heathen rage and the nations imagine vain things, still the morning must come; for God reigns, and His Word stands eternal, inviolable.

As we have just seen, the Master had committed the task to a handful of men, who had proven, by their desertion, how utterly unworthy of trust they were. But there were other grave difficulties in the way besides this—difficulties which not only show the sublime confidence of the Saviour, but also in a striking way the transforming influence of Pentecost upon the disciples, making them willing to undertake and able to accomplish the seemingly hopeless task.

Christ was of humble birth, and as a Jew

¹ Dan. 4. 17.

² Isa. 40. 8.

The Progress

belonged to a conquered and despised race. His messengers were of the same blood, and drawn from the ranks of the unlettered and unknown. Neither the Saviour nor His disciples could command attention from earthly rank, race, or wealth. And then the Christ the Apostles preached was dead—had died, in fact, a criminal at the hands of the Roman rulers. In life He was not accepted by the people who knew Him best—neither as the Messiah by the Jews, nor as a teacher by the Romans. The Gospel the Apostles preached was as hateful to the world of their day as it is to ours; not only because it rebuked the whole life and tenor of the age, but also because it proclaimed itself the supreme and only religion.

And yet these men, mostly unlettered, swept through their generation with a power never surpassed and seldom equalled. They traversed land and sea without purse or scrip, mission board or stipend. Following Jesus was to them a passion. To see Him going on before they would go rejoicingly through fire and water, face earth and hell, dare stripes and imprisonment, shipwreck and torture, all the while glorying that

God's Fellow-Workers

they were counted worthy to suffer shame for His sake. They stand as an eternal witness to the truth, that humanity united to Divinity can accomplish any task, however great.

The Jews—ever a proselytising race—undertook the spread of the new faith with marvellous vigour. Philip preached in Samaria, and then sent the Gospel, by the eunuch, down to Ethiopia. Peter itinerated through Azotus to Cæsarea Philippi, preaching as he went, and then made Joppa his headquarters.

Antioch, the capital of Syria, was early reached by the fugitives from the persecution at Jerusalem, and became the starting-point for the Foreign Missionary Movement. It grew rapidly as a Christian centre until, in the year 400, the Christians outnumbered all others in a population not far from a quarter of a million. Through Asia Minor, Pontus, Galatia, Cappadocia, Cyprus, and Bithynia, the Gospel spread rapidly.

Twenty-one years after the crucifixion, Paul and his friends passed over into Europe with the Gospel message. In 64 A.D., Tacitus refers to the Christians as a "vast multitude"; and in

The Progress

the year 100 the cousin of the Emperor Domitian was put to death as a Christian, which goes to show that the faith was making headway even amongst the ruling classes. The catacombs at Rome were begun about this time, indicating that the Christians were in no small numbers.

Through the first, second, and third centuries Christianity made rapid progress; and this in spite of the fact that devils sat on the imperial throne of Rome, and with fiendish cruelty devised excruciating torture for Christ's followers. The Church was young, active, earnest, and heroic. It meant something to be a Christian in those days, and only the truly born again dared to face the outlook. The zeal of the Christians, their love for the sick and suffering, their pure lives, and their intrepid fortitude in the flames of martyrdom kept the Gospel fire spreading.

In the third century, Christianity became the national religion of Armenia. In Alexandria, Cyrene, and Carthage in Africa, the Gospel early made rapid headway, producing such men as Origen, Clement, Tertullian, Cyprian, and Augustine. Early in the third century, Tertul-

God's Fellow-Workers

lian refers to "all the limits of Spain" as believing in Jesus Christ; and into France and Germany the Gospel at this time also had penetrated. Lyons and Vienna were invaded by the messengers of the Cross in the second century; and beyond question the story crossed the English Channel while the Celts were still supreme. Tertullian says that in 208 A.D., "Places in Britain not yet reached by the Romans were subject to Christ." As early as 314, British delegates attended the great Church Council at Arles.

"We have then as an established fact, about which there can be no question, that within three hundred years of the death of our Lord—in the face of conditions that from our human standpoint predicted only failure, and under persecutions that threatened to crush completely the infant church—Christianity spread rapidly and with great vigour from Jerusalem through Syria, across Asia Minor into Persia, south into Egypt, across North Africa into Southern Europe, extending from Constantinople across to Spain, and reaching north over Gaul into

The Progress

Germany, Great Britain and Ireland; culminating, in 313 A.D., in the decree of Constantine the Great, granting to all Christians in the Roman Empire not only free religious worship and the recognition of the State, but also reparation for previous losses. Imperial decrees followed in succession up to 323 A.D., completing the revolution, and the Roman Empire became the defender of the faith and nominally a Christian State."¹

Whether we class the tale of Constantine's vision as a fact or a myth, certain it is that his standard thereafter bore the words "*In hoc signo vinces*," emblazoned upon the all-conquering sign of the Cross.

"Practically within three hundred years that little handful of disciples, which had gathered in Jerusalem in disappointment and almost despair after the ascension of their Lord, had set in motion forces that had led to the general evangelisation of the then known world. In spite of obstacles thrown in their way, and barriers erected to stay their victorious progress, the

¹ James L. Barton.

God's Fellow-Workers

Church had steadily extended her borders until Emperors with their armies had been compelled to recognise the Galilean as the supreme Conqueror."¹

When the pressure of persecution ceased, and it became a safe and honourable thing to follow in the "way," then unworthy and corrupt motives filled the ranks with men who knew nothing of the real meaning of Christianity. The outcome was a waning of the Missionary fire and a tendency to rest content with a self-centred enjoyment of Gospel blessings. The inevitable result was that disputes and heresies filled the Church, and largely took the place of heart loyalty to Christ.

And yet the Divine message is too vital, and the inherent power too great even for imperial patronage and favour to overwhelm. And so, here and there through the centuries, periods of great activity are seen ever making for the final conquest of the world. In the fifth century, St. Patrick, one of the heroes of the faith, conquered Ireland for Christ; Columba took the light to

¹ James L. Barton.

The Progress

Scotland soon after; and in the sixth century Augustine and his forty monks permeated Saxon England with the Gospel. Scandinavia fell before the Cross in the ninth and tenth centuries. Vladimir, the Czar of Russia, officially adopted Greek Christianity for his nation in 938 A.D.

All through these long centuries, although the Roman Empire rose and fell, dynasties appeared and disappeared; the Goths, the Huns, the Vandals, and the Normans, stormed across the scene, all with their hands against the Christ; yet, in spite of it all, the Church of the living God steadily, surely, invincibly continued on its victorious course.

The twelfth and thirteenth centuries tell the tale of the Crusades. Then follows the Reformation. Great as was the work of the Reformers, their attention was so wholly occupied in controversy and self-defence that but little time could be given to the expansion of the Kingdom abroad. The seventeenth and eighteenth centuries were times of stagnation, so far as world conquest goes outside of Europe.

As the eighteenth century closed, the great

God's Fellow-Workers

continent of Africa was practically enveloped in the blackness of heathendom, and no man seemed to care. India was officially shut against the Gospel, and China's uncounted millions were upon their knees to their ancestors. Japan was shut against the foreigner, the Japanese were forbidden to leave the country, and Christianity was outlawed. South America was in darkness, and the Atlantic and Pacific wholly abandoned to deeds of devilry.

When the nineteenth century dawned, nearly the whole of Europe and a part of America had been reached by the Gospel. Much of Europe was dominated by the Greek Church; but it had unfortunately drifted far from the true spirit of Christianity, while Roman Catholicism had become a colossal political machine. Protestantism was thus confined to the British Islands, the United States, Canada, and minor portions of Northern Europe, with the rest of the world either under the blight of a perverted Gospel or shrouded in the awful pall of pagan darkness.

Certainly this was not a bright outlook for the fulfilment of God's great promise, that the

The Progress

knowledge of the glory of God should cover the earth as the waters cover the sea. And yet, though the grass may wither and the flower fade, the Word of our God shall stand for ever.

Just as the eighteenth century was closing, there came into being in England three great Missionary Societies, namely, the Baptist Missionary Society in 1792, the London Missionary Society in 1795, and the Church Missionary Society in 1799. Early in the new century two strong American Societies were formed; namely, the American Board of Commissioners in 1810, and the Baptist Missionary Union in 1812. Other Societies, some of them attached to the various Protestant Churches and some independent, followed, and the Missionary movement of the nineteenth century was under way.

And now let us glance at the outcome of this new movement, always remembering that prior to the nineteenth century there had been practically no systematic effort on the part of the Reformed Churches to evangelise the non-Christians.

God's Fellow-Workers

(2) LATER TIMES.

(a) *India*, being a British possession, received attention first. Carey arrived in 1793, being preceded by some Danish Missionaries. Carey found the greater part of the vast country untouched by the Gospel, with a Government openly hostile to Mission work. Henry Martyn reached India in 1807, and Judson in 1812. In the year 1813, the prohibitory attitude of the East India Company changed to one of quiet unfriendliness, and this in the course of the years changed to an attitude of keen appreciation. Not a few of the high officials were outspoken in their praise of the services rendered to the Empire by the Missionaries. Since the control passed to the British Parliament, the workers have had the fullest protection and sympathy from the ruling power.

Upwards of two million pounds have been invested by the Missionary Societies in Ceylon, Burma, and India, in the purchase of land and the erection of Missionary plant.

The Bible has been translated into over seventy

The Progress

of the most important of the languages, and is now available in their own tongue for the bulk of India's two hundred and fifty millions of people.

The latest available statistics show that there are 4346 foreign Missionaries in India, with a force of 31,931 native pastors, teachers, and preachers. The Protestant Churches in India have upwards of 500,000 communicants, and over 700,000 candidates for membership now under training. Besides this, over 500,000 children and young people are being trained in the Mission schools. Over 550 hospitals and dispensaries treat upwards of 2,000,000 patients annually.

In ten years the Protestant Christians have increased fifty-one per cent., and amongst the various religions of the country Reformed Christianity stands fifth in point of numbers. Nearly 3,000,000 declared themselves as Christians at the taking of the last Government census in 1901; this, of course, including Roman Catholics.

Not long ago, the Christians of all denominations formed the National Missionary Society of

God's Fellow-Workers

India, for the express purpose of a national campaign for the evangelisation of the country. They aim to raise an army of native preachers to spread the Gospel in India, and they intend to secure the needed funds from their own countrymen. No subscriptions are to be solicited from those residing outside of India. This is one of the most significant movements of modern times, and has wrapped up in it a germ of wonderful possibilities.

Another remarkable movement in India is the formation of a Brotherhood of the Imitation of Jesus, whose aim is to win men to Christ by giving up everything for the Saviour's sake. They nurse the lepers and the plague-stricken; they make their home amongst the poor, and minister to the sick and starving. Nothing is too precious to give up for Christ, and nothing is too hard to do, if it but brings nearer the Kingdom of our Lord and Saviour. Their lives are so full of joy and brightness that they do not need to preach; but men ask them about the religion which, in spite of their sacrifices, brings them such radiance.

The Progress

One of the delightful pages in the history of the Kingdom of God upon earth is that which records the winning, in Burma, of the White Karen nation to Christ. Out of the depths of degradation they were lifted as a nation, by the Christ, into the light and joy of this truth: They came over in a body to Christ, and have long had their own churches and native pastors, whom they joyfully support.

Rev. Dr. Rouse, of India, says: "Forty years ago a Government official expressed his belief that the Garos—a tribe in Assam—were so wild, and committed such ravages, that the only thing to do was to extirpate them. The Missionaries of the Cross had a better plan; and now there is no quieter people in our Eastern Dependency than the Garos. A large proportion of the tribe is now Christian, and the Church that has arisen out of this once notoriously lawless people is manifesting increasing earnestness and vigour in the cause of Christ."

(b) *The Islands of the Pacific*.—Nothing in the history of Christianity surpasses in wonder the transformation that has taken place on these

God's Fellow-Workers

islands The work has been well likened to a religious revolution. From paganism, ignorance, and cannibalism of the worst and lowest types, these islands have emerged one by one into the light and joy of the Gospel.

Dr. Rufus Anderson, in referring to this, says: "In less than twenty years Christianity had become the only religion in most of the numerous islands westward, through a space of nearly three thousand miles. Never was there seen an overthrow of idolatry more extensive and complete."

The report of the London Missionary Society in 1868 says: "Sixty years ago there was not a solitary native Christian in Polynesia. Now it would be hard to find a professed idolater in the islands of Eastern and Central Polynesia where Christian Missions have been established. The hideous rites of their forefathers have ceased to be practised; their heathenish war songs are forgotten; and their cruel and dissolute tribal wars, which were rapidly destroying the population, appear to be at an end. More than half the adults are Church members, and they are educating their children, sustaining their native

The Progress

ministers, and sending their own sons as Missionaries to the heathen lands farther West."

The eighty Fiji Islands are Christian, and support their own Churches, which are supplied by devoted native pastors. These same Fijians, but lately emerging from heathenism, gave last year to Foreign Missions more money than all the Protestant Churches of all the world gave one hundred years ago.

In the islands of the New Hebrides, while the work of the Foreign Missionary is not complete, the results have been phenomenal.

(c) *Japan*.—Until 1872 it was a crime for a native Japanese to profess Christianity, and the power of the Japanese Government was used to exterminate all traces of the work of the Roman Catholic Missions of the sixteenth century.

In 1859, six years after Perry had entered Yeddo and concluded a treaty with the Japanese the first Protestant Missionary landed in Japan. It was not, however, until 1873 that the ban upon the Gospel was officially removed, and the Japanese were permitted to become Christians.

Rapid progress was made for years, especially

God's Fellow-Workers

amongst the Samurai, or old military class. A serious reaction took place in 1890, and prevented Christianity from becoming the State religion; thus again meeting the disaster which overtook it when Constantine cast over it his protection and became its head.

For the ten years following the reaction, the additions to the ranks were small but select. Those who came out and joined the unpopular Church were men genuinely converted, and so the spiritual grade was raised. Following that, the growth became healthy and normal.

The Japanese Church is aggressive and independent. Its members are willing to sacrifice for the advance of the Gospel amongst their own countrymen. They have organised Missionary Societies, which they manage and support. These societies not only conduct Japanese Home Missions, but send to China and Korea as well. Christianity means more to them than a sect, and so union movements are on foot, in order to unite for new and aggressive evangelism.

Full religious liberty is enjoyed in Japan, and the entire Empire is open to the Gospel.

The Progress

In the year 1909 there were 400 organised churches in Japan; between 70,000 and 80,000 baptized Christians; nearly 500 ordained Japanese ministers and over 600 unordained helpers, besides more than 200 Biblewomen. There were more than 1000 Sunday schools, training nearly 100,000 children and adults. Mr. Thomas A. Green, a traveller in the Orient, says that "Christianity is wielding a wide and beneficial influence in Japan. Christian schools have done much for education, particularly for girls and women. Christian philanthropy has set the example for the erection of hospitals and asylums for the poor, the diseased, the outcast, and the orphan. The Y.M.C.A. along its social and educational lines has made for itself a place of great usefulness."

Dr. Nakashima, the Professor of Psychology in the Imperial University, says that there are more than a million persons in Japan who are ordering their lives by the Word of God, though as yet unprepared to make a public confession of their faith in Christ. And a Buddhist editor writes: "Look all over Japan; more than forty millions have a higher standard of morality than they have

God's Fellow-Workers

ever known before. Our ideas of loyalty and obedience are higher than ever, and we inquire the reason of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

(d) *China*.—In point of numbers, China is the greatest nation in the world. Yet she conceded no treaty rights to foreigners until the year 1842. Not until the year 1860 was the treaty of Tientsin ratified, which granted toleration to Christianity and allowed foreigners to travel in China.

Here, as in Japan, the Roman Catholics had gone centuries before, but had been banished, and Christianity placed under the ban of the Emperor. Robert Morrison, the first Protestant Missionary to China, reached Canton the 7th September 1807. After residing for a short time outside the walls, he was forced to retire to Portuguese territory in Macao. The second Missionary to reach China arrived in 1813. The London Missionary Society was the first in the field in 1807, followed by the American Board of Commissioners in 1829, the American Baptist Union in 1833, and the

The Progress

Presbyterian Board in 1838. Other Boards followed in succession.

In 1877 there were 13,000 native Christians in China; in 1890 there were 37,000; in 1898 there were 81,000; in 1900 there were 113,000. Then came the Boxer riots and the massacres. But, notwithstanding these things, the Shanghai Conference in 1907 was able to report a total of 178,000 Protestant Church members and 78,528 catechumens. The prophets of that Conference say that, if the Church is true to its opportunity, there will be 20,000,000 Christians in China before the middle of the present century. In 1900 there were 2785 Protestant Missionaries in China, and in 1904 there were 3107. During the same four years, which followed immediately upon the Boxer troubles, the native Church workers increased in numbers from 6388 to 8313, and in 1906 to 9904. There are to-day upwards of 60,000 Chinese pupils in the Mission Schools.

China is wide open to the Gospel, and the various Missionary Boards working there are utterly unable adequately to man their fields.

God's Fellow-Workers

Missionaries in the field are under such stress that many are going down under the load. Doing the work of two men may be all right for awhile; but doing five men's work all the time, under adverse conditions, spells ruin.

Chinese cities are offering to build and equip hospitals, if the Churches will send out the doctors, and to provide churches if we will but send the preachers. This is a new thing under the heavens. Professor Beach says that China offers "the greatest opportunity that has ever allured the Church to the conquest of an open and impressible Empire."

Glance at what one hundred years has done for China. In 1808 there was not one native Protestant there. In 1908 there were 250,000 native communicants and catechumens, with a Christian community of at least a million.

In 1808 Morrison was the only Protestant Missionary there. In 1908 there were over three thousand eight hundred.

There were no native helpers then; now there are nearly ten thousand native preachers, teachers, and other workers for the Christ.

The Progress

Only part of the Bible was then translated into the Chinese tongue; in 1908 over three million copies of the whole Bible in Chinese were sold.

There were no Christian books in Chinese. In 1908, 26,000,000 Christian books and tracts were issued at Hankow alone.

China was officially closed to the Gospel; now the whole of China is open, and the Chinese are eager for the truth.

There were no hospitals then; but now there are upwards of three hundred.

The opium trade was universal; now it is to be abolished, and the limit of its life is ten years from the Imperial decree of 1908.

Foot binding was general; but now the custom is under the ban of the Imperial Court.

(e) *Africa*.—With 150,000,000 souls in dense darkness and overwhelmed in misery, Africa began the nineteenth century. With a deadly climate, a hostile people, and a land in the grip of the slave trade, the Missionaries faced an impossible task from any mere human standpoint.

It is true the Moravians made an attempt to

God's Fellow-Workers

enter in 1736, but soon abandoned the work until 1792, when they undertook it again. The London Missionary Society work began in 1798; the Church Missionary Society in 1804; the Wesleyans in 1811; the American Baptist Union in 1821; and the American Methodists, Presbyterians, and the American Board of Commissioners in 1833.

Upwards of one hundred different Boards and Societies are now working in Africa. They have nearly 3300 Missionaries in the field, of whom 1200 are ordained. The communicants number over 300,000. In the Mission schools are 200,000 African pupils. The Missionaries have a constituency of at least 1,000,000 souls, counting members and adherents. Of the 600 African languages and dialects, the Bible has been translated into 120, either in whole or in part.

Some of the most wonderful victories of the Cross have taken place in this, the most forbidding and sunken of the continents. "There is no spot under the British flag," said Mr. Winston Churchill, "where Missionary enterprise can be pointed to with more conviction and satisfaction

The Progress

as to its marvellous and beneficent results than in the kingdom of Uganda." In truth it does read like a romance. When Bishop Tucker first went to Uganda, in 1890, there were about 200 baptized Christians in the land. In eighteen years he has seen this little band grow into a great host of over 62,000. Upwards of 36,000 were baptized within the five years ending 1908, 9100 of them being won in that year. In 1890 there was but one church in Uganda, that at Mengo; now there are over 1000, with an average Sunday-morning attendance of 52,471.

"In Uganda, as elsewhere, men who once lived lives of debauchery and sin, stand before us with their fetters broken and themselves freed; something of the character of Christ is seen in them, something of His compassion, pity, and love. This—not as the result of contact with so-called civilisation—is wrought by the touch of the Most High, by a supernatural power which has changed the whole current of their lives, transforming, purifying, and sanctifying even the most degraded of Satan's slaves, and making

God's Fellow-Workers

them to be living monuments of the grace and power of the living God." ¹

Korea.—The hermit nation of Korea was closed to all the world until 1876. For six years longer only Japanese were admitted. Death was the penalty for harbouring foreigners prior to this.

In 1884 both the Methodist and Presbyterian Churches of America sent Missionaries to Korea, and some twelve societies are now working in that nation. The Methodists have 41 Missionaries and 35 native pastors, 14,967 Sunday-school scholars, and 24,244 communicants. There are 800 self-supporting churches, and 454 schools maintained entirely by the Koreans in connection with the Presbyterian Mission. This Church had 73,844 adherents at the end of 1908, having added 5423 communicants in that year.

Perhaps no more vivid idea of the work of God in Korea can be obtained than from the following extracts from a letter written from Kong Ju, Korea, by Robert A. Sharp, a Canadian Missionary, to his mother not long ago:—

“The work of the Lord is spreading like wild-

¹ Bishop Tucker.

The Progress

fire. Every day we are worried half to death by the number of inquirers after the truth. They come before sunrise and after ten at night, asking, 'Where is the shepherd? We want the truth.'

"It is an awful task, and none but the Almighty can accomplish it. Oh that I could multiply myself a hundredfold! Twelve new churches were established last month, and many are waiting. The harvest is tremendous, and the waste must of necessity be great. Last month I received unsolicited the names of one thousand souls wanting to believe, and urging me to send a teacher. Only two years on the field, and yet I am alone in a great territory over a hundred miles square! I feel sometimes that I must stop; but I will wear down to the end, and then the Board will send a new man. It is no wonder we die!

"A man sat by me all the day, or followed me about, begging that I should send a preacher to his village, twenty miles away. He said,

We have been coming twenty miles to worship every Sunday for five months, but now there

God's Fellow-Workers

are too many of us to come. WE HAVE WAITED A LONG TIME. WHAT ARE WE TO DO?'

"These are wonderful times. The other morning, while eating my breakfast, I sold to private individuals over two hundred books. I am completely out now, and it adds an extra burden to see them turn away empty-handed. I could sell two hundred Bibles to-night, if I had them. We cannot get Bibles in the native tongue half fast enough.

"It is all too wonderful for me to realise that it is true. I have to check myself to see if I am not overstating. And yet in a month more I will have one hundred churches on my hands. What am I to do? If some go bad it will not be strange. If I travel every day for a year I cannot see them all, and before three months are up, if things go on as they are, there will be one hundred and fifty of them. Surely God knows what I should do, and will reveal some plan."

In less than a month the Missionary died, done to death by overwork.

Madagascar.—In 1818 two young Welshmen,

The Progress

David Jones and Thomas Bevan, each with a wife and baby, left England for Madagascar under the auspices of the London Missionary Society. In less than two months five of the party fell victims to the deadly Malagasy fever, which infects the lowlands of that island. David Jones alone survived, and he was joined by fourteen others during the next eight years; and they, as the years passed, were still further reinforced.

Eleven long years they laboured without baptizing a single convert. And then, as soon as the people began to accept the Gospel, the Missionaries were banished and the persecutions began. The grounds for persecution were summed up in a charge preferred against the Christians before the chief judge of the island in 1835, as follows :—

1. They despise the idols. 2. They are always praying. 3. They will not swear by the opposite sex. 4. Their women are chaste. 5. They are of one mind in regard to their religion. 6. They regard the Sabbath as a sacred day.

Many were put to death in the most cruel fashion; but so triumphantly did they meet their

God's Fellow-Workers

end that the executioner of Rasalama, one of the first martyrs, exclaimed: "There is some charm in the religion of these white people, which takes away the fear of death!"

On the 9th day of July 1840, nine were martyred. On the way to execution it is recorded that they passed the house of David Griffiths, their beloved Missionary, who had returned to the island as a trader in the hope of being of use to the Christians. "They looked at me and smiled," he said, "and their faces shone like angels."

In 1837 there were two thousand adherents of the Christian faith. Then when the Missionaries were banished, and because of the persecutions, these native Christians scattered and went through the length and breadth of the island proclaiming the Christ, having no help but their Bibles and their Lord.

In 1862, when the Missionaries, under Rev. William Ellis, returned to the island, there were found no less than forty thousand adherents to the faith, or an increase of twentyfold. And this, let it be repeated, was in spite of fierce

The Progress

persecution and without the aid of the
Missionary.

"The wind that blows can never kill
The tree God plants ;
It bloweth east, it bloweth west,
The tender leaves have little rest—
But any wind that blows is best.
The tree God plants
Strikes deeper roots, grows higher still,
Spreads wider boughs, for God's good will
Meets all its needs.

'There is no frost hath power to blight
The tree God shields ;
The roots are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night
Till, sweet to taste and fair to sight,
Its fruit it yields.

"There is no storm hath power to blast
The tree God knows ;
No thunderbolt, nor beating rain,
Nor lightning flash nor hurricane--
When they are spent, it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows."

Manchuria.—Referring to the wonderful work
of the Spirit of God in Manchuria, the Rev.

God's Fellow-Workers

Walter Phillips, of the Presbyterian Mission, recently wrote: "The revival goes on, and whereunto it will grow, no man can yet tell. The whole Manchurian Church seems stirred to its depths. The leading men are transfigured, and their ideas of sin and prayer have moved as from pole to pole; the members are one and all filled with a new zeal to go forth and tell their friends and neighbours. The girls, under charge of some matron, spend their half-holiday in tramps to outlying villages, where they gather the women together and preach and pray half the night. In hospitals and public institutions old jealousies and frictions are swept away, and the workers meet daily to pray for their own weak hearts and the coming of the Kingdom. Enemies have been reconciled, old feuds healed, gamblers have been restored, opium smokers reclaimed, and men made new. This year will see a vast ingathering."

A GENERAL SUMMARY OF PROGRESS.

A general summary of the work done in the nineteenth century may help us to grasp the

The Progress

fact that we are living in a new day of world conquest.

In 1808 there were only seven Missionary Societies. In 1908 there were over five hundred.

In 1808 the total givings of Evangelical Christendom to Foreign Missions were under £10,000. In 1908 they totalled £4,500,000; in 1910, they are £5,000,000.

In 1808 fewer than 7000 Protestant communicants had been gathered from heathendom. One hundred years later there were 2,056,173, with a total Christian community, adding the adherents, of 4,285,199, and increasing at the rate of more than 450 every day.

In 1808 there were no Women Missionaries. In 1908 there were 4397.

In 1808 only about one-fifth of the human race had the Bible in their own tongue. In 1908 nine-tenths of the race had the Word of God in their vernacular.

In 1908 there were 1,290,583 scholars being trained in 28,164 Christian schools.

The Missionary income from the foreign field in 1908 was £960,000.

God's Fellow-Workers

The native workers now number 98,955.

It took about one hundred years before 1896 to win the first million converts. The second million were won in twelve years; and, if the record of 1908 is maintained, the third million will be added in six years. But there is every reason to believe that each year will see a rapidly increasing number coming out from the darkness.

UNION MOVEMENTS.

During the past quarter of a century certain great union movements have taken place, which have laid upon the Christian conscience, in a new way, the absorbing privilege and high duty of this generation to evangelise all the world.

The organisation of the women of Christendom into their various Women's Missionary Societies meant an incalculable blessing to the women and children out in the darkness, and an almost equal blessing, too, for the Home Church.

The Student Volunteer Movement, with its motto, "The Evangelisation of the World in this Generation," has called an army into the

The Progress

field, and has another army in training. It has filled the colleges of Christendom with a new and thrilling sense of the Divine call to service. It would be hard to overstate the value of this movement to the Kingdom.

Then came the Young People's Forward Movement for Missions, organised by Rev. Dr. F. C. Stephenson, of Toronto, which has spread through nearly all the Evangelical Churches of Anglo-Saxondom. It awakens an interest in Missions in the young manhood and womanhood of the land, and educates the future leaders of the Christian Churches, giving to them a true vision of the Great Commission.

Then, last, there arose the Laymen's Movement for Missions, which endeavours to arouse the mature men of the Church, who could readily provide the means, if they would, so that all men everywhere might have the same offer of eternal life in Jesus Christ that they have had. This movement, if it avoids the spectacular, and does not lean too hard on the arm of flesh, in the form of high names and big bank accounts, may yet do a good work for the Kingdom.

God's Fellow-Workers

The Apostolic Church was numerically weak, poor in this world's goods, low in the social rank, handicapped by race prejudice ; she faced the lions, the stake, and the cross : yet she swept triumphantly through the known world. In about one hundred years after the death of Christ, Justin Martyr wrote : "There exists not a people, whether Greek or Barbarian, or any other race of men, by whatever name or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents or wander about in covered wagons, amongst which prayers are not offered up in the name of the crucified Jesus to the Father and Creator of all."

The twentieth century Church, on the other hand, is great in numbers, overflowing in wealth, high in social rank, and she dominates the leading nations of the world.

Remembering these things, then and now, is it vain to believe that the Church of to-day will finish the task, and make Christ known to all men in this generation ? She can do it, and we believe she will.

Search as you may, you can find no other age

The Progress

like ours. History has no parallel. It stands in a class alone—*sui generis*. Judged by any standard, viewed from any angle, this is the day of opportunity. The homely Saxon "now" is inscribed in flaming letters above all portals. This is truly—

"An age on ages telling,
When to be living is sublime."

Never before has the day been ours, and never again will it return. Failure to go up and possess the land for Christ will mean a future of shame, sorrow, and endless disgrace. Once lost, the opportunity, so far as we are concerned, is lost for ever. If we fail now, there will be no second chance. The sun sets and the night comes—the day returns no more. Other days will come, but not with to-day's golden chances. If we fail, Satan wins. Jesus has trusted us as no others were ever trusted.

The call is "now." Now! for the night cometh. Never before has the world been open to the Gospel. No other generation ever faced our opportunities. But now it does happen, in God's great love-plan for mankind, that we, the men of



(ANSI and ISO TEST CHART No. 2)



1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

God's Fellow-Workers

this new century, are facing a call to carry the good tidings to all the world in our day. The world is open, and the races are waiting.

One billion non-Christians, with their innumerable needs, look to us for the Gospel. They need preachers, and places in which to preach. They need teachers, and places in which to teach. They need doctors and nurses, and places in which to heal. We have the preachers and churches, teachers and schools, doctors, nurses, and hospitals; and they have practically none. Their minds are receptive and their souls open. The fields teem with ripened grain. And now is the only day.

If we wait a decade, it may be too late; half a century it will be hopelessly, irrevocably too late. This generation will have gone—and we also, to face our Judge and explain our failure.

the
The

mer-
they
ach.
ach.
hich
hes,
and
heir
The
the

half
too
we
ire.

VIII
INTENSELY AND PURELY
PERSONAL

"Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."—2 Cor. 8, 9.

"We are living, we are dwelling in a grand and awful time,
In an age on ages telling. To be living is sublime.
Oh! let all the soul within you for the truth's sake go abroad.
Strike! let every nerve and sinew tell on ages, tell for God."

BISHOP COX

VIII.—INTENSELY AND PURELY PERSONAL

HOW MUCH OWEST THOU ?

For material things—For domestic happiness—For sins forgiven—
For adoption into the family of God—For the privilege of
Prayer—For the presence and guidance of the Holy Spirit—
For the hope of eternity—Our attitude toward God—"Levy
in Mass"—Harmony with God's great plans for the race.

"IN an Eastern story," says W. L. Watkinson,
"we read of a traveller who arrived in a
country where the children played at marbles with
diamonds, rubies, emeralds, and other precious
gems. 'These are doubtless the sons of some
powerful king,' said the traveller, as he bowed
respectfully to them. The children, laughing,
soon made him perceive that they were the
street boys, and that the gems were only the
pebbles of that country. Which things are an
allegory. The purest gems of truth are the
commonplaces of our age and country. Our

God's Fellow-Workers

babes hear from their mothers' lips dearer words than Plato knew. The street boys are familiar with magnificent truths that prophets guessed but dimly. The trite teachings in rustic congregations are so mysterious and splendid that angels let down their wings to listen. And because the knowledge of these highest truths is so familiar to us—because the rubies, emeralds, and diamonds of the Gospel are the pebbles of this wealthy land—therefore we are tempted to despise them and to be blind to their fruit, and to make playthings of them, and to throw them away."

It is recorded, in the ages long ago, that a certain steward, for reasons of his own, called his lord's debtors to him one by one, and said to each in turn, "How much owest thou unto my lord?"¹ This is a question which we do well to face to-day. We must face it some day. Much better to face it while we are still on settling-ground.

If the Holy Spirit will but burn it into our hearts until we realise our debt, and we see in it

¹ Luke 16. 5.

Intensely and Purely Personal

a call to offer ourselves in return, then indeed may we look for such a sweep in things spiritual that the eastern sky will glow with the coming day.

In material things—how much owest thou unto my Lord? How much of the wealth of Christendom is due to Christ? Is it not true that the most valuable asset, from a hard cash standpoint, that we have, is the Gospel of our Lord and Saviour Jesus Christ.

Take any town or city among all English-speaking peoples—shut up the churches, burn the Bibles, get rid of the preachers, and forget the Christ. Not long would it be before "Closed for stock-taking" would be posted upon the stores, and "To let" upon the houses. The town would be upon the bargain-counter in a few years, and most of its wealth, both real and personal, would vanish. Even men of the worldly sort know and admit the cash value of the Gospel. Not long ago a church was projected in a certain city, and the pastor was approached by an agnostic who owned a good deal of vacant land in the neighbourhood, who said, "You know that for myself

God's Fellow-Workers

I have no use for your church or your religion; but if you will build near my land, I will give you two hundred dollars." Even he recognised that the church would enhance the value of his property, and he was willing to pay for it.

If the men of Christendom, in and out of the Churches, who own the real estate of Christian lands would but admit the truth, that their greatest hard cash asset is the Gospel of Christ, and be willing to pay a reasonable annual interest on the profit they derive therefrom, then the Church would have the money needed for all its far-flung plans of world conquest. Never again would there be hurled at her that most unjust of all unjust charges, that she is always begging for money. We are rich to-day in material things, because Christ became poor. The bulk of the world's wealth is in the hands of the Christians.

The writer was in New Orleans some time ago, and while there called upon a prominent journalist who, on hearing that he was on his way to Central and South America, swung about in his chair and said, in no tones of gentle courtesy, "Why, man, you are a fool. neither life nor

Intensely and Purely Personal

property is safe in those lands." And why? Because they do not know our Christ, and do not live by His Gospel. Their civilisation is not based upon His teachings. The same could be said of London, New York, Toronto, Liverpool, or Melbourne, were it not for the Gospel of our Lord and Saviour Jesus Christ. That alone gives stability and safety to our social and commercial life.

How much owest thou unto my Lord—in hard cash?

Then how much do you owe to Christ for your home? A large audience was once listening with critical ears to the rendering of a high-grade classical concert. The great orchestra, with perfect precision, wonderful finish, prompt attack, exquisite shading, and strict attention to all the finer æsthetic points, had threaded its way through half a dozen numbers, but had failed to stir the two thousand odd critics. Then, by way of change, it broke into the air of an old song which the human heart will never let die.

For a few bars the audience sat as though

God's Fellow-Workers

spellbound, and then with one accord rose, and without signal or warning took up the words—

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek though the world, is ne'er met with elsewhere."

Needless to say, that was in a Christian land. It could not have occurred in any but a Christian land; for there are no homes outside of Christian lands. Indeed, even the word "home" is not found save in the languages of Christendom. The nearest approach to home that the Chinese have in their truly wonderful language is the sketch of a hog reposing beneath a roof-tree. Imagine, if you can, a Chinaman singing, "A charm from the skies seems to hallow us there."

How much, then, for your home do you owe unto my Lord? How much for the place where from your earliest days you heard of Jesus and of His great love? How much would you take to blot out from your life and character the influence of home and all the sacred memories

Intensely and Purely Personal

of its sweet and mellowing days? You owe that much at least.

"How much owest thou?

For years of tender, watchful care,
A father's faith, a mother's prayer,
How much owest thou?

"Aye, sure the babe is in the cradle blest,
Since God Himself a Baby deigned to be,
And slept upon a mortal mother's breast,
And bathed in baby tears His deity."

For the fact and the knowledge of sins forgiven how much owest thou unto my Lord?
There was a time when as an alien from God you carried a burden of sin. It may be you were not a great sinner; but yet the load grew heavier year by year, and you knew it to be heavy enough to separate you eternally from God. You staggered on with your load, until one day, at an altar, or out under the stars, you saw the Master, and you heard His pardoning voice. You knew that God for Christ's sake had pardoned your sins. The burden vanished, the load disappeared, joy took the place of fear, and thenceforth you have walked with God. The peace that followed cannot be expressed in terms

God's Fellow-Workers

of time and space, nor can it be valued with the things of the here and the now. This peace would be cheap at the price of the universe.

"Heaven above is softer blue,
Earth about is sweeter green,
Something lives in every hue
Christless eyes had never seen."

What is it worth to you to know that God, the Eternal One, who is alike Almighty and All-loving—is your Father? Sometimes the night is dark and you are fearful; sometimes the future is enveloped in mist, or blocked with impassable barriers; or you stand by the river as the stream flows by, and have neither boats nor bridges. Across the river the great cities rear their battlements to the skies, and the enemies stalk as giants. Dangers, disasters, and foes, all lurk in your pathway. But whether it be the blackness of the midnight, the clouds that veil the light, the mists that hide the future, the blocked pathway, the swift flowing river, the high battlements of the enemy, their giant size, dangers, difficulties, foes, or disasters—nevertheless, the Lord God of the heavens is your Father.

Intensely and Purely Personal

He created all things, and He can control them. Jehovah will go before you, and the God of Israel will be your reward. He must step aside before anything human or inhuman can reach you.

Out of the darkness of the night a small voice came: "Father, I am frightened. I have had a dream, oh, a terrible dream. Come in here with me." What is it worth to you, in the blackness of earth's long night, when oppressed and full of fear, to know that through the darkness you can hear the Father's voice saying: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."¹

The writer has a little boy who is somewhat timid. The other summer we were leaving home for a holiday, but he did not approve of the plan. He loves his home, and would have been content to stay. One day he was putting his mother through rather a severe catechism, and I overheard the following conversation:—

¹ Isa. 41. 10.

God's Fellow-Workers

"Well, mother, will there be a house to live in?"

"Yes, certainly."

"Well, will there be beds to sleep in?"

"Yes, plenty of beds."

"Will there be lots of food to eat?"

"Yes, all we need."

"Well, will—"

And then his mother broke in with, "Now Edward, you must just trust your father; he is going with us, and he will see to it that we have what we need."

What is it worth to you to know that our Father God is Himself planning the future, and has been, and will be, in every scene of life?

The fatherhood of God was revealed by Jesus Christ, and we owe to Him the heartsome comfort of knowing that we are allied to Him who doth provide and not partake. This knowledge is worth more to us than all the capital of all the banks in Christendom would be.

"Behold, I will build me a nest in the greatness of God."

What is prayer worth to you? What is it

Intensely and Purely Personal

worth to know that you can look up into the heavens in prayer, and know that God will hear and answer? What is it worth to be able, when in perplexity or sorrow, to go off alone and pour out your heart before God? It is all in Jesus' name, and through His merits.

The privilege is ours, through Christ, to commune with God; to make known to Him our fears, our hopes, our longings and our plans. It is ours, in fair weather and in foul, to go alone and look up into the face of our Father God, and tell Him all that is in our hearts. He guides, cleanses, rebukes, blesses; He forgives and He wins our loved ones—all in answer to Spirit-inspired, Christ-centred prayers.

The right to pray would be cheap at the price of the universe. That much at least you owe unto my Lord.

How much is the presence and the guidance of the Holy Spirit worth to you?

When He was here upon earth, Jesus said to His followers: "It is expedient for you that I go away." This is a startling statement. Could there be anything better than the presence

God's Fellow-Workers

of the Master? That would surely be the acme of blessing, the climax of earthly bliss; and yet Jesus said that it was good for His followers that He should go away. What the earthly Christ with His human limitations could not do for them, could be done by One yet to be sent. And so Jesus said: "If I go not away, the Comforter will not come unto you; . . . but if I depart, I will send Him unto you."¹

He has come. He is here as these lines are written, He is with you as they are read. He is a living personal presence, clothed with all the plenitude of the Triune God, All-wise, All-loving, Almighty.

The word that Christ used in speaking of the Holy Ghost was "Paraclete"; and the real root meaning of that word is, "One called alongside to help." As we go about our household affairs, puzzle our way through our business perplexities, or face our enemies and our dangers on land and sea, there is One with us, who has been specially called alongside to help. And He is none other than *El Shaddai*, the God who is enough.

¹ John 16. 7.

Intensely and Purely Personal

My way along the street, some years ago, used to lead by a kindergarten. In one wee, timid maiden I was especially interested. She was so timid that every stray dog she met set her heart beating rapidly, each strange man that passed alarmed her, and even the horses on the road filled her breast with fear. But one morning all this was changed. As she ran, laughing and chatting, she was utterly oblivious to danger. The sun was shining, the birds were singing, and the flowers blooming. Strange men, fierce dogs, and noisy carriages passed in steady procession, but she paid no attention and knew no fear. I looked to see the cause, and found that her hand was caught in the clasp of a great strong hand. She was looking up into the face of a man, who was to her the biggest, best, and bravest man that ever walked God's earth, for he was her father. He was the one called alongside to help.

And so, too, alongside the man or woman whose life is hid with Christ in God, there walks One in whom dwelleth all the fulness of the Godhead bodily. He has been sent in accordance with the

God's Fellow-Workers

Father's promise. His mission is to help. For this cause has He been called to your side. "Thou art as much His care, as if, beside, nor man nor angel lived in heaven or earth."

What is it worth to you that this is so? It has a value that cannot be computed in the coin of the realm. For this, how much owest thou unto my Lord?

At what price do you value your hope of eternity? How much money would you take to fill out the following agreement and sign it?

"I [*name in full*] on receipt
of [*fill in price*] pounds, hereby agree
to forego, for ever, my hope of eternity
through my Lord and Saviour Jesus Christ.

[*Sign here*].....

There is no sum that can be named in human terms that would be great enough to induce a man deliberately to sign this, who has ever seen the face of Jesus and heard God's pardoning voice.

Where did you obtain this wealth which you value beyond the power of human terms to price?

Intensely and Purely Personal

You received it directly from Jesus Christ. This much, at least, you owe unto my Lord.

How much then owest thou for—

1. The safety of life and property? Your hard cash debt?
2. Home and its influences?
3. Pardon from the guilt of sin?
4. The Fatherhood of God?
5. The privilege of prayer?
6. The presence and the help of the Holy Ghost?
7. Your hope of eternity through Jesus Christ?

Manifestly you and I are hopelessly insolvent, utterly bankrupt. Our debt is so great that the fifteen hundred million souls on earth to-day could not pay the debt of one soul. Our collective wealth piled in one vast heap could not make one man solvent. The wealth of all of us could not pay the debts of one of us.

What does an honest insolvent do? He calls his creditors together and makes an assignment, allowing his creditors to take all he has and make

God's Fellow-Workers

the most of the estate. He says in effect, "Here are my assets: take them, and pay yourselves as best you can." And that, too, should be our attitude toward God.

This was David Livingstone's attitude when he wrote in his diary, after whispering it to God: "My Jesus, my King, my Life, my All, I again dedicate my whole being to Thee."

"When I stand with Christ in glory
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe."

In 1793, France had fallen upon evil times. The British and the French Imperialists were at Cæsar's camp, forty leagues from Paris, confronted by a beaten and discouraged Republican army. Farther South were the Prussians; and then came the Austrians, the Dutch, and the Spaniards—all upon French soil, and marching towards Paris. In Paris, the capital, there was great disorder. Fear, suspicion, and chaos reigned; and it seemed as though the entire fabric of the Republic was about to crumble. On the 23rd of August the Convention of the French Republic promulgated

Intensely and Purely Personal

a remarkable law—one of the most famous in all history. It was called a decree of "Levy in Mass," and ran in part as follows:—"From this moment until that when every enemy shall be driven from the territory of the French Republic, all the French, and all that France contains, shall be held in permanent requisition for the service of the army. The young men shall go forth to fight; the married men shall forge the arms and transport the supplies; the women shall make tents and clothes and attend on the hospitals; the children shall make lint; and the old men shall be carried out into the public squares to encourage the warriors in hatred of tyranny and love of liberty."

This was no mere paper levy or grand stand parade; but one last desperate, united, heroic effort. As one man the nation rose, and hurled back across the border the British and the Imperialists, the Prussians, the Austrians, the Dutch, and the Spaniards. And then their victorious armies swept on in ever-growing conquest, until the tricolour of France floated from well-nigh every capital city of Continental Europe.

God's Fellow-Workers

This was all done by a bankrupt, but united and thoroughly aroused, nation. They called out not alone their professional fighters, but the entire manhood of the race.

Would to God we might see a movement like that in the Church of the living God. Then would come the days that prophets saw in vision, and saints and apostles have looked for in vain. Suppose that, with the rising of to-morrow's sun, the great world should awake to see in force a new "Levy in Mass," with all the Christians and all that Christendom possesses held in permanent requisition for service in Christ's army—the young men at the front where the battle is the fiercest; the married men equally in the campaign furnishing and transporting the supplies; the women and the children and the aged, all and altogether, in the fight.

What do you suppose would be the outcome? The enemies would soon be driven back across our borders. The Churches would be filled with victorious lives; for nothing helps a man to win victory over the meanness within so surely as

Intensely and Purely Personal

falling in line behind the Saviour in His great plans for this world's redemption. So, too, would the various local churches be united, Spirit-filled, soul-winning forces; for nothing will so utterly banish power-sapping troubles from the churches like falling in line with Christ in His far-flung plans. And then, and then, the blood-red banner of the Cross would float in triumph from every hamlet and hilltop the world around.

And why not? Did He not die for all, "that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again?"¹

Many times mightier than "Dreadnoughts" in a nation's life is its harmony with God's great plans for the race. Would the Protestant nations keep their places as the world leaders, the top-most and the mightiest? Then let them lay deep and solid the foundation of their greatness in their sacrifices. If they fail here, they will go down as the great Powers of the past have gone down; but, if in obedience to God, they belt the

¹ 2 Cor. 5. 15, R.V.

God's Fellow-Workers

globe with Christian Missions, they will stand in glory invincible until Christ shall come.

What wonders we should see in the world to-day if Christ had a Church universal made up of members, who, each for himself, could say: "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ: . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."¹

The appeal to the Church has been too small. Little things have been asked for, and smaller things have been given. Men have been asked for dollars, and they have given dimes; they have been asked for pounds, and they have given shillings. The heroic has been absent in the appeal, and woefully absent in the response. The appeal, in order to reach the heart, must be for the man, and for his time, talents, and

¹ Phil. 3. 7-10.

Intensely and Purely Personal

worldly goods. Ask men for themselves and their possessions for the Kingdom, and they will respond with a full offering. Ask them for their loose change, and they will give you some part of it. Ask them to help the Church to hold her own while the devil holds the balance, and the response will plunge the Mission Boards into debt. But ask men to help the Church to spread the Gospel to every creature now, and the response will be generous enough to enable the Church to finish the task. A touch of the heroic, even in our commonplace age, is needed to bring out the best in men; and such an appeal will never fail. If things are made too easy, the imagination is not aroused, and interest lags.

The large Mission Boards find that their most dangerous and difficult fields are those for which it is easiest to get volunteers; and the same law prevails amongst the men who stay by the baggage. Human nature has not changed much either. David said: "I will not offer burnt offerings unto Jehovah my God which cost me nothing."¹ Christ made no offer of ease and

¹ 2 Sam. 24. 24.

God's Fellow-Workers

luxury to His followers. He plainly told them that persecution, suffering, contempt, and martyrdom awaited them. "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."¹

During the days of the Roman persecutions, the order was given by the Emperor that Christianity was to be stamped out of the army. In Northern Gaul, a centurion received the command that he was to test his men by erecting an image to the Emperor; those who would bow the knee and pour out a libation hailing him as God were to be spared; but those who refused were to be put to death. The centurion knew that some of his men were Christians, and that they were his best soldiers too; but the order brooked no delay. The men were drawn up before the image, and tested one by one.

When the test was over, it was found that forty of the soldiers had stepped aside, refusing to worship the Emperor as God. These, after being given one more chance to recant, and

¹ Mark 8. 34.

Intensely and Purely Personal

again refusing, were divested of their outer garments and ordered to march out upon the lake and there to stay upon the ice until claimed by cold and hunger. Out over the ice they marched, singing—

“Forty wrestlers, wrestling for Thee, O Christ,
Claiming for Thee the victory, and from Thee the crown.”

The centurion caused a huge bonfire to be built on the shore, hoping to lure his men back from death. Before the fire he marched, with strange thoughts surging through his brain. He marvelled at the remarkable story of a Christ crucified and risen, who could so transform His followers that in life they were the best in the ranks, and in death joyful and triumphant.

Late in the night he was standing peering into the darkness and listening to the songs of victory and rejoicing from the men on the lake, when he saw one man detach himself from the rest, and come stumbling over the ice to the fire to save his life and lose his soul. Quick as thought, the centurion's sword and helmet clanged upon the rocks, and he marched out upon the lake to take the traitor's place; and

God's Fellow-Workers

then once again the song went up to the star-set sky—

“Forty wrestlers, wrestling for Thee, O Christ,
Claiming for Thee the victory, and from Thee the crown.”

Give to the men at home, especially the young men, a call out of the commonplace, which will afford a chance to consecrate themselves, their time, talents, and possessions to Christ, and thus have in it a touch of the heroic, and the response will be instant and generous!

The call to the heroic always meets with a heroic response. Make the Gospel hard, and you make it triumphant. If it be a choice between self-sacrifice and self-interest, the former will draw the stronger men. In other departments of life, it is the appeal to the heroic which enlists strong natures. It is said that when Stanley wanted a few young men to go with him on his last perilous African tour, he appealed for volunteers; and within a few days he had hundreds of eager applicants. When the expedition of the *Discovery* was fitted out to attempt to reach the South Pole, an appeal was made

Intensely and Purely Personal

for several men to join the company ; and virtually the entire Chaunel squadron volunteered.

Paul did not shrink from his call, though it was accompanied with the warning : " I will show him how many things he must suffer for My name's sake."¹

Moreover, we see the appeal to the heroic being honoured in the Church of to-day. President Warren, of Boston University, was recently speaking of a sermon he heard preached by a Roman Catholic friar in Milan, who, in appealing to the mothers in the audience to give their sons to the priesthood, pictured with much vividness the hardships of the ministry rather than its delights. A member of the Reformed Church Mission Board recently stated that they were able to get more recruits for Arabia, their most difficult field, than for any other Mission in the world. Professor Roper, of the General Theological Seminary of New York, says that in England in his day the ablest men offered themselves for Central Africa ; and that, so far as he knew, that difficult field

¹ Acts 9. 16.

God's Fellow-Workers

was never undermanned. He adds that fourteen of his own classmates were buried there.

Let it not be forgotten that to appeal to the heroic was also Christ's way. He never hid His scars to win a disciple. "Lord, I will follow Thee whithersoever Thou goest." . . . "Do you know where I am going? I am going to die." He held out no assurance of an easy career or exemption from suffering, sacrifice, and death. The tenth chapter of Matthew is the most wonderful charge ever given by a leader to his followers.¹

¹ John R. Mott, LL.D.

een

the

hid

low

you

ie."

or

th.

ost

his

IX

THE PROSPECTS

"Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?"—JER. 32. 27.

"I am working a work in your days, which ye will not believe though it be told you."—HAB. 1. 5.

"For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, and it will not delay."—HAB. 2. 3.

"For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."—HAB. 2. 14.

IX.—THE PROSPECTS

Dr. Adoniram Judson's testimony in a Burmese jail.—God the Architect, Contractor, and Master Builder—"He will not fail"—Promises from the Old Testament—And from the New.

WHAT are the prospects? Will the House ever be erected? If so, when?

In a filthy jail in Burma, Judson lay bound with chains and bamboo poles, when a fellow-prisoner sneeringly said, "Dr. Judson, what about the prospects now for the conversion of the heathen?"

Judson quietly replied: "The prospects are just as bright as the promises of God."

God is the Architect who drew the plans. He is also the Contractor who is under bonds to complete the House. "All flesh shall see the salvation of God." He is likewise the Master Builder who is ever at work on the structure. "It is God that worketh in you to will and to

God's Fellow-Workers

do of His good pleasure." And "He will not fail nor be discouraged."

In Habakkuk, God says: "Behold ye among the nations, and regard, and wonder marvellously: for I work a work in your days, which ye will not believe, though it be told you."¹ "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."²

To Abraham, the first Christian Missionary, God said: "I will bless thee, . . . and thou shalt be a blessing: . . . and in thee shall all the families of the earth be blessed."³ That is a plain promise, and it still awaits fulfilment. God also said: "All flesh shall see the salvation of God."⁴ And Jesus said: "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come."⁵

And so to-day the prospects are just as bright as the promises of God. "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."⁶

¹ Hab. 1. 5.

² Isa. 11. 9.

³ Gen. 12. 2, 3.

⁴ Luke 3. 6.

⁵ Matt. 24. 14, R.V.

⁶ Isa. 40. 8.

The Prospects

"Through storm and sun the age draws on
When heaven and earth shall meet;
For the Lord has said that glorious
He will make the place of His feet.
And the grass may die on the summer hills,
The flower fade by the river;
But our God is the same through endless years
And His Word shall stand for ever.

"What of the night, O watchman,
Set to mark the dawn of day?
The wind blows fair from the morning star,
And the shadows flee away.
Dark are the vales, but the mountains glow
As the light its splendour flings;
And the Sun of Righteousness comes up
With healing in His wings.

"Shine on, shine on, O blessed Sun,
Through all the round of heaven,
Till the darkest vale and the farthest isle
Full to Thy light are given—
Till the desert and the wilderness
As Sharon's plain shall be,
And the love of the Lord shall fill the earth
As the waters fill the sea."¹

¹ Sir W. Robertson Nicoll.

INDEX

- Abraham the first Missionary,
 12, 302.
 Abhedananda, Swami, 122.
 Africa, Bible translations in, 256.
 Central, Dr. Laws in, 154.
 in the 18th century, 241.
 Missionaries in, 204.
 Progress in, 255.
 The Gospel in, 237.
 Africans transformed by the
 Gospel, 71.
 American Baptist Union—
 in Africa, 256.
 in China, 252.
 American Board of Commis-
 sioners, 243.
 in Africa, 256.
 in China, 252.
 American Methodists in—
 Africa, 256.
 Korea, 258.
 American Missionary Societies,
 243.
 American Presbyterian Board—
 in Africa, 256.
 in China, 253.
 in Korea, 258.
 Anderson, Dr. Rufus, quoted,
 248.
 Mr. W. P. H., quoted, 73.
 Andrew the Apostle, 200.
 Anthill. Parable of the, 125.
 Antioch, starting-point of Mi-
 sions, 236.
 Arabia, Missionaries in, 297.
 Arius, The teaching of, 29.
 Arles, Church Council at, 238.
 Armenia, Christianity in, 237.
 Arnold, Sir Edwin, quoted, 54.
 Artificers, Skilful, 96.
 Assam, Revival in, 187.
 Athletes, Sacrifice of, 215.
 Augustine in Britain, 110, 241
 Banff Hot Springs, 81.
 Banff National Park, 81, 125.
 Bank deposits, 117.
 Baptist Missionary Society, 243.
 Baptist Missionary Union, 243.
 Barton, James L., quoted, 238,
 239.
 Bartholomew the Apostle, 200.
 Bashford, Bishop, 117, 224.
 Beach, Professor, 254.
 Bevan, Thomas, in Madagascar,
 261.
 Bible, The, a Divine Book, 8,
 120.
 Life of Jesus its core, 9.
 Power of, 118.

Index

- Bible records the Mission of Christ, 9.
 Translation, 244, 265.
Biglow Papers quoted, 51.
 Blind, Moon's system for the, 97.
 Boxer riots, The, 203, 253.
 Bradley, Rev. Dr., in Siam, 121.
 Brahman priest, Testimony of, 123.
 Brahmans transformed by the Gospel, 33.
 Brooks, Phillips, quoted, 37.
 Brotherhood of the Imitation of Jesus, 246.
 Buddhist editor quoted, 251.
 Burden-bearers, 86.
 Burma, Dr. Judson in, 301.
 Missions in, 244.

 Call to evangelise the World, 8, 80.
 Canterbury Cathedral, 61.
 Canton Mission Hospital, 212.
 Carey, William, 244.
 Cascade Mountain, 125.
 Central Hall, Swansea, 160.
 Ceylon, Missions in, 244.
 Chamberlain, Dr. Jacob, 123.
 Chalmers, James, quoted, 213.
 Charles, Mrs. Rundle, quoted, 111.
 China—
 Bible translation, 255.
 Churches in, 254.
 Footbinding in, 255.
 Hospitals in, 254.
 Literature in, 255.
 Opium Trade in, 255.
 Progress in, 252.
 Revival in, 162.
 Roman Catholicism in, 252.
 China Inland Mission, 72, 149, 161.
 China in the 18th century, 242.
 Chinaman's Hope, The, 22.
 China, Missionaries for, 35.
 Chinese transformed by the Gospel, 33.
 Christianity, Spread of, 238.
 Christless systems of religion, 25.
 Churchill, Mr. Winston, quoted, 256.
 Church Missionary Society, 243.
 in Africa, 186, 256.
 Church, Resources of the, 188.
 The responsibility of, 36.
 Clough, Dr., 153.
 Coan, Titus, 182.
 Coleridge, Susan, quoted, 74.
 Columba in Scotland, 240.
 Commission, The Great, 15, 20, 163, 267.
 Comparative religions, 25.
 Constantine's vision, 239.
 Conversion, the Spirit's work, 176.
 Converts from Heathenism, Example of, 219.
 Crowther, Bishop, 62.
 Crowther, Professor, 133.
 Crusaders, The, 241.
 Crystal Palace, C. H. Spurgeon in, 120.

 Danish Missionaries in India, 244.
 David found of God, 50.
 David's vision of the Temple, 3.
 Decius the Emperor, 201.
Discovery Expedition, 296.
 Domitian the Emperor, 237.

Index

- Dunlop, Rev. Mr., in Siam, 121.
- East India Company, 244.
- Eddy, Dr. Mary Pierson, quoted, 206.
- Electric spark, Fire of the, 131.
- Eliot, George, quoted, 84.
- Elijah the prophet, 18, 127.
- Elisha found of God, 50.
- Ellis, Rev. William, 202.
- El Shaddai, 284.
- Fiji Islands, Christianity in, 249.
- Fijians transformed by the Gospel, 33, 67, 71.
- Flower, The lesson of the, 81.
- Fook, Lough, 181.
- Fox, George, quoted, 58.
- France, The Gospel in, 238.
- Garos Tribe, The, 247.
- Genesis, The Book of, 128.
- Germany, The Gospel in, 238.
- Gideon and the Midianites, 45, 101.
- Gilmour, James, quoted, 145.
- Glace Bay, Nova Scotia, 132.
- Gladstone, Mr. W. E., quoted, 21, 84.
- Glave, E. J., quoted, 206.
- God's remembrancers, 145.
- Gold, Hoarded, 102.
- Gordon, Dr. A. J., quoted, 167.
- Gordon, Dr. S. D., quoted, 136.
- Gospel, Emasculating the, 29.
- Gospel, The : What is it ? 20.
- Gossner, Pastor, 151.
- Goths, The, and Christianity, 241.
- Gough, John B., 32.
- Great Commission, The, 15, 20, 163, 267.
- Green, Mr. Thos. A., quoted, 251.
- Griffiths, Rev. David, 262.
- Hadley, S. H., 132.
- Hallam, Arthur, 129.
- Hamilton, Dr. James, quoted, 129.
- Hawaii, Titus Coan on, 182.
- Heber, Bishop, quoted, 214.
- Hewers of wood and stone, 92.
- Hill, Rev. David, 72.
- quoted, 208.
- Hindu, The*, quoted, 25.
- Hinduism, 25.
- Holy Spirit, The—
- Inspiration of, 128.
- Power of, 163.
- Hotchkiss, Rev. Willis R., 207.
- Hsi, Pastor, 32, 71.
- Human financing, 146.
- Huns, The, and Christianity, 241.
- Hunt, John, 67.
- Hunt, Rev. W. Remfry, quoted, 26, 162, 219.
- India in the 18th century, 242.
- India, Missions in, 244.
- Indian Nation, The*, quoted, 26.
- Individual responsibility, 80.
- Ingersoll, Col. Robert, 98, 99.
- Inquisition, The Spanish, 202.
- Isaiah the prophet, 127.
- James the Great, 200.
- James the Less, 200.
- Japan in the 18th century, 242.
- Mission House in, 106.
- Progress in, 249.
- Roman Catholicism in, 252.

Index

- Japanese Church, The, 250.
- Home Missions, 250.
- Missionary Societies, 250.
- Y.M.C.A., 251.
- Japanese transformed by the Gospel, 33.
- Jerome, quoted, 66.
- Jesus Christ—
 - Conformity with, 45.
 - His Courage, 49.
 - His Faith, 55.
 - His Gentleness, 52.
 - His Gift to Foreign Missions, 10.
 - His great Commission, 15, 20, 163, 267.
 - His Habit of Prayer, 137.
 - His Humility, 50.
 - His Love, 47.
 - His Mission, 9.
 - His Patience, 47.
 - His Peace, 54.
 - His Poverty, 194.
 - His Power, 56.
 - His Purity, 53.
 - His Riches, 192.
 - His Teaching, 165.
- Idealism a poor substitute for, 28.
- Supreme Event in History, 34.
- The Corner Stone, 4, 9, 19.
- The World's only Hope, 22.
- John, Dr. Griffith, quoted, 181.
- Johnson, William, 186.
- Jones, David, in Madagascar, 261.
- Jones, Rev. J. Morgan, 160.
- Joseph, the second Missionary, 13.
- Joshua, a Missionary, 17.
- Jowett, Dr., 152.
- Judson, Dr., in Burma, 244, 301. quoted, 152.
- Justin, Martyr, quoted, 268.
- Karens, White, in Burma, 247.
- Kelvin, Lord, quoted, 134.
- Kerr, Dr., of Canton, 212.
- Korea, Building a church in, 219.
- Korea, Progress in, 258.
- Korea, Revival in, 187.
- Labrador, 123.
- Lawrence, Brother, 86.
- Lawrence, quoted, 211.
- Laws, Dr., in Central Africa, 154.
- Laymen's Movement for Missions, 267.
- Leonard, Dr., quoted, 116.
- Leprosy : What is it ? 73.
- Leslie, Edwin, quoted, 68.
- Levi found of God 50.
- "Levi in Mass," 269.
- Liverpool, The Bishop of, quoted, 29.
- Livingstone, Dr., death of, 62. quoted, 288.
- London Missionary Society, 243
 - in Africa, 256.
 - in China, 252.
 - in Madagascar, 261.
- Lomai, a cannibal convert, 68.
- Lone Star Mission, 153.
- Louis XI. of France, 224.
- Lowell, James Russell, quoted, 51.
- Maclaren, Ian, quoted, 205.
- Macdonald, George, quoted, 226.

Index

- M'Auley, Jerry, Mission, 132.
 Madagascar, Progress in, 200.
 L.M.S., in, 261.
 Mammon, The altar of, 217.
 Manchuria, Progress in, 263.
 Revival in, 162, 187.
 Marconi's transmitter, 132.
 Martyn, Henry, 244.
 Methodists, American, in Africa,
 256.
 Medical Missionaries, 156.
 Michael Angelo, 44.
 Milan, R. C. friar in, 297.
 Missionaries of the Old Testa-
 ment—
 Abraham, 12.
 Asa, 19.
 David, 19.
 Elijah, 18.
 Elisha, 19.
 Ezra, 19.
 Haggai, 19.
 Isaiah, 19.
 Jeremiah, 19.
 Joseph, 13.
 Joshua, 17.
 Moses, 14.
 Nehemiah, 19.
 Samuel, 18.
 Missionary Movement in 19th
 century, 243.
 Missionary offerings, 219.
Missionary Review of the World,
 quoted, 68.
 Missions—
 Christ's Gift to, 10.
 First great forward movement,
 16.
 Genesis of, 10.
 God's Gift to, 10.
 Missions (*continued*)—
 God's Programme for the
 Church, 31.
 Offerings to, 265.
 Ordained of God, 36.
 Problem of, The, 10.
 Provision for, 10.
 Moon, Dr., of Brighton, 97.
 Moravian Mission, The—
 in Africa, 255.
 in Labrador, 123.
 Origin of, 149.
 Moroccan convert's testimony,
 121.
 Morrison, Robert, 36, 252.
 Moses, a Missionary, 14.
 Mott, Dr. J. R., quoted, 160,
 172.
 Müller, Mr. George, 32, 133.
 Murray, Wm. H., testimony by,
 122, 182.
 National Missionary Society of
 India, 245.
 Native preachers, 157.
 Nature, The laws of, 131.
 Native Workers, 266.
 New Hebrides, and the Gospel,
 68.
 Missions in, 109, 249.
 New Orleans, Journalist in, 276.
 Newton and Gravitation, 134.
 New York, General Theological
 Seminary, 297.
 Nicoll, Sir W. Robertson, quoted,
 303.
 Nineteenth century, Christianity
 in, 242.
 Normans, The, and Christianity,
 241.

Index

- Ontario, Highlands of, 126.
 Oratory, The power of, 28.
 Overseers for the Work, 95.
- Pacific Islands, The—
 in the 18th century, 242.
 transformation of, 247.
- Pai Hi Il's self-denial, 219.
- Paraclete, The, 284.
- Pascal, quoted, 130.
- Paton, Dr. John G., 68, 109.
- Paul and the Gospel, 29.
- Persecution in Madagascar, 261.
 in Rome, 200, 294.
- Peter the Apostle, 200, 236.
 at Pentecost, 179.
- Phelps, Dr. Austin, quoted, 136.
- Philip the Apostle, 200, 236.
- Phillips, Rev. Walter, 264.
- Pierson, D. L., quoted, 111.
- Polynesia, L.M.S. Missions in, 248.
- Power in preaching, 28.
- Prayer, The power of, 129.
- Presbyterian Mission in Manchuria, 264.
- Prophets, preachers of righteousness, 127.
- Protestantism, Modern, 202.
- Radstock, Lord, quoted, 122.
- Reed, Mary, among Lepers, 213.
- Reformation, The, 29, 241.
- Reformed Church Mission Board, 297.
- Roberts, Mr. Evan, 160.
- Rome, Catacombs at, 237.
- Rome, Persecutions in, 200, 294.
- Roper, Professor, 297.
- Rouse, Rev. Dr., 247.
- Rundel, Mount, 81.
- Samuel the prophet, 18, 50.
- Saskatchewan prairies, On the, 194.
- Saul's, King, sacrifice, 48.
- Saul of Tarsus found of God, 50.
- Scandinavia, The Gospel in, 241.
- Sharp, Robert A., quoted, 258.
- Shore, T. E. Egerton, quoted, 210.
- Sierra Leone in 1816, 186.
- Simon found of God, 50.
- Simon the Zealot, 200.
- Smith, Bishop Taylor, quoted, 213.
- Smithfield, Fires of, 202.
- Smith, Judson, 24.
- Solomon's Temple, 3.
 burden-bearers, 86.
 "exceeding magnificent," 4, 42.
 type of the Spiritual Temple, 4.
- South America in the 18th century, 242.
- Speer, Robert E., quoted, 74.
- Spirit-endued men, 173.
- Spirit-filled "stones," 42.
- Spiritual finance, 146.
- Spiritual Missionary, The, 177.
- Spiritual Temple, The—
 Beauty of, 8.
 Burden Bearers in, 87.
 Corner Stone laid, 233.
 Cost of—
 to Christ, 191.
 to Christians at home, 218.
 to Martyrs, 198.
 to Missionaries, 203.

Index

- Spiritual Temple, The (*continued*)—
 God the Contractor, 301.
 the Master Architect, 7,
 301.
 the Master Builder, 301.
 Habitation for God, A, 8.
 Hewers of wood and stone,
 92.
 Jesus Christ the Corner Stone,
 4, 9, 19.
 Overseers, 95.
 Paul's description of, 4, 41.
 Plan, The Divine, 7.
 Skilful artificers, 96.
 Solomon's Temple a type, 4.
 World-wide, 34.
- Spurgeon, Rev. C. H., 99, 120.
 Statistics, Some important, 115.
 St. Bartholomew's Day, 202.
 Stephenson, Rev. F. C., M.D.,
 267.
 St. Patrick, 240.
 St. Paul's Cathedral, 85.
 Student Volunteer Movement,
 266.
 Summary of Missionary Pro-
 gress, 264.
 Susi and Chuma, 62.
 Swansea, Central Hall, 160.
 Szu Chuan, West China, 177.
- Tacitus, quoted, 201, 236.
 Taylor, Dr. Hudson, 133, 149,
 161.
 Taylor, Mrs. Howard, quoted,
 226.
 Telugu, India, Dr. Jowett's
 prayer for, 152.
- Tennyson, Lord, quoted, 129.
 Tertullian, quoted, 201, 237.
 Tholuck, quoted, 212.
 Thomas the Apostle, 200.
 Trench, Archbishop, quoted,
 197.
 Trumbull, Rev. C. G., 132.
 Tucker, Bishop, in Uganda,
 257.
 Tucker, Bishop, quoted, 258.
 Twentieth Century Church,
 268.
- Uganda, Missionary enterprise
 in, 256.
 Union Movements, 266.
- Valencia*, Wreck of the, 100.
 Vandals, The, and Christianity,
 241.
 Vedas, Hindu, 123.
 Venkayya's address on the Bible,
 123.
 Vladimir, Czar of Russia, 241.
- Wainwright, Jacob, 63.
 Warren, President, 297.
 Watkinson, Rev. W. L., quoted,
 273.
 Wells, Amos R., quoted, 85.
 Welsh Revival, The, 160, 187.
 Wesley, John, 99.
 Wesleyan Missionary Society in
 Africa, 256.
 Whitefield, George, 99.
 Women Missionaries, 265.
 Women's Missionary Societies,
 266.

Index

- | | |
|------------------------------------|--|
| Word of God, Power of the,
118. | Y.M.C.A. in Japan, 251. |
| World's only Hope, 22. | Young People's Forward Move-
ment, 267. |
| Wren, Sir Christopher, 85. | |
| Xavier, Francis, 124. | Zinzendorf, 204.
quoted, 212. |

love-

